Rhetorical Theory in Homiletics Training at the St. Sophia Ukrainian Orthodox Seminary

Laurie L. Haleta

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RHETORICAL THEORY IN HOMILETICS TRAINING AT THE
ST. SOPHIA UKRAINIAN ORTHODOX SEMINARY

BY

LAURIE L. HALETA

A thesis submitted
in partial fulfillment of the requirements for the
degree Master of Arts, Major in
Speech, South Dakota
State University
1983
This thesis is approved as a creditable and independent investigation by a candidate for the degree, Master of Arts, and is acceptable for meeting the thesis requirements for this degree. Acceptance of this thesis does not imply that the conclusions reached by the candidate are necessarily the conclusions of the major department.

Wayne E. Hoogestraat
Thesis Adviser

Date

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Date
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CHAPTER I

INTRODUCTION AND PROCEDURES

Origin of the Study

Historically, the area of speech instruction has been studied extensively. Studies have been done on speech curricula and training throughout the United States at the high school, college, and university levels. Several examples of this type of research include:


Research has also been completed concerning the background and education of speech educators. A Study that is representative of this area is:
However, there appears to be a dearth of investigations concerning speech education in theological training. Research into rhetorical training in homiletics courses appears to be limited in recent years. For the most part, investigations have been confined to a particular individual and the nature or effectiveness of that person's sermonizing. This was indicated during the survey of literature which revealed only one investigation related to this current inquiry. That investigation was conducted by Larry David Arlington and dealt with Moses A. Williams and the sermons he delivered.6

The research into rhetorical training in homiletics is not a new phenomenon. As revealed in Karl Wallace's book, History of Speech Education in America, a great deal of emphasis was placed on rhetorical homiletic study during the nineteenth century. Contributions from individuals such as John Witherspoon, Ebenezer Porter, and William Russell established the need for rhetorical instruction in homiletic study.7

Recent studies indicate that rhetorical theory in homiletic study continues to serve as an area for research. Typical of such investigations are:
The study of Eastern Orthodox rhetorical training of the clergy has been somewhat confined, due in part, to the broad distribution of the Orthodox faith which includes Greek Orthodox, Russian Orthodox, and Ukrainian Orthodox. The limited scope of research appears to justify further investigation of rhetorical training offered to clergy of specific denominations. Therefore, a study of the rhetorical components in the homiletic training offered Ukrainian Orthodox clergy seems warranted.

In undertaking this study, the investigator was motivated in part by her father-in-law, Bishop Mykola Haleta, who is a priest in the Ukrainian Orthodox Church. Exposure to the Ukrainian Orthodox communities of New York and New Jersey revealed to the investigator that religion and the religious leaders are the focal point of cultural activities and ties. The question arises as to what kind of communication and rhetorical training these leaders receive.

Through Bishop Haleta almost total access was available to relevant resources at the St. Sophia Ukrainian
Orthodox Seminary in South Bound Brook, New Jersey and the library of Rutgers University in New Brunswick, New Jersey. The St. Sophia Seminary is the only seminary in the United States training clergy for the Ukrainian Orthodox Church.

The major portion of information available at the St. Sophia seminary was printed in the Ukrainian language. Through the investigator's husband, Alexander Haleta, the information was translated and applied to the proposed study. Additional interviews were necessary with members of the seminary staff and these also required translation.

The investigator seemed uniquely positioned to undertake this study, since Bishop Haleta provided access to pertinent information and the investigator's husband availed himself for translation of necessary material. It seems unlikely that a situation such as this would occur with frequency, thus it appeared most natural for the investigator to undertake the proposed study.

Statement of Purpose

The purpose of this study was to determine the extent and nature of rhetorical\textsuperscript{10} training included in the study of homiletics\textsuperscript{11} offered by the St. Sophia Ukrainian Orthodox Seminary. More specifically, answers to the following questions were sought:

1. What is the historical background of the Ukrainian Orthodox Church and Seminary?
2. Is rhetorical training considered in the study of homiletics?

3. How extensive is the rhetorical training in the Seminary?

4. Is Aristotilean theory the primary model for rhetorical study?

5. How closely are the specific canons of Aristotilean theory followed?
   A. The canon of invention?
   B. The canon of arrangement?
   C. The canon of style?
   D. The canon of memory?
   E. The canon of delivery?

6. What are the specific assignments and requirements that students enrolled in the homiletics course are responsible to achieve?

7. What are criteria used to rank performance skills?

**Procedures**

The following procedures were employed in the attempt to answer the questions raised in the "Statement of Purpose."

1. The following guides were surveyed to determine if any previous studies were undertaken regarding rhetorical theory in homiletic training at the Ukrainian Orthodox Seminary:


The survey of the above guides revealed no duplicate study. Initial observation identified one investigation which appeared relevant to the current study:


Further inquiry into the Arlington dissertation revealed that it dealt with the sermons delivered by Moses A. Williams and there was no background given concerning the homiletic training or application of rhetorical principles in these sermons.

2. To determine the history and background of the Ukrainian Orthodox Church and Seminaries, inquiry was made into the records and literature at the St. Sophia Library. Information was translated from Ukrainian Orthodox Church by Ivan Vlasovsky. Interviews were conducted with Professor Iwan Korovitsky, an authority on history of the Ukraine and the church, and with Bishop Mykola Haleta, who currently serves as historian for the Ukrainian Orthodox Church of
the USA. Pertinent information from these sources, and other incidental sources, which included applicable information from the Seminary at South Bound Brook, was compiled into a detailed statement regarding the history and background of the Ukrainian Orthodox Church and seminaries.

3. In an effort to determine the inclusion of rhetorical training in the study of homiletics at the Ukrainian Orthodox Seminary, contact was established with Dr. Howard G. Hageman, instructor of homiletics at the New Brunswick Theological Seminary, and interviews were conducted. Investigation was undertaken into the class textbooks, *Designing the Sermon* by James Early Massey and *Preaching With Confidence* by James Daane to determine whether rhetoric or rhetorical theory is defined, to establish what theories are discussed, and the extent in which rhetorical theory is utilized in the homiletics course. To further establish the extent to which rhetorical theory is included in this course, a standard source was utilized to compare information discovered in research. This standard source was *Speech Criticism* by Lester Thonssen and A. Craig Baird. Information obtained from interviews, course textbooks, and course catalogues was compared with the Thonssen and Baird text. The findings were formulated into a detailed statement regarding the extent and nature of rhetorical theory included in the homiletics course.
offered to students at the St. Sophia Ukrainian Orthodox Seminary.

4. To assess the use of Aristotilean principles in the homiletics course, interviews were conducted with Dr. Howard G. Hageman. To further evaluate the extent in which Aristotilean principles are utilized in the homiletics course, additional interviews were conducted with Bishop Mykola Haleta as well as a review of the textbook *The Twentieth Century Pulpit, Vol. II* by James Cox. Investigation focused on the "Canons of Rhetoric" as defined by Aristotle. These included the areas of invention, arrangement, style, delivery, and memory. Comparison of research material was made with the text *Speech Criticism* by Thonssen and Baird. This information was then placed in topical order and a detailed statement regarding the utilization and extent of Aristotilean principles developed in the homiletics course was formulated.

5. Interviews with Dr. Howard G. Hageman were conducted to discover information concerning course assignments. Additional information was revealed which pertained to the nature of these assignments and requirements and guidelines to be followed by students enrolled in this course.

Research of the textbooks *The Twentieth Century Pulpit, Vol. II* by James Cox and *Designing the Sermon* by
James Early Massey yielded information in regard to criteria used to evaluate student performance. Interviews with Dr. Hageman also revealed the grading system employed in the homiletics course. Additional criteria supplied by Cox for the evaluation of student performance and other factors were considered in assigning the student's final grade. A statement was then formulated concerning assignments, performance, and evaluation of course work in the homiletics course offered to students enrolled in the St. Sophia Ukrainian Orthodox Seminary.

6. Finally, the study was summarized and conclusions were drawn concerning the historical background of the Ukrainian Orthodox Church and Seminaries in the Ukraine and the United States, the extent and nature of rhetorical theory in the homiletics course in which students of St. Sophia Ukrainian Orthodox Seminary are enrolled, and the assignments and criteria utilized in the homiletics course.
ENDNOTES


3 Ibid.

4 Ibid., p. 247.

5 Ibid., p. 250.


8 Kennicott, 1974, p. 249.

9 Ibid., p. 251.


11 For purposes of this study "homiletics" is herein defined as "the science or art of sermon construction." Cited in James Daane, Preaching With Confidence (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1980), p. 49.
CHAPTER II

ORIGIN AND DEVELOPMENT OF THE UKRAINIAN
ORTHODOX CHURCH AND SEMINARIES IN THE
UKRAINE AND THE UNITED STATES

The purpose of this chapter is to provide a record of the historical development of the Ukrainian Orthodox Church and Seminaries in the Ukraine and the United States. An attempt was made to discover the origin of the church and subsequent changes which occurred between 988 and 1945 in the Ukraine. This chapter shall also provide an account of the development of the church and seminary in the United States.

Specifically, the following questions were addressed: (1) When did the Ukrainian Orthodox Church originate? (2) To what extent were seminaries developed and utilized to provide clergy for the church in the Ukraine and the United States? and (3) What events influenced the church and clergy?

Origin of the Ukrainian Orthodox Church and Seminaries in the Ukraine

The beginnings and development of Christianity in the Ukraine is very difficult to determine. It is certain, however, that in 988 under Prince Volodymyr the Great,
that Christianity received the official royal recognition as the religion of the land.\(^1\) A decision was made to pattern the newly adopted religion after the Greeks from Byzantium, thus creating a dependency on Constantinople for leadership and guidance in forming the new church.

A Greek Metropolitan\(^2\) was appointed to Kiev, the capital of the Ukrainian States. An exact date could not be determined in regard to this appointment, apparently the assignment of the Metropolitan was made very soon after the decision to adopt the new faith. For several years afterward Greeks, and only Greeks, were appointed to the important position of the Metropolitan.\(^3\) According to Bishop Haleta (Bishop Haleta serves as a priest in the Ukrainian Orthodox Church in New Jersey. He also is the historian for the church library and museum in South Bound Brook, New Jersey. In addition, he is a member of the consistory, which in effect is a Senate made up of four priests who make decisions in regard to church policy. His parish is located in Yardville, New Jersey.), prior to the introduction of Christianity in the Ukrainian States there was little in the way of formal education. Few schools existed and of course there were no seminaries available. As a result, the Ukrainians were dependent on the Greek priests and the Metropolitan to serve as leaders of the church.\(^4\)
As soon as Christianity was officially introduced, churches were built and priests appointed to take charge of education. Through the influence of the new faith and the cooperation of the church organization and priestly hierarchy, learning and education were promoted. According to Mikhail Hrushevsky in his book, *A History of Ukraine*, Byzantine learning, primarily that connected with the church began to take root. Hrushevsky states that a great number of Greek craftsmen and masters immigrated to help build and decorate the new churches. As a result, many of the Ukrainians acquired new skills.\(^5\)

The introduction of a common religion for the people of the Ukraine brought with it a unifying bond. The empire became more consolidated and unified. It became possible for Volodymyr to draw his realm more closely together and to spark a cultural and educational awakening in his people. According to the *Christian Millenium of Ukraine*, Volodymyr realized that if the new faith could become firmly established, new literature, education and art would follow.\(^6\)

The new religious and cultural influences introduced by Volodymyr not only bound together the Ukrainian districts and tribes but the influence also spread northward to Moscovy.\(^7\) The Orthodox faith was initially introduced in the Ukraine and through the efforts of Volodymyr, his people, and church officials, the new religion was brought
to what is now known as Russia. This was the opinion of Bishop Haleta, who presently serves as historian for the Orthodox Church.\(^8\) The new religion helped to knit the countries of the Ukraine and Moscovy more closely, and a friendly feeling resulted. Deliberately the clergy and the ruling dynasty worked together to uproot differences and create unity.\(^9\)

An evaluation of the reign of Prince Volodymyr proves this to be a most significant era in the history of the Ukraine. Through his efforts a Christian religion was introduced to the people. This in turn resulted in education and learning made available at a level never before attained. An awareness of culture, art and craftsmanship was promoted. Finally, a more unified people found themselves drawn closer together, a bond which later would spread to people outside of the Ukrainian community. Volodymyr was fortunate in that the task begun by him was to be carried on by his son Yaroslav upon Volodymyr's death in 1015.

Yaroslav proved to be an outstanding statesman and ruler. According to Dmitro Doroshenko in his book, *History of the Ukraine*, Yaroslav was observed as being one of the most powerful rulers in Europe and was in friendly relationship or alliance with many sovereigns. This was accomplished, in part, through the marriage of his daughters to
heads-of-state in Germany, France, and Poland. Internally, he aimed to further the propagation of Christianity, strengthen the organization of the church and further the extension of education and Byzantine culture, all of which were goals of his father, Prince Volodymyr.

Yaroslav founded a new citadel at Kiev, which was fortified with great walls and a strong gate; beside the gate he erected the Church of Annunciation with a gold-plated roof. The gold-plated dome became an architectural feature common to Orthodox Churches and can be observed even to this day throughout the world and the United States. One such dome exists on St. George's Ukrainian Orthodox Church in Yardville, New Jersey. Yaroslav directed the construction of the first monasteries dedicated to St. George and St. Irene, the patron saints of himself and his wife. He then began the construction of the immense Cathedral of St. Sophia, which was to be the most imposing monument of his reign. Much of the original structure remains standing today. Yaroslav's interest in religion was recorded in the Kievan Chronicle:

With him began the spread of the Christian faith in Moscovy and monks and monasteries came into existence. Yaroslav admired the church ceremonies, liked the clergy, especially the monks, and read books by day and by night. He gathered together many scribes who translated into Slavonic tongue the Greek books written for the instruction of the faithful.
We can assume at this point that it was Yaroslav who initiated the first steps in establishing seminaries, as we know them today, to educate and provide qualified Ukrainian clergy to serve and govern the church. It was after the year 1036 that the first order was given to begin construction of the monasteries, St. George and St. Irene.\textsuperscript{13} A completion date was not discovered. However, the Kievan Chronicle which was a series of papers published by the church for the purpose of documenting the development and growth of the church, reports that the role of Constantinople began to diminish in the development of the priestly hierarchy. This article was published around 1045.\textsuperscript{14} A reasonable assumption can be made that the monasteries had been completed and were providing theological education by this time. However, the title of Metropolitan was still in the hands of a Greek.

Yaroslav passed away in 1054. The period of time from 1050-1200 has been called the "Decline of Kiev" for a number of reasons.\textsuperscript{15} Yaroslav had divided his princedom among his sons, since there was no settled rule of succession to the Kievan Crown. Yaroslav's sons and other descendants began quarreling among themselves for the Crown of Kiev or for richer and better princedoms. Each prince found aid and refuge among the townspeople of his district. Each city came to live its life apart from the others, had its own administration and its own courts. Consequently,
the Ukraine was broken up into fragments. The stronger brothers started the precedent of seizing possessions from the weaker for the benefit of themselves or their sons. This division left the Ukraine weakened and unprepared for possible attack or invasion by other countries or tribes.

In 1068 the Polovtsi invaded the Ukrainian states. The Polovtsi were a Mongolian Tribe who lived to the east of the Ukraine. They defeated three of the Princes and overran the southern territories; plundering and slaughtering as they went.  

The remaining family of Yaroslav attempted to unite in an effort to hold off the invading tribes. This met with limited success as the raids and fighting continued on and off until approximately 1200.  

Because of the instability of the ruling class, the country was susceptible to invasion and conquest, with each conqueror attempting to abridge the religious freedom and force political changes. Research did not reveal a great deal of information about this period of a religious nature. It was noted in an interview with Bishop Mykola Haleta that the beliefs of the people must certainly have been maintained through this difficult period, despite the fact that many of the great cathedrals and monastaries had been destroyed.  

During this time the level of religious activity must have
decreased because of physical considerations, but actual abridgment of religious freedom was not a problem. It does appear that from this point on that the religious life in the Ukraine was strongly modified or shaped by existing political conditions.

**Political Events and their Effect on Religious Life in the Ukraine 1200-1500**

In 1206, the Chingiz Khan (Great Khan) began a series of successful conquests, leading his Tartar army westward until in 1222 they attacked the Polovtsi. An alarm went throughout the Ukraine and all of the Princes united in an effort to defend the land. At this point, the Polovtsi were invited to join their previous enemies, the Ukrainians, against the invading Tartars. The Ukrainians were defeated, but for some reason the Tartars retreated, not to be seen for another fourteen years. They returned in 1237 with a much larger army. By 1242 the fighting had ceased and the Tartars had effectively cut off the Ukraine from one of her chief allies, Moscovy. Bishop Haleta stated that this was a most significant event in the religious history of the Ukraine because it cut the Ukraine off from any friend who would be able to assist in an effort to remain autonomous. Thus the Ukraine became subject to invasion and rule by other countries. This
eventually happened and the religious complexion of the country was radically affected.

By this time the Ukraine had been at war on and off for some two hundred years (1068-1242). The Ukraine had been weakened through years of fighting and there was still internal strife among the ruling Princes. The economy was in ruin and its people weary and impoverished. Their spiritual beliefs had remained strong despite the destruction of the Cathedrals and monasteries. It is logical to assume that the religious development of the Ukrainian state had little or no opportunity to expand. Evidence was discovered, however, to indicate that some rebuilding of the churches was done during this period. The Metropolitan was not recognized by the Khan and the reestablishment of monasteries and clerical education was kept at a minimum. The Tartars remained in control of the Ukraine until 1360.

According to Mikhail Hrushevsky in his book, A History of Ukraine, the countries lying to the west of the Ukraine were strong and driven by a spirit of expansion. One of these countries was Lithuania, which was led by Prince Olgerd. Partly by means of conquest and partly through alliances developed with some of the Princes, the Ukrainian territories were annexed under Lithuanian control.

This advance provoked a conflict with the Tartars who saw themselves as the overlords of the Ukrainian
territories. Olgerd took to the battlefield and defeated the Tartar army. Thus in 1360 the capital city of Kiev was occupied by Lithuanian troops.\(^{25}\) The Ukrainians viewed the Lithuanian annexation with a unifying spirit. Olgerd had succeeded in doing what the Ukrainians had failed to do for three hundred years, unite all the Ukrainian states. Lithuania allowed the Ukrainians to retain their Orthodox beliefs and customs and restored power to the Metropolitan. They also enjoyed self-government and independence in local affairs. All this despite the fact that Lithuania was still a pagan state. According to Doroshenko, the Lithuanians invited the Ukrainians to share with them their knowledge of religion, education and culture.\(^{26}\) The Ukraine remained unaffected by external forces for the next one hundred years.

By 1482, Moscovy had rebuilt its kingdom under Ivan III. He viewed the Ukraine as a satellite territory to be claimed by the Moscovian States. War was declared on Lithuania and Moscovy was victorious in claiming several eastern Ukrainian states. Moscovy also enlisted the help of the Turkish fleet which was advancing on the southern border of the Ukraine on the Black Sea. It was during this time that a special military class known as the Cossacks was formed.\(^{27}\) It was composed of Ukrainian men dedicated to defend their country from invaders. Lithuania was weak
and unable to help the Cossacks defend the Ukraine from both Moscovy and the Turkish fleet. 28

Sensing inevitable loss of all the Ukrainian lands, the Lithuanian kingdom formed a union with the Polish Government. Their combined efforts withheld the assaults from the Turkish and Russian armies and by the end of 1490 the fighting had ceased over the Ukrainian land. 29

The Formation of the Uniate Church

The union of Poland and Lithuania was to create a most significant period in the history of the Ukrainian Orthodox Church. According to Bishop Haleta in an interview on December 30, 1982, "The effects of this alliance can still be felt today in many ways, as it created dissension in the Church and among the people." Bishop Haleta explained that despite the fact that fighting had ended, the Ukrainian population was being threatened by a powerful Poland possessing a very strong weapon in the Roman Catholic Church. 30 At the time of the alliance most rights were guaranteed to the Ukrainians. They were to maintain their religious practices and beliefs without interference from the government. In addition they were to retain the right to administer their local affairs of government and were guaranteed no opposition with regard to traditions of culture and language.
It became clear within a short period of time that these promises were not to be kept. Pressure was put on the Metropolitan and the clergy to modify some of their Orthodox traditions and bring them more in line with Catholicism. One example of this, according to Bishop Haleta, revolved around the observance of Holy Days. The Orthodox Church observes the Julius Caesar calendar and the Catholic Church uses the Pope Gregory calendar. As a result Holy Days, such as Christmas and Easter fall on differing days. Another example that was cited was in regard to the tradition of crossing oneself. The Catholic faith crosses from left-to-right, and the Orthodox Church from right-to-left. The Orthodox clergy were not easily pressured into modification of traditional practices and as a result seminaries were restricted as to the number of students they could enroll. Eventually many of them were closed down. Laws were passed placing restrictions on the clergy with regard to their freedom of speech. Great pressure was also placed on the Ukrainian population to convert to Catholicism. The upper-class gentry found it more profitable to comply with the wishes of the government. Those who failed to convert to Catholicism were eventually stripped of their land, possessions and possibly imprisoned or exiled.
For the true Orthodox believers and clergy this was a most difficult time as they were forced to celebrate mass in cellars, caves or almost anywhere away from the scrutiny of the Polish officials. This became even more difficult because some of the Orthodox clergy had denounced the Orthodox faith.

As a result, the influence of the Orthodox Church began to diminish. Most of the gentry seemed to adopt Catholicism readily, but a great majority of the peasantry remained violently opposed. In 1590, an attempt was made to unite the varying factions, true Catholics, converted Catholics and Orthodox. This was done in part because some Orthodox clergy feared that without some kind of compromise all Orthodox rites would be lost. It had been Poland's intention to bring the Orthodox branch of the church under the supremacy of the Pope, rather than the Metropolitan. As a result, the Uniate Church was established. Bishop Haleta states that Uniate means "to gather all," and this was the intention of the newly formed church. In reality, this church was merely an extension of the Catholic Church. Orthodox bishops were replaced with Uniate bishops and the Metropolitan remained only as a figurehead. The practice of Orthodox rites within this church was virtually abolished.
At this point more Ukrainians did convert to Catholicism, those primarily of the upper class. A great number of the peasantry and clergy remained true to their original convictions. The result was to create an even wider gulf between the upper and lower classes.

It was during this period of time (1590-1640) that the Cossacks had been strengthening their numbers and organizing their units. The primary function of the Cossacks in earlier history had been to defend the Ukrainian countryside against bands of invaders and tribes. The Cossacks were composed of men primarily from the countryside, farmers, laborers and semi-skilled workers. They organized themselves independently, developing their own system of leadership. In addition, a majority of the Cossacks were firm in their Orthodox faith. According to Bishop Haleta it is believed that religious persecution of the Orthodox Church was one of the chief causes of the Cossack rebellion. It was said "the Cossacks rose to defend their Faith."

Bohdan Khmelnytsky was the man chosen to lead the Cossacks to rebellion. The Cossacks had the support of the peasantry and of the loyal clergy. In addition many of those who had converted to Catholicism had done so under pressure, and had secretly remained loyal to the Orthodox faith.
A series of attacks were launched by the Cossacks on Polish communities. A number of battles ensued and after approximately three years of fighting, the Cossacks emerged victorious. In the fall of 1648 Khmelnitsky sent his terms for peace to the Polish king: abolition of the church union and restoration of full powers to the Orthodox Church, autonomy for the Cossacks, amnesty for all who took part in the uprising and free access to the Black Sea.\(^{39}\)

These terms were met in theory. The Polish argued to let the Uniate Church remain as there were members who would remain loyal. They argued that if Orthodox rites were to be restored, the Uniates should be allowed the freedom to exist. Church powers were restored to the Orthodox and they were allowed to begin operation of their seminaries. The Metropolitan was restored to power and Orthodox Bishops were again placed in parishes. Local autonomy was granted to the Cossacks, and they were granted amnesty. Access to the Black Sea was gradually restored.

When Khmelnitsky returned to Kiev on Christmas Eve 1648, he had with him the terms of peace. He was welcomed as a "new Moses," the liberator of the Ukraine "from Polish Egyptian bondage," as he was termed by the Orthodox Kievan clergy.\(^{40}\) Many foreign ambassadors also awaited Khmelnitsky's return. Hetman\(^{41}\) Khmelnitsky was now the undisputed leader of the Ukrainian people and it became
clear to him that he must now secure and maintain religious freedom and autonomy. For the next few years the Orthodox Church was once again rebuilding. The people were free to worship and the opportunity for education was available. Nevertheless, the wounds caused by the creation of the Uniate Church were still highly visible, particularly between classes. Bishop Haleta states that this is even so today as Catholics and Orthodox are somewhat antagonistic toward each other with regard to religious ideas. 42

Poland apparently had no real intention of adhering to the terms of the peace treaty. Within a few years, Poland was again launching raids in the Ukraine. Khmelnitsky was growing older and it had been difficult to rebuild the Cossacks after the earlier assault on Poland. Khmelnitsky realized that they were in need of an ally who would support them against Polish aggression. During this time the only sympathetic ear was found in Moscovy. Reluctantly, Khmelnitsky signed a treaty in 1654 with the Moscovians. The terms of the treaty were designed so that the Ukraine was to remain autonomous with no interference from the Tsar. The Ukrainians were to retain their religious doctrine, and were free to maintain all facets of culture, including language, customs and law. According to Hugh Vowles, in his book, Ukraine and its People, Khmelnitsky was concerned about the interpretation of the
agreement as he felt that Moscovy may have had different intentions. Nonetheless, he felt he had no other choice. Khmelnitsky died shortly after the signing of this 1654 Treaty. It was at this point in time that the Cossack organization became divided. The problem revolved around the fact that few people in the Cossack organization commanded the respect and loyalty that Bohdan Khmelnitsky had. As a result, internal problems deepened and the Cossacks became less effective than they had been. 43

In 1676 Moscovy made a secret arrangement with Poland, and the Ukrainian state was divided into two sections. The Left Bank, as it was called, was ruled by Poland, and the Right Bank by Moscovy.

Again, the religious complexion of the Ukraine split. The Uniate Church, pushed by Poland continued to strive to convert Orthodox believers. Force was used to expel Orthodox clergy from the churches and the Metropolitan was not recognized as head of the church. Initially the church fared better on the Right Bank as Moscovy felt less threatened by the Orthodox faith which also existed in Russia. This, however, lasted only until 1685, when the Moscovian government induced the Metropolitan of Kiev to submit himself to the blessing of the Patriarch of Moscovy rather than the Patriarch of Constantinople. According to the Ukrainian Orthodox Church, a publication outlining the
history of the church, the Metropolitan had no choice. The country was torn in half with no means of defense or retaliation. The Metropolitan of Kiev conceded.\(^{44}\)

Here we find the church and its clergy struggling to maintain their very existence. On the Left Bank was little or no practice of the Orthodox faith except for that which was practiced in secret. Their clergy were removed and the seminaries that had been functioning were closed. On the Right Bank, power had been lost by the Metropolitan, the clergy were subject to scrutiny by Moscovy and oppression in terms of cluture was becoming obvious.

**The Ukraine under Moscovian Rule 1700-1917**

It should be noted at this point in the research that the use of the name Moscovy seemed to have been dropped in favor of the name Russia. This was consistent throughout the research materials used. This change may have resulted because of the shifting political philosophy of the Tsarist government and the expanding growth of the country's borders which was encompassing a larger area.

By the end of 1696 Poland and Russia were again at war and at the end of the century all of the Ukraine was consolidated under Russia. At this point, religious interference became very harsh. According to Vowles, publications became subject to censorship. Supposedly this was because the publications were in the Ukrainian language.
An example taken from the Ukrainian Orthodox Church states that in 1726 the Metropolitan wrote a litany for St. Barbara but could not get permission to publish it until it had been translated into Russian. They began to insist that Russian be used in all parts of the church services, and that the seminarians were to be taught in the Russian tongue. Clergy were subject to dismissal and were replaced by Russian Bishops.

In addition, the Ukrainians lost any remnant of self-government. The Tsar took over in government and administration. Ukrainian culture began to suffer as well. By attempting to eliminate the use of the language, the Russians had made a big step in "russifying" the Ukrainians. Since Ukrainian culture is chiefly of a religious character, the transfer of the church to the jurisdiction of the Patriarch of Russia had important effects upon cultural life.

In 1786 Russia confiscated the monasteries and their estates. An exact figure could not be determined, but historians believe there may have been fifteen or twenty monasteries at this time. Each monastery was allotted by the state a definite number of monks who were to receive salaries from the state treasuries. Any material printed by the church would have to be in the Russian language. All
prayers were to be patterned in the Russian style and each church was closely watched and controlled by Russian clergy.

In 1800 the old rights were almost restored. When Catherine II died in 1796 her son Paul succeeded her. He had disapproved of his mother's policies and as a result much of the harshness was removed from Russia's rule of the Ukraine. The Patriarch of Moscow maintained power over the Ukrainian clergy, but they were allowed to place Ukrainian Bishops back into parishes. Publication of church materials was encouraged, and censorship was not as strictly enforced. Education and learning were encouraged and many old Ukrainian traditions were brought back to light in the form of literature, music and art. These had been preserved in the memory of the peasantry and the clergy, who had succeeded in keeping intact the Ukrainian speech.\(^{49}\) A new Ukrainian Movement was beginning but in 1848 the Russians assisted Austria in suppressing an attempted Hungarian revolution. Nicholas I was now in power and the Russianizing reforms were reinstated. Nicholas stated there were "no Ukrainians, but one Russian nation."\(^{50}\)

The church remained strong and during this time the Ukrainian people were enjoying a relatively trouble-free period. Education continued in particular at the Seminary of the Caves located outside Kiev. This seminary was noted as being one of the most prestigious seminaries of the
Orthodox faith in the Ukraine. It provided not only theological training, but offered a wide range of areas of study, including art, literature and history.\textsuperscript{51} It was also during this period that the Orthodox clergy regained some of its prestige and power, as members of the upper classes sought out the clergy and their influence.\textsuperscript{52}

The Church in the Ukraine after the Bolshevik Revolution

The Bolshevik Revolution of 1917 created a most troubled time for the Ukrainians. Religiously, the church and clergy remained unaffected. However, according to Bishop Haleta a great number of Ukrainians, many of them Orthodox in faith, were associated with the Tsarist regime and were fearful of the Bolsheviks. The Bolsheviks feared that through the Orthodox faith, dissenters would be able to organize and retaliate. When the Bolsheviks took over many Ukrainians lost their land, livestock and possessions. They were, as a result, quite hostile toward the Bolsheviks. Food supplies were cut off from the Ukraine. In 1932 and 1933 millions of Ukrainians were starved as a result. Thousands of Ukrainians were exiled to Siberia and all forms of autonomous rule were outlawed.\textsuperscript{52}

Control was tightened severely on the church. Publications were subject to censorship and propaganda. No one, especially clergy, was allowed to speak out against the
party, or they could find themselves arrested or exiled. The Seminary of the Caves in Kiev was shut down in approximately 1934.

Russia encouraged the varying nationalities, including Ukrainians, to abandon their cultural traditions and strive to work for the good of the party. Bishop Haleta recalled that religious tolerance was the official party philosophy. Orthodox members were allowed to worship and participate in church customs and rituals, but were fully aware that the mere act of going to church could be dangerous. Bishop Haleta stated that when Stalin came into power in 1924 most people were aware of the dangerous situation they were facing. The few freedoms still available to these people were in jeopardy.

In the meantime, Nazi Germany was pushing eastward and Bishop Haleta said that many Ukrainians viewed this with optimism. Hopefully, a Nazi invasion would offer them the opportunity to crush the Bolshevik party. When Germany entered the Ukraine in July 1941, many Ukrainians assisted the Nazi's efforts to push into Communist territory. When the Nazis were forced to withdraw from Communist Russia approximately three million Ukrainians joined them in retreat. It was this exodus from the Ukraine that eventually brought so many Ukrainian people to the free world.
The actual documented beginnings of an organized Ukrainian parish life began on the east coast of the United States. In approximately 1887 the first significant migration of Ukrainians began. Many of the immigrants found jobs in the coal and steel industries, particularly in Pennsylvania.

In an interview with Iwan Korowytsky, an instructor of Homiletics and a noted authority on church history, the immigrants during this period were in a great deal of confusion with regard to their religious life. Some of the immigrants were of the Uniate Church and, of course, many were Orthodox. In addition, many people were classified as Russian when they were admitted into the United States, and a Russian Orthodox church existed in the U.S. Yet another factor was that the Orthodox knew that their faith had been fashioned after Constantinople or the Greek Orthodox.

According to Korowytsky, the Ukrainians split into factions. The first was composed primarily of those belonging to the Uniate Church, which was attempting to gain recognition from the Roman Catholic heirarch. As a result many of them joined foreign parishes such as the Polish Catholic Church. The other faction of Orthodox
believers found themselves worshipping in Russian and Greek Orthodox Churches.

During this final period of time, there were not enough clergy to firmly establish the beginnings of an organized Orthodox Ukrainian Church. This would have to wait until 1918.

In 1912 the members of the Uniate or Catholic faith had become dissatisfied with the lack of recognition and support given them by the Catholic hierarchy. As a result the Ukrainian National Church was formed. The leaders of this church, including Father Francis Hodur, resented the administration of the Roman Catholic bishops who, according to Korowytsky, "ignored the ethnic responsibilities of their people and forced them to turn control of their parishes to Bishops." In 1915, the Ukrainian National Church was formed in Chicago. By this time Orthodox Bishop Steven Dzubaj had arrived in the United States. He had been opposed to the policies of the Russian Church, but was still in favor with the Church of Moscow and could ordain priests. The National Church asked him to ordain priests. In this manner several parishes of the Ukrainian National Church were formed in Wisconsin, Kansas, Oklahoma, North Dakota, Montana and New York. It is here where we first see intitial steps occurring which eventually led to a united church for the Ukrainian Orthodox people.
In 1918 the first legal incorporation of a Ukrainian Greek Orthodox Church occurred. This happened in Trenton, New Jersey. As recorded in Ukrainian Orthodox Church, the Trenton parish quickly became the center for Ukrainian Orthodox Church gatherings. The first administrator of the church was Volodymyr Kaskiv who had been ordained by Bishop Dzubaj. The Ukrainian Greek Orthodox Church also received priests from the Ukrainian National Church.

The initiator of the newly formed Ukrainian Orthodox Church was the Canadian Bishop of the Russian Orthodox mission, Bishop Alexander Nemolovskyj. Through the subsidy of this mission, many churches were built, primarily in New Jersey, Pennsylvania, New York. Single churches were built in Minneapolis and Wilton, North Dakota. According to the Ukrainian Orthodox Church, it was difficult to staff these churches because priests were recruited from the homeland and it was a difficult decision to leave the Ukraine because of the political upheaval and uncertainty caused by the Bolshevik Revolution. Not infrequently, the clergymen taught school and also directed the choir. Wasyl Halich in his book, Ukrainians in the United States, reports that in 1936 there were sixty-five separate parishes among the two factions of Ukrainians. The Ukrainian National
Church had twenty-seven parishes and the Ukrainian Greek Orthodox Church had thirty-eight.61

About 96 percent of the Ukrainian clergymen were, of course, immigrants, and most of them received their education in Europe and the Ukraine. The Orthodox clergy had a small number with higher education. According to Korowystky this made it difficult for the church to develop at anything but a slow pace.62

Over the next ten years (1938-1948), Korowytsky describes how the two factions of the Ukrainians made several attempts to unify the groups. According to the Ukrainian Orthodox Church, these attempts were made even more difficult because of the advent of World War II. Many of the Ukrainians were split with regard to the German/Bolshevik situation and this foreshadowed many of the religious questions. Several examples of the differing philosophies should be mentioned at this point in an effort to better understand the problem of unification. One of the primary differences lay in the question of celibacy. According to Orthodox doctrine, the clergy may be married, with the exception of the Metropolitan. This had been the case since the inception of Christianity in the Ukraine. According to the Ukrainian Orthodox Church, a priest may also become a Metropolitan if he is a widower.63 Bishop Haleta explained that as Metropolitan, the single concern
should be that of the parishioners and if the Metropolitan has a wife, he lives not only with the problems and concerns of his church but with those of his spouse. If the wife is deceased the concern no longer exists and the Metropolitan can serve true to the position. The Uniate faith, as earlier mentioned, was patterned after Catholicism, and the question of celibacy among its clergy was resolved by the Catholic doctrine. 64

Another point of difference centered around the question of recognition by the church Hierarchy. Rome had failed to recognize and deal favorably with the Uniate faction. In order to gain recognition from Constantinople, the Orthodox faction needed to provide the church with a greater number of consecrated Bishops. According to Bishop Haleta, this boiled down to a question of numbers. Constantinople did not believe that there was a significant number of members and clergy to issue a blessing or Metropolta. The feeling existed that as long as the two factions could not unify, a question of survival would exist within the church itself. 65

The close of World War II brought with it the components necessary to resolve many of the conflicts that existed between the two factions. The arrival of a large number of political refugees in America after World War II greatly influenced the decision to unify. A number of these
refugees were Bishops from the Orthodox Church in the Ukraine. As a result the Ukrainian National Church united with the Ukrainian Greek Orthodox Church on October 14, 1950. Archbishop John Theodorovich was elected Metropolitan. He had been serving the Church in the United States since 1924 and was said to be instrumental in unifying efforts. The new church assumed the name "Ukrainian Orthodox Church of the United States of America." Constantinople recognized the unification and noted that the church had the same dogmatic beliefs and canons as the Ecumenical Orthodox Church. This placed the church in a position equal to all Orthodox Churches.

With the unification of these two factions, the National Ukrainian Church chose to adopt the doctrine of the Orthodox faith. This happened because the Uniate faction realized that they would be unable to sustain themselves without official recognition and support from the Roman hierarch. After some thirty years of rivalry, it became important to adopt a specific creed and begin to concentrate efforts on serving the people whose numbers had grown significantly after World War II. As a result, the combined number of hierarchs permitted the church to have a Synod of Bishops (administrative council). It also secured the consecration of new bishops for the first time.
in the history of the Ukrainian Orthodox Church in the United States.

The new Metropolita (Divine Church) was comprised of three hierarchs, sixty-three priests and six deacons. Both the newly arrived clergy from Europe and those resident in America for many years joined the newly formed Metropolita. By 1953 the Metropolita consisted of four hierarchs, ninety-three priests and ten deacons. In 1960 the unified church had a total of four hierarchs, ninety-nine priests and fifteen deacons. This is reported to be the highest number of clergy the church has ever had. Since that time the number of clergy has been on a decline due to death, retirement and a lack of qualified clergy to succeed them.68

**Origin of St. Sophia Ukrainian Orthodox Seminary**

Metropolitan John died on May 3, 1971, and was succeeded by the present Metropolitan Mstyslav (Skrypnyk). In an attempt to solve the problem of the shortage of priests, the Metropolitan founded the Ukrainian Orthodox Seminary of St. Sophia in South Bound Brook, New Jersey in 1975.

Prior to the establishment of this Seminary, the clergy were trained and educated by the church Hierarchs. The students would meet with the hierarchs, in the case of
Bishop Haleta, two or three times a week. Books and materials would be given to the student for study. The areas of study included church doctrine, the Bible, the different kinds of church services (this was broken down into the areas of Christenings, weddings, funerals, services for each of the Patron Saints, Easter, Lent, Christmas, Holy Days, and Memorial Services including Panakida--the most Holy Memorial Day). Also included in study were the history of the church, history of the Ukraine, the study of church music, church ethics, Ukrainian literature and culture, as well as the execution and performance of all the church services. The student would study this material independently, meeting with the hierarch to discuss and clarify what had been covered. When study had been completed, the candidate would then be given a final oral exam which was conducted much in the same manner as graduate school oral examinations administered in universities. The candidate would be questioned on all these areas. Those present at the orals were the Metropolitan and four hierarchs. If the candidate passed, the Metropolitan would then give his blessing for the man to be ordained as a priest.69

The headquarters of the Metropolita is also located at South Bound Brook, New Jersey. It includes the residence of the Metropolitan and the Consistory, the Memorial Church of St. Andrew, the cemetery and the museum. In addition,
there is a publishing shop and a Theological Institute
which published the five-volume outline history, Ukrainian
Orthodox Church, by Ivan Vlasovsky, which has been used
as a primary source in this research project. They have
also published liturgical books, calendars, collections
of ecclesiastical music and church school material. The
archives of the church library and museum contain extensive
material on the history of the church and the Ukraine.
They have obtained thousands of old and rare books from
Europe, most of which are on permanent display at the
museum.

Currently there are several ways one may enter the
Seminary at South Bound Brook in pursuit of the L.S.T.
degree (Licentiate in Sacred Theology). He may enter with a
B.A. degree or its equivalent and begin studies toward the
L.S.T. degree. Students are encouraged to simultaneously
pursue a Masters degree at Rutgers University in a field
that would complement theological studies. A student may
also be enrolled with a high school diploma and study at
the Seminary in conjunction with studies at Rutgers
University in New Brunswick, New Jersey leading to the
L.S.T. and a B.A. 70

The Seminary offers a wide variety of study areas
including Biblical Studies, Church History, Ecclesiastical
Music and Art, Systematic Theology and Orthodox Christian
Ethics, a Ukrainian Studies Department and Liturgical and Pastoral Theology which includes a course in Homeletics. Currently there are eight students enrolled at the Seminary and six students have graduated and have been ordained into priesthood since the origin of St. Sophia Seminary in 1975. 72

The Ukrainian Orthodox Church in America has made significant gains. Since the establishment of the first parish in 1887, a lengthy period of time elapsed until a unified church was developed in 1950. The number of parishes has grown from sixty-five in 1936 to ninety-two in 1983. The number of clergy serving the church reached an all time high of 118 in 1960. Currently there are 116 clergy serving the Ukrainian Orthodox Church of the United States of America. The establishment of the Seminary at South Bound Brook is considered to be the finest accomplishment of the church, according to Bishop Haleta. He states that not only will this institution provide the clergy needed to maintain the church, but that it will serve as an historical guide to all later generations of Ukrainian ancestry. It will provide them with the knowledge and memories of the culture and people who struggled to obtain a good life, free of religious persecution and strife. Bishop Haleta stated that this has been the primary goal of
the Ukrainian people for generations, and finally that goal has been reached. 73

Summary

The history of the Ukrainian Orthodox Church has long been characterized by the political climate of the motherland, the Ukraine. From its inception in 988 until the Polish takeover in 1490, the church was forced to serve its people in the midst of internal dissension and quarreling and continual attacks from tribes and countries beyond the Ukrainian borders. This made it difficult for Seminaries to exist and provide qualified clergy.

Under the Polish rule the Uniate Church was created and the Orthodox Church was suppressed. The effects of this could still be felt as late as 1951. The rebellion led by the Cossacks brought some relief to the church and clergy and allowed the practice of Orthodox rites and reopening of the Seminaries.

The treaty signed between Poland and Moscovy in 1676 split the Ukrainian state and religion in half, leaving the Left Bank under Uniate control and the Right Bank under limited existence through the Russian Orthodox Church. Finally, Moscovy gained control of all of the Ukrainian States. This allowed for the function of the Orthodox Church in a limited sense. The Seminaries and church were under tight control of Moscovy, regulating
publications, the use of the native language and the placement of priests and bishops.

The church did not fare any better under the Bolshevik takeover of 1917. Tolerance of the church was the official party policy and a great deal of terror was imposed upon the people by the Communists. It was finally World War II that brought a great exodus of Ukrainians to the free world.

The Ukrainian Orthodox Church of the United States of America was finally formed in 1950. This was achieved after some forty years of dispute between two factions, the Ukrainian National Church and the Ukrainian Greek Orthodox Church. Today the church has ninety-two parishes and 116 serving clergy.

In 1975 the Seminary of St. Sophia was founded in South Bound Brook, New Jersey. Since its origin the Seminary has provided six graduates. Eight students are currently enrolled. The Church finally has a Seminary and the right of existence free from control and oppression for the first time in many centuries.
ENDNOTES


2Metropolitan--defined by Bishop Mykola Haleta as "supreme leader of the Orthodox Faith, the church leader," in an interview on December 28, 1982, in Yardville, NJ.


6Christian Millenium of Ukraine, p. 2.

7Moscovy--herein defined as "that part of Eastern Europe today known as Russia."

8Haleta, December 28, 1982.

9Hrushevsky, p. 71.

10Doroshenko, p. 46.

11Hrushevsky, p. 44.

12Ibid., p. 79.

13Ibid.


15Hrushevsky, pp. 81-82.

16Doroshenko, p. 45.

17Ibid., p. 56.
19 Doroshenko, p. 78.
20 Ibid., p. 80.
22 Hrushevsky, p. 128.
24 Hrushevsky, p. 128.
26 Ibid., p. 188.
27 Cossack—herein defined as "self-organized warriors of the Ukraine who defended Ukrainian territories and people against external assault."
28 Hrushevsky, p. 169.
29 Ibid., pp. 170-171.
31 Ibid.
34 Haleta, December 29, 1982.
35 Vowles, p. 74.
37 Vowles, p. 86.
38 Ibid., p. 92.
39 Doroshenko, p. 242.
40 Ibid., p. 25.
Hetman--herein defined as "the appointed leader of the Cossacks."

Haleta, December 29, 1982.

Vowles, p. 125.


Litany--defined by Bishop Haleta as "a special service in recognition of a particular Saint," in an interview on December 29, 1982, in Yardville, NJ.

Doroshenko, p. 301.

Vlasovsky, Vol. IV, p. 70.

Hrushevsky, p. 420.

Ibid., p. 496.

Ibid., p. 498.


Doroshenko, p. 321.

Iwan Korowytsky, interview, South Bound Brook, NJ, December 30, 1982.

Haleta, December 30, 1982.

Ibid.

Korowytsky, December 30, 1982.

Ibid.

Ibid.


64 Haleta, December 30, 1982.
66 Ibid., p. 209.
68 Ibid.
69 Bishop Mykola Haleta, interview, Yardville, NJ, December 31, 1982.
70 Catalogue of Studies, St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ: Ukrainian Orthodox Church and Institute, 1982-1984), p. 7.
71 Ibid., pp. 15-24.
72 Bishop Mykola Haleta, interview, Yardville, NJ, January 1, 1983.
73 Ibid.
CHAPTER III

EXTENT AND NATURE OF RHETORICAL THEORY
IN THE HOMILETICS INSTRUCTION

The purpose of this chapter is to evaluate the rhetorical content of the homiletics course offered at the St. Sophia Orthodox Seminary in South Bound Brook, New Jersey. An attempt will be made to discover the background of the course and its objectives. It further represents an effort to determine the extent and nature of rhetorical theory in the content of the course.

Specifically, the following questions shall be addressed: (1) What is the nature of the homiletics course in regard to its objectives and background? (2) To what extent is rhetorical theory and analysis used in homiletic instruction? And, (3) To what extent are Aristotelian principles utilized in the homiletics instruction?

Background and Objectives of the Homiletics Course

The homiletics course at St. Sophia Seminary is offered through the cooperation of the New Brunswick Theological Seminary which is affiliated with Rutgers
University in New Brunswick, New Jersey. The course is offered every other year during the fall semester.

Dr. Howard G. Hageman serves as instructor of this course. Hageman is also President of the New Brunswick Theological Seminary as well as a Professor of Liturgy. He has been on the faculty for the past fifteen years and has served as President of that institution for seven years. Hageman received his Bachelor of Arts degree in religion and philosophy from Harvard College in 1953 and obtained his Bachelor of Divinity degree from New Brunswick Theological Seminary in 1956. He earned a Masters Degree in Philosophy from Rutgers University in 1958. In addition, he has had four honorary degrees conferred upon him. These include two Doctor of Divinity degrees, one from Central College in 1971 and the other from Knox College, Toronto in 1973. Hageman also received two Doctor of Letters degrees, from Hope College in 1977 and Ursinus College in 1982.¹

Hageman communicated with the writer through a series of telephone interviews conducted over a period of approximately two months. He also agreed to allow the conversations to be taped in an effort to accurately document the interviews.

According to Hageman, the students from St. Sophia Seminary travel approximately forty-five minutes every
Monday evening that classes are in session for three hours of instruction. The Rutgers homiletics course is available to students from several different seminaries. As a result, the class is composed of students not only from the St. Sophia Seminary, but from Protestant and Catholic backgrounds as well. Hageman stated that the varied backgrounds the students bring to the class makes for exciting and interesting discussions and provides a wide range of ideas and opinions.²

Hageman reported that enrollment is kept small, with a maximum number of twelve students. This is necessary because of constraints on time and the need for the students to prepare three different types of sermons. Students also evaluate selected sermons and study situational sermons.

There are three textbooks assigned for the course. They include: The Twentieth Century Pulpit, Vol. II, edited by James W. Cox; Preaching With Confidence, by James Daane; and Designing the Sermon, by James Early Massey. The books are used as reference material for the students to supplement lecture and class discussion. When questioned about a course syllabus or outline, Hageman stated that he usually does not provide one for the class because the amount of time spent on the assignments varies
depending on the extent of discussion and time needed to cover each area adequately.³

Hageman was asked what he felt the course objectives and goals were. He stated that the focus of the course is upon the individual student's needs and weaknesses in public preaching. He added that by the end of the course the student should have the "academic preparation to develop, outline, and deliver an effective sermon which reveals the Word of God."⁴

The catalogue provided by the St. Sophia Seminary provided the following information about the objectives:

- to explore the use of the Bible as the source of preaching and the choice of biblical material.
- The use of biblical material in the light of Christian tradition and contemporary events. This course emphasizes the needs and weaknesses of the student in regard to the preaching situation.

It appears that this course deals with the development and refinement of skills necessary to effectively deliver a homily or sermon. It also seems to include instruction in the use of resources, specifically the Bible, in the development of the sermon.

The Study of Rhetorical Theory in Homiletics

To determine the use of rhetorical principles in the homiletics course, Hageman was asked if rhetorical theory was studied. Initially, he responded that it was not a part of the course material. Upon further
discussion, Hageman did reveal that the role of the minister is complex and that the ability to communicate effectively is essential in all areas of the profession. According to him, the purpose of the sermon is to present the word of God and attempt to invoke a response based upon the subject or theme of the sermon. He elaborated that, in effect, ministers are trying to persuade the congregation to recognize the truth and comfort that exists in God's Word. This is accomplished through a variety of means such as explanation and definition. He finished by saying that ministers attempt to persuade their parishioners of the need to make choices in regard to Christian philosophy and this must be done through instruction of the Biblical text and clarification of its meaning.6

It can be assumed that Hageman probably did not know what was meant by rhetorical theory, in that his remarks indicate a rhetorical nature regarding the function of the homily. For the purpose of this study rhetoric has been defined as a "verbal activity primarily concerned with affecting persuasion," an "utterance . . . intended to exert an influence of some kind on those who hear it."7 This definition, when applied to Hageman's earlier remarks, indicated that the purpose and intent of the homily is rhetorical.
Hageman noted that he instructs his students to review Chapter II of the book, *Designing the Sermon*, by James Earl Massey when lecturing about the goals and objectives of the homily. This chapter is used to reinforce some ideas that are presented to the students in lecture. A survey of this chapter provided a statement by Massey which advocates that "the preacher should be concerned with being understood, effective, and successful in securing the intended response from those who hear the sermon."\(^8\) Massey adds that "the preacher should attempt to create a disposition to act and that the sermon must proceed according to realistic goals: informing, persuading, encouraging, reminding, sustaining, and giving as it progresses."\(^9\) This information from Massey again points to the rhetorical nature of the homily by advocating the need to secure a response from the audience and invoke a disposition to act.

Reference to the text, *Speech Criticism*, by Lester Thonssen and A. Craig Baird revealed that Aristotle defined rhetoric as "the counterpart of Dialectic," and that it may be described as "a faculty of discovering all the possible means of persuasion in any subject."\(^10\) This statement again points out the persuasive nature of rhetoric and further indicates that if one of the goals of
A homily is to persuade its listeners then it must be inferred that a homily is classified as rhetoric.

In order to determine the extent to which rhetorical theory is employed in the homiletics course, it was necessary to examine the presence of specific principles and ideas promoted in the course. Aristotelian principles served as a guideline in this evaluation.

The Use of Aristotelian Principles in Homiletic Instruction

The Hageman interview revealed that there is no mention of Aristotle or his theories in the homiletics course, and there is no discussion of the use of the "Canons of Rhetoric."\(^\text{11}\)

According to Thonssen and Baird, Aristotle's view of rhetoric enables a person to: "(1) maintain truth against falsehood; (2) advance discussion where definitive proofs are impossible of attainment; (3) to expose irregularities in argument as well as see both sides of a controversy; and (4) defend oneself with reason."\(^\text{12}\) If this four-fold function of rhetoric is applied to the purpose or objective of preaching and sermon-writing as defined by Hageman, an evaluation can be made in regard to the presence of Aristotelian ideas in the homiletics course.
Hageman stated that one of the objectives of the sermon is to promote God's Word as truth, and that by doing so God's Word is in effect protected from injustice and falsehood. In addition, James Daane states in his book, *Preaching With Confidence*, that the sermon "sets forth" the truth of the selected Biblical text.  

Hageman felt that a discussion of the "Word of the Lord" based on scientific argument or evidence would be difficult and somewhat ineffective. He added that belief in the Lord and his scriptures is of individual design. He concluded that absolute scientific argument in this area is difficult to obtain.

It seems that a homily provides the opportunity for a priest to address both sides of a question or controversy. According to Bishop Mykola Haleta, the priest is given the advantage of analyzing all available information in regard to a particular subject, thus enabling his audience to make a well-informed decision about values, beliefs, and ideas. James Massey noted in his book, *Designing the Sermon*, that

> Interestingly, our knowledge of sin deepens as we learn more about grace, but that same message opens to us the way out of guilt and shame. Real preaching will always bear this double character and wield this double power.

Hageman stated that the use of persuasive speech as an instrument of social adaptation applies in the use
of the homily. Through the reasoning process an individual is able to defend his beliefs and actions regardless of physical strength. According to Hageman, this idea can be applied to the teachings and life of Jesus Christ.\textsuperscript{17}

Aristotle's four-fold function of rhetoric seems to correspond with the very nature and purpose of the homily. This, in turn, provides further evidence of the rhetorical nature of the course and the presence of Aristotelian theory.

\textbf{Implementation of the Canons of Aristotelian Theory}

To determine the extent to which Aristotelian Theory is offered in the homiletics course it was necessary to evaluate the presence of the classical divisions of rhetoric. According to Thonssen and Baird, the classical divisions of rhetoric include invention, arrangement of materials, elocution or style, memory, and delivery.\textsuperscript{18}

Hageman reported that these divisions of rhetoric are not specifically mentioned in class. He did reiterate, however, that one of the major objectives of the course is to help the student in terms of organizing sermons. In addition, different aspects of delivery and style are discussed, as well as the use of resource material.\textsuperscript{19}

To further determine the presence of Aristotelian canons, Hageman was asked about the use of criteria or a
standard of judgment to evaluate students' sermons. He referred to a list in the textbook, *The Twentieth Century Pulpit*, edited by James Cox. This criteria, as well as the text, is employed throughout the course as a standard for student sermons and the evaluation of previously written sermons. It should be noted that Cox is professor of Christian preaching at Southern Baptist Theological Seminary in Louisville, Kentucky. He has also written a book entitled, *Learning to Speak Effectively.* This title suggests that the text may be utilized in a public speaking or basic speech course. The criteria used are as follows:

**OVERALL IMPRESSION**: Was the sermon interesting? Informative? Moving? Convincing?

**ANALYSIS**: Outline the sermon, giving main point and first subpoints. Include Introduction and Conclusion.

**TITLE**: Is it attractive? Clear? Honest? Related to main theme?

**TEXT**: Is there a single text, or are there multiple texts? Section, chapter, paragraph, sentence, phrase, or word? Used literally? Vitally related to sermon? Historical meaning accurately reflected?

**CENTRAL IDEA**: What is it? Is it formally stated? Where? Does sermon fulfill its promise?

**INTRODUCTION**: Does it seize attention at once? Relate theme or text to hearers? Is it too long? Too short? Irrelevant?

**BODY**: Are main points clearly stated? Related to central idea? A unity? Is there forward movement? Is each point given space according to its importance? Where is climax reached?

**CONCLUSION**: Does it summarize main points? Or reinforce main discussion? Or call for decision or action?
SUPPORTIVE MATERIAL:
Sources: Preacher's thought and experience, Bible, Biography, History and Literature, Observation of contemporary life.
Types: Restatement? Examples--general, specific, hypothetical? Illustrations? Testimony?
TRANSITIONS AND CONNECTIVES: Varied? Natural?
UNITY: Does the sermon give an overall impression of wholeness?
GENERAL OBSERVATIONS: Does this sermon present a positive message? Is there an unusual format? What other striking features did you note? Was the appeal rational, affectional, ethical, or a combination of two or three?

These criteria seem to indicate the presence of at least three of the Canons, including Invention, Arrangement, and Style. Based on the criteria, information found in the books by Massey and Daane, in addition to comments by Hageman, an attempt was made to determine the extent to which the Canons of Rhetoric are incorporated into the homiletics course. The book, Speech Criticism, by Lester Thonssen and A. Craig Baird served as the standards against which this information may be compared.

The Canon of Invention

Study in the area of invention revealed a great deal of information pertaining to resource material and evidence. When discussing resources and materials, Hageman
stated that he first tells his students to turn to the Bible as the primary source of material. He stated that "the idea or theme for a sermon is present no matter where you look in the Bible. To a large degree, homilies are written based upon a statement or passage from the text." Hageman added that students are required to have taken course work which deals with the various books of the Bible prior to their enrollment in the homiletics course. A partial list of courses dealing specifically with the Bible include: Introduction to the Old Testament, Isaiah, Jeremiah, Job, Introduction to the New Testament, The Corinthian Correspondence, and the Pauline and Non-Pauline Epistles. Students should be thoroughly familiar with the resource they have available in the Bible. It is possible that not all relevant instruction in homiletics is included in this homiletics course, but may appear in other areas. Students are also encouraged to make use of their own personal experiences and thought as well as observations they have made of contemporary life. Students have noted in the class that they failed to realize just how much personal knowledge they had to draw upon until they analyzed their own experiences and daily observations.

Students are also directed to history and literature as a source of material for sermons. "So often,"
Hageman responded, "the events of history and the great literature that evolved from history provide us with an effective, insightful, vehicle in which to develop an idea and adapt it to the listener." In addition, but not as a rule, students may also refer to sermons and speeches as models for writing their own homily. Many anthologies and textbooks have been developed in this regard, according to Hageman. The students of St. Sophia Seminary have access to the Library at South Bound Brook, which has an extensive collection of materials dealing with the church and its history. This library also has works by Ukrainian authors and writers, which help to clarify the culture and customs of the people. When discussing quality of source material used, Hageman stated that he advises his students to be aware of such things as keeping them varied, accurate, true, fresh, and of a feasible length.

Hageman noted that he discusses the different types of evidence. He mentioned testimony, examples, illustrations, analogies, and statistics as those most frequently used. When asked if any mention is made of testing the evidence used in writing a sermon, he answered that it is necessary to make sure the evidence is consistent. In addition, he stated that one should make certain an
authority or piece of evidence is reliable and should be well documented.  

When questioned about the use of reasoning, Hageman's remarks were brief but revealed that some exercise of these principles occurs in the class. Briefly, he outlined the use of inductive and deductive patterns. Class discussion centers around the definition of the inductive and deductive processes. Syllogisms are introduced when discussing the use of deductive reasoning. Hageman outlines the three forms of syllogisms: categorical, disjunctive, and hypothetical, and provides an example of each. His discussion of inductive reasoning is brief, explaining the use of causal relation, specific instance, authority, and analogy.  

Study of the three textbooks used in the course revealed no information regarding resources, evidence, or reasoning. Analysis of the criteria established by Cox did yield the following information about supportive material.

Sources: Preacher's thought and experience, Bible, biography, History and literature, observation of contemporary life.

Types: Examples--general, specific, hypothetical? Illustrations--anecdotes, parables, figures of speech? Testimony?

Hageman stated that he instructs his students to understand the basic components of reasoning as outlined above, but is unable, because of the time factor, to go
into detail. Considerably more time is spent discussing possible sources and references for evidence. Analysis of logical proof can be evaluated at an introductory level, since these principles are only introduced and defined.

The use of emotional proof or pathos in the sermon is of primary concern in the homiletics course. Hageman referred to the sermon as meeting a need within the congregation. Because of this, a number of factors are considered in developing the sermon. Hageman urges his students to consider the characteristics of audience with regard to age, sex, cultural backgrounds, and intellect. He also encourages his students to be flexible and prepared to adjust a given sermon depending upon the makeup of the audience. He states, "It is critical that a minister be able to adapt a sermon to any given audience, by focusing on a need, concern, or problem."

Referring to James Massey's book, Designing the Sermon, it was found that adapting to individual needs also demands studying the moral and spiritual climate of the times. He stated it was not adequate to proclaim Biblical statements while neglecting to probe and address prevailing assumptions and beliefs which have determined the major problems of our times.
Hageman noted that interest has become a key word in developing emotional appeals. He defines interest as "the way in which the preacher matches the message to the listeners' world of personal concerns." 36

In Preaching With Confidence, James Daane also noted the importance of awareness of listeners' problems, "by understanding the concerns and needs of the listener, the preacher has passed the major obstacle, he doesn't have to sell the notion that they have a need for this message, the listener knows the need exists." 37 Daane then remarks that the preacher is able to work with the emotional levels of fear, hate, and the like in addition to dealing with the opposites of these feelings. 38

An analysis of the last "Form of Proof," ethos or speaker credibility revealed that this principle is dealt with to a degree. Hageman said that the students are concerned about how they are perceived by the congregation. He noted that sincerity is a common area of discussion. Students are concerned with making themselves appear virtuous in light of the message they deliver. Their goal is to represent God and the Word of God in a virtuous manner. The students believe that establishing themselves as sincere and virtuous is not something that can be done just in the pulpit. They feel it is necessary to develop these qualities outside the sermon as well. The fact that
the Word of God is virtuous is an underlying assumption in the eyes of the students and that, for the most part, this is believed by the audience. 39

Bishop Haleta was questioned in this regard and he concurred with the thoughts of the students. According to him, sincerity and virtue are qualities which must be evidence with every action of a priest. While it is necessary to appear to have these qualities in the pulpit, a priest will also be judged by his actions and words outside of the preaching situation. He concluded that these qualities, just like respect, will be earned depending upon appropriate word and action in and out of the pulpit. 40

Hageman asserted that if the preacher can display an awareness of current events both inside and outside of the church and can effectively use this in sermon-writing, the intelligence of the minister should be apparent. He added that there is little or no discussion of displaying good taste, acting with moderation or tact. These are qualities which anyone considering entering the ministry should possess, and are covered in another area, rather than homiletics. 41

In an effort to establish the good-will of the minister, Hageman stated that it is necessary to establish himself as a messenger of truth, God's Truth, but at the
same time must also balance this by identifying himself with the people and their problems. He stated that it is necessary to be tactful, yet understanding. Again, in the situation of the minister it is assumed that he is proceeding with the best of intentions and reasons. Therefore, little discussion is generated as to this topic.\textsuperscript{43}

The use of invention theory in the homiletics course is present but incomplete. The area of logical proof is covered as to research resources and evidence, offering materials and ideas that may be used to generate sermons. In addition, the different types of evidence are discussed including such forms as testimony, examples, personal experience, and statistics. The study of reasoning entails the areas of inductive and deductive reasoning by supplying definitions and examples. Tests of reasoning are not employed. The use of emotional proof is more extensive, in particular, the need to evaluate the audience and generate sermons appealing to the needs and concerns of the audience. A survey of the textbooks used in the courses revealed nothing in regard to emotional proof. In terms of ethical proof, discussion primarily revolves around the issue of sincerity and enabling the audience to identify with the minister and yet realize that he is also a messenger of God's Word and truth. Again, the review of
the text material used in the course disclosed no information concerning ethical proof.

A comparison of this information with the Thonssen and Baird text yields a more accurate determination of the presence of Aristotelian principles from the canon of invention. According to Speech Criticism, evidence is defined as

the raw material used to establish proof. It may include the testimony of individuals, personal experience, statistics, illustrative examples, or any so-called "factual" items which induce in the mind of the hearer a state of belief—a tendency to affirm the existence of the fact or proposition to which the evidence attaches and in support of which it is introduced.

Hageman reported that the homiletics course does emphasize the use of resource materials or evidence. Particular stress is placed on the use of the Bible and historical data as a means of evidence in developing the homily. The use of personal experience and observation and information provided in literature is also discussed. The class is instructed about the types of evidence they might use. Specifically, the use of testimony, statistics, examples, and illustrations are studied. This would appear to be in line with the definition offered by Thonssen and Baird.

As revealed earlier, class instruction offers little in the way of evaluating evidence. According to Hageman the only criteria which seems to be offered involve
developing consistency throughout evidence. Thonssen and Baird state that there are at least nine other possible tests for examining evidence such as the reliability of authorities, first hand experience of authorities, prejudices possibly held by the speaker, causal relation of facts, specific documentation of sources, and the employment of recent sources.44

The development of reasoning in the homiletics class can also be compared with the Speech Criticism text. Thonssen and Baird spend considerable time evaluating the nature of inductive and deductive reasoning. In addition to offering definitions and examples of these processes, tests for validity are also discussed. The authors also provide for appraisal of ideas. Specifically, they outline the need to evaluate the functional existence of the speaker's ideas. The text also provides criteria for assessment of the speaker's ability in refutation and rebuttal.

The homiletics course provides the student with an explanation of the deductive and inductive processes. Little time is spent discussing these processes, according to Hageman. It appears that the use of tests for validity of arguments and appraisal of ideas is omitted from course instruction. Furthermore, there seems to be no mention of refutative skills or analysis.
The *Speech Criticism* text defines emotional proof as including "all those materials and devices calculated to put the audience in a frame of mind suitable for the reception of the speaker's idea."\(^45\) This included three separate areas: the principle of audience adaptation, practical applications of the principle and assumptions underlying the total concept.\(^46\)

Aristotle reportedly viewed most strongly the role of the audience in the speaking situation. According to Thonssen and Baird it is necessary to evaluate audience characteristics. Specifically, this includes consideration of "age level, sex, intellectual and informational status, political, social and religious affiliation, economic status, known or anticipated attitudes or prejudices, interest or self-interest in the subject, and the occasion."\(^47\) The authors also discuss the need to adapt to the listeners during the speech.

As reported earlier, the homiletics course takes into consideration all of these characteristics when developing emotional appeals. Students are strongly advised to analyze their audience and consider their needs and problems as a basis for emotional arguments.

When Thonssen and Baird discuss the application of principles, they cite different factors that can be used in motivating emotional appeals. They refer to Aristotle's
proposal that happiness is the end of man's efforts, and the parts of happiness through which appeals could be directed, such as wealth, health, good children, beauty, good old age and the like. They go on to list the different emotions which might develop or negate the state of happiness. 48

It appears that the homiletics course provides this information. Hageman revealed that students are encouraged to discuss the varying emotional levels and appropriate means of approaching these feelings in the homily.

Aristotle stated that there are three sources of personal credibility in orators--sagacity or intelligence, high character, and goodwill. 49 According to Thonssen and Baird, Aristotle believed that what the speaker did during the speech was of primary concern; what people thought of him before the speech was not in itself directly related to the modes of persuasion. The authors, however, note that this is perhaps an artificial restriction because it is difficult to separate knowledge of the speaker's reputation and activities from the medium of the speech. 50 The authors' analysis may be more in line with the attitudes of students and instructor of the homiletics course. Those involved with the homiletics course and individuals already in the ministry seemed to promote the
ideal that strong ethical credibility is based not only on the intelligence and good will demonstrated while delivering a homily, but rests to a great deal on the actions and deeds outside of the pulpit.

It appears that little attention is given to the aspect of ethical proof in the homiletics course, based on the information obtained from Hageman and the fact that the reference sources failed to reveal information in this regard.

**The Canon of Arrangement**

As stated earlier by Hageman, a major emphasis of the homiletics course deals with organizing material used in a sermon. Early in the course, discussion revolves around the necessary steps in designing a successful homily. Hageman noted that many students express a need to establish skills in this area.\(^5^1\) Therefore, it becomes necessary to determine what is advocated concerning the body of a sermon.

Hageman referred to the book by James Early Massey, *Designing the Sermon*, stating that this text is a primary source of information about organizing techniques and procedures.\(^5^2\) According to Massey:

> The sermon design should have a clear aim and logical structure. The sermon idea or theme should be outlined in a reasonable sequence, the materials so organized and arranged that a buildup is
The design should have focus, balance, logical sequence, emphasis, supportive detail, strategic illustrative support, and calculated impact through a climax of impression.

The text then goes on to illustrate three basic forms to use in organizing a sermon.

1. Topical--this design highlights the truth or importance of a topic or theme, letting the logical points or facets of that topic control the steps of treatment. "The topic can be chosen from any one of a number of sources, but is usually backed or supported by a related scriptural text." The text goes on to add that "the topic might be a phrase ('The Prodigal Son') or a sentence ('The Sacred and the Secular are Inseparable') or a question ('And How Does It All End?'), or even just one word ('Easter')." According to Massey, the number of points in the structure is not necessarily restricted or predetermined.

2. Textual--this form of design is determined mainly by the divisions or sequences of thought in a single text or short passage from Scripture. An example of an outline of a purely textual sermon was included:

"I. Look up to Him--Jesus Christ, our Savior
II. The results of looking:
   a. momentous change in us through Christ
   b. the release from shame and fear before God."
The text also indicated that it is possible to treat a text topically, creating a blend. In most cases where a blend is sought, both the text and the topic are reflected in the sermon structure and sequence of arrangement.  

3. Expositional—"this design is determined by an extended passage of Scripture. In true exposition the thought and treatment are controlled by the textual passage. This type of sermon has a predetermined matter to be presented, namely a Biblical text or passage or book."  

Hageman stated that he advocates the use of these three sermon forms and that students are required to incorporate all of these forms into homilies written for the class. A more detailed analysis of the specific assignments will be covered in the following chapter. 

Hageman noted that topical form has been the most widely used for developing sermons throughout history, and that while each of the forms is unique in relation to each other, there is still a need for common features such as thesis statements and main points to exist in each of them.  

The first characteristic discussed by Hageman was that of a thesis sentence or central idea. According to him the thesis needs to reveal one central idea or theme which is capable of telling the listener what the sermon is about. He stated that some reference material does not
stress the use of a single declarative statement, rather a phrase or passage, but he prefers to have his students construct the complete sentence.\(^6^2\)

Hageman also instructs his students to review the information found in James Daane's book, *Preaching With Confidence*, when discussing the importance of a thesis. Daane advocates the need to develop one main theme and build the sermon around that theme. He states, "every sermon must say one thing, and one thing only; and this one thing must be capable of statement in a single sentence."\(^6^3\)

The criteria supplied by Cox also reflects the significance of a central theme or statement as he provides the following question in regard to this area: "CENTRAL IDEA: What is it? Is it formally stated? Where? Does sermon fulfill its promise?"\(^6^4\)

The development of a central theme or idea appears to be stressed in the homiletics course since it is covered in lecture, reference material, and included in the criteria used to evaluate student sermons.

The second need Hageman cited was the necessity for main points and supporting points to relate back to the thesis statement. He emphasized that this insures a unity of ideas. In addition he mentioned it is appropriate
to repeat the main points in an effort to reinforce the ideas in the mind of the listener. 65

The criteria utilized by Cox also includes structure of the homily: "Body: Are main points clearly stated? Related to central idea? A unity? Is there forward movement? Is each point given space according to its importance? Where is climax reached?" 66 Review of the textbooks by Massey and Daane revealed no information regarding utilization of main points or supporting points in terms of developing unity.

The last item mentioned by Hageman relating to the development of the body of the sermon had to do with transitions. He reported that they need to be "smooth and effective, moving you from point to point without blocking or stumbling." 67 The list developed by Cox also addresses the use of transitions by questioning whether they are varied and natural. 68

The homiletics course seems to indicate instruction which advocates that the body of the sermon should be organized in one of three basic forms: textually, topically, or expositionally. The importance of a thesis statement, main and supporting points, and the use of transitions also indicate the use of arrangement criteria.

The function of an introduction and conclusion is given considerable attention in the homiletics course.
Hageman noted that James Daane's text offers a good deal of information in this regard and refers his students to this text when discussing the introduction and conclusion. According to Daane, "the introduction should lead the audience to the main idea or thesis." It was stated that an introduction is effective if it makes the congregation alert for hearing the sermon. Daane states that, "this may be done by asking a significant question, to which the sermon provides the answer. Or it may point out a dire need of the hearer, which the sermon intends to meet." Daane concludes that "the introduction must be relatively brief and interesting; it must arouse the hearers attention; it must be simple and not require explanation; finally it must be relevant." 

Hageman stressed the need of the introduction to enlist the attention and interest of the audience, and that it might also present the theme or idea of the sermon. He added that a good sermon can be summarized briefly, yet effectively, for purposes of concluding. He suggests reviewing the main points of the sermon, relating them to the thesis statement and final conclusions that might be drawn. 

Daane offers one primary assertion about the use of a conclusion: "that it contain nothing new; it merely reasserts the sermon's initial proposition." The author
goes on to explain that if the sermon-maker finds it difficult to construct a brief conclusion that reflects the content of the sermon, it is probable that the sermon lacks unity.  

To make a more effective statement regarding the use of the Aristotelian canon of arrangement in the homiletics course, the information supplied by Hageman, and the material in the course textbooks can be compared with the positions found in *Speech Criticism*. According to this source, Aristotle advocated the need for thematic emergence, or the use of "a thesis which is unencumbered by collateral theses which interfere with the clear perception of the principal." It has been determined that instruction addressing the use of a single thesis or main theme is present in the homiletics course.

The method of division and arrangement, according to Thonssen and Baird, may be called "the search for a basis of major units of the subject." They state that historically most speeches have fallen into one of three categories: the historical, the distributive, and the logical. It was noted earlier in this paper that the instruction in the homiletics course advocates the use of three basic forms of design: textual, topical, and exposition.
It can be assumed that application of a textual or expositional sermon would employ the use of the historical method since the primary source of reference for homilies comes directly from Biblical text. This would enable the priest to move in a pattern from past to present to future or use a derivative of this pattern. Furthermore, it might be assumed that use of a topical design in a homily may easily incorporate the use of the distributive method since ideas which have a common theme or those areas that have obvious connection among themselves can be grouped into main points or subpoints. This would be consistent with the information provided in Thonssen and Baird which describes the distributive method as "matters having a common thought center are grouped in certain sections."

The logical method could be incorporated into a homily. Those sermons which advocate a change in the status quo, or invoke a call to action presumably utilize a logical pattern. According to Thonssen and Baird, "the arrangement of materials is determined by the continuity of the reasoning process; materials are placed at points where they serve as links in the uninterrupted sequences or chains of thought." 79

Based upon the information provided by Hageman and the material found in Speech Criticism defining Aristotle's
method of division and arrangement as encompassing the historical, distributive, and logical methods, an inference can be drawn that these methods in all likelihood exist in the design of homilies in the course.

Thonssen and Baird offer the following concerning the order in which the parts of a speech are developed. They advocate that, "a speech should have a beginning, a middle, and an end." In addition, it was stated that Aristotle advocated no more than four basic parts for a speech. "The introduction is intended to enlist the attention and interest of the listeners, to render the audience well disposed toward the speaker, and to prepare the way for the ideas to come." Aristotle defined the statement or thesis as "the statement of the case sets forth clearly and concisely the nature of the subject presently to be developed." When discussing the body of the speech Aristotle is quoted as saying, "The proof contains the elaboration of subject matter through which the idea or ideas are enforced." The conclusion, to quote Aristotle, should "inspire the audience with a favorable opinion of yourself and an unfavorable one of your adversary, to amplify or depreciate the subject, to excite the emotions of the audience and to recall the facts to their memory."
This information appears to be consistent with the principles advocated in the homiletics course. Hageman's lectures and James Daane's text state that an introduction should arouse the interest of the congregation and prepare to hear the message to follow. The use of a thesis statement should identify the subject matter to be covered, and to clearly define the topic presented. The function of the conclusion should allow for reiteration of the central theme and allow the priest to summarize main ideas or points, leaving the message firmly implanted in the minds of the congregation.

It would appear that the homiletics course utilizes the principles advocated by Aristotle in regard to arrangement of materials. There seems to be inclusion of nearly all of the main ideas as presented in the Thonssen and Baird text.

The Canon of Style

The qualities of style seem to be given considerable attention in the homiletics course. Daane stresses the need to chose words that are suited to the topic and to the speaker. He goes on to state that the "chosen words should fit naturally to the topic and the speaker, enabling the listener to understand the message behind the words."85

Proper word choice or usage is measured partly in terms of accuracy in developing the speaker's thought.
Hageman reported that the students understand the need to avoid ambiguous terms and said that it is desirable to use specific, concrete terms whenever possible. It is necessary to utilize proper rules of grammar. Finally, Hageman feels the priest must be an effective speech model, both in and out of the pulpit.\textsuperscript{86}

The need to choose clear and precise language when constructing a sermon is stressed. The students are told to recognize the problem of selecting words that may be obsolete, ambiguous or not readily understood. Hageman stresses that one of the primary goals is to be understood, and if this is not attained all other steps in the sermon-building process have been in vain. Quite often, the students are instructed that simple and concrete terms will best convey the understanding they are trying to develop.\textsuperscript{87}

When asked whether the students study the element of vivid style, Hageman responded this is simply covered when discussing clear and appropriate language. He added that word choice grants the ability to utilize words which add beauty and grandeur to the message one is conveying. He advises caution when attempting to add this quality, so the elevated style does not mask the intended message. He stresses the importance of choosing words the audience understands.\textsuperscript{88}
A survey of the book by Massey did not yield any information on style. However, the criteria listed by Cox does include an examination of the quality of style:


Instruction in stylistic qualities is included in the homiletics course. The use of clear, concise, accurate language is stressed, and refraining from the use of ambiguous, obsolete terms is advocated. The listener is considered in terms of understanding the message delivered and the accuracy of the spoken word.

When discussing the qualities of style, Thonssen and Baird cite correctness, clearness, appropriateness, and ornateness. According to Aristotle, correct style is "proper use of connecting words; use of specific rather than general words, avoidance of ambiguity, accurate classification of nouns as to gender, and expression of plurality, fewness, and unity."

Thonssen and Baird discuss the need to develop a clearness in style, enabling the audience to understand what is being said. This includes avoiding complicated sentence structure, faulty arrangement of words and the like. It was noted that to a degree, correctness and
clarness are closely related in terms of projecting the exact message that is to be understood. This was also true of appropriate language. Aristotle believed that the mode of expression should be consistent with the nature of the address, and that when weighty matters are discussed, a casual manner of expression should not be used and when trivial topics are considered, there should not be a manner of solemnity.92

Thonsen and Baird define ornateness as "a certain elevation or grandeur in discourse."93 It was said to be a distinctive quality that depends on the artistic handling of words and sentences.

It appears, based upon a comparison of the course material and the evidence found in Speech Criticism that a great number of Aristotelian qualities regarding style are evident in the course. Emphasis is placed on the need to choose clear, concise and unambiguous language. Discussion regarding structure of sentences and phrases is encouraged. Finally, the use of simple, concrete terms is advocated. While the function of ornate language is considered, students are cautioned to be aware of the need to be readily understood.

The Canon of Delivery

It would appear that considerable time is spent in helping the student to develop effective delivery. For
the most part extemporaneous delivery is encouraged. Students are urged to outline their sermons and allow adequate time for practice or rehearsal. Students are warned of the hazards involved in memorizing a sermon and the use of a manuscript is discouraged. Eye contact is significant in delivery of the sermon, and students are advised to establish this as much as possible. An effort is made to ensure that eye contact is distributed throughout the audience with minimal reference to notes or outline.94

When questioned about the use of gesture and bodily action, Hageman responded that gestures need to be natural and effective. Gestures should not appear stiff or detract in anyway from what is being said. This also applies to use of body movement. Facial expression is also discussed, in particular the role the eyes can serve in producing effective delivery.95

The use of the voice in delivery was also examined. Enthusiasm and energy need to be generated. According to Hageman this can be accomplished through proper tonal inflections, variation in pitch and volume. Advice is offered to students who may have a problem with volume and excessive rate. Sermons delivered by the students are video-taped to make them aware of their weaknesses in delivery.96
Examination of the textbooks by Massey and Daane revealed nothing dealing with delivery as was also true of the criteria supplied by Cox. Hageman reported that a good deal of time is spent in evaluating the performance of the student's delivery of sermons in the classroom. This provides the avenue for discussion of delivery, working with each student on their particular strengths and weaknesses.  

According to Thonssen and Baird, Aristotle commented very briefly on delivery, and he did not believe delivery to be an "elevated topic of inquiry." However, the authors did provide admonitions on delivery. 

The first concern dealt with the orator's method of speech preparation, which included a study of where an orator gets his material. The second area dealt with the orator's mode of delivery--extemporaneous or memorized, and whether or not a speaker uses notes. The fourth area examined physical factors pertaining to speaker physical characteristics. Another area dealt with involved the use of bodily action in speaking. Included for discussion were grace of movement, meaningful facial expressions and the use of the eyes. Other features mentioned included mannerisms and habits of dress. The final area studied was that of voice as a determinant of effective delivery.
Recommendations were offered concerning pronunciation, articulation, volume, and pitch.\textsuperscript{99}

The assumption can be made that the homiletics course deals with all areas of delivery promoted by Thonssen and Baird. In terms of method of speech preparation, students in the homiletics course examine sources used for developing a homily, especially since this primarily involves the use of Biblical text. Mode of delivery is dealt with at length in the course, with emphasis on extemporaneous delivery aided by the use of notes. The study of the speaker's physical characteristics is given brief treatment in the homiletics course. Attention is given to gesture and movement, and the use of effective facial expression. By far, the greatest emphasis is placed on the voice. Examination of variations in rate, pitch, and volume are dealt with on an individual basis, providing modification for those students who need help.

\textbf{The Canon of Memory}

Study of memory or the use of devices to enhance memory is not covered in the homiletics course. Hageman feels that this is not a necessary component since thorough preparation in the development and practice of an intended homily should be sufficient in generating an effective sermon.\textsuperscript{100}
Summary

The approach offered in the homiletics course appears to be of a rhetorical nature. The intended objective of the homily, to persuade and invoke a response in the listener, corresponds with the definition employed for the purpose of this study which proposed that rhetoric should be stated as an utterance affecting persuasion, which might provoke its hearers to action.

The history and science of rhetoric, however, is not studied in the homiletics course. The class does not include, for instance, the historical divisions of rhetoric.

While a majority of concepts and ideas that are studied in the homiletics course are of a rhetorical nature, a correlation is never made between these principles and the precepts from which they evolve. It may be assumed that the students enrolled in this course are being offered a study in rehtorical theory, but are not aware of it, and as a result, may not be able to broaden their own knowledge of rhetoric on an independent basis.

As a result, the extent to which rhetorical theory is studied in the homiletics course can be designated somewhat limited. This evaluation is based on the fact that while the fundamental principles offered are rhetorical, the background or historical information needed to study and understand this field is omitted. The lack of
a correlation established between advocated principles and the very art from which these ideas develop also indicate the limited extent of rhetorical instruction.

While not mentioned by name, Aristotelian principles appear to form the basic foundation of homiletics instruction. When course material was compared with the Thonssen and Baird text, which defines and clarifies Aristotelian theory, it becomes most apparent that Aristotelian principles are offered extensively.

The course, however, does not document or associate these principles with Aristotle. In addition, the study of Aristotle, or his place in history with regard to rhetorical development is not mentioned. Again, it may be assumed that Aristotelian study is offered in the course, probably without the student's knowledge of this fact.

The extensive use of Aristotelian Theory is determined on the inclusion, to varying degrees, of principles as defined by Aristotle in regard to his Canons of Rhetoric. These canons are incorporated with greatest emphasis on arrangement of information, securing of resource materials, and the stylistic design and delivery of the completed sermon.

Brief discussion of methods of reasoning, in particular the deductive and inductive vehicles, is included. Attention is given to the use of emotional
appeals and the needs of the audience. Concerns of ethical appeals are dealt with in regard to sincerity and identification with the listeners.

Use of the canon of arrangement is dealt with in great detail, covering the aspects of organization in the three specified forms of textual, topical, and exposition. In addition, the use of a thesis statement, mainpoints and supporting points to develop unity and cohesiveness are also discussed. The function and purpose of an introduction and conclusion is also analyzed.

The qualities of style are reviewed in the classroom. The development of proper word choice, correctness, and clarity are emphasized.

Delivery of the homily receives particular attention in the course. Special emphasis is given to individual strengths and weaknesses of each student, in an effort to develop an extemporaneous delivery which is composed of maximum eye contact, effective use of gesture, movement, and poise. In addition, the use of the voice in terms of pitch, rate, and volume is also discussed.

The use of the canon of memory is not incorporated in the course material. It was felt by Hageman that effective use of arrangement, resource materials, and delivery would not necessitate the need to cover this area.
The specific assignments and opportunities students are given to utilize these principles shall be examined in the following chapter.
ENDNOTES


2 Dr. Howard Hageman, telephone interview, February 7, 1983.

3 Ibid.

4 Ibid.


6 Dr. Hageman, February 7, 1983.


9 Ibid., p. 19.


11 Canons of Rhetoric—for purposes of this study, Canons of Rhetoric refers to the five divisions or prats of rhetoric which include the areas of invention, arrangement, style, delivery, and memory.

12 Thonssen and Baird, p. 59.

14 Dr. Hageman, telephone interview, February 10, 1983.

15 Bishop Mykola Haleta, telephone interview, February 20, 1983.

16 Massey, p. 34.

17 Hageman, February 10, 1983.

18 Thonsen and Baird, p. 77.


21 Ibid., p. 221.

22 Hageman, telephone interview, February 12, 1983.

23 Ibid.

24 St. Sophia Seminary Catalogue, pp. 15-16


26 Ibid.

27 Ibid.

28 Ibid.

29 Ibid.

30 Ibid.

31 Cox, p. 22.

32 Hageman, telephone interview, February 16, 1983.

33 Ibid.

34 Ibid.

35 Massey, p. 20.

36 Hageman, February 16, 1983.

37 Daane, p. 59.
38 Ibid., p. 60.
39 Hageman, February 16, 1983.
40 Bishop Mykola Haleta, telephone interview, February 26, 1983.
41 Hageman, February 16, 1983.
42 Ibid.
43 Thonsen and Baird, p. 341.
44 Ibid., p. 344.
46 Ibid., p. 359.
48 Ibid., p. 366.
49 Ibid., p. 386.
50 Ibid., p. 385.
51 Hageman, February 17, 1983.
52 Ibid.
53 Massey, p. 20.
54 Ibid., p. 21.
55 Ibid.
56 Ibid.
57 Ibid., p. 22
58 Ibid.
59 Ibid., p. 23.
60 Hageman, February 17, 1983.
61 Ibid.
62 Ibid.
63 Daane, p. 38.
64 Cox, p. 221.
65 Hageman, February 17, 1983.
66 Cox, p. 222.
67 Hageman, February 17, 1983.
68 Cox, p. 221
69 Daane, p. 73.
70 Ibid., p. 74.
71 Ibid.
72 Hageman, February 17, 1983.
73 Daane, p. 77.
74 Ibid.
75 Thonssen and Baird, p. 393.
76 Ibid., p. 394.
77 Ibid.
78 Ibid.
79 Ibid., p. 395.
80 Ibid., p. 397.
82 Ibid.
83 Ibid.
84 Ibid.
85 Hageman, February 21, 1983.
86 Ibid.
87 Ibid.
88 Ibid.
89 Cox, p. 222.
90 Thonssen and Baird, p. 410.
93 Thonssen and Baird, p. 416.
94 Hageman, February 21, 1983.
95 Ibid.
96 Ibid.
97 Ibid.
98 Thonssen and Baird, p. 434.
99 Ibid., pp. 435-443.
100 Hageman, February 21, 1983.
CHAPTER IV

ASSIGNMENTS, PERFORMANCE, AND EVALUATION IN THE HOMILETICS COURSE

Chapter Purpose

The purpose of this chapter is to determine the specific assignments students complete in the homiletics course. The chapter also represents an effort to determine the criteria utilized in the evaluation of the performance of the assignments.

Specifically, the following questions were addressed: (1) What are the assignments in the homiletics course? (2) How is the student evaluated in regard to these assignments? and, (3) What other considerations enter into the determination of a final grade?

Requirements and Assignments in the Homiletics Course

The initial homiletics class period involves lecture and discussion concerning the formulation of ideas and resource materials for writing the homily. Students are presented with the basic criteria (offered in the previous chapter) concerning arrangement techniques and outlining. Lecture material centers around the three basic forms of fashioning a sermon. Additional lectures
revolve around the function of the introduction and conclusion in the homily.¹

Class discussion then focuses on the elements considered in developing a homily. According to Dr. Hageman, this class discussion involves talking about needs of the audience and analysis in regard to background, age, cultural diversity, and the like. In addition, students are encouraged to consider factors of contemporary life that promote concerns, fears, and problems that many in a congregation might share. In essence, this discussion centers on the needs of people and how these needs can be transformed into a sermon that might promote understanding and help in dealing with these concerns.²

Based upon this discussion, students are instructed to compile a list of needs or subjects that might serve as possible themes or ideas for a sermon. The students are then required to refer back to the scriptures to find a passage or text which would apply to the list of needs and subjects. Each student places this list on a ditto which is distributed to everyone in the class and is discussed during the following class period.³

Instruction in the homiletics course then turns to the assignment of the first homily to be developed and delivered by the students. This sermon is that of the doctrinal/topical. Hageman noted that doctrine has to do
with the teaching of truths necessary for faith and salvation. ⁴

The following guidelines are offered when considering the sermon of this type:

1. Choose a teaching that is vital to human experience and hope.
2. Provide a scriptural center for the message.
3. Develop the doctrine/topic statement in thesis form and work to build a climax of understanding.
4. Develop an introduction and conclusion.
5. Notes should be kept to a minimum, with 2 or 3 note cards.
6. Time limits of 8-10 and 10-15 minutes.
7. Provide an outline for instructor.

Students are offered a sample sermon of this type in the textbook by Massey. Hageman instructs his students to refer to this sermon when preparing their own homily.

The second type of sermon the students are responsible for is the narrative/story sermon. This sermon is based on a biblical story. According to Hageman, "the Bible highlights storytelling as a major mode and medium," and "historical narratives abound in the bible." ⁶

Students are referred to the Massey text, Designing the Sermon, which treats this type of sermon. The text reported that, "narratives and stories deal with life and living from a presentational level; they show life in concreteness. What is elemental and enduring is portrayed best in stories." ⁷
Hageman reported that he offers the following criteria to students when preparing a narrative/story sermon:

1. Choose a narrative or story with a basic thrust to help the hearer understand and rightly handle the realities of life.
2. Immerse yourself in the story until its basic issue is understood and its living thrust is felt.
3. Stay in the background as the storyteller; maintain sufficient detachment to let the storyline make its point.
4. Approach the sermon in one of several ways: first person role, sermonizing a short story, delivering a letter sermon or do a modern parable.
5. Develop an introduction and conclusion.
6. Time limits should fall within 10-15 minutes.
7. Notes should be minimal 2-3 note cards.
8. Develop a thesis statement or central idea and provide this initially in the sermon.

Students are again referred to an example sermon of the narrative/story type in Massey's text. This may serve as a model in developing their own homily. Students are required to develop two homilies of this kind. They are to utilize a different approach in each of these with the second required to be a greater length—about 15-20 minutes.

The last type of homily the student is required to prepare is the textual/expository sermon. The basic differences between these two terms is the length or amount of scripture used as a foundation for the message. The following guidelines are offered when students develop this type of sermon.
1. Study text or passage firsthand until its setting, form and insight are clear.
2. Let the textual passage determine your outline and treatment. This may be broken down into three areas.
   a. statements--sentences biblical writers straightforwardly used in reporting or affirming certain facts.
   b. expressions--forms of writing in which emotion and impulse are purposely active.
   c. prescriptives--directions about something to be done.
3. Summarize the textual message into a paragraph, then let your preaching concerns dictate how much of its insight to use.
4. Sermonize the message, with your eye upon how it may be applied to human interest and experience.
5. Develop an introduction, conclusion and central statement.
7. Notecards should be minimal with 2-3.

Students are also offered a sample sermon from Massey's text. They are required to develop two textual/expository sermons, with the first utilizing the textual approach and the other approximating the expository.

Additional assignments made in the homiletics class include analysis of two sermons taken from the text, The Twentieth Century Pulpit, edited by James Cox. This text is an anthology of sermons developed by contemporary preachers. Criteria included in the text are used in the analysis of these printed sermons. Students are instructed to choose a sermon from the text and apply the criteria developed by Cox.
The final assignment for students enrolled in the homiletic course is the study of a situational sermon, or in this case, of funeral sermons. When Hageman lectures on this type of sermon he employs a number of things utilized in the Massey text. The book offered the following:

The funeral sermon should be designed with the major focus well-set; namely, to treat the meaning of death in human experience, or to comfort the bereaved, or to honor the life of the deceased, or to do a bit of each of these where necessary. The best direction to follow is usually sensed as one studies the eventful elements associated with someone's death. The language of the sermon must match the sermon focus, so that lament or praise, or both, can help the hearers to relate well to the occasion as sharers under the preacher's clear guidance. Whenever possible, the sermon should be planned and delivered on the heroic level. It should give the mourners some sense of pride in the midst of their loss and bereavement.

This assignment is to be developed with the following components in mind. The student is instructed to formulate a suitable funeral sermon that is twenty minutes in length. He is instructed to compose a biography which indicates the individual and situation to be used for production of such a sermon.

**Evaluation of Student Performance**

Evaluation of student performance in the foregoing assignments is based, to a degree, on the criteria developed by James Cox. The complete criteria statement
appears in the previous chapter. This list includes analysis of arrangement in regard to the introduction, conclusion, and body of the speech. Included is a section pertaining to resource material used and the style or language and word choice. It also provides questions concerning overall impression and effectiveness of the sermon. 14

Hageman also utilizes the components of delivery when analyzing a homily. Use of note cards and eye contact is appraised. The proper use of the voice and body movement and gesture is also considered. 15

Grades are based on a 100 point scale with a breakdown as follows: 89-100 = A, 79-88 = B, 70-78 = C, 60-69 = D. Determination of a final grade includes the composite score based on seven delivered sermons and the sermon analysis offered by the student. Furthermore, the student's final grade is based in part on class attendance, participation in discussion and oral evaluation of sermons, and to a degree on the perceived attitude of the student. There are no written exams or quizzes used in the student evaluation process.

Hageman reported that students are video-taped to give a better idea of their effectiveness in the preaching situation. This, as well as the oral criticism and analysis, combined with written statements, provides the
student with a thorough evaluation of his skills and areas of needed improvement.

Summary

Students enrolled in the homiletics course are required to prepare and deliver seven sermons. These are based on the textual/expository, doctrine/topical and narrative/story forms. They are also responsible for delivery of a funeral sermon. Each of these sermons has specific requirements in terms of length, outline, and resource materials.

The students are required to evaluate two printed sermons provided in one of the course textbooks. These evaluations are based on the criteria included in the textbook for analyzing sermons. These criteria are also incorporated in the analysis of the students' own sermons. Additional evaluation is made regarding the student's delivery in regard to eye contact, use of notes, and the effectiveness of voice and movement.

Grades for each of these assignments are based primarily on a 100 point system allowing for the issuance of a final grade. This grade is also influenced by class attendance, participation in discussion and oral evaluations, as well as attitude and overall improvement in speaking skills. No written examinations are included for this course.
It appears that the approach used in the homiletics course greatly resembles a rhetorically oriented public speaking course. This determination is based on the nature of the assignments and the use of standard criteria to evaluate student performance.
ENDNOTES

1 Dr. Hageman, telephone interview, March 4, 1983.

2 Ibid.

3 Ibid.

4 Ibid.

5 Ibid.

6 Ibid.


8 Hageman, March 4, 1983.

9 Ibid.

10 Dr. Hageman, telephone interview, March 11, 1983.

11 Ibid.

12 Massey, p. 82.

13 Hageman, March 11, 1983.


15 Hageman, March 11, 1983.

16 Ibid.

17 Ibid.
CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

In this study an attempt was made to determine the extent and nature of the rhetorical theory included in the homiletics course offered to students at the St. Sophia Ukrainian Orthodox Seminary.

Personal interviews with Bishop Mykola Haleta, Professor Iwan Korovitsky and a reference to literature at the St. Sophia Ukrainian Orthodox Seminary in South Bound Brook, New Jersey revealed pertinent information regarding the history of the church and seminaries. It was learned that Christianity was established in the Ukraine in 988 under the rule of Prince Volodymyr the Great, and that the newly adopted religion was patterned after the Greeks from Byzantium. The church flourished under Prince Volodymyr and his son, Yaroslav, however, the country and church began to suffer as a result of quarreling among their descendants. This lack of unity among the ruling-class enabled political events to influence the development of the Ukrainian Orthodox Church.

The first significant event was the annexation of Ukrainian territory to Lithuanian/Polish control in 1385.
This established a strong Roman Catholic influence in the Ukraine which succeeded in pressuring many Ukrainian citizens to abandon their Orthodox faith and join the Catholic Church. A split occurred among the Ukrainian people and resulted in the establishment of the Uniate Church, which brought the Ukrainian Orthodox Church under the supremacy of the Pope.

In 1648 Bohdan Khmelnitsky and a large array of Cossacks, supported by the peasantry, invaded Poland and emerged victorious. Terms for peace included the restoration of the Orthodox Church and its Hierarchy.

The second major political event to affect the Ukrainian Orthodox Church was a peace treaty made between Poland and Moscovy in 1676, which divided the Ukraine into two separate areas controlled by Poland on the Left Bank and Moscovy on the Right Bank. The Orthodox faith on the Left Bank suffered under Catholic domination and the Right Bank, controlled by an Orthodox Russia remained unaffected for the most part. By 1720 the Ukraine was reunited under Russian control and the Ukrainian Orthodox Church was gradually forced to relinquish power to the Russian Orthodox Church.

The Bolshevik Revolution of 1917 resulted in greater censorship of the Ukrainian Orthodox Church and its clergy.
This provided motivation for many to flee from religious persecution.

Initially, Ukrainian immigrants to the United States had great difficulty in establishing churches. As a result, two factions emerged, the Ukrainian National Church (1915), which was composed of a number of Catholics and Orthodox, and the Ukrainian Greek Orthodox Church (1918), which consisted of primarily Orthodox parishioners. On October 14, 1950 the two churches united under the name Ukrainian Orthodox Church of the United States of America. The St. Sophia Ukrainian Orthodox Seminary was established in 1975 and is the only Ukrainian Orthodox Seminary in America.

It was learned through interviews with Professor Iwan Korovitsky that students from St. Sophia Seminary travel to New Brunswick Theological Seminary to obtain their homiletic instruction. Contact was made with Dr. Howard G. Hageman, President of the New Brunswick Theological Seminary and instructor of the homiletics course. Through extensive telephone interviews and survey of textbooks used in the homiletics course, an indication of the use and extent of rhetorical theory in the homiletics course was determined. The class provides limited rhetorical instruction, advocating the purpose of the homily to persuade and invoke a response in its listeners. However, the class material does not mention rhetoric or rhetorical theory by name.
Aristotilean theory is used extensively in this homiletics course, stressing the canons of arrangement, style, and delivery. It was found that while Aristotelian theory is utilized to a great extent, it is not fully developed within the course by failing to mention Aristotle, or his place in history concerning rhetoric and rhetorical analysis.

Finally, an attempt was made to determine the specific course assignments and the criteria used to evaluate student performances. It was learned that class size is limited to twelve students per semester. Students are responsible for seven original homilies and evaluation of two non-original homilies. Student performance is based on criteria developed in one of the course textbooks with additional requirements and analysis supplied by Dr. Hageman. The nature of criticism deals with the areas of resources, development of the homily, stylistic devices, and overall delivery of the homily. Students are videotaped in an effort to help them fully understand their strengths and weaknesses as a public speaker. Students enrolled in this homiletics class are from other denominations as well as Ukrainian Orthodox. This provides for diversity of input from students.
Conclusions

Based on the findings of this study, the following conclusions have been drawn:

1. Prior to the completion of this study, no investigation regarding rhetorical theory in the homiletics course at St. Sophia Ukrainian Orthodox Seminary has been undertaken.

2. Historically, the development of the Ukrainian Orthodox Church and Seminaries has been strongly influenced by political forces that evolved into religious persecution.

3. The homiletics course offered to students of the St. Sophia Ukrainian Orthodox Seminary is primarily rhetorical in content.

4. Rhetorical instruction in the homiletics course is clearly Aristotelian, but is limited in scope.

5. Assignments and evaluation of student performance indicate the homiletics course to be very similar to rhetorically oriented public speaking courses.

Recommendations for Further Study

The intent of this study has been to provide a history of the development of the Ukrainian Orthodox Church and Seminaries, and to serve as an indication of the extent and nature of rhetorical principles utilized in the homiletics course offered to students of the St. Sophia Ukrainian Orthodox Seminary. This research is believed to
represent the first investigation of rhetorical study in homiletics courses.

This study might serve as a basis of comparison of homiletics courses in seminaries of other denominations. Since it is possible that homiletic instruction is not limited to a homiletics course, this study may provide a basis for broader inquiry into homiletic training. Further study in this area might include the application of theories provided by rhetoricians other than Aristotle.

Possibly a study of speech training received by instructors of homiletic courses would provide an understanding of the basis for the structure of the homiletics course and the extent that rhetorical theory is utilized.

Finally, since this study does not represent an attempt to evaluate the impact of rhetorical training in homiletics instruction, further investigation might result in refinement of rhetorical instruction in seminaries.
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