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A communication methodology for pastors engaged in proceptively generating and selecting church-leadership options

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A COMMUNICATION METHODOLOGY FOR PASTORS ENGAGED IN
PROCEPTIVELY GENERATING AND SELECTING
CHURCH-LEADERSHIP OPTIONS

A Thesis

Presented to the
Department of Communication
and the
Faculty of the Graduate College
University of Nebraska

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
University of Nebraska at Omaha

by

Fred Naumann III

August 1986

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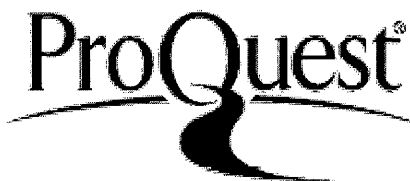


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THESIS ACCEPTANCE

Accepted for the faculty of the Graduate College, University of Nebraska, in partial fulfillment of the requirements for the degree Master of Arts, University of Nebraska at Omaha.

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Chapter I

A. INTRODUCTION

1. Individuals variably enmeshed in a multiple complex of interrelated communities.

Religious and secular newspapers, while reporting the vast variety of news, frequently overlap in their coverage of certain news events. Subjects range from fundamentalist ministers seeking public office to the impact of secular feminism on the viewpoints of certain denominations with respect to the topic of the ordination of women. "Changes in the belief systems in the larger society are bound to enter the internal life of denominations, and, in turn, beliefs developed within religious organizations become the basis for action in the larger society" (Zald, 1982, p. 317). Social change initiated by various church organizations and social change introduced in other sectors of society can be viewed as two sides of the same coin. On one side of the coin may be found a religious community. On the opposite side of the coin, all other designated communities are represented. The whole coin represents both the interdependence between communities and the enmeshment of the particular religious communities in society. Enmeshment indicates network interconnectedness of distinguishable segments of society, with the smallest unit being that of the individual member.

An individual maintains simultaneous membership in and interacts with a multiple complex of communities. For example, an individual may hold membership in a particular church community while

simultaneously maintaining membership in a particular educational community such as a university. Membership in one community does not necessarily preclude membership in other communities within the society.

The individual may be described as being at the "crossroads of many communities" (Buchler, 1951, p. 41). For example, within an educational community, such as a university, there may be several classifications of membership according to numerous designations. Professors may be distinguished from students and administration distinguished from faculty. The smallest unit in the classification scheme of organizational membership is the individual human member. This particular classification scheme does not account for the possibility that a professor may also be distinguished as the elder of a particular church organization or a student distinguished as a member of a political party. Though at times identified as a member of a specific organization or community, each individual is variably and simultaneously enmeshed in multiple systems (Pearce & Cronen, 1980, p. 86). The individual may be viewed as the link between communities. The link is established when the individual maintains simultaneous membership in a network of communities.

2. Evidence of reflexive relationships between religious organizations and the larger society.

Viewing the individual human being in relation to the greater network of communities presupposes the existence of reflexive relationships between communities. For example, a religious organization and the larger society interact through their individual members who maintain membership in a multiple complex of communities.

The two (religious organizations and the larger society) are inter-connected in that, on the one hand, the progenitor of social movements in religious organizations may be social change in the larger society, and, on the other hand, the outcome of change within religious organizations may be ideological and institutional changes in religious organizations and religion that impinge upon the larger society. (Zald, 1982, p. 334)

A similar reflexive relationship exists between the individual and the surrounding culture.

"The most obvious and significant characteristic of humankind is that it creates and is created by culture" (Pearce & Cronen, 1980, p. 25). A public school teacher works within a system sanctioned by members of the surrounding culture. The teacher both affects the operation of the institution and is affected by culturally established norms and standards pertaining to that teacher's position and purpose. An instructor teaching public speaking is not expected to provide a lecture on the structure of deoxyribonucleic acid (DNA). The speech teacher is, however, expected to teach the principles of public speaking. The teacher is afforded some choice in both the methods of instruction and coverage of pertinent material. The speech teacher has the opportunity to make an impact in the surrounding society both through the influencing of students and the determination of the function of the educational institution in the area of public speaking.

Pastors and congregations, like teachers and schools, are expected to have some impact in the surrounding society. Christ commanded in the last chapter of the Gospel of Matthew:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

(Matthew 28:19-20)

Christians who accept this responsibility are commanded to seek to influence the world around them. "By hiring a 'pastor' (shepherd) rather than a minister (servant), the church implies that it is seeking a leader" (Ingram, 1981, p. 121). The pastor leads the congregation as it seeks to influence the rest of society. Pastoral leadership is perhaps another label for a pastor seeking to multiply influence by communicating with fellow churchworkers. In fact, the work of the church as a whole--be it witnessing, evangelism, or missionary work--involves human communication.

3. Developing the term "proceptive."

Justus Buchler (1951) provides a framework suitable for the relation of communication with a process he calls "proception" (p. 4). Proception describes the process which represents the activity of the whole human organism. "If the view that 'individuality implies unity' has any meaning at all, it means that the individual functions in a unitary way, that each activity or each mode of activity is a phase of a single process" (Buchler, 1951, pp. 3-4).

The human organism represented in the process of proception is not unlike the human organism represented in the process of abstraction. According to Bois (1978, p. 29) the human organism, or semantic transactor in the process of abstraction, is characterized by at least seven dimensions: (a) thinking, (b) feeling, (c) self-moving, (d) electrochemical, (e) environmental, (f) past, and (g) future. These dimensions comprise the synergistic and morphogenic form of the semantic transactor. The semantic transactor functions in a moving union. The process of proception also develops this notion of the individual as a moving union. "Proception is the composite, directed activity of the individual" (Buchler, 1951, p. 4).

Buchler refers to man as an accumulating whole guiding the actions of seeing, hearing, and traveling, as man the proceiver establishing a "proceptive direction" (p. 5). Proceptive direction requires a choice of perspectives. "Perspective must be interpreted in terms of proception" (Buchler, 1951, p. 124). Buchler states that "every valuation is not only the choice of perspective but the recommendation of it as persistent and habitual, as a proceptive pattern" (p. 117). In a similar fashion Bois (1978) comments that "to 'abstract' means to leave out certain features of a situation, to register only those that are relevant to our needs, our purposes, or habits" (p. 73).

Both the process of proception and the process of abstraction guide the senses of the individual. Each abstraction is exclusive to the individual semantic transactor in the same way that each procept is exclusive to the individual proceiver. A procept is described as

some object modified by relation to a given individual (Buchler, 1951, p. 11). For example, I once asked a group of grade school children to draw a clown. Apart from the picture given me by a fifth grader who drew a picture of his best friend, I had as many different clowns as there were pictures submitted. The children were exercising choice. Darnell and Brockriede (1976) point out that "people are choicemakers" (p. 13). The children were abstracting those characteristics relevant to their individual clown procepts. Each abstracted clown was different because of the choices that were made by each child.

The processes of abstraction and proception require the making of choices by the individual. The proceiver as choicemaker describes the activity of the human being and the interdependence between proception and communication.

Proception and communication, though distinguishable, presuppose each other. Without communication proception would be little more than protoplasmic endurance. Communication, on the other hand, requires individual direction, unless we assume a society of angelic forms which communicate by eternal inspection of their common essence. (Buchler, 1951, p. 29)

Communication serves as "the guiding mechanism of proception" (Buchler, 1951, p. 53). The children instructed to draw a clown chose, through the process of proception, those characteristics which best communicated for them the idea of a clown.

Wendell Johnson (1946) described the process of abstraction as a process that "provides a basis for human progress, for personal cultural adjustment" (p. 146). The term "proception" is "designed to suggest a moving union of seeking and receiving, of forward propulsion and patient absorption" (Buchler, 1951, p. 4). Through the process of proception humans have the capacity to experience themselves and their world today as the cumulative result of the work of bygone generations, each of which has enriched itself from the knowledge, the technology, and experience of all those that preceded it: "This phenomenon of cultural accumulation is called time-binding, the specific human characteristic" (Bois, 1978, p. 115).

Korzybski characterized plants as chemical-binders and therefore one-dimensional. He recognized animals as both chemical-binders and, because of their special relationship to space, space-binders. Animals may be described as two-dimensional. Korzybski (1950) "defined humanity" as the time-binding class of life (p. 60). The human time-binder may be described as three-dimensional by incorporating the chemical- and space-binding capabilities. "Humans are time-binders; they select, gather together, and combine into something new the various elements that belong to different periods of time" (Bois, 1978, p. 122).

Human beings may be described as both proceivers and time-binders. The process of proception implies "forward propulsion" (Buchler, 1951, p. 4). Time-binding implies a building onto the accomplishments of past generations--what Bois termed "cultural accumulation" (Bois,

1978, p. 115). Progress may be defined in terms of proceptive time-binding.

4. Proceptive action and leadership.

The term "proceptive" allows for further clarification of terms such as "leadership" and "action." The pastor's task is usually thought of as one of leadership. The pastor as shepherd attempts to function as the guide of the individual member proceivers. The value of proceptive leadership is demonstrated in an individual exemplifying proceptive action which involves time-binding vitality.

Christ has been viewed as a progenitor of social change. But Christ may also be viewed as both a proceiver and a time-binder engaging in proceptive activity.

On two separate occasions, Christ acted contrary to the established social order inherent in His Hebrew heritage. In the account of Christ's meeting with a Samaritan woman, even the woman was surprised that Jesus would speak with her. "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (John 4:9). At this time in history the Samaritans were largely shunned by the Jewish population. The Samaritans were considered to be a people without clear lineage. Each invading country through history had left behind a race of half-breeds. Contact with a Samaritan was, from the Jewish point of view, to defile oneself. Despite the fact that the countries shared a common border, their citizens were not on speaking terms. Christ, however, continued His conversation with the Samaritan woman. When Christ's disciples arrived, they were surprised by their teacher's actions. Christ

appeared to ignore common practice and the designation of "Samaritan," choosing instead to converse with the woman.

In another situation, Christ encounters a woman caught in adultery. The Pharisees, conditioned by their Law, upheld the penalty prescribed for the crime. "Now in the Law, Moses commanded us to stone such" (John 8:5). As the event unfolds, Christ takes up the defense of the woman. "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). Christ offers to forgive her instead of punish her. Christ communicates a change in the way the woman might be viewed. His position allows for a change in the woman's future lifestyle. Christ's response indicates a change from the conditioned social order of the Pharisees.

In both cases Christ develops a novel approach for dealing with His fellow man. Christ exhibited the innovativeness of open-system functioning. His response in both situations appears to transgress established social conduct with respect to designations such as "Samaritan" and "adulteress." For the Pharisees the cases were closed because tradition prescribed the course of action with respect to an adulteress or a Samaritan. The Pharisees' response could not be considered proceptive.

Clinging to tradition, whether it is centuries old or of a more recent vintage, is the very negation of that distinctive human trait, and brings human life one step down, to the level of animal life, where generations after generations keep repeating the same patterns of activity. (Bois, 1978, p. 126)

The Pharisees sought to preserve "the rhythms of personal prayer, attendance at the synagogue and the occasional journey to the temple in Jerusalem, they kept alive the essential simplicities of Jewish religion" (Marsh, 1981, p. 90). Their zeal for the law led to the creation of 613 commandments. "The keeping of these regulations was a matter of voluntary participation, groups of pious men binding themselves together into societies (haburot) by pledge, and seeking to convince others to join in their scrupulous devotion to modernized tradition" (Culbertson, 1982, p. 542). Because of their attention to the tenets of tradition, the Pharisees were conditioned to respond to events in their world in accordance with their Law. Their response was prescribed and, therefore, closed to alternative ways of responding to situations.

The Pharisees were responsible for some innovations within their tradition, but they had closed the system to further advancements. A Samaritan was not worthy of a Hebrew's conversation. Samaritans had been identified with something undesirable, and the punishment for a woman caught in adultery was prescribed by law. There was no consideration of alternatives or the facts of a specific case. The Pharisees' response could be viewed as negative communication. Negative communication is described as "any strategy for responding to factual challenges that maintains the integrity of an original conceptual scheme (narrative, argument, belief system) through the systematic rationalization or dismissal of those challenges" (Bennett, 1985, p. 269).

There are three characteristics which distinguish Christ's communicated response from that of the Pharisees' negative communication. First, Christ responds only to a woman in need and not to a label such as "harlot," "adulteress," "Samaritan," or "unclean." Christ's behavior suggests the general semantics principle of nonidentity. "This states the denial of existing identities whatsoever and posits the uniqueness of each individual and each event" (Read, 1973, p. 216). Abraham Heschel (1962) states as a proverb the principle of nonidentity. "He who thinks he can see the same object twice has never seen" (p. xvi). The Pharisees viewed this sinner as being the same as all the sinners caught in the act of adultery and a Samaritan was identified as unclean; there were no exceptions.

Second, the Pharisees held a two-valued orientation. One was either a sinner or a saint in the eyes of the Pharisees. But Christ pointed out that all men are sinners. Christ's offering of forgiveness provided the woman with the opportunity to mend her ways. Christ did not adhere to the strict identification prescribed by the social order of His day.

Third, Christ's responses were conditional and fit the situational factors involved in each particular case. The Pharisees' responses were predictable in that they were prescribed by Law. The laws were written to accommodate a classification of behavior and not the specific cases.

These three distinctions characterize Christ's proceptive action and openness to change as opposed to the Pharisees' negative communication and closed-system functioning.

Christ's proceptive behavior appears to fit the description of a "time-binder" (Bois, 1978, p. 122). Bois provides the three steps of time-binding. Christ appears to follow these steps. First, He questioned the fundamental assumptions of the Hebrew tradition and the interpretation of love and law in His time. Christ may be compared to Heschel's description of a prophet. "The prophet was an individual who said no to his society, condemning its habits and assumptions, its complacency, waywardness and syncretism" (Heschel, 1962, p. xix). Second, Christ offered an innovation in the form of a new way of loving. Christ exemplified a love that was responsive to conditional considerations and unconditional in that it offered forgiveness to all. Third, Christ tested the innovation by living the doctrine He espoused. Christ's life of action and leadership serves as a model of the culmination of proception and time-binding activity.

5. Structuring the proceptive orientation.

Proceptive behavior, with its incorporation of time-binding and the process of proception, is a distinctive human characteristic. In mapping the structure of the proceptive orientation, it may be useful to follow the advice offered by P. A. Weiss.

The venal preoccupation with bits of the materials of nature as such--with "what there is"--must give way to a broader concern with the manner of their operation and use with "how it all works." And in the shift of emphasis, one discovers that all the bits hang together: that they are all intermeshed in webs of subtle interactions forming domains

or sub-systems within the overall continuum of the universe.

(Weiss, 1970, p. 40)

The process of proception represents the activity of the whole human organism. The proceiver functions systematically in a moving union. Although the parts of the body are intermeshed in webs of subtle interactions thus forming domains or subsystems within the system of the proceiver, body and mind remain functionally inseparable.

With this non-elementalistic whole body, one can take, for example, the development of the human fetus. There is little doubt that when a woman conceives, the result in every case will be a human offspring.

While the species is expected to be the same, the individual child is expected to be unique. One trip to a grade school and one realizes that while all these children are human, there is unimaginable variation in size, shape, color, and disposition. One example of this variety is the observation that each individual has a unique set of fingerprints. Despite endless variation, it is expected that today's children will grow up and bear future generations of human offspring. Weiss (1970) explains:

Order in the gross emerges, not only in spite of, but as a result of, the interaction of free elements with freedom in the small restrained only by common purpose--or call it program--and respect for nature, which after all, to speak in pre-Galilean terms, abhors not only a vacuum but disharmony. (p. 44)

In a photograph it is the indeterminacy at the level of the dots which allows for the determinacy at the level of the whole photograph. For example, a magnifying glass shows that a photograph is made up of individual dots. If each of the dots were the same color and spaced the same distance apart, there would not be much of a picture. A color picture of a winter scene, however, requires that the individual dots be colored in a way so as to function together with the rest of the dots to create the various parts of the winter scene picture. At the level of the dots, one could not discern the winter scene. All of the dots must be viewed as a photograph in order to see the winter scene. According to Weiss (1970), ". . . Individual freedom in the small is compatible with the existence of collective order in the gross" (p. 27). The photograph shows that there can be determinacy in the gross despite demonstrable indeterminacy in the small.

A proceptive orientation might be viewed as a gross structure. Proceptive leadership and action may take many forms, but a proceptive orientation becomes evident when the activity of the individual is viewed holistically. Christ's responses in both the case of the Samaritan woman and the case of the woman caught in adultery were instances of proceptive action. Only when the actions are considered in combination does a pattern indicating a particular orientation become apparent.

Could the Christian church of today benefit from a proceptive orientation demonstrated in action and leadership? A proceptive church membership would favor its own renewal by facilitating corrections and elaborations in preference to conformity (Bois, 1978,

p. 126). A proceptive church would seek to develop what Bois termed "time-binding vitality" (1978, p. 126). If members of the church seek to emulate Christ in order to develop proceptive church leadership, then they must be concerned with time-binding vitality.

B. GENESIS OF THE STUDY

My interest in pastoral communication should not be attributed to my life as a pastor's son, to my future hopes of becoming an ordained minister, to my dismay over what appear to me to be ineffective exchanges between a pastor and the members of the congregation; nor to my coauthorship of a book of daily devotions, or the numerous presentations I have given on the importance of daily Bible study. My interest in pastoral communication encompasses all of these reasons, and more.

The pastor maintains relationships with the individuals who comprise a particular church community. Both the pastor and the individual members simultaneously hold membership in the greater network of secular communities in which the church community is enmeshed. Social change in the larger society is capable of affecting enmeshed church communities, and, in turn, social change developed in and through religious organizations may potentially become the basis for change in the larger society. The reflexive relationship between religious organizations and the larger society appears suitable for the implementation of expressed doctrines of the members of the Christian Church: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the

Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20). And, "As you wish that men would do to you, do so to them" (Luke 6:31). "This I command you, to love one another" (John 15:17). These doctrines may also be found at the root of my interest in pastoral communication.

My association with the Lutheran Tape Ministry, a program with worldwide outreach, has provided me with numerous opportunities to visit with clergy from various Christian denominations. Periodically, I have found myself listening to a pastor or priest expressing frustration as he reflects on the inherent value of his efforts in his particular church community. As I listen, I am reminded of an analogy I used to describe my feelings while struggling through my first graduate seminar. During one of the study sessions, I commented to a fellow student, "I feel as though I am standing in the mud and I desperately want to make bricks." The key to arresting such feelings of frustration appears to be the acquisition of information which enables the individual to explore new approaches for diagnosis and solution of problems. My intention continues to be the discovery and application of useful information in the fields of communication and professional church work.

My parents are Christians. I was born a Christian, baptized a Christian, and confirmed a Christian. I hope to marry a Christian and raise my children as Christians. This study serves as one small attempt to shape that which has shaped me through my entire life.

C. STATEMENT OF PURPOSE

The purpose of this thesis is to introduce a communication methodology designed for pastors in order to enable them to proceptively lead churchworkers into and through the making and institution of change in and through the Lutheran Church.

"In the life of man all things are either subjects or products of communication" (Buchler, 1951, p. 45). "Communication must be described, explained, and evaluated in terms of reflecting the morphogenic forces of the systems in which it occurs" (Pearce & Cronen, 1980, p. 87). Communication may be described as both "a form of human action . . ." (Pearce & Cronen, 1980, p. 87), and "the guiding mechanism of proception" (Buchler, 1951, p. 53).

The communication methodology designed and exemplified in this study is intended for use by the pastor as proceiver, the whole self "that wonders, asserts, interrogates" (Buchler, 1951, p. 5). The focus of this study is not on the creation of a single or a limited series of methods. One learns through experience that snake oil remedies offer little relief and a carpenter equipped with only a hammer makes considerable noise with little progress. A means by which methods could be created and tailored to fit each new set of circumstances encountered by the pastor seems more advantageous as an approach to situations not yet discovered. This approach requires a methods generator or, more accurately, a methodology. Methodology is "a philosophical study of plurality of methods. . . . It always has to do with the activity of acquiring knowledge, not with a specific

investigation in particular. It is, therefore, a metamethod" (Watzlawick, 1974, p. 8). The communication methodology designed and exemplified in this study provides pastors with a systematic means for developing their own capacity for proceptive leadership.

D. CRITICAL SURVEY OF PERTINENT LITERATURE

My search for a communication methodology designed to enable proceptive leadership and action involved the survey of literature related to communication, political science, psychology, religion, social psychology, and sociology. In each of the seven areas the search was carried back at least 5 years from 1985 to 1979. In some cases the search extended back as far as 1976 depending on the perceived fruitfulness of the investigation. I concentrated my survey on literature containing one or a combination of the following topical designations: communication, interpersonal communication, interpersonal influence, interpersonal interaction, leadership, leadership style, organizational change, organizational communication, organizational effectiveness, and pastoral leadership. I was unable to find a communication methodology for proceptive leadership of co-workers in the making and institution of social change in and through an organizational structure. Consequently, I was unable to discover a communication methodology for proceptive pastoral leadership of churchworkers into and through the making and institution of change in and through a Christian denomination. There were, however, a few studies which provided new insights in the form of observations necessary for this inquiry.

The first observation was the inherent ambiguity of the leadership functions of the pastor. The structure of most Protestant Church organizations, with respect to the pastor's role as leader, creates some ambiguity of responsibility. In most of the Protestant denominations, the pastor is not a voting member of the congregation. In the Lutheran Church, congregational constitutions provide for a board of directors whose responsibility it is to administer the affairs of the congregation. The board of directors is commissioned to give direction to its members and established committees. The members of the board serve as the legal trustees of the congregation by performing duties such as the administration of the budget. The board is also instructed to give counsel and assistance to the pastor and associated staff.

I examined five different statements of the pastor's duties as written in five separate constitutions and bylaws of congregations of the Lutheran Church Missouri Synod. In each case the pastor's duties were expressed in the form of a single paragraph similar to the following excerpt from the constitution and bylaws of a congregation in the Lutheran Church Missouri Synod.

The pastor is to plan, in cooperation with the Worship Commission, and officiate at worship, proclaim and teach the word of God, administer the sacraments, minister to the congregation and its individual members, and share in their mission. He is to equip members for their ministry and to assist them in equipping one another. He is to help them, even as they are to help him, increase their understanding

of their identity as people of God and to help them live their lives as the people of God. The pastor need not attend all meetings of the congregation, its administrative agencies, or its organization. It is his function to be in ministry to such groups whenever he, or a particular group, perceives the need of his counsel. (Peace Lutheran Church, proposed revision to the bylaws, 1985, p. 13)

Neither the organizational structure nor passages from the constitution of a congregation appeared to provide an adequate picture of the pastor's leadership role as a nonvoting member of a congregation.

The organizational structure of individual congregations maintains some consistencies with the structure of a democracy: "Although religious knowledge is often characterized as authoritarian, Protestant Christianity includes a doctrine strongly supportive of this democratic orientation, the well-known 'priesthood of all believers'" (Ingram, 1981, p. 122). "According to this doctrine, no special access to God is available to the priesthood (clergy), but rather every believer has equal opportunity to know the mysteries of faith" (Ingram, 1981, p. 122). In his analysis of the culture and social structure of the largest Protestant denomination in the United States, Southern Baptists, Larry Ingram (1981, p. 122) suggests that this doctrine denies any special status or function of the clergy.

Ingram's (1981) study focused on "the ambiguous way in which the clergy role is defined, and the attempts by the clergy to manage this ambiguity" (p. 119). The Southern Baptist denomination, like most Protestant denominations, may be described as a "participatory

democracy" (Ingram, 1981, p. 119). Ingram (1981, p. 120) asserts, however, that the great value placed on harmony and order and the disdainful view of dissent allow for the natural emergency of dominance by someone within the church organization.

The normality of pastoral dominance and the supporting mechanisms for this sort of control within the congregation tend to obscure the fundamental commitment by Southern Baptists to democracy. However perfunctory, the assent of the assembly is always necessary to the exercise of leadership and the development of policy in democratic groups. Pastors of Southern Baptist churches, therefore, have no formal authority to induce conformity to their directives apart from what has been granted by the congregation. Because of this, pastoral dominance is never a settled issue but is always contingent; therefore, the leadership role among Southern Baptists is highly ambiguous. (Ingram, 1981, p. 122)

The church membership's emphasis on cooperation and harmony in the Southern Baptist denomination may be understood in terms expressed in Will McWhinney's (1984) description of believers in a unitary reality. "The only unforgivable crime is heresy (from a Greek word for choice), and the greatest virtue is atonement (from Middle English at one, in accord)" (McWhinney, 1984, p. 15). "The willingness of the congregation to allow pastoral dominance, coupled with the emphasis on cooperation and harmony, holds this organizational dilemma in the background, but it is thrust forward whenever pastoral convictions are

at odds with church policy" (Ingram, 1981, p. 123). The problem of pastoral leadership ambiguity is not a problem which is exclusive to the Southern Baptist denomination in the Protestant Churches of America.

Ingram (1981) points out two forces which lead to the location of leadership dominance with the pastor. "One of these is structural, in the form of role demands; the other is developmental, learned during the socialization process of the future minister" (p. 120). Ingram found these forces in the Southern Baptist tradition, but they appear to be at work in other Protestant denominations.

The structural aspects are most closely associated with the unwritten responsibilities of the pastor. A study conducted by Smith, Carson, and Alexander (1984) associated effective pastoral leadership with indexes of success such as increased membership and greater giving by the membership (p. 774). "The structural aspects which lead the pastor to increasing assertiveness vis-a-vis the congregation begin with the usually implicit, but almost universal, expectation that the minister is responsible for the success of the church as measured in physical growth terms" (Ingram, 1981, p. 120). The pastor serves to keep the church a viable organization in the community. The pastor's occupational survival is linked to the indexes of success deemed important by the church membership. Pastoral authority is granted by the membership to legitimize the power of the pastor seeking to influence church growth.

The socialization process of pastors also produces a developmental force which leads to the location of dominance in the pastoral role. Most pastors and seminarians would admit to the experience of feeling

"called to preach." In some Protestant denominations, such as the Southern Baptist, this call is announced to the congregation and a "collective endorsement" is sought from the membership (Ingram, 1981, p. 120). This call is associated with being divinely initiated by God. The call designates the individual as "set-apart" (Ingram, 1981, p. 121). Formal education follows the call to preach and Bible scholarship is required of the seminarian. The education offers a called individual knowledge that is not generally known by the laity. In this respect, the individual pastor is the expert recognized by both God and peers. Finally, the graduate of a seminary accepts a call to a specific congregation. The hiring process further solidifies the status of the pastor as leader. "By hiring a 'pastor' (shepherd) rather than a minister (servant), the church implies that it is seeking a leader" (Ingram, 1981, p. 121). If the candidate feels led to become pastor of the congregation extending the call, the hiring process culminates in the ordination and installation of the candidate. This ceremonial recognition legitimizes the pastor as leader. We learn as children that being the leader brings with it a superior status.

Both the structural and developmental forces cultivate a sense of superiority in the pastor's role. "The day-to-day exercise of control over church affairs simply adds to this expectation of dominance" (Ingram, 1981, p. 121). Ingram (1981) reminds us that "when a significant difference occurs between the convictions of a pastor and those of a majority of the congregation, especially when this difference results from formal church policy, the organizational dilemma of leadership ambiguity is presented to the pastor" (p. 123).

In constructing a communication methodology for pastors leading churchworkers into and through the making and institution of social change in and through the church leadership, ambiguity must be recognized as a possible restraining factor on the choices of possible courses of action available to the pastor in a given situation.

Given the ambiguous nature of pastoral leadership, it may be useful to consider a question posed by Smith et al. (1984). These authors asked, "Does leadership make a difference?" (p. 765). Beginning with this question, these authors explore the assumption that leadership is causally related to organizational performance. "Using a longitudinal analysis, the careers of senior United Methodist ministers were studied over a 20-year period" (Smith et al., 1984, p. 767). The researchers first had to differentiate effective leaders from those who simply fulfill leadership roles. The findings led researchers to report that when "effective leaders were differentiated from all others, leadership definitely made a difference" (Smith et al., 1984, p. 774). By correlating several indexes of success, they supported their findings, stating that "churches that superior performers led repeatedly experienced greater giving, membership growth, and property development than did other churches. Smith et al. pointed to characteristics such as increased attendance and greater giving by the membership as evidence of leadership, but with what do these authors equate leadership?

The second observation pertinent to my design of a communication methodology for proceptive pastoral leadership is found in Smith et al.'s summation: "Some leaders definitely do influence

organizational performance" (1984, p. 775). These authors refer to leadership as influence. Authors such as Ingram (1981) choose to identify leadership with power. "Whatever the particulars and however camouflaged, leadership always amounts to some exerting of power over others" (Ingram, 1981, p. 122). In developing a typology of organizational leadership behavior, Robert Husband (1985) sides with Talcott Parsons in offering an alternative view to power as potential influence. "Power relates mainly to the controlling of external or situational variables, while influence is directed more at exploiting others' internal or psychological motivation" (Husband, 1985, p. 104). The notion of influence appears to fit the pastor's expressed role as spiritual guide. "Expressions of power are coercion and rewards; expressions of influence are persuasion and goal identification" (Husband, 1985, p. 104). "Influence is seen as tied to the personal relationship that develops between leaders and others, which is embedded in the leader's ability to understand and respond to others' needs, motivations, and goals" (Husband, 1985, p. 104). The desired outcome of the leadership influence appears to be some change in those designated as followers. The idea of proceptive leadership could benefit from the distinction between power and influence. The proceptive pastor may be described as an influence multiplier seeking to influence individuals who may be found at the crossroads of many communities.

The individual perceivers, at the crossroads of many communities, guide their senses through the process of proception. Individuals experience the world in vastly different ways. Just as the children

asked to draw a clown produced differing images of a clown, so too do perceivers construct differing images of the world around them. For example, I remember a pastor commenting that he had preached the perfect sermon. When he asked his favorite critic what she thought, his wife responded, "You missed a number of chances to say amen!" Will McWhinney introduces the concept of differing multiple realities and their impact on the notion of change.

McWhinney (1984) asserts that "the different ways people experience reality result in their having distinctly different attitudes toward change" (p. 7). According to McWhinney (1984), "Change has fundamentally different meanings that depend on how one conceives of reality" (p. 8). McWhinney presents a typology of alternative realities consisting of four archetypes: (a) unitary, (b) sensory, (c) mythic, and (d) sensory. The archetypes range from highly deterministic (unitary) to undeterministic (social). McWhinney's typology allows for differing realities resulting from the combination of several realities. In addition he points out that "there is an infinity of other dimensions that characterize a person" (McWhinney, 1984, p. 13).

McWhinney points out the complexity of dealing with multiple realities. "With people holding to different concepts of reality, a conversation among them may be like an English person and a German person arguing over the meaning of a French word with neither able to translate among the three languages" (McWhinney, 1984, p. 28). The problem of communication, even among individuals who speak the same language but hold a different view of reality, is no less complicated.

"With the image of multiple realities in mind, we can newly appreciate the problems of making decisions in situations involving people of different reality systems" (McWhinney, 1984, p. 28). The notion of multiple realities will be reintroduced and discussed in relation to the naturalistic orientation which guides this inquiry.

My survey of pertinent literature did not produce a communication methodology for proceptive leadership, but the research reviewed served to sharpen the focus of this inquiry by providing three relevant observations. First, pastors may be viewed as influence multipliers as they assume a leadership role. Second, the problem of leadership ambiguity should be viewed as a possible restraint on the pastor. Third, this form of ambiguity may be explained in terms of multiple realities. "The ambiguities are the contradictions, paradoxes, and undecidable questions that arise when dealing in a world defined by more than one view of reality" (McWhinney, 1984, p. 34).

E. RESEARCH DESIGN

1. Design specifications.

- a. The communication methodology for proceptive pastoral leadership serves as the gross structure from which the fine structure of alternative methods are developed. The communication methodology allows for the generating of perspectives. The gross structure of the communication methodology provides a means for establishing a proceptive orientation.

- b. Take the communication methodology as a gross structure, it is not affected by the infinite variety possible in the fine structure. For example, even though each new child of human reproduction is different, that does not change the fact that the child will be human. The methodology is used to generate alternative methods. The number of alternative methods produced by a methodology is conditionally dependent on the case studied. Methods may be tailored to the specifics of each new situation.
- c. The design must be adaptable to enable conditionality. For example, the criteria for acceptance of a method should be developed before the methods are generated by the methodology. Circularity must also be built into the model making it adaptable to changing situations. Circularity allows for further testing and development of generated methods and the selection of specific theoretical approaches or combinations of approaches as perspective generators. This choice at the level of the methodology allows for the choice of methods specific to the situation.

2. The naturalistic orientation.

The focus of this inquiry centers on the design of a communication methodology for pastors proceptively leading churchworkers. The inquiry will be conducted via a case study methodology of a case or cases which exemplify the communication methodology. The development of the inquiry will adhere to a naturalistic orientation which is governed by five axiom which are presented in Table I. The phenomenon of pastors communicating with churchworkers represents a multiplicity of complex constructions which may be dealt with through a naturalistic

Table I

Contrasting Positivist and Naturalist Axioms

| Axioms About | Positivist Paradigm | Naturalist Paradigm |
|--|--|--|
| The nature of reality. | Reality is single, tangible, and fragmentable. | Realities are constructed and holistic. |
| The relationship of knower to the known. | Knower and known are independent, a dualism. | Knower and known are interactive, inseparable. |
| The possibility of generalization. | Time- and context-free generalizations (nomothetic statements) are possible. | Only time- and context-bound working hypothesis (idiographic statements) are possible. |
| The possibility of cause linkages. | There are real causes, temporally precedent to or simultaneous with their effects. | All entities are in a state of mutual simultaneous shaping, so that it is impossible to distinguish causes from effects. |
| The role of values. | Inquiry is value-free. | Inquiry is value-bound. |

Source. Lincoln and Guba, 1985, p. 37.

orientation. Examining a situation where a pastor communicates with churchworkers involves the recognition of the following characteristics: (a) multiple constructed realities of the perceivers present in the situation, (b) investigator-phenomenon interaction, and (c) conditionality and general semantics principle of nonidentity where the situation at time₁ is not the situation at time₂.

First, humans by nature construct reality through the process of perception. For example, most human beings have the capacity to hear minute sounds even in insulated indoor environments. Sounds emanate from sources such as fluorescent lights, fans, and heating or air conditioning units. These sounds constantly surround us, but we often are not aware of such sounds. Humans have the ability to focus on selected sounds of interest in the environment. Humans can listen to sounds from such sources as radios, televisions, and other human beings. Selected use of our senses allows us to construct a composite picture of what is going on in and around us. A study of humans interacting involves the consideration of multiple constructed realities of each individual perceiver which are characterized by interactivity and diversity.

Second, the reconstruction of multiple constructed realities requires that the investigator interact with each phenomenon. In a research investigation, the researcher is the one responsible for what to study, the variables or factors, and the nonhuman instruments, if any, used for observation. These choices reflect the researcher's biases, for when the researcher makes a choice, it is grounded in the value system of that individual.

Values are likely to be important to the outcome of this study. Since personal values (including those of the researcher) affect the construction of personal realities, consideration of values is crucial to this study. Values determine what the researcher will observe. "Observation not only disturbs and shapes but is shaped by what is observed" (Lincoln & Guba, 1985, p. 98). Individual constructed realities and reflexive interactivity among participants is expected to produce indeterminacy of outcomes. But with the naturalistic orientation, these problems can be accounted for in the design utilizing the human instrument.

There are two advantages in the naturalist's selection of the human instrument. The first advantage is that only human instruments, and not the manipulated nonhuman instruments, are able to take into account their own individual biases. The second advantage of the human instrument is that it has the capacity to adjust to considerations which emerge from the study. When studying people engaging in the process of communication, there is the task of reconstructing multiple constructed realities. Lincoln and Guba (1985) select the human instrument "because it would be virtually impossible to devise a priori a nonhuman instrument with sufficient adaptability to encompass and adjust to the variety of realities that will be encountered" (p. 39). The naturalist views reality as something that an individual constructs. This view implies multiple perspectives. "To know something is to become sufficiently engaged with it so that we can see it in the context of our own concerns. Multiple perspectives are needed so that we are not blinded by our own biases" (Lincoln & Guba, 1985, p. 55).

The human inquirer has the capacity to take into account values and resulting biases.

Third, the recognition of conditionality and the principle of nonidentity--where the situation at time₁ is not the situation at time₂--suggests that nomothetic statements should be replaced by idiographic statements. "The aim of inquiry is to develop an idiographic body of knowledge in the form of 'working hypotheses' that describe the individual case" (Lincoln & Guba, 1985, p. 38).

Idiographic statements interpret the particulars which the case study provides in a snap shot image for interpretation. The case study is the choice reporting mode of the naturalist (Lincoln & Guba, 1985, p. 11). "The case study's unique strength is its ability to deal with a full variety of evidence--documents, artifacts, interviews, and observations" (Yin, 1984, p. 20).

The naturalist selects the case study based on the recognition that each episode is not the same as the one which preceded it. Sampling information is tested against theory. The naturalistic approach to inquiry differs from the positivistic approach in three ways. First, it is not useful to generalize to a population. Second, due to network interconnectedness and reflexive relationships, it is not reasonable to ascribe conventional causal connections to the phenomenal elements observed. The interactivity which characterizes the naturalist's view of realities limits the usefulness of cause-and-effect distinctions. Third, the notion of temporal precedence does not appear useful when studying the human organism. "Humans are anticipatory beings. They may produce an 'effect' on anticipation of

its 'cause,' so that the effect may precede the cause" (Lincoln & Guba, 1985, p. 142). The notion of the self-fulfilling prophecy works against the idea of temporal precedence. The naturalistic orientation recognizes that the notions of dynamic interaction and mutual simultaneous shaping of multiple constructed realities appear consistent with observations of human interaction. Five axioms support the naturalistic orientation. The axioms concern the nature of reality, the relationship of the knower to the known, the possibility of generalization, the possibility of causal linkages, and the role of values. Table I contrasts the positivist and the naturalist with regard to these axioms.

Accepting a naturalist orientation means adopting an awareness of several important considerations. First, reality is viewed as self-created:

Our individual personal reality--the way we think life is and the part we are to play in it--is self-created. We put together our own personal reality. It is made up of our own interpretation of our perceptions of the way things are and what has happened to us. . . . We literally create a reality that reflects our view of the world and who we are in relation to it. (Emery, 1978, p. 39)

Reality for the naturalist is viewed in a non-elementalistic fashion which stresses the characteristics of interactivity and diversity. Second, there is the awareness that a personal perspective stemming from a constructed reality influences perceptions of the episode of interest. The recognition made here is that even mere observation has

an effect on what is going on. There appears to be dynamic interaction between perceivers. Third, there must be an awareness of the shaping influence of the context. Since the context is continually changing, there must also be a recognition of conditionality. As Abraham Heschel states, "He who thinks he can see the same object twice has never seen" (Heschel, 1962, p. xvi). Fourth, a naturalistic orientation requires an awareness of mutual simultaneous shaping and the reflexive relationship. From the naturalist's point of view, cause-effect together form an indivisible phenomenon. For example, due to the fact that humans are anticipatory beings, there may be instances where the effect precedes the cause. Examples such as this make cause-effect distinctions less than useful representations of what is going on. Fifth, there should be an awareness of the importance of values. The values of the perceiver affect their construction of reality. For example, I have a sister who appears to be a fanatic about cleanliness. My sister values cleanliness, but my views on the subject are more moderate. For my sister, dust is the enemy; but to me dust is just mud with the juice squeezed out of it. Our values of cleanliness are different; hence we construct differing realities. These five considerations form the basis for a naturalistic orientation.

3. Theoretical approaches.

Incorporated in the design of this communication methodology (Figure 2) are four theoretical approaches. An approach or combination of approaches may be selected for mapping the structure of the communication episode of interest. The following four theoretical approaches serve as perspective generators: (a) the rhetorical

perspective as explicated by Nancy Harper, (b) the dramatistic perspective of Kenneth Burke, (c) the theory of coordinated management of meaning developed by W. B. Pearce and V. E. Cronen, and (d) general semantics as developed and discussed by Alfred Korzybski and Samuel Bois. These approaches serve as integrated points of view grounded in a naturalistic orientation. The approaches provide a means for generating perspectives.

a. Rhetorical approach.

Nancy Harper describes human communication as a process of "message making" (Harper, 1979, p. 2). Harper describes five fundamental processes which are important in the understanding of human communication:

As a model of the communication act, the paradigm can be understood as follows: An individual, whether a sender or a receiver, (1) perceives data-phenomena which he or she classifies and stores for future use (categorized), (2) assigns meaning to the data in light of some present concern (conceptualizes), (3) represents the meaning in symbols (symbolizes), (4) adapts the symbols to social contingencies (organizes), and (5) embodies the message in some physical form (operationalizes). (Harper, 1979, p. 3)

In order to understand the process of human communication, according to Harper, it must be viewed holistically. The processes of human communication (Harper), abstracting (Bois), and proception (Buchler) are processes which all these authors would agree must be viewed holistically.

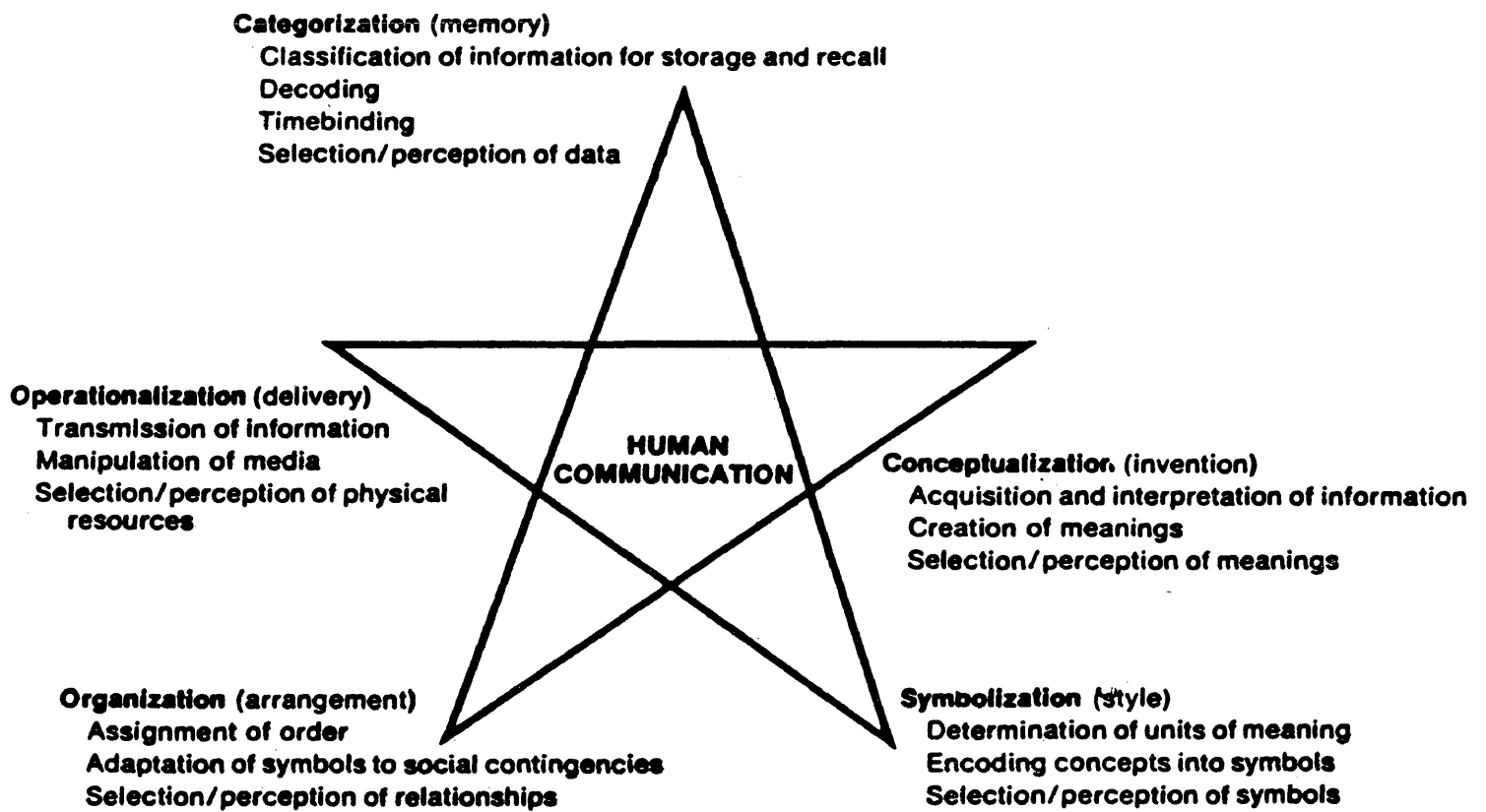
Figure 1 presents Harper's model of the rhetorical paradigm.

The theoretical approach of rhetoric is utilized in the communication methodology as a means of invention and discovery; for this reason, conceptualization (invention) is the featured process in the paradigm.

The conceptualization process is both a discovery and an invention process. "The basic process is subjective; human beings are the producers of their world. They invent it through their ability to communicate, that is, to interact symbolically" (Harper, 1979, p. 6). The capability to invent realities is not incongruent with the naturalistic axiom of multiple constructed realities. Harper states that "Human beings not only sense their world, they also make sense of it" (p. 6). In order to make sense of their world, individuals invent and construct out of their senses a composite picture representative of their own reality. The resulting constructed reality is a product of invention.

Thompson (1978) discusses the use of topoi the objective of which "is to increase the inventional resource--the number of ways of approaching the problem of composing a set of arguments" (p. 59). Thompson lists 18 ancient topoi from which I have selected 5 which especially pertain to this project.

The first topos selected for this project is to "utilize a widely held opinion that is on the precise topic or on one like it" (Thompson, 1978, p. 57). One example of the use of this topos is the utilization of doctrinal criteria to establish methods. The comparison of a possible method against doctrinal criteria is a comparison of a course of action against beliefs which are widely held by members of a

Figure 1

Source: Harper, 1979, p. 3.

church organization. If there is a favorable outcome from the comparison of a method against doctrinal criteria, then the level of acceptability for that method should be superior to methods whose outcome after comparisons against doctrinal criteria was less favorable. A favorable outcome from the comparison suggests, from a doctrinal perspective, that a method has a consensus of opinion that is favorable and supportive.

The second topos suggests that one "look beneath the surface for the true views of a person or a group; these may differ from those expressed" (Thompson, 1978, p. 57). An example of this topos is found in the Gospel of John.

Shortly after the account of Christ's raising of Lazarus from the dead, the reactions of the chief priests and Pharisees are recorded. "What are we to do? For this man performs many signs. If we let him go on thus, everyone will believe in him, and the Romans will come and destroy our holy place and our nation" (John 11:47-48). These passages serve as evidence of the nature of the conflict between Christ and the Jewish leaders. The fear of the church leaders was that people would believe in him and the movement would catch the eye of the Roman authorities. The freedom that the Jewish people had to govern themselves was granted by the Roman occupation forces. This freedom could be revoked if unrest among the population became apparent to the Roman authorities.

The author of the Gospel of John appears to suggest that the fear of a potential incursion into the affairs of the Jewish state by the Romans was the reason for the conflict between Christ and the Jewish

leaders. The Gospel writer may also be indicating that it was this fear of anticipated action that led to Christ's crucifixion. When compared with other Gospel accounts of the trial of Christ, the Gospel of John spends comparatively little time discussing the events of the trial and events leading to the crucifixion. If the author of the Gospel of John has already provided a reason for the leaders' hatred of Christ in chapter 11, then the true views of the group are known and the trial and the "false testimony" (Matthew 26:59) sought by the chief priests was merely a reaction to the original fear that the Romans might come and destroy both their holy place and their nation. The fear was hidden beneath the charges of blasphemy and the case against Christ which was pronounced insufficient by Pilate who said "Take him yourselves and crucify him, for I find no crime in him" (John 19:6).

In the methods-focused studies found in Chapter II, the extensionalization of language (1.2) is an attempt to recognize alternative interpretations of key language in the episode of interest. For example, Act Two of Chapter II deals with the establishment by a congregation's Board of Directors of an Advisory Committee. The expressed purpose of such a committee stated in a resolution was to provide additional communication among various levels of the congregation. Two years later the need had changed to another means of communication between the pastor and the congregation exclusively. Despite the change in need definition, the 2-year-old Advisory Committee was reestablished without any documented evaluation of the committee's usefulness. The true views of the Board of Directors were

hidden beneath the expressed purpose of the Advisory Committee at its inception.

The third topos follows from the second topos. The third topos suggests that one "look for real motives that may differ from those that are apparent" (Thompson, 1978, p. 58). The witnesses brought against Christ at His trial presented motives for Christ's elimination. But the strongest motive seems to be the least emphasized. The fears of the Jewish leaders were founded upon an anticipated reaction of the people leading to an anticipated reaction from the Roman authorities. The motive was less apparent than those which were indicated by the Jewish leaders during Christ's trial.

The third topos suggests that one look to the motives of the action as exemplified in the methods-focused study of Act Two of Chapter II. In the example of a congregation's Board of Directors attempting to establish an Advisory Committee, discussed in Act Two of Chapter II, the motives of the Board of Directors were less apparent than the expressed purpose recorded in the resolution which established the committee. The resolution called for additional communication among various levels of the congregation. Two years later the Board of Directors stated their motive for reestablishing the Advisory Committee was to improve communication between the pastor and the congregation exclusively. The methods-focused study of Act Two of Chapter II suggested that the motive for the establishment of the Advisory Committee was different from the motive which reestablished the Advisory Committee 2 years later.

The fourth topos selected suggested that one "consider inducements and deterrents, the motives people have for doing or avoiding the actions in question" (Thompson, 1978, p. 58). The Hebrew church leaders sought to eliminate Christ and thereby preserve the status quo of limited Roman control over Jewish religious matters and affairs of state. Christ represented a threat to the stability of the nation. This perception of Christ led the Jewish leaders to consider action as drastic as murder.

Considering inducements or deterrents proved to be important in Act Two of Chapter II when the function of a proposed Advisory Committee was compared to the function of a Board of Directors. The suggestion was made that the name of the Advisory Committee be changed to "Elders Committee." If the name had been changed, the committee would not have passed by the mostly male Board of Directors because the term "elder" has been traditionally thought of by the Lutheran Church as a term reserved for males only. Individuals in favor of the committee recognized that the remainder of the group might view the committee's designation as "Elders Committee" as a deterrent to a favorable vote on behalf of the reestablishment of such a committee. Traditional definition was an important key to discovering certain inducements and deterrents to taking a particular action.

The fifth topos suggests that one "note any contrasts or contradictions in the materials that you obtain through research" (Thompson, 1978, p. 58). The methods-focused study utilized in the methodology designed in this chapter uses the theoretical approaches as devices for analyzing and synthesizing the information pertinent to

the episode of interest. This topos serves as a guide to the researcher conducting a methods-focused study.

As inventional resources, the topoi are most useful in the conceptualization process. In this process, an individual is making sense out of the world as they perceive it. The conceptualization process has direct application to the remaining theoretical approaches in that they will be used as devices for making sense out of the information made available in the methods-focused study conducted when using the communication methodology. The topoi suggest what types of questions might be asked about the information gleaned from the episodes of interest. The process of asking questions which, in turn, suggest alternatives is a process of invention. This process is demonstrated in Chapter II as part of a methods-focused study of both Act One and Act Two. The questions may be found within those Acts in Section 1.3, referred to as naturalistic orientation.

b. The dramatistic perspective.

"Burke argues that all discourses imply dramas, plots, or stories, even if they are not explicitly dramatic" (Brummett, 1984, p. 2). In these dramas the actors assume roles which develop through interaction with other actors (agents) and interaction with the characteristics of the context, the act, agency, scene, and purpose. Together, the agent(s), act, scene, agency, and purpose form the key elements of the dramatistic pentad.

The pentad, which is the chief mechanism of his (Burke's) dramatistic method, is not an invential scheme for the generation of symbolic communication; it is a philosophical

heuristic for discovering the substance of human relations parallel to Aristotle's categories, which were to be used to discover the substance of things. Both are means of establishing what is real. (Fisher & Brockriede, 1984, p. 35)

Burke also speaks of building meaning through interaction (Brissett & Edgley, 1975, p. 2). The meaning of selves and meaning in general may be viewed as constructed through interaction. The naturalistic view of multiple constructed realities and the characteristics of interactivity and diversity are concepts which can be applied to the dramatistic perspective. Interactivity serves as a fundamental process in the construction of meaning. Diversity can also exist in, or be created by, interactivity of the five elements of the dramatistic pentad.

Kenneth Burke's doctrine of consubstantiality is described as an "acting together" (Nichols, 1963, p. 86). "In order to achieve distinctively human satisfactions, people relate to each other as if they were actors playing roles" (Brissett & Edgley, 1975, p. 2). "Dramatists describe 'self' as simply the meaning of the human organism. In dramaturgical analysis the meaning of the human organism is established by its activity and the activity of others with respect to it" (Brissett & Edgley, 1975, p. 3). The notion of interactivity as well as diversity of actors' roles appears relevant to the idea of multiple constructed realities in the naturalistic orientation. An important feature linking the dramatistic perspective with a naturalistic orientation is the feature of interactivity among actors (proceivers) characterized by a reflexive relationship.

"Underlying the dramaturgical conception of the social world are the general assumptions that human beings are symbol users and that their symbols take on meaning in the course of interaction" (Brissett & Edgley, 1975, p. 5). Meaning is situational and nondeterministic. The principle of nondeterminism is an important principle in the naturalistic orientation. Interactivity is found in the naturalist's view of the nature of reality as multiple constructed realities of participants.

The dramatistic perspective is not incongruent with both the rhetorical perspective and the theory of coordinated management of meaning. "The use of words by human agents to form attitudes or to induce actions in other human agents is a rhetorical use of words" (Nichols, 1963, p. 82). The function of language may be viewed "as a symbolic means of inducing cooperation in beings that by nature respond to symbols" (Nichols, 1963, p. 83). "One might say that Burke would bring within the scope of rhetoric any and all symbolic resources that function to promote social cohesion, and all symbolic resources that induce attitude or action" (Nichols, 1963, p. 84). The notions of cooperation, cohesion, and acting together can also be found in the theory of coordinated management of meaning (CMM). The authors of CMM explain their view of communication as being one of "a form of human action by which persons cocreate and comaintain the social order" (Pearce & Cronen, 1980, p. 87).

c. Coordinated management of meaning.

"Studies of humankind have produced an understanding of the human condition as being variably enmeshed in multiple symbolic systems,

each with its own logic of meaning and order" (Pearce & Cronen, 1980, p. 86). The individual proceiver is located at the crossroads of communities. Humans maintain membership in multiple communities. Enmeshment leads to numerous reflexive relationships. According to Pearce and Cronen (1980) "the most obvious and significant characteristic of humankind is that it creates and is created by culture" (p. 25). As was stated earlier, network interconnectedness is consistent with the naturalist's view of multiple constructed realities as a function of interactivity and diversity.

In CMM, the intrapersonal serves as the locus of meaning in communication and the interpersonal serves as the locus of action (Pearce & Cronen, 1980, p. 148).

We suggest the term coordination as an ancestral term for interpersonal action. Because coordination is inherently transpersonal, it orients inquiry away from two less productive lines of inquiry: intrapersonal management of meaning, and the interpersonal management of other people's meaning. (Pearce & Cronen, 1980, p. 149)

The notion of interactivity combined with the notion of diversity, due to multiple enmeshments and the reflexive nature of meaning and action, indicates conditionality.

The new idea of communication developed by Pearce and Cronen is not incongruent with the naturalistic orientation. "Communication must be described, explained, and evaluated in terms of reflecting the morphogenic forces of the systems in which it occurs" (Pearce &

Cronen, 1980, p. 87). The naturalist would tend to agree with this notion of morphogenesis.

When left to its own devices, nature resorts to entropy--the gradual disordering of itself into its most basic elements. But even a brief encounter with the world is persuasive of the proposition that most change is not entropic; indeed higher-order forms are seen continuously to evolve from lower-order forms. (Lincoln & Guba, 1985, pp. 54-55)

The naturalist describes this motion as being morphogenic.

If there can be morphogenic changes--that is, changes in which new forms arise unpredicted by and unpredictable from any of the parts (or the whole) of the precursor form--we are again in the position of having to abandon simple cause-effect explanations for the change and look in other directions. (Lincoln & Guba, 1985, p. 150)

The requirements for morphogenesis involve diversity, openness, complexity, mutual causality, and indeterminacy (Lincoln & Guba, 1985, p. 55). The requirements of morphogenesis are also needed for the naturalist's position with regard to multiple constructed realities.

Pearce and Cronen (1980) view communication as a "process by which persons cocreate and comanage social reality" (p. 21). According to these authors, "Social reality is what people believe and believe that other people believe" (Pearce & Cronen, 1980, p. 20). Social reality might also be described as a composite picture of multiple constructed realities developed through interactivity of perceivers. Pearce and Cronen's selection of the term "coordination"

was determined in part to represent an individual's interpersonal management of other peoples' meanings (1980, p. 149). An individual's construction of meanings could constitute that individual's construction of reality.

Interactivity and diversity and the reflexive relationships among perceivers with multiple constructed realities allows for the possibility of naturally occurring paradox. For example, a child may be described as being at the same time a part of and separate from its parents. In one sense, a child is the descendent of its parents and, therefore, a part of its parents' bloodline. In another sense, a child in a family is an individual and, therefore, separate from its parents. Modern theory building has, until recently, possessed no available structure for accounting for naturally occurring paradox. In fact, experimenters noted that the observer affects the observed and the observed affects the observer. Thus, observer-phenomenon interaction may be described as a reflexive relationship in which the effect of each on the other was simultaneous. The simultaneous nature of this relationship changes the way one views the nature of human interaction. Interaction has been viewed as both linear and causal. This view of human interaction would assume endless abstractions and tend to negate the simultaneous nature of the interaction. Pearce and Cronen develop this notion of simultaneous interaction and present the notion of recursive structure to explain the self-reflexive paradox.

Douglas Hofstadter offers an example of the structure of recursion processes as they may be found in everyday experiences.

When you listen to a news report on the radio, oftentimes it happens that they switch you to some foreign correspondent.

"We now switch you to Sally Swumpley in Peafog, England."

Now Sally has got a tape of some local reporter interviewing someone, so after giving a bit of background, she plays it.

"I'm Nigel Cadwallader, here on scene just outside of Peafog, where the great robbery took place, and I'm talking with

... ." Now you are three levels down. It may turn out that the interviewee also plays a tape of some conversation.

It is not too uncommon to go down three levels in real news reports, and surprisingly enough, we scarcely have any awareness of the suspension. It is all kept track of quite easily by our subconscious mind. (Hofstadter, 1979, p. 128)

When the report is finished at the lowest level, it is raised to the next level. The reporter continues at the highest level without seemingly losing the sequence of the overall report. The recursive structure is not an endless linear relationship, but a relationship of simultaneous interaction which can occur on many levels. According to Pearce and Cronen (1980), "Human knowledge about humankind is inherently recursive. The content of what is known affects the processes by which knowing occurs, and the process of knowing affects what is known" (p. 104). Pearce and Cronen represent this recursive structure with what they term a "reflexive operator." The visual representation of this structure may be compared to a snake biting its own tail.

The reflexive operator suggests a hyphenated structure. In the example of the observer and the observed interacting, one may place a

hyphen between observer and observed to suggest the nature of the relationship. The interesting feature in the loop suggested by the reflexive operator is that it can structurally represent the form and function of paradoxical structures. In addition, with this loop there is the capacity to represent the simultaneous nature of interactive relationships. Pearce and Cronen have identified three recursive loops. The three structures are the strange, charmed, and subversive loops. These loops have the ability to represent different functions of simultaneous reflexive structures.

The structure of the loop is a fundamental component of this perspective and could be a means by which an understanding of the locus of meaning and action could be formulated. The loop itself represents a hyphenated structure which indicates the interaction and interdependence of elements. For example, Pearce and Cronen placed a hyphen between intrapersonal and interpersonal to represent the interdependence of each on the other. Meaning is intrapersonal. Found within the interpersonal is the capacity for action. The resulting hyphenated structure is "meaning-action." Evidence of these structures may be found in the teachings of Christ as recorded in the Gospels.

In Christianity Today, Donald McKim (1983) asserts this:

Jesus Himself was a master of vivid communication [whose]
 . . . sayings and parables potently presented the Kingdom of
 God and other themes in language that captured the imagination
 of His hearers and invited their response. . . . Jesus'
 parables were language events, open-ended and beckoning His

audience to participation and involvement. (McKim, 1983, p. 44)

"He teaches more in the way a proverb does than in the way a Western textbook of ethics does" (Cupitt & Armstrong, 1977, p. 65). "In the parables, Jesus teaches by means of a metaphor (image) or comparison" (Ricoeur, 1981, p. 166). There are few attempts made at actual definition: primarily the parables are descriptive. "Descriptive language serves to bring us back in touch with reality" (Johnson & Moeller, 1972, p. 123). Apart from the descriptive feature of the parables, there is another distinguishing characteristic of these parables.

Parables have been classified as being part of the proverbial genre. "The proverbial genre makes use of the resources of paradox, as for instance when it reverses lots" (Ricoeur, 1981, p. 165). "The first will be last, and the last will be first" (Matthew 19:30). Also found in the teachings of Christ is the use of hyperbole, that is to say, the use of exaggeration. For example, "It is easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of God" (Matthew 19:24). The combination of paradox and hyperbole suggests the formulation of structures which may be labeled "strange loops." The fundamental structure of the parable may be viewed as occurring in three stages: encounter, reversal, and engagement. The element of reversal suggests the recursive loop. The use of hyperbole and unexpected paradox indicates the inherent strangeness of the parable to the audience.

The parable of the good Samaritan provides an example of this strange loop construction. Presenting a Samaritan as the hero of the story would be perceived by the Jewish audience as quite strange. The essential characteristic is the reversal, where a Samaritan not only helps a Jew, but also pays for his recovery. The paradox that one should love even one's enemies may have sounded strange to Christ's audience. The strange loop formulation can be identified throughout the teachings of Christ, yet depending upon the frame of reference of the listener, Christ's teachings may present an entirely different recursive structure.

The second recursive structure found in accounts of Christ's teaching is the "charmed loop." Evidence of this structure suggests attempts on the part of Christ to identify with His audience. Even when paradox exists in this structure, it is understandable and creates only minimal initial confusion. "Charmed loop" indicates the degree to which the speaker encodes in the language of the group he is communicating with. The term "enmeshment" is used to indicate the Burkean consubstantial relationships.

The introduction of the charmed loop structure requires the introduction and discussion of communication competence. Communicators with minimal competence do not recognize the possibilities of leaving the system in which they find themselves enmeshed. "An optimally competent person can choose whether to fit in to a particular system or to be unique" (Pearce & Cronen, 1980, p. 205). Communicators who are optimally competent can move among systems and constantly choose

whether or not to enmesh themselves. Christ's parables suggest His ability to speak the language of the systems of His audience.

Parables such as the Good Shepherd, the Sower, and the Mustard Seed served as familiar examples to the inhabitants of the rural Judean countryside. For example, in the parable of the Sower, Christ selected a common occurrence in the lives of the people of this agricultural region. Planting is a special time in the life of the farmer. A poor year means disaster, and each plant that does not survive draws the farmer one step closer to possible ruin. Another familiar example, the parable of the Mustard Seed, incorporates a paradoxical structure. The mustard seed is the smallest seed, yet it grows to be a tree that birds may build their nests in. The reversal in size of a single element in the story represents an understandable paradox and thus provides a charmed loop for the inhabitants of Judea.

The final recursive structure is that of the subversive loop. This structure posits the uniqueness of the hyphenated structure of "text-context."

A rhetoric that takes seriously the fully reflexive relationship between text and context cannot take the form of a list of textual attributes that are most effective; it must instead function heuristically, deconstructing the apparently inexorable relationship in which text derives from context by throwing into question the form of that relationship. (Branham & Pearce, 1985, p. 33)

In order to comprehend the nature of the interrelationship between text and context, it is important to understand the essential nature of the context.

In principle, contexts are ephemeral, potentially unraveling as fast as they are woven. In practice, however, contexts tend to be relatively stable, because people and societies work to construct and enforce a recreation of shared experiences. (Branham & Pearce, 1985, p. 19)

The reflexive interrelationship between text and context indicates the recursive structure known as the "subversive loop." The text cannot be divorced from the context and vice versa. Each affects the other: Hence the relationship formed between them is both reflexive and recursive. Depending on the viewpoint of the audience member, a speaker's attempt at what Branham and Pearce call "contextual reconstruction" may be viewed as either a strange or charmed loop at the same time that it is subversive. "Contextual reconstruction" is the term given to the process whereby a speaker attempts through the text of the message to affect the context. A splendid example of contextual reconstruction may be found in the text of the Sermon on the Mount.

The Sermon on the Mount was not a radical oration when first spoken. In fact, the entire sermon was sprinkled with sayings that were familiar to most of the Jews in attendance. "The Lord's Prayer and the Beatitudes are largely quotations from Rabbinic literature; the parable is a Pharisaic teaching form" (Culbertson, 1982, p. 546). In fact, "Pharisaic ethic and the Sermon on the Mount are amazingly

similar" (Spiro, 1981, p. 618). "Jesus did criticize the Pharisees, but this was nothing more than a lover's quarrel, an in-house dialogue, and most of Jesus' criticism of the Pharisees mirrored their own self-evaluation in Rabbinic literature" (Culbertson, 1982, p. 546). If the Sermon on the Mount was so similar to current writings and teaching, what distinguishes it as a fundamental statement in opposition to the established religious and theological viewpoint?

The thesis of the Sermon is quite explicit, "Do not think that I came to destroy the Law or the prophets; I came not to destroy but to carry out" (Matthew 5:17-19). Christ saw Himself as implementing the Law. In the Hebrew language the term was "perosai," to implement. In the Sermon on the Mount, Christ attempted to change the context by introducing a departure from tradition through a change in the shared experiences of His audience. This contextual reconstruction may have been viewed by the Pharisees as "strange" and by the disciples as "charmed." From the perspective of the speaker, the Sermon on the Mount was not "law" to be obeyed, but theology to be intellectually appropriated and internalized, in order then to be creatively developed and implemented in concrete situations in life (Betz, 1979, p. 296). The reflexive structure is the interrelationship between theology and life, indicated by the hyphenated structure of "theology-life."

The primary usefulness of these recursive structures is the identification and unraveling of complex interrelationships. Examination which uses recursive structures provides descriptive critiques of the communication within episodes.

The theory of coordinated management of meaning is not incongruent with both general semantics and a central concern of this project, the viability of the Lutheran Church. "Healthy persons must be skilled in creating or choosing among their own meanings, particularly at higher levels of abstraction that contextualize others" (Pearce & Cronen, 1980, p. 311). Pearce and Cronen describe a healthy person as one who is optimally competent as a communicator and able to control the extent of his enmeshment in society. "A healthy society facilitates the development of individuals who are optimally competent within their own systems of rules for meaning and order" (Pearce & Cronen, 1980, p. 312). Optimal competence is facilitated by open system functioning. Openness is a requirement for morphogenesis in a naturalistic orientation and can be linked to general semantics.

d. General semantics.

A living organism, in the view of a practitioner of general semantics, must be considered as a whole. The organism cannot be viewed elementalistically. The same idea holds true for the human organism. Systems functioning requires that organisms be viewed non-elementalistically. In keeping with the requirements of morphogenesis, humans have the capacity to build on the accomplishments of past generations.

The capacity to experience ourselves and our world today is the cumulative result of the work by bygone generations, each of which has enriched itself from the knowledge, the technology, and the experience of those that preceded it. This phenomenon of cultural accumulation is called

time-binding, the specific human characteristic.

(Bois, 1978, p. 115)

The self-reflexive nature of the human organism may be found in the interaction of essential elements of the human organism which is collectively known as a "semantic transactor." Semantic transactors have a past and envision a future, but the affect of an experienced past or an anticipated future cannot be separated from the organism in an elementalistic fashion.

General semantics is not incongruent with both the model of perceivers communicating and a naturalistic orientation with respect to conditionality. Three premises of general semantics may be applied to conditionality. The first premise claims that "a map is not the territory" (Korzybski, 1949, p. 3). When applied to language, the premise points to the representational function of language. In addition, multiordinality also becomes an important consideration in determining the expressed meaning of words. A word is not what it is representing (Korzybski, 1949, p. 3). The second premise of general semantics is that "a map does not represent all of the territory" (Korzybski, 1949, p. 3). Since individuals create meanings and construct realities, a multiordinal term may represent as many different interpretations as there are perceivers evaluating the term. For example, consider the term "temple." When Christ proclaimed, "destroy this temple, and in three days I will raise it up" (John 2:19), it must have sounded preposterous to some of the Jews. The sect known as the Sadducees had devoted their lives to the service of the "temple." The Sadducees, as keepers of the temple, intentionally defined "temple"

as being a particular stone structure in the city of Jerusalem. The structure had taken 40 years to build. From the Sadducees' perspective, Christ's claim probably appeared ridiculous. But Christ used the term "temple" to represent His own body. The word temple in this situation may be viewed as a multiordinal term. The term also represents what Korzybski called an "over/under defined" term.

They are overdefined (over-limited) by intension, or verbal definition, because of our belief in the definition; and are hopelessly underdefined by extension of facts; then generalizations become merely hypothetical. (Korzybski, 1954, p. ii).

The third premise is that a map is self-reflexive (Korzybski, 1949, p. 3). For example, with language we can examine language. Self-reflexiveness depends on the process of abstraction which is consistent with the notion of proception. Since individuals abstract and derive meaning, the principle of multiple constructed realities can be explained by an awareness of the process of abstraction.

There are three principles which govern the discipline of general semantics. These principles stem directly from the assertions made by Korzybski. The first principle is the principle of nonidentity.

"This states the denial of any existing identities whatsoever and posits the uniqueness of each individual and each event" (Read, 1973, p. 216). As Korzybski (1949) put it, "The map is not the territory" (p. 3). The second principle is the principle of non-allness.

Knowledge about anything is recognized as being incomplete according to this principle. The process of proception would tend to support

this conclusion. In the process of proception, the proceiver will abstract some characteristics while other characteristics will be left out. The third principle is the principle of self-reflexiveness. For example, language enables reflexiveness. Language can be used on many different levels. "Language is self-reflexive in the sense that in language we can speak about language" (Read, 1973, p. 214). These principles serve as both constants in the study of human behavior and guides for mapping the structure of a communication episode.

4. Research Design for a Communication

Methodology for Pastors.

The communication methodology represented in Figure 2 consists of three general steps: (1) a methods-focused study; (2) generating methods; (3) testing of generated methods. Each step contains several sequential elements. The three steps must be followed in the sequence indicated, but the entire sequence of steps may be repeated.

In Figure 2 feedback and feedforward mechanisms are represented. Feedback loops provide the means by which the methodology may be altered. Feedforward (1.0 to 3.1) provides criteria for acceptance of generated methods which is based on a methods-focused study and is established before the methods are generated.

5. Step-by-Step Usage of the Communication

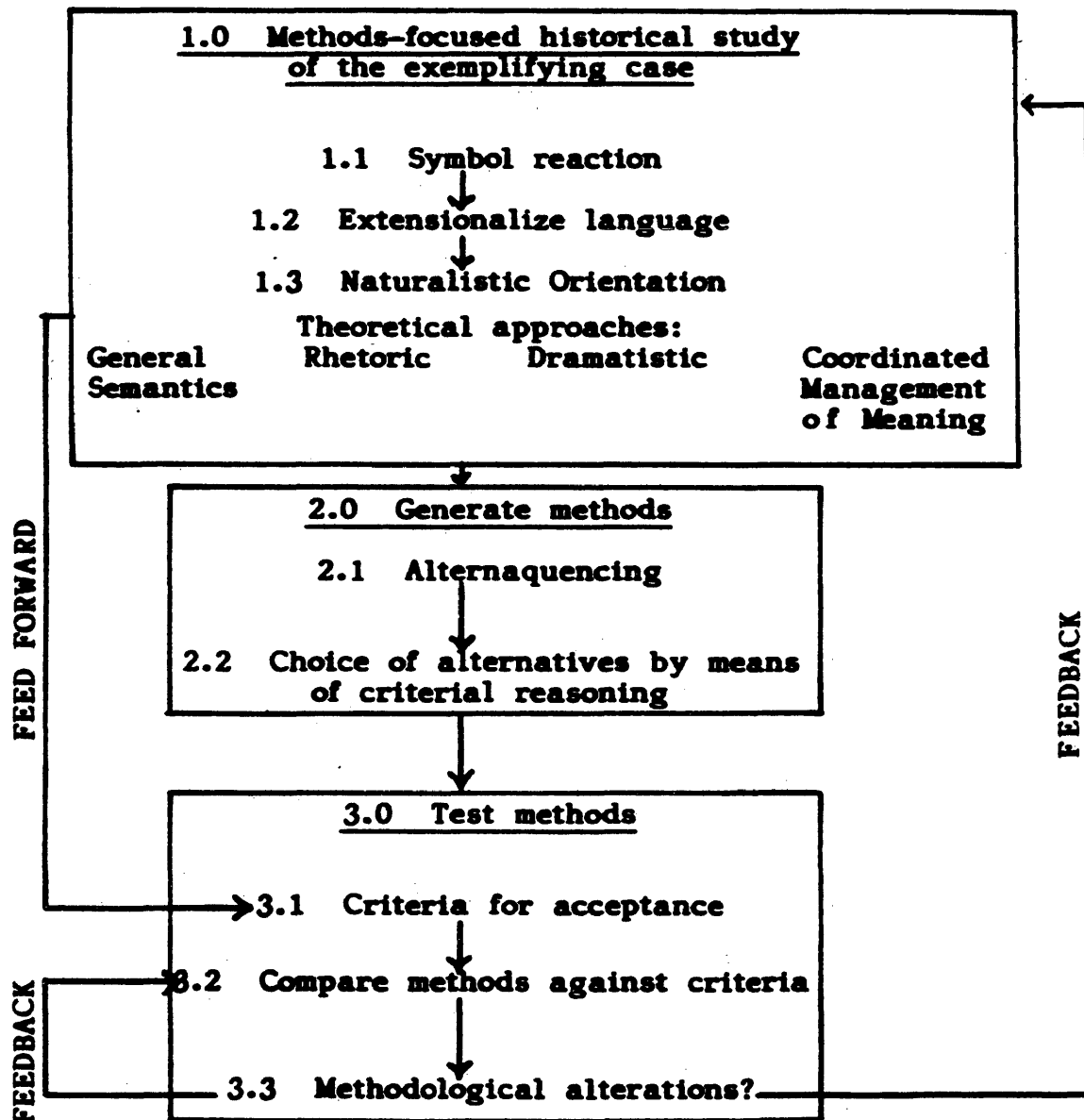
Methodology (p. 59).

1.0 Methods-Focused Historical Study of the Exemplifying Case

The methods-focused study, Step 1.0 of the communication methodologies represented in Figures 2 and 3, is a three-step process which yields questions which suggest alternatives and their

Figure 2

Research Design for a Communication
Methodology for Pastors



accompanying consequences. The questions are based on the application of the rhetorical topoi and the remaining theoretical approaches to information discovered during the methods-focused study.

1.1 Symbol Reaction

The user of the method should begin with a symbol reaction rather than a signal reaction. The phrase "act, don't react," best contrasts the symbol reaction with the signal reaction. A signal reaction may be characterized as an immediate response. A symbol reaction, on the other hand, may be characterized as an action which is less immediate. A symbol reaction suggests a thorough contemplation of action. In human interaction, be it children arguing on a playground or hostile neighbor nations in conflict, immediate reaction frequently leads to further escalation of hostilities. A symbol action/reaction appears in most instances to be preferred over signal reactions.

1.2 Extensionalize Language

W. Lance Bennett (1985) stated, "It is a matter of curiosity to me that grade school children can be taught complex language grammars, yet they receive no formal instruction in the most important aspect of language use: representation" (p. 260). Bennett proposes a code of good communication conduct consisting of three propositions. In order to extensionalize the language used, it may be useful to follow Bennett's "communication etiquette" (Bennett, 1985, p. 283).

The first of Bennett's propositions may be compared with the general semantics principle of nonidentity. According to Bennett, "Communicators should learn to avoid the use of social representations based on the systematic negation of other warrantable representations"

(Bennett, 1985, p. 283). For example, most children could recognize a clown from all the other performers at a circus. If you ask those children to draw a clown, no two pictures would be exactly the same. Most children could identify a clown, but within the designation "clown," there may be unimaginable variety. The same notion holds true when one asks the question, "What color is red?" Buildings can be built out of red brick, and stop signs are said to be red, but are they the same color? Bennett asks communicators to avoid making identifications. When an individual states, "This is a clown," he should not rule out all other possibilities of what may be considered to be a clown.

Bennett's second proposition suggests the importance of a multi-valued orientation. Bennett states:

Opposing and mutually exclusive representations of the same thing should not be left as end states of communication.

Opposing views should be transformed into new symbolic terms that admit new experiences and actions into ongoing social relationships. (Bennett, 1985, p. 284)

When Christ encountered the situation of the woman caught in adultery, He faced the Pharisees' two-valued orientation. First, the Pharisees made an identification. The Pharisees identified the woman as a sinner; therefore, she should be stoned. Christ began by eliminating the two-valued orientation of sinner and saint by stating, "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). By ignoring a designation such as "adulteress," Christ appeared to recognize the possibility of change and the infinite

variety within a single designation. As the example of color designations demonstrated, there are many variations in the color designated "red." An artist's color wheel suggests that the colors of blue and red are different. The color wheel also suggests that there exists an infinite variation of colors in between red and blue that are composed of red and blue. The two values of either red or blue do not accurately represent the artist's color wheel. By admitting two opposing designations, we must remember the varying degrees between the two designations.

Bennett's third proposition in his communication etiquette deals with an evaluation of the fit of the representation with what may be going on. According to Bennett:

Representations should be evaluated in regard to their capacities to accommodate facts or experiential claims that can be shown to be relevant to issues or values of comparable importance to all representations in the situation.

(Bennett, 1985, p. 285)

The notion of multiple constructed realities suggests that there may be considerable disagreement over the adequacy of certain representations. Proposition three suggests that through arbitration with fellow perceivers and a descriptive analysis of experiential evidence, contradictions may be replaced in part by the recognition of common elements. "The key concern here is how to establish the points of comparison between or among representations" (Bennett, 1985, p. 285).

1.3 Naturalistic Orientation and Theoretical Approaches

The following considerations are inherent in the naturalistic orientation:

1. Recognition of multiple constructed realities.
2. Recognition that a personal perspective stemming from a construction of reality affects perceptions of the episode of interest.
3. Recognition of the importance of the context as a shaping factor in the episode.
4. Recognition that cause-effect together form an indivisible phenomenon.
5. Recognition of the importance of the values of all the perceivers involved in the episode including those of the observer.

Within a naturalistic orientation, four theoretical approaches are provided for use as perspective generators. The theoretical approaches may be compared with both (a) lenses for viewing the episode and (b) devices for mapping what is going on. As a lens, each theoretical approach offers a special perspective on the episode. Camera lenses perform specific functions for the photographer. A polarizer, for instance, serves to reduce glare from reflective surfaces such as windows. Some lenses serve as filters while others may be specially used for close-up shots. The theoretical approach as lens may be used in a similar fashion to bring into focus certain features of the episode. In addition, more than one theoretical approach may be used as a lens; hence several theoretical approaches could be used to analyze a specific episode.

The theoretical approaches may also be used to map the episode of interest. The dramatistic theoretical approach, for example, may be used to represent the elements of the episode in the form of a drama. With the dramatistic theoretical approach, not only can the

features of the pentad be represented, but also the interrelationships among elements of the pentad may be hinted at. The theoretical approach of general semantics may be used to correct inaccurate representations. The principles of general semantics may offer a possible solution to problems of identification and systematic negation. The map allows for a more informed picture of what may be going on in a given situation.

The ability to use the theoretical approach as both lenses and map-making devices allows for a systematic analysis of the episode of interest. The theoretical approaches are not incongruent with the naturalistic orientation. The naturalistic orientation provides several considerations which enhance both lensing and mapping capability and insure a more accurate assessment of an episode involving perceivers communicating.

2.0 Generate Methods

The second step, generating methods (2.0), involves two processes: (1) alternaquencing and (2) the selection of methods from viable alternaquences which survive a comparison against doctrinal criteria. In Figure 3, criteria for criterial reasoning (2.2) are doctrinal criteria. Doctrinal criteria (2.2) should not be confused with the criteria for acceptance of generated methods (3.1).

2.1 Alternaquencing

Using the theoretical approaches as lenses and mapping devices allows for the discovery of salient elements. From the situation as mapped, the possibility for action becomes apparent. "Basic patterns of decision making are the several ways one reason can be linked to

one cause of action" (MacNeal, 1983, p. 166). MacNeal outlines four basic patterns of decision making. The four patterns are responsive, absolute, goal-directed, and originative. MacNeal indicates a preference for the originative pattern of decision making. "In the originative pattern, the decider regards each course of action as the origin of a new world, which I refer to as an alternaquence" (MacNeal, 1984, p. 87).

An alternaquence is the combination of an alternative and its accompanying consequences. "The term encompasses whatever I have the power to do and all the repercussions thereof" (MacNeal, 1984, p. 291). The term suggests the reflexive relationship between the choice of alternatives and their consequences. "Without alternatives, choice vanishes. With alternatives come consequences. Hence, alternaquences properly portray the structure of choice" (MacNeal, 1984, p. 293). In the originative pattern of decision making, the individual makes a choice of preference for one alternaquence versus another. MacNeal (1983) states, "Do X, you'll prefer it to Y" (p. 167). The originative decision-making pattern relates a reason to an action through the assembly of alternaquences. MacNeal (1983) refers to the assembly of alternaquences as "options planning" (p. 174).

The originative decision-making pattern is a non-elementalistic approach. "An originative decider imagines the whole symphony, not just the grand finale or the charming trio in the third movement" (MacNeal, 1984, pp. 87-88). The originative decision-making pattern takes into account interactivity and in this way is not incongruent

with a naturalistic orientation. The originative pattern does not rule out values.

An originative decision is so non-elementalistic that it transcends so-called values in the ordinary sense, and thereby reveals that such values are themselves elementalistic. (MacNeal, 1984, p. 88).

The originative decision-making pattern "merely reveals their [the values] limitations as special cases" (MacNeal, 1984, p. 88). The important feature of this decision-making pattern is the non-elementalistic alternaquene. The assembly of alternaquences provides several options from which to choose. The process of alternaquencing may be described as options planning.

2.2 Choice of Alternative by Means of Criterial Reasoning

The next step in the generation of methods is a choice among options. The means adopted for choosing among the options generated by alternaquencing is that of criterial reasoning (Crable, 1982, p. 329). In this process of decision making, alternaquences are compared against established criteria. The focus is on the relationship between each alternaquene and the criteria.

3.0 Test Methods

The third step in the sequence of the communication methodology is to test methods. There are three sequential elements of the test methods step of the methodology: (1) the criteria for acceptance of generated methods (3.1), which was fed forward from the methods-focused study (1.0); (2) comparison of generated methods against the

criteria for acceptance (3.2); and (3) methodological alterations which may be needed to produce alternative methods.

3.1 Criteria for Acceptance

The criteria for acceptance in this methodology are developed prior to the development of method and fed forward. The criteria should be consistent with the naturalistic orientation which governs the design process. There should be an awareness of multiple constructed realities, personal perspective and its shaping influence, the importance of context, the indivisible phenomenon of cause-effect, and a recognition of the importance of the values of all perceivers involved in the episode.

3.2 Compare Methods Against Criteria

The methods may be evaluated using both a naturalistic orientation and the criteria developed before the creation of the methods. The methods may also be evaluated in light of the map generated during analysis of the episode. The method of comparison is criterial reasoning which is exemplified in Tables IV, V, VIII, and IX.

3.3 Methodological Alterations?

Testing of the methods may reveal particular inconsistencies which make the methods less than acceptable. Alterations in the methodology may be made during this phase if and as needed. A feedback loop shows where the corrections can be made and the methodology retested. Occasionally, changes may occur in the map which require that a new map be designed and new methods developed. A feedback loop from 3.3 to the naturalistic orientation and theoretical approaches (1.3) enables reselection of approach or approaches.

F. LIMITATIONS

1. This communication methodology was designed for pastors. The intention is that it may serve to enhance proceptive pastoral leadership by providing options. Proceptive pastoral leadership requires a means for systematic development of methods tailored to a specific situation. In the creation of methods, the pastor should be aware of the situational factors relevant to the episode of interest.

2. The theoretical approaches are intended to be used as perspective generators. Use of the theoretical approaches is governed by a naturalistic orientation. Four theoretical approaches are utilized in this design. There may be other acceptable theoretical approaches. Other theoretical approaches could be added if they were judged as being not incongruent with the naturalistic orientation.

3. Methods are intended to be specific to the situation. As each new situation arises, the methodology may be used to generate alternative methods tailored to each situation. Conditionality is a design specification of this methodology.

4. Testing is meant to serve as an indication of the usefulness of the generated methods. Evaluation of the methodology should provide an accurate means of forecasting the effect of the strategy within the episode of interest. Testing is not an entirely precise means of evaluation. The importance of values and multiple constructed realities suggests that the user of this methodology as a proceiver will develop a unique construction of reality.

Chapter II

A. THE EXEMPLIFYING CASE

1. Justification of the exemplifying case.

a. The case selected.

Several possible options were considered for selection as the exemplifying case, such as the following: (a) an incidence of prejudice among pastors, (b) the controversy surrounding the introduction of a new hymnal, (c) my work as a member of the Board of Directors and Chairman of an Evangelism Commission, (d) disputes involving the introduction of new communication technology, and (e) controversies involving doctrinal concerns. When these options were considered, the third option seemed to be the most promising one.

For the past 6 years, I have been attending a Lutheran Church that was originally founded in 1956. Presently the church has an estimated 300 communicant members. Membership during these 6 years has remained fairly constant. This is perhaps a reflection of the stability of the surrounding community. The community may be described in broad terms as both "blue collar" and "lower-middle-class." Average attendance at a Sunday worship is about 130 people.

During the Fall of 1985, I was appointed to the Board of Directors to serve out the term of an individual who resigned. As a member of the Board, I was expected to serve as the Chairman of one of the six commissions: discipleship, education, evangelism, property, social ministry, or worship. I selected the evangelism commission. My role as both thesis writer and member of the church serving on the Board of

Directors would provide me with a unique vantage point from which to view the operation of the church.

In the interest of demonstrating the selection of options through "criteria reasoning" (Crable, 1982, p. 329), I decided to retroflectively justify this option.¹ Prior to this demonstration, I dropped three of the five options for apparent lack of sufficient evidence. The two remaining options could be compared against the criteria. Option I involves my work as a member of a Board of Directors of a Lutheran Church. Option II deals with the introduction of new communication technology into a church setting. Now each of these two options could be compared against the following criteria.

b. The criteria for the justification and acceptance
of the exemplifying case.

- (1) Sufficient information is available:
 - (a) Access of historical records
 - (b) Evidence of past and present communication-related methods
 - (c) Opportunity to interview witnesses or experts if and as needed
- (2) Both a pastor and churchworkers must be involved.
- (3) Trustworthiness of evidence through naturalistic triangulation among the following:
 - (a) Historical documentation
 - (b) Interviews
 - (c) Personal observation
 - (d) Member checking

The following discussion compares Option I and Option II against each of the three criteria for the acceptance of the exemplifying case.

(1) The availability of sufficient information

(a) Historical documentation

OPTION I

Three types of historical documentation are presently available in the study of this option: (a) historical records, (b) correspondence with District and Synod representatives, and (c) compiled congregational histories. The historical records take the form of minutes from monthly Board of Directors' meetings and special congregational meetings. Contained in these reports are separate commission reports. Also available are annual commission reports when they are not provided in the December minutes or the January newsletter of the congregation. Congregational correspondence was saved by the Secretary of the Board when it pertained to the operation of the church or involved communication with District and Synod representatives. Some correspondence is also available in the congregational histories which are being assembled. Two separate efforts at compiling a congregational history are presently underway. The first such endeavor was begun in February of 1985. The authors set out to compile an oral history of the congregation through interviews with pastors, trustees, elders, and charter members. The second history was begun in the Fall of 1985. The author of this project hopes to create a written history of the first 30 years of this congregation. All of this information is available for immediate study.

OPTION II

Depending on the specific episodes selected, three types of documentation may be available. Any action taken by the congregation to accept a program involving new equipment such as computers and audio and video cassette players would be documented in the minutes of congregational meetings. In most instances a committee has been created to study the feasibility of a project. Such a committee might be required to report back to the Board of Directors. The Board minutes would serve as the first form of historical documentation. The second form of documentation may be found in the news articles which occur in sources such as the congregational newsletters and District and Synod publications. Coverage depends on the novelty of the program and perceived usefulness in other congregations. The third source of documentation may be found in the publications of select ministries working with and developing new programs around tools such as computers and audio and video equipment. These types of ministries provide reports and updates on the programs provided. The availability of each of these sources is dependent on the particular episode selected.

(b) Evidence of methods

OPTION I

Evidence of methods is expected to be found in the historical documentation. For example, a preliminary survey indicates that several annual reports identify church growth with the number of new members enrolled each year. Some of these reports appear to ignore the fact that few new members join the ranks of communicant (regularly attending) members. One oversight recently corrected was an annual report in which the number of new members was added to the total number of enrolled members. This number was then compared against the number of communicant members from the previous year. A comprehensive study of the historical documentation is expected to yield a considerable number of methods.

OPTION II

Several controversies have developed concerning the introduction of certain new communication tools. Situations involving such controversies are expected to yield evidence of methods.

(c) The availability of witnesses and experts

OPTION I

Three types of witnesses and experts are available in this option. The three types are charter members, pastors, and past chairs of the Evangelism Commission. At least three charter members still reside in the area. One of the founding families still attends regularly. The present chairman of the Worship Commission is a member of this family. Of the pastors who have served this congregation, three are available. Most of the chairs of the Evangelism Commission are also available. The availability of witnesses and experts is ultimately dependent upon the particular episodes studied.

OPTION II

Like Option I the availability of witnesses and experts is ultimately dependent on the specific episodes selected for study. Several Lutheran Churches are presently considering Synod endorsed programs for bringing the church into the computer age. Special Synodical experts are available to discuss the feasibility of the computer in the church. Special District Commissions are also available to comment on the use of computers and video equipment in parochial schools. Producers and administrators of ministries which develop programs around these tools may also be available.

(2) Involvement of both a pastor and churchworker
in the exemplifying case

OPTION I

Those possibly involved in this option might be pastors, both past and present, and various churchworkers including myself as a member of the Board of Directors.

OPTION II

It may be difficult to find episodes which clearly involve a pastor and churchworkers. Often the decisions involving new programs and new equipment are left to a commission who research the program and report back to the Board of Directors.

(3) The possibility for naturalistic triangulation

OPTION I

Four sources of information may be utilized to triangulate evidence in this option. The first is historical documentation. Three types of historical documentation are presently available: historical records, correspondence, and compiled congregational histories. Witnesses and experts may be used--if and as needed--as the second source of evidence. The third source is personal observation. My position as chairman of a commission allows for a unique perspective on matters involving a pastor leading churchworkers. The fourth possible source of information is "member checking" (Lincoln & Guba, 1985, p. 236). A member check involves the scrutiny of written records of the case by individuals from whom the information was collected.

OPTION II

Since the documentation is both of a wider variety and highly specific to the episode, triangulation would be dependent on the amount of information available. Since I am not a part of this option as a participant, the witnesses or experts are not known to me presently. There is little chance of simultaneously being both thesis writer and participant. Member checking would not be possible in some instances due to distance from the episode.

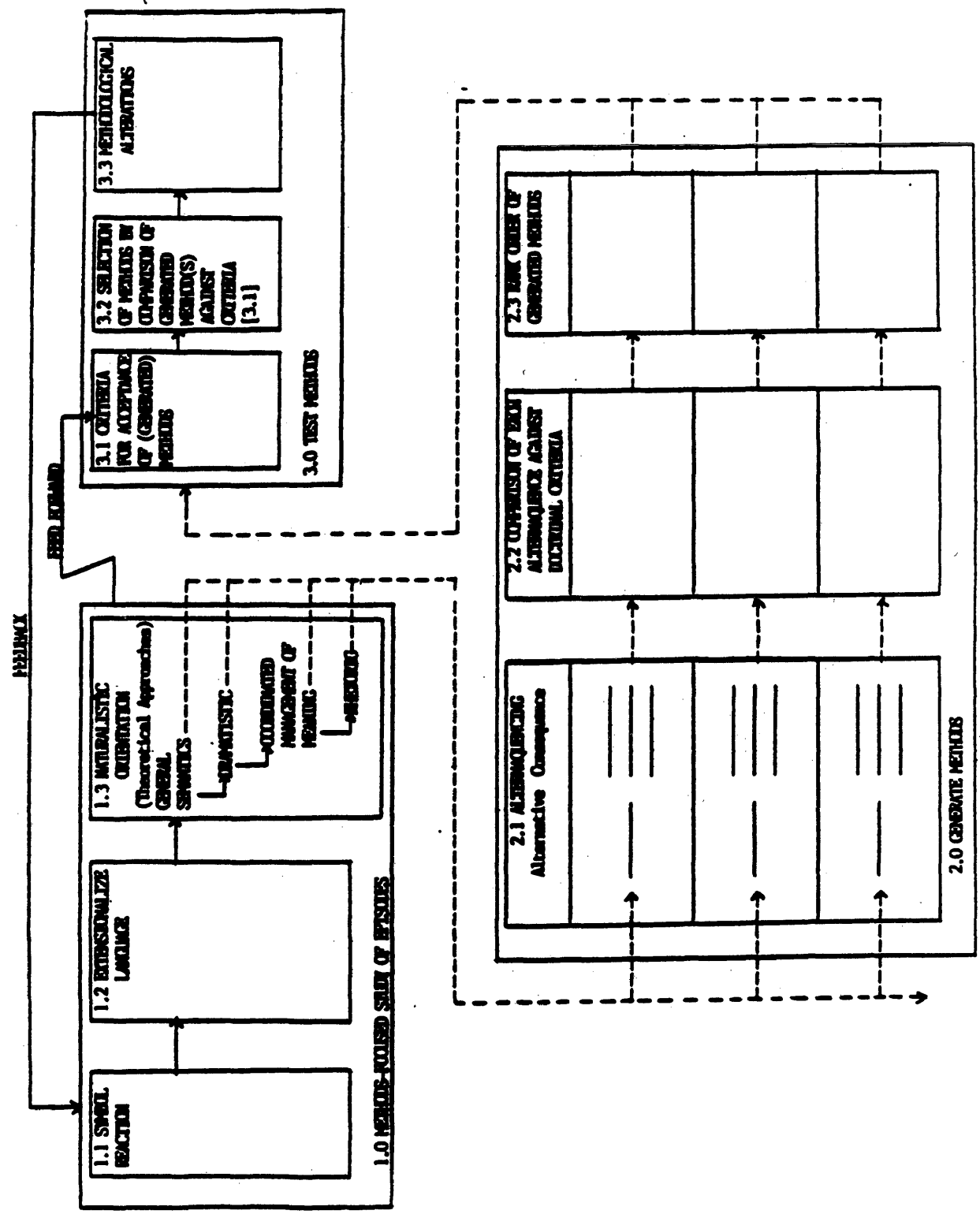
c. Option selected.

Option I was selected as the exemplifying case for the following reasons: (a) several sources of historical documentation; (b) sufficient evidence of methods; (c) witnesses and experts available; (d) more episodes involving both a pastor and churchworkers, including myself as a churchworker; and (e) because there was a closer association and involvement which allowed for greater access to information and increased chance of naturalistic triangulation.

B. THE COMMUNICATION METHODOLOGY FOR
GENERATING METHODS PROCEPTIVELY

We will be walking through Figure 3, the communication methodology for generating methods proceptively, when we exemplify it in the following sections of Chapter II. Meanwhile, the justification for the modification of Figure 2 (the research design for a communication methodology for pastors) and the design of Figure 3 are listed in the second column of Section C [differences between the research design for a communication methodology for pastors (Figure 2) and the design of the communication methodology for generating methods proceptively (Figure 3)].

Figure 3
The Communication Methodology for
Generating Methods Proceptively



C. DIFFERENCES BETWEEN THE RESEARCH DESIGN FOR A COMMUNICATION
METHODOLOGY FOR PASTORS (Figure 2) AND THE DESIGN OF THE
COMMUNICATION METHODOLOGY FOR GENERATING METHODS
PROCEPTIVELY (Figure 3)

Research Design for a
Communication Methodology
for Pastors (Figure 2)

1.3

The order of the theoretical approaches is unspecified.

2.2

Criteria are specific to the episodes of the options selected.

Does not include a rank-order of generated methods (2.3).

Communication Methodology
for Generating Methods
Proceptively (Figure 3)

1.3

The order of the theoretical approaches is based on the special characteristics of each approach. Each approach is used to generate questions pertinent to the method-focused study of the episodes. These questions may indicate possible alternaquences.

2.2

Alternaquences are compared against criteria found in the doctrinal framework of the particular denominational system studied. In the exemplifying case the doctrinal criteria are of a type acceptable by members of the Lutheran Church Missouri Synod.

2.3

Viable methods generated from alternaquences (2.1) are rank-ordered based on comparison against doctrinal criteria (2.2).

D. THE EXEMPLIFICATION OF THE COMMUNICATION
METHODOLOGY FOR GENERATING METHODS

1. The selection of acts consisting of episodes.

The exemplification of the communication methodology for generating methods may be accomplished through a study of two episodic acts recorded in the history of the Lutheran congregation selected as the exemplifying case. The study (as indicated by 1.0 of the methodology) did not emphasize a detailed study of church history. The study focused on the methods evident in the historical documentation. The methods generated were a product of the design. The purpose of the communication methodology was to produce alternative methods which began as alternaquences (alternative and consequences). The generator works in accord with the design and functions to provide alternative methods.

Because there is historical documentation, evidence of methods, and the opportunity to view both pastor and churchworkers from my perspective as both member of the Board of Directors and Chairman of Evangelism, two acts consisting of several episodes have been selected to exemplify the communication methodology.

In the first act my responsibility as chairman will be emphasized, but not to the exclusion of my responsibility as a member of the Board of Directors. In the second act the greater emphasis will be on my responsibility as a member of the Board of Directors.

a. Act One.

(1) The various contexts of Act One

The first act involves a pattern of activity which appears to have become one of the traditional ways of carrying out the evangelistic function. This evangelistic method is door-to-door calling. During the years 1972, 1976, and 1985-86, three separate programs were launched. The common factor in the operation of each program was the exclusive use of door-to-door canvassing of homes and apartments in the community surrounding the church.

Each of these three contexts of Act One appear to have four characteristics in common. The first characteristic is that the program originates outside the congregation. Second, congregational involvement is limited. The third characteristic is that church growth is identified with new membership exclusively and door-to-door calling is linked to increasing membership. The fourth characteristic is that a single method is employed for the purposes of evangelism. Door-to-door canvassing has been established as the exclusive method for carrying out the evangelistic functions of this congregation. This same method held across three different contexts and appears with regularity in the historical documentation.

Table II

Act One Methods-Focused Study of Episodes

Notice the pattern of relationships which remained invariant throughout the three contexts of 1972, 1976, and 1985-86: Only one method of evangelism (door-to-door canvassing) was found, and it was repeated--with limited involvement of the congregation--while the term "church growth" was identified with increasing membership.

| | Year | | |
|--|---|--|--|
| | 1972 | 1976 | 1985-86 |
| Origin of the program | --National program interdenominational sponsorship. | --State program district sponsored. | --National program locally sponsored. |
| Historical designator | "Every home a call or caller." ² | "Increase worship service attendance 15% over the previous year." ³ | 107 calls and six prospects. ⁴ |
| Method | Door-to-door canvassing. | Door-to-door canvassing. | Door-to-door canvassing. |
| Congregational involvement | Pastor and chairman of the Evangelism Commission. | Chairman of Evangelism Commission. | Area youth from surrounding congregations. |
| The term "church growth" identified with increased membership. | Emphasis of program on the number of <u>new</u> contacts. | Emphasis of program on <u>15% increase</u> in membership. | Emphasis of program on <u>new</u> prospects. |

(2) Methodology for Generating Alternative Methods (p. 75)

Applied to Act One

The structure of the communication methodology represented in Figure 3 consists of three sequential steps: (1) a methods-focused study of the episode (1.0); (2) generating methods (2.0); and (3) the testing of methods (3.0).

1.0 A Methods-Focused Study of Episodes

The communication methodology represented by Figure 3 begins with a methods-focused study of the episode (1.0). The methods-focused study is a three-step process: (1) symbol reactions, (2) extensionalization of language, and (3) the application of theoretical approaches governed by a naturalistic orientation. A methods-focused study should yield questions which suggest alternaquences.

1.1 Symbol Reaction

The preceding report on the selection of acts might not have been included had I not remembered the general semantics distinction between signal and symbol reactions. Signal reactions may be associated with both hasty and conditioned responses. In contrast, symbol reactions may be associated with both timely and conditional responses. Presumably, proceptive behavior is not likely to occur without symbol reactions. Accordingly, in extensionalizing the language and proceeding through the methodology, I programmed myself--as the naturalistic human instrument--to react with both timely and conditional responses indicative of symbol reactions.

1.2 Extensionalize Language

Beginning with a symbol reaction reminded me to view key terms as multiordinal. I considered the way in which the term was interpreted in the historical contexts and then posed the question, "What other interpretations of these terms are plausible?" Providing alternative interpretations served to extensionalize the terms.

In order to understand Table III (Extensionalization of the Language of Act One), it must be read from right to left. The alternative interpretations in column 4 were the products of an extensionalizing question (column 3). Using the extensionalizing question, the contextual usage of the term being extensionalized is recognized with the possibility of alternative interpretations. The alternative interpretations (column 4) of the term "church growth" (column 1) are suggested by an extensionalizing question (column 3). In column 2, the identification of the term with a single interpretation is recognized. The extensionalization of these terms suggests their broader application.

Table III

Extensionalization of the Language of Act One

| Term | Usage in Contexts | Extensionalizing Question | Alternative Interpretations |
|-------------------------------------|--|---|---|
| (1) "Church Growth" | <ul style="list-style-type: none"> --Identified with increasing membership. | <ul style="list-style-type: none"> --What other interpretations of the term "church growth" are plausible? | <ul style="list-style-type: none"> --could be viewed as improvement in programs offered --improving financial outlook of the church |
| (2) Evangelistic "Responsibilities" | <ul style="list-style-type: none"> --Identified as a function of the pastor and the Evangelism Commission. --Identified with door-to-door calling. | <ul style="list-style-type: none"> --What other interpretations of the term Evangelistic "Responsibilities" are plausible? | <ul style="list-style-type: none"> --responsibility for evangelism may be extended to other churchworkers besides the pastor and Evangelism Commission --the term could indicate other methods of evangelism and personal witness besides door-to-door canvassing |
| (3) "Evangelism" | <ul style="list-style-type: none"> --Identified exclusively with door-to-door calling. | <ul style="list-style-type: none"> --What other interpretations of the term "Evangelism" are plausible? | <ul style="list-style-type: none"> --the term could suggest alternative methods of evangelism |

1.3 Naturalistic Orientation

In the discussion of the rhetorical approach in Chapter I, the inventional resources of topoi are suggested as one approach to conceptualizing (invention). The questions presented in this section result from confrontation of information from the methods-focused study with the theoretical approaches. In the rhetorical approach, the topoi were considered in the creation of questions. This process will be repeated in Act Two.

| <u>Theoretical Approaches</u> | <u>Questions Generated</u> |
|-------------------------------|---|
| 1. General Semantics | <ul style="list-style-type: none"> --How may church growth be evaluated? --Who does <u>not</u> have responsibility for evangelism? |
| 2. Dramatistic | <ul style="list-style-type: none"> --Who are the AGENTS? --Can the agents charged with the evangelistic function be changed from only the pastor and Evangelism Commission members to include the entire congregation? --Where is the SCENE? --Should the scene be changed to include settings other than the homes of those canvassed? --What is the ACT? --What is the AGENCY? --Should neighboring congregations work together in evangelizing the community? --What is the PURPOSE? --Should church growth be associated with more than numbers? |

Theoretical Approaches3. Coordinated Management
of Meaning

4. Rhetoric

Questions Generated

- Has the context of the door-to-door calling been considered?
- Could calling be threatening to those who are called upon by canvassers?
- What other contexts might provide an opportunity for witnessing?
- Which cultural concerns from the perspective of the community appear to be important?
- How can the motivation to evangelize be promoted in the congregation?
- How inventive has this congregation been in their evangelism efforts?
- How often and at what times is the evangelistic impulse manifested?
- Should there be a change from a periodic to a continuous emphasis on evangelism?
- If all the members of the congregation are responsible for evangelism, then how can they be involved in the programs of the church?
- Could evangelistic witnessing be accomplished through each member of the congregation interested in evangelism as they have contact with members of the community?

2.0 Generate Methods

The second step in the methodology is the generating of methods (2.0). The questions created in 1.3 of the first step of the methodology are intended to suggest alternatives that may serve as plausible methods. Within Step 2.0, there are three sequential elements: (1) alternaquencing, which is the listing of alternatives and accompanying consequences; (2) the comparison of alternaquences against doctrinal criteria in order to determine the viability of the alternaquences; and (3) viable alternaquences are referred to as methods and are rank-ordered based on the outcome of the comparison of alternaquences against doctrinal criteria.

2.1 Alternaquencing

Instead of the door-to-door calling of the previous method, an alternative might be to involve the individual members of the congregation in the evangelistic functions of the church. The pastor may be asked to provide training in evangelism for churchworkers. Since the individual members of the congregation are also members of the community, they have considerable contact with nonmembers. The context would depend on where members have contact with nonmembers. For example, the people contacted by churchworkers might be fellow employees, neighbors, schoolmates, or close friends. The focus of the pastor as an expert, and of the Evangelism Commission, would be on the strengthening of each individual churchworker as a personal witness.

Because of seminary training, the pastor is recognized as the congregation's foremost expert in the field of evangelism. Alternative One depends on pastoral leadership of the membership in

the area of evangelism. Implementation of Alternative One would necessitate the utilization of the pastor, a trained expert Christian witness, as a resource for training churchworkers to be better Christian witnesses.

Implementation of Alternative One requires that both the pastor and the Evangelism Commission collaborate in the instruction of churchworkers. The goal of the pastor and the Commission is to improve the individual churchworker's ability to serve as an evangelistic witness. In order to achieve this goal, the pastor should lead in the training of churchworkers while the Evangelism Commission both supports the leadership of the pastor and cooperates with the pastor in developing and implementing an evangelism program for churchworkers. Implementing Alternative One utilizes the pastor's expertise and training in evangelistic church work. The success of this program depends upon (a) the training provided by the pastor, (b) the collaboration and coordination of the Evangelism Commission with the pastor, and (c) the involvement of the membership. Alternative One stresses the inclusion of as many members of the congregation (including the pastor) as possible.

Plausible consequences may include (a) the need for specialized training programs in witnessing and (b) some congregational resentment generated by those members who identify evangelism with a function to be carried out exclusively by the pastor and Commission volunteers.

Alternative Two might be to strengthen the programs within the church. Church growth in and through quality programs might be emphasized. Stronger and more varied programs may increase the appeal

of the church. Maximum use of the church facility may prove profitable by introducing a greater number of people to the congregation. Suitable advertising programs could aid in the introduction of nontraditional programs into the congregation.

Accompanying consequences might involve conflicts concerning the nature of the content of programs with regard to church doctrine. There may be some question as to whether these programs naturally fall within the domain of the church. Implementation of the alternative allows the congregation the opportunity to be of service and expose itself to the community. Special representatives of the church would have to oversee the scheduling and administration of these programs. A facility constantly in use may cause some resentment among occasional member users who view the church facility as belonging to them.

2.2 Comparison of Each Alternance Against Doctrinal Criteria

Two doctrinal criteria appear to be both suitable and relevant for these alternaquences. The first doctrinal criterion is the responsibility of each member to serve as Christ's witness in the world. At least three Biblical passages obligate the Christian to be both witness and evangelist to the world: "Go therefore and make disciples of all nations" (Matthew 28:19). "Go into the world and preach the gospel to the whole creation" (Mark 16:15). "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem" (Luke 24:46-47).

The second doctrinal criterion serves as an indication of the role of those who serve as leaders in the congregation. Leaders in the church are responsible for equipping the remaining members of the congregation for ministry: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12).

Table IV presents the methodological processes of 2.2 (comparison of each alternaquence against doctrinal criteria) and 2.3 (rank order of generated methods) in the methodology presented in Figure 3. The first three columns of Table IV show the comparison of each alternaquence against doctrinal criteria (2.2). The third column provides a brief explanation of the outcome of the comparison. Alternaquences which survived the comparison with doctrinal criteria are considered to be methods. Not all alternaquences survive the comparison against doctrinal criteria. In order for alternaquences to be considered generated methods, they must survive the comparison against doctrinal criteria (2.2). The fourth column of the table shows the rank order of the generated methods (2.3). Alternaquence One was ranked first and becomes Method One. Alternaquence Two was ranked second and becomes Method Two for the remainder of this study of Act One. Both methods appear suitable for comparison against the criteria for acceptance of generated methods (3.1).

Table IV¹

2.2 Comparison of Each Alternative Against Doctrinal Criteria and

2.3 Rank-Order of Generated Methods of Act One

| 2.2 Comparison of Each Alternative Against Doctrinal Criteria | | | 2.3 Rank Order of Generated Methods |
|---|---|--|---------------------------------------|
| Doctrinal Criteria | Alternative | Outcome | |
| <p>1. Every Christian has an obligation to ministry.</p> <p>2. Task of "equipping the saints" (Ephesians 4:12) is the responsibility of church leaders.</p> | <p>I. Congregational involvement in evangelism and personal witness with those with whom they associate.</p> | <p>(1) This Alternative suggests the involvement of the congregation in ministry.</p> | <p>METHOD ONE (Ranked First)</p> |
| | | <p>(2) One consequence of this alternative is the need for training the members of the congregation. Provisions could be made for equipping members for personal witness.</p> | |
| <p>1. Every Christian has an obligation to ministry.</p> <p>2. Task of "equipping the saints" (Ephesians 4:12) is the responsibility of church leaders.</p> | <p>II. Development and strengthening of programs within the church and the advertising of these programs so as to provide favorable community exposure of the church.</p> | <p>(1) This alternative has no provision for increased utilization of the congregational members in evangelism. The emphasis is on those programs which minister to both congregation and community.</p> | <p>METHOD TWO (Ranked Second)</p> |
| | | <p>(2) Programs could be developed that would equip the members for ministry, but no programs are presently available.</p> | |

3.0 Test Methods

The third step in the sequence of the communication methodology is to test methods (3.0). There are three sequential elements of the test methods step: (1) the criteria for acceptance (3.1) which were fed forward from the methods-focused study (1.0); (2) the criteria for acceptance of the generated methods are compared against the methods (3.2) which were generated in Step 2.0 of the methodology; and (3) if no alternative methods appear viable, then methodological alterations (3.3) may be made and the steps of the methodology may be repeated in order to generate alternative methods.

3.1 Criteria for Acceptance of (Generated) Methods

Criteria for acceptance of generated methods are fed forward from methods-focused study of episodes (1.0).

The (generated) methods

1. Should involve as many of both youth and adult churchworkers in the congregation as possible.
2. Should be congruent with church doctrine.
3. Should not identify church growth with new members exclusively.
4. Should involve consideration of the context (where people are found) for both congregational members and the surrounding community.
5. Should allow for adaptable tactics and strategies for personal evangelistic witnessing.

The two most important features of Table V are (1) the criteria for acceptance (3.1) were fed forward from the methods-focused study (1.0), and (2) each of the two generated methods was compared against all of the criteria.

Table V

3.2 Selection of Methods by Comparison of Generated Method(s) Against Criteria (3.1)

| Outcome of the Comparison with Acceptance Criteria | | | |
|--|---|--|--|
| Acceptance Criteria | Method One | Method Two | Method Selected After Comparisons Against Each Criterion |
| | Congregational involvement in evangelism and personal witnessing with those with whom they daily associate. | Development and strengthening of programs within the church and the advertising of those programs so as to provide favorable community exposure of the church. | |
| (1) Churchworker Involvement | --All interested members may participate. | --Emphasis is on involvement of congregation and non-members, but exposure is intended for nonmembers. | Method One |
| (2) Doctrinal Congruency | --Not incongruent with church doctrine. | --Not incongruent with church doctrine, but dependent upon administration. | Methods One & Two |
| (3) Extensional Usage of the Term "Church Growth" | --Primary focus on both the commission to witness and an equipping of the saints for ministry. Church growth begins internally with an emphasis on quality. | --Church growth is considered to be more than (1) quality of the programs and (2) quality of new members. | Methods One & Two |

Table V (continued)

| Outcome of the Comparison with Acceptance Criteria | | | |
|--|--|--|--|
| Acceptance Criteria | Method One Congregational involvement in evangelism and personal witnessing with those with whom they daily associate. | Method Two Development and strengthening of programs within the church and the advertising of those programs so as to provide favorable community exposure of the church. | Method Selected After Comparisons Against Each Criterion |
| (4) Consideration of Context | --Evangelism opportunities are chosen by the individual thereby increasing the chance for a nonthreatening witness. Contacts and prospects are presumably people who are known to the individual member. | --Some insufficient consideration of context with regard to program selection. | Method One |
| (5) Adaptable Tactics and Strategies | --Adaptable to context. No reliance on door-to-door calling. | --Adaptability is dependent on the program format as advertised and administered. | Method One |

Method One was selected for implementation because implementation of this method of evangelism allows for churchworker involvement where Method Two does not; Method One allows for consideration of context and adaptable tactics and strategies and Method Two does not. Method One shares doctrinal congruency and extensional usage of the term "church growth" with Method Two. Method One was not selected to the exclusion of Method Two. Brockriede (1985) states, "A person can emphasize one dimension or relationship without ruthlessly discarding the others as irrelevant" (p. 153).

3.3 Methodological Alterations

Because Method One appeared workable, no changes in the methodology were needed. The present methodology resulted from an alteration made before the exemplification process was begun. The alteration was a change in structure within Steps 2.0 and 3.0. The structure of comparison of alternaquences against doctrinal criteria (2.0) was distinguished from the comparison of generated methods against criteria (3.0) fed forward from the method-focused study of episodes (1.0).

b. Act Two

(1) The various contexts of Act Two

In Act Two, I examined a set of episodes in which an advisory committee was established in the congregation. The stated purpose of the committee at its inception was to provide "additional communication among various levels of the congregation."⁵ The committee consists of three members: one from the Board of Directors, one nonboard member selected by the Chairman of the Board of Directors, and one selected by the pastor.

The first advisory committee sanctioned by a Board of Directors was established in January of 1984. With new members, it was continued in 1985. The members of the 1986 Board of Directors are presently considering a revision of the resolution which established the committee.

In the present situation--involving the 1986 Board of Directors of which I am a member--the original resolution has been found by the 1986 Board to be in need of revision before a committee could be selected. An evaluation prepared by the 1985 committee spokesperson to the present Board of Directors states that "the committee has functioned for the past two years as a complaint department and this was not the intent of the resolution passed two years ago."⁶ According to the current Chairman of the Board, if the resolution could be clarified and cleaned of unacceptable negative wording, the resolution would probably pass and a new committee could be selected.

Table VI capsulizes (a) the change in purpose of the committee since 1984, (b) the method selected to meet the purpose as expressed in each context, (c) lack of consideration of alternative methods, and (d) the pattern of method evaluation.

Table VI

Act Two Methods-Focused Study of Episodes

| Year | Documented Purpose | Method Considered | Alternative Methods | Evaluation |
|------|---|--------------------|--|---|
| 1984 | Need for additional communication among various levels of the congregation. | Advisory committee | None recorded as considered in the historical documentation. | No recorded evaluation in the historical documentation. |
| 1985 | Function in a way comparable to a Board of Elders. ⁷ | Advisory committee | None recorded as considered in the historical documentation. | No recorded evaluation in the historical documentation. |
| 1986 | "Developed as another means of communication between the pastor and the congregation." ⁸ | Advisory committee | None recorded as considered in the historical documentation. | Elementalistic evaluation of resolution without consideration of the value of such a committee. |

Note. In the contexts of each of the 3 years, one method was repeated without recorded consideration of alternative methods, with neither a non-elementalistic evaluation nor recognition of a changing purpose.

(2) Methodology for Generating Alternative Methods (p. 75)

Applied to Act Two

1.0 Methods-Focused Study of Episodes

1.1 Symbol Reaction

The previous description of the various contexts was the product of careful consideration indicative of proceptive behavior in the form of a symbol reaction. A conditional response made it possible to develop an awareness of certain patterns of behavior evident in the historical documentation.

1.2 Extensionalize Language

Responding conditionally with a symbol reaction enabled me to sort out problematic language structures in the various contexts of Act Two. The members of the Board of Directors for each of the 3 years appeared to define the needs, thereby overlimiting the problem by intension. Table VII displays the extensionalization of the need as expressed by the members of each Board of Directors for the years 1984 through 1986.

The 1984 Board of Directors stated that the purpose of the committee was to provide "additional communication." This statement indicated to me that the 1984 Board believed that if they could add communication, they would solve their problems. The expressed need for more communication appears to have confused a statement of the problem with a statement of a possible solution.

In 1985 events happened extensionally which the committee, established for an intensionally defined need, seemingly could not handle. The 1985 Board of Directors attempted to describe the duties

Table VII

Extensionalization of the Language of Act Two

| Year | Historically Documented Language Relative to the Needs of the Congregation as Defined by the Board of Directors in Each of the Three Contexts | Extensionalization of the Language of Needs from Recorded Historical Documentation |
|------|---|--|
| 1984 | <p>"This committee is established to provide additional communication among various levels of the congregation" (Resolution passed January 1984 by the Board of Directors).</p> | <p>The members of the advisory committee are responsible for serving as intermediaries among distinguishable segments of the congregation where "congregation" refers to all of the members including the pastor.</p> |
| 1985 | <p>The committee should "function in some of the same ways that a Board of Elders* did under the older congregational organization format" (Taken from the pastor's report in the minutes of the February 12, 1985, Board of Directors meeting).</p> <p>*Motion made February 12, 1985, supported the comparison.</p> | <p>The members of the Advisory Committee should emulate a Commission* of Elders by acting as representatives of the pastorate.</p> <p>*The term "commission" was substituted for the term "Board" because the current organizational format has a "Board" of Directors and the advisory committee is a subset of the Board of Directors.</p> |
| 1986 | <p>The advisory committee is "developed as another means of communication between the pastor and the congregation" (From the minutes of the February 12, 1986, Board of Directors meeting).</p> | <p>The three members of the advisory committee might serve as intermediaries between the pastorate and the membership of the congregation.</p> |

of the committee through comparison with the duties of a Board of Elders. A Board of Elders was the central governing body in the organizational format which was used by the church prior to 1972. The Board of Elders was charged with the responsibility of acting on behalf of the pastor in matters such as salary negotiation. After the 1985 Board defined the need as one of representation for the pastor, they accepted the 1984 resolution without revisions. In accepting the 1984 resolution, they applied the 1984 method to a need defined in 1985.

In 1986 the need was redefined again as "another means of communication between the pastor and the congregation." The 1986 Board had begun a revision of the resolution, but the Board had indicated they intended to continue the advisory committee. Actions of the 1986 Board supported the assertion that they had defined the need in 1986, but now intended to apply the 1984 method.

Despite the fact that the expressed need changed from year to year, the method applied remained the same year after year. In an interview⁹ with four members of the 1986 Board who have served on both the 1984 and 1985 Board, I asked if alternative methods had been considered. The four agreed independently that no other methods for dealing with the expressed needs were discussed in the meetings of the Board of Directors from 1984 to present. If the present method has fallen short of expectations, then providing alternative methods by proceeding with the application methodology could be a valuable exercise.

1.3 Naturalistic Orientation

Theoretical Approaches

1. General Semantics

Questions Generated

- How may communication be improved among distinguishable segments of the congregation (including the pastor)?
- What alternatives, if any, have been discussed?
- How may the needs of the congregation be described from the perspectives of the individual Board members?
- Have the various Boards been intensionally oriented and reactionary?
- What is the structure of the present organizational format?

2. Dramatistic

- Who are the AGENTS?
- What are the present needs of the pastorate?
- Who represents the pastorate on the Board of Directors?
- Could the congregation eliminate the present needs by calling a new pastor?
- What means are available for communication among members?
- Where is the SCENE?
- What is the ACT?
- What is the AGENCY?
- What alternative means may serve as intermediary among distinguishable segments of the congregation?
- What is the PURPOSE?
- Is there a need for something other than "additional communication"?

Theoretical Approaches3. Coordinated Management
of MeaningQuestions Generated

- In what contexts might the advisory committee be inappropriate?
- Has the Board considered alternatives to the establishment of a committee?
- In what contexts does there appear to be the greatest need for improved communication?
- Has the pastor's communication competence been evaluated?

4. Rhetoric

- Are there specific situations in which some members of the congregation find it difficult to speak directly with the pastor?
- Has the change in need definition over the past 3 years been considered by the Board of Directors?

2.0 Generate Methods

2.1 Alternaquencing

One alternative to an Advisory Committee might be the establishment of a suggestion box. Sealed envelopes could be used so that the suggestions, comments, criticisms, and compliments could be addressed to specific people. A suggestion box would not necessitate a change in the current organizational format and would provide an additional channel of communication among distinguishable segments of the congregation. For example, if I enjoyed the organist's rendition of a particular hymn, I could compliment the organist via the suggestion box. If I believe that the pastor should visit a particular member of the congregation, I could mention it in a short message to the pastor. The availability of such a channel might provide communication among segments of the congregation who rarely exchange ideas.

There may be several consequences of this first alternative. A suggestion box requires a period of familiarization and adjustment. A proper introduction of the usage of such a device would be necessary. When the box is first available, everyone might be required to submit a suggestion as part of an exercise familiarizing people with this form of communication. Since there is no traditional precedent for such a device, there may be opposition to its usage in the congregation. One consequence that must be considered is that action on decisions depends exclusively on the individual who receives and evaluates the suggestion. Little or no action on suggestions may discourage usage. Another consequence may be the possible conflict

with the Biblical directive of Matthew 18:15: "If your brother sins against you, go and tell him his fault, between you and him alone" (Matthew 18:15).

Alternative Two might be the constitutional establishment of a Commission of Deacons.¹⁰ The structure of this commission would parallel the structure of the other commissions. The Chairman would be elected by the congregation, and the members of that commission would be selected by the Chairman in compliance with the Biblical descriptions provided in First Timothy, Chapter 3, and Titus, Chapter 2. The commission members would be responsible for serving as representatives of the pastorate. For example, in this congregation there is also an assistant pastor. Certain items such as salary and housing must be negotiated for both pastors. The chairman of the Deacon's Commission would represent the pastor at Board meetings where these issues would ultimately be discussed. The commission members could also serve as intermediaries between the congregation and the pastor. A Commission member could solicit feedback from the membership of the congregation.

As a commission sanctioned by the Board of Directors, the members serve as immediate counsel for the pastor in matters which demand urgency of action. For example, if the pastor were asked to participate in the funeral of a nonmember, the urgency of the matter might make it impossible to assemble the Board of Directors for a formal meeting. In such cases the commission would counsel the pastor on behalf of the Board of Directors, and decisions made by the commission would be as legitimate as any decision made by the Board of

Directors. In matters of an urgent nature, commission support would shift the responsibility for decisions made under these special circumstances from the pastor to the Board of Directors. In acting on behalf of the Board of Directors, the members of the commission could protect the pastor from unfair criticism.

A primary consequence of Alternative Two is the change in the constitution of the congregation. The change in the constitution might raise questions from the membership regarding the switch in organizational formats and the need for that change. If the board is agreed that this particular representative function is not served by the present organizational format, then the commission may eliminate the structural gap inherent in the present organizational structure. A consequence stemming from the fact that this alternative calls for a commission instead of a committee is that a commission has a vote in the Board of Directors meetings and is, therefore, not a powerless entity as it is capable of acting on behalf of the Board of Directors in matters of an urgent nature. There is the danger that the commission may become a puppet of the pastor, but the clear intent is that the commission represent the pastorate.

2.2 Comparison of Each Alternaquence Against Doctrinal Criteria

Alternative One may be compared against the doctrinal criterion expressed in Matthew 18:15. In cases where one feels he has been wronged by another, Christ instructs His followers to take the grievance to that individual. This doctrinal criterion should be adhered to in the operation and utilization of the suggestion box.

Alternative Two has two specific doctrinal criteria that may be important in the acceptance and implementation of this alternative. The first doctrinal criterion is the same as the one expressed in conjunction with Alternative One. Matthew 18:15-17 outlines the order in which one may deal with another who had in some way wronged him. Contact with the Commission of Deacons should not be substituted by the membership for direct contact with the pastor. The second criterion involves the various descriptions of church leaders. These descriptions may be found in First Timothy, Chapter 3, and Titus, Chapter 2. The Commission of Deacons' Chairman would be responsible under the present organizational format for following the doctrinal criteria in the selection of members of the commission.

Table VIII represents the methodological processes of 2.2 (comparison of each alternaquence against doctrinal criteria) and 2.3 (rank order of generated methods) in the methodology represented by Figure 3. The first three columns of Table IV show the comparison of each alternaquence against doctrinal criteria (2.2). The third column offers a brief explanation of the outcome of the comparison. Alternaquences which survive the comparison against doctrinal criteria are considered to be generated methods. The fourth column of Table XIII

Table VIII

2.2 Comparison of Each Alternaquence Against Doctrinal Criteria and

2.3 Rank-Order of Generated Methods of Act Two

| 2.2 Comparison of Each Alternative Against Doctrinal Criteria | | 2.3 Rank Order of Generated Methods |
|--|-----------------------|--|
| Doctrinal Criteria | Alternative | Outcome |
| <u>ONE</u> | | |
| 1. "If your brother sins against you, go and tell him his fault, between you and him alone" (Matthew 18:15). | Suggestion Box | Individual users should adhere to the doctrinal criterion. |
| <u>TWO</u> | | |
| 1. "If your brother sins against you, go and tell him his fault, between you and him alone" (Matthew 18:15). | Commission of Deacons | 1. The commission is not a substitute for personal contact with the pastor. |
| 2. Deacons (which means servants) "must be serious, not double-tongued, not addicted to much wine, not greedy for gain; they must hold the mystery of the faith with a clear conscience" (First Timothy 3:8-9).* | | 2. The Chairman of the Commission of Deacons must keep these descriptions in mind when selecting commission members. |

*First Timothy 3:2-7 may also provide guidance.

shows the rank order of the generated methods (2.3). Alternaqueence Two was ranked first, hence it will become Method One for the remainder of this study of Act Two. Alternaqueence One was ranked second and will become Method Two. Both methods survived the comparison against doctrinal criteria and will be compared against the criteria for the acceptance of generated methods (3.1).

3.0 Test Methods

3.1 Criteria for Acceptance of (Generated) Methods

The criteria for the acceptance of (generated) methods were fed forward from the methods-focused study of the episodes (1.0). The (generated) methods

1. Should facilitate communication among distinguishable segments of the congregation, including the pastor.
2. Should be congruent with church doctrine.
3. Should serve the needs of the pastorate.
4. Should account for the change in the definition of needs over the past 3 years.
5. Should serve as intermediary among distinguishable segments of the congregation.

Two important features of Table IX are: (1) the criteria for acceptance (3.1) were fed forward from the methods-focused study (1.0), and (2) each of the two generated methods was compared against all of the criteria for acceptance.

Method One was preferred because implementation of a Commission of Deacons would be a recognition of a change in the definition of needs whereas Method Two does not. Since Method One represents the

Table IX

3.2 Selection of Methods by Comparison of Generated Method(s) Against Criteria (3.1)

| Acceptance Criteria | Method One Commission of Deacons | Method Two Suggestion Box | Method Selected After Comparison Against Each Criterion |
|--|--|---|--|
| (1) Communication facilitation. | --Facilitates communication between pastor and membership. | --Facilitates communication among distinguishable segments of the congregation. | Method One (present need definition indicates problem involves communication with the pastor). |
| (2) Doctrinal congruency. | --Depends on the administration. | --Depends on the administration. | Methods One & Two |
| (3) Service of Pastorate. | --Serves as representatives of pastorate. | --Provides feedback. | Method One |
| (4) Change in need definition. | --Suited to present need definition. | --Suited to previous need definition. | Method One |
| (5) Intermediary among distinguishable segments of congregation. | --Intermediary between pastor and membership. | --Intermediary among segments of the congregation. | Method Two |

pastorate and facilitates communication by serving as intermediary between the pastor and the membership, it appears the more workable method in the present circumstances. Method One is emphasized but not to the exclusion of Method Two. "The choice of one need not imply the rejection of the others" (Brockriede, 1985, p. 153).

3.3 Methodological Alterations

Since the methods generated by alternaquencing survived evaluation by fed-forward criteria, I decided that no alterations should be made until after the methods have been put into action under actual Act Two conditions.

Chapter III

A. SUMMARY OF ACTS ONE AND TWO OF THE EXEMPLIFYING CASE

The method emphasized in Act One and the method emphasized in Act Two are linked by the importance placed on the office of the pastorate. The method emphasized in Act One stressed the expertise of the pastor in the training of evangelists. The method emphasized in Act One appeared dependent on the method emphasized in Act Two which stressed the protection of the pastoral position.

Proceptive pastoral leadership seems to be needed in the implementation of Act One methods of evangelism. In Act Two, pastoral leadership was threatened by a lack of representation of the pastorate. Proceptive leadership by the 1986 Board of Directors might lead to both (a) a protection of the pastorate and (b) the utilization of the special competence of the pastor in the area of evangelism. Thus, the Board could support and encourage proceptive pastoral leadership.

B. SUMMARY OF THE COMMUNICATION METHODOLOGY FOR GENERATING METHODS

Use of the communication methodology led to the systematic generation of alternative methods. Exemplifications of the methodology demonstrated both the process of proception and the capacity for time-binding. For example, Step 1.0 (a methods-focused study of episodes) combined characteristics of both proception and time-binding. The timely, conditional approach indicative of a symbol reaction (1.1),

the description of the extensionalization of language (1.2), and the diagnostic procedures of the theoretical approaches (1.3) serve as evidence of an awareness of the process of proception. In Step 1.0 there is an attempt to recognize past methods. In Step 2.0 alternatives are provided. The alternatives studied in 2.0 are a direct result of a study of past methods. The sequence of the methodology provided the opportunity for time-binding on past episodes. In the first two steps of the communication methodology, both the process of proception and the capacity for time-binding are exemplified. The combination of proception and time-binding is made in one proceptive methodological process. The proceptively generated methods are the result of a method-focused study of past episodes through the process of proception.

C. APPLICATIONS OF THE COMMUNICATION METHODOLOGY
FOR GENERATING METHODS PROCEPTIVELY

1. Application by individuals in various
levels of church leadership.

The manner in which the communication methodology was exemplified in this case suggests the useful application by individuals at various levels of church leadership. In Act One the methodology was utilized by an individual who was part of a commission established by the congregation. In Act Two the methodology was used to generate methods which were to be implemented by members of the Board of Directors. In both acts, pastoral involvement was considered to be crucial to the success of the generated methods. In many episodes, the involvement of the pastor was important for maintaining the viability of the

congregation; hence, it does not appear unrealistic to assume that a pastor might choose to utilize this methodology. Other church leaders such as District and Synod representatives might utilize the methodology for generating alternative methods in areas such as stewardship, evangelism, and social ministry. Future researchers might examine the application of the communication methodology to situations involving parochial school teachers leading students and administrators leading teachers.

2. Applications in pastoral practice.

Inasmuch as the communication methodology provides a systematic means for generating methods, it might be applied in pastoral activities such as visitations and sermon preparation. And it might be useful in planning for situations not yet encountered. Pastoral roles such as counselor, Bible study leader, and preacher all demand communication competence. Furthermore, the methodology might be applied in situations where communication methods are needed and the pastor--as a leader--is the best if not the only source.

3. Applications in seminary curriculum.

The communication methodology might be utilized in designing a course for generating methods proceptively. The students would learn how to apply theoretical approaches in communication to pastoral practices and duties. Pastors equipped with this communication methodology should be able to generate methods to meet certain challenges faced in a parish, challenges arising in areas such as evangelism, stewardship, and discipleship.

D. RECOMMENDATIONS

Though other church denominations have different organizational formats, some characteristics are shared across denominational boundaries. For example, most church denominations have at least one designated spiritual leader in each congregation. The denominations consist of congregations or parishes that are part of an organizational hierarchy. Within this hierarchy the spiritual leader, whether this individual is called pastor, minister, or priest, performs duties which involve communication with the membership of the congregation. In determining how to go about communicating with churchworkers, the spiritual leader of a congregation within a particular church denomination may benefit from a methodology which is adaptable to changing situations.

A goal of future inquiries might be to test the applicability of the methodology in diverse contexts not only inside but also outside of churches, for example, in parochial schools. Thus, the scope and approximate boundaries of this methodology could be determined.

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FOOTNOTES

¹The retroflective process allows for the justification of past behavior. Frost and Wilmont (1978) explain that "argument assumes a retrospective quality, with people needing to explain to themselves and others why they made the choices they did" (p. 88). One of the advantages of the retroflective process is that "the person retrospectively explains behavior that may have been confusing while the transaction took place" (Frost & Wilmont, 1978, p. 87).

²Item found in the minutes of the Board of Directors meeting of Peace Lutheran Church for October 5, 1972. The national program, entitled "Key 73," involved 140 denominations.

³1974 Goals as recorded in the November 30, 1973, meeting of the Board of Directors of Peace Lutheran Church were accepted for the years 1975 and 1976. In this congregation it was the practice that every 3 years the Board of Directors should evaluate and set goals for the congregation.

⁴The program was organized in 1985 and held February 14-16, 1986. Teams of youth made 107 calls in the community surrounding the church and located six prospective members.

⁵A quotation from the resolution passed by the Board of Directors in January of 1984, which established the Advisory Committee.

⁶Written evaluation of the Advisory Committee submitted to the Board of Directors (February 12, 1986) by the 1985 leader of the Advisory Committee.

⁷A Board of Elders functioned as representatives of the pastor and offered advice on matters concerning the pastorate. In this congregation the structure of the Board of Directors replaced the organizational format of a Board consisting of Elders and Trustees.

⁸Quotation from the Secretary's report of new business in the February 12, 1986, meeting of the Board of Directors.

⁹Interview conducted March 5, 1986.

¹⁰"Deacons" is the term used in the First Timothy passage used as one of the doctrinal criteria. Though the commission emulates a Board of Elders, the term "Elders" has been traditionally associated in the Lutheran Church with a designation meaning male church leaders. The term "Deacons" does not differentiate between male and female. Since women are not excluded from service on other commissions, women should not be excluded from service on a Commission of Deacons. The present organizational format of the congregation in the exemplifying case supports the full involvement of women.