AN EVALUATION OF THE PROCESS OF DEVELOPING AN OPENNESS TO CHANGE
IN A BIBLE STUDY GROUP IN THE LOCAL CONGREGATION
OF A BLACK BAPTIST CHURCH

By

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CHAPTER I

INTRODUCTION

A. Statement of the Problem

This project is concerned with evaluating the process of developing an openness to change in a Bible Study Group in a local congregation. In this congregation, there is a recognized need for coming to grips with the problems that arise when suggestions and recommendations are made for changing, developing, modifying different phases of the church's program and the church's function. There is a loyalty to the status quo or what has been done in the past which often constitutes a hindrance to progress and blocks possibilities for growth and development of a whole-some and open atmosphere where meaningful ministry can take place. The problem manifests itself within groups and on the part of many individuals. Many are quick to rule out a possibility before it has been considered or presented. There is a lack of openness to new possibilities and new functions. Perhaps it could be stated within the context of being obsessed with the past or present, and being satisfied with maintaining that level of functioning. Openness is necessary to realize and effectively carry out the function of the church. In order for persons to grow in understanding the function and mission of the church, and to serve as they should, they should have an openness that makes room for new ideas, flexibility, creativity, and necessary change.

Purpose of the Project

The investigator's interest in studying the process of developing openness to change grows out of constantly being confronted with the pro-

blem in his ministry. In an effort to give leadership to the congregation, the investigator comes in contact with many descriptions of resistance to change. Many persons are caught up in fear, defensiveness, reluctance, anxiety, and uncertainty - to name a few areas. The matter of being confronted with the possibility of change often causes persons to be victimized and overcome by these feelings.

There is a constant effort, on the part of many persons in the congregation, to hold on to the familiar. It seems, to this investigator, that many want a safe and comfortable existence that is without challenge and without change. Some persons in the congregation are quite concerned with protecting the established and familiar patterns and practices that exist, even if it means retarding the forward progress of the congregation. Many are caught up in their own narrow views, so that the big picture and the main function of the church eludes them.

It is the goal of this writer to show that a person can grow to the point that he can overcome the negative feelings through a process that involves learning, sharing, and developing an openness to new ideas, new possibilities and change. Through the efforts, investigations, research and analysis of the study, it is hoped that some insights can be achieved. Effort will be made to show that the group process, with proper leadership and clear objectives, can provide new insights and understandings about how people respond to different situations in the functioning and carrying out of the church's program. It is hoped that some information can be provided to ministers and church leaders that will be helpful to

them in carrying out more effective ministry.

A Brief Introduction of Ministry Theory to be Developed

During the undertaking of this study, this investigator will strive to develop a theory of ministry that will address itself to meet the needs of people. This theory will be based upon an understanding of the nature and mission of the church. It also will incorporate the various views of man's nature and man's potentiality. This theory will also lift up the various approaches and the avenues by which ministry is carried out.

Ministry must be viewed in the broad sense and in the special context of the ordained person. In this project, ministry will be viewed as a shared responsibility of the clergy and laity. There must be a view of the ministry of the church as a unified approach. The ministry of the church is one. Within this one ministry, the clergy and the laity have distinguishable ministries which overlap in large areas.

B. Definition of Terms

A list of pertinent definitions follows:

Process is referred to as any organism in a continuous dynamic and directional movement and development which includes all that takes place within the individual and its relationship with the external environment.

Openness to change refers to a level of awareness and readiness to deal with new ideas and undertake new possibilities. This awareness and readiness is developed by understanding self and being willing to accept one's self and relate openly to others, and increase participation in the life of the church.

Bible Study Group is a volunteer group that is made up of a cross section of church members. It meets on a weekly basis, and the primary concern is to develop a better knowledge and understanding of the Bible. Other learnings take place as a result of group interaction and sharing experiences.

Local congregation is an organized local religious body that meets at a given locale on a regular basis. The purpose for meeting is worship and other religious activities.

Black Baptist Church refers to a religious body that is made up predominantly of Afro-American people who adhere to the beliefs of the Baptist denomination. The fellowship and practices of worship reflect the flavor and tradition of black culture.

C. The Research Design

Tools and Methods of Analysis

Time series evaluation. This evaluation is the measurement of a group over a period of time following introduction of an experimental variable. The number of measurements in the series will usually be determined by the time period for which data are available or during which measurement is feasible. Over a period of twelve months an evaluation will be done to find out what changes, if any, has taken place in one's financial giving, attendance at church worship and other functions, and one's involvement in assuming leadership and carrying out different responsibilities. The church records will be used to ascertain appropriate data and information for analysis. An ongoing account of performance and the demonstration of leadership and participation will be examined. This evaluation will be viewed from an objective point of view.

Content Analysis

Content Analysis is another method of analyzing data. This analysis proceeds under certain controls that render it systematic and objective in comparison with a conventional review or critique of communication content. This approach tends to emphasize the procedure of analysis rather than the character of the data. The research design is developed by establishing categories for the classification of data and the data are systematically tabulated and summarized with respect to these categories. Therefore, a sample of the content of the ongoing process

developing activity is evaluated for meaning and understandings. Content

analysis is objective in that each stop is made explicit and systematic

because material is consistently included or excluded on the basis of

rules, and general because the findings should have broader theoretical

relevance. According to Lasswell,

> The analysis proceeds under certain controls that render it
> systematic and objective in comparison with a conventional
> review or critique of communication content. These controls
> are the following: (1) the categories of analysis used to
> classify the content and clearly and explicitly defined so
> that other individuals can apply them to the same content to
> verify the same conclusions; (2) analysis are not free to
> select and report merely what strikes them as interesting,
> but must methodically classify all relevant material in
> their sample; (3) some qualitative procedure is used in
> order to provide a measure of the importance and emphasis
> in the material of the various ideas found and to permit
> comparison with other samples of material.[1]

The technical problems of analysis that arise in this study are

specific instances of general problems of analysis and interpretation

in the social sciences. The execution of a study demands that the re-

search problem be formulated and a research design be developed. Also

categories must be established for the classification of data, and the

data must be systematically tabulated and summarized with respect to

these categories.

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[1]Claire Selltiz, et al. Research Methods in Social Relations.
3rd edition. (Atlanta: Holt, Rinehart and Winston, 1976), pp. 391-397.

Categories of Analysis

Participation and Involvement

1. Sharing and Non-sharing

These are two relevant categories used in the participation and involvement analysis. They establish the categories in regard to which every group development technique can be used.

If the group process is to be effective the level and degree of sharing are important. It is necessary for each group member to understand the role he plays that facilitates the ongoing development of the process. Within the categories of participation and involvement, the goal is to create an atmosphere where learning and growth takes place. Therefore, it is so important for group members to be aware of the need for their contribution to the process. There are some necessary insights that each member must understand. They are:

   a. Each member recognizes that the feeling tone or group quality or atmosphere is made by people.
   b. Each member perceived himself as necessary and a referent in the same need situation.
   c. He knows that the adequate resolution of a need lies in the interaction of people.
   d. Each member recognizes that he impedes progress if he is unwilling to modify his prior perceptions through interaction at any time.
   e. Each member brings to the situation threats from other pseudo-group experiences. He must therefore work to reduce these threats and their influences in himself and others.
   f. Each member gradually recognizes that members with heterogeneous abilities and experience can contribute more toward emergent group quality than the same number of individuals with relative homogeneous backgrounds and experiences. The greater the spread of ability and experience in relation to the matter under consideration, the greater the possibility for extending and clarifying the perceptions of the parts in relation to a total concern in each member's thinking and

feeling.[1]

At the level of participation and involvement, the group will be directed to share ideas, insights and experiences. Therefore, the areas of sharing and non-sharing are important categories to be analyzed for their meaning for process. At points in the developmental process, attention will be given to assessment of sharing and non-sharing effects.

2. Risk taking and non-risk taking

There are two relevant categories used in the participation and involvement analysis. They establish the categories in regard to which every group development technique can be used. A group member must be able to do a certain amount of risking if new possibilities are to become a reality. Change presents risk, and very little is accomplished without risk. The risks are generally considered present only if a change is made. The risk taken by not making a change, when it is wise to do so, is often not considered seriously. Frequently, the assumption seems to be that there is no risk in continuing what has been done in the past. To the contrary, risks are involved when one fails to see the impact of outside changes that affect what one continues to do in the same fashion.

It is often overlooked or not realized that the choice one makes is not between risk and no risk, but rather between different kinds of risks. The categories of risk taking and non-risk taking will be analyzed for

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[1]C. Gratton Kemp, Small Groups and Self Renewal (New York: The Seabury Press, 1971), pp. 131-132.

their meaning for process. Group members will be made aware of the

necessity of this means of involvement for the ongoing development of

process.

3. Communication and lack of communication

These are two relevant categories used in the participation and in-

volvement analysis. They establish the categories in regard to which

every group development technique can be used.

> Communication is the essential skill in all change-agent
> activities! Relationship constitutes the instruments of
> change; communication is the means by which relationships
> are established, maintained, or destroyed. Whether the
> minister's goal is teaching, helping a counselee, or sti-
> mulating social change, his degree of effectiveness in
> communicating determines his relative success.[1]

The importance of this level of interaction cannot be minimized. It

is absolutely essential that communication is vital to any significant

activity or interaction. Communication is the instrument by which rela-

tionships grow, conflicts are resolved, decisions are made, differences

in need and desires are comprised, others are influenced. Blockages in

relationships can be diagnosed by the problems in patterns of communica-

tion.

Role of Analysis of a Trained Objective Observer

The function of an observer is considered an essential part of suf-

ficiently monitoring the ongoing process. The services of a trained,

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[1]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and
Social Change (Philadelphia: Westminster Press, 1969), p. 110.

efficient and effective observer will be employed. The role and function of the observer is to watch the group in discussion and then feed back to the group his ideas about what happened during its discussion. The observer will observe all aspects of the groups activities. He is expected to give feedback on the dynamics of all categories of interaction and involvement. In order to give his full attention to the behavior of the group the observer does not participate in the general discussion. The assumption is that even though the group is deprived of the contributions of one of its members during the discussions, the total productivity of the group can be profitably increased through utilizing this member as an observer.

The observer to be used is a well-qualified person to fill this role. He is seminary trained, and has served in the pastorate and serves on the faculty of a theological seminary. He has had a number of social work and community-related experiences that further provide him with the necessary tools and experiences to do an effective job as an observer.

Personal Response Questionnaire - Interview

This instrument is designed to gather information from participants that will provide additional insight on the process. The interview approach will be used to ascertain pertinent data, and to do an adequate assessment of the developments and their meaning for group members.

Statistical Method of Analysis - Percentages

The acquired data will be analyzed so as to show the results in percentages. Appropriate methods will be used to give a picture of the

activities and responses of group members.

Methods of Gathering Data

Methods of collecting data will include the following:

1. Tape recorder - Each session will be taped and transcribed. This
   will provide a "living action" account of actual comments and
   interactions of the group members.

2. Church records - A record is kept of financial giving and the vari-
   ous program activities of the church.

3. Personal questionnaire (interview) - A personal interview will be
   held with individual group members to get a close-up account of
   insights and effects of the group experience.

4. Trained objective observer - This person will provide a necessary
   feedback of the activities that occur in the group's experience.

An Outline and Preview of the Chapters to Follow

In Chapter II, the actual carrying out of the study will be present-
ed. This will include the recruitment of the group and getting it set
up to carry out the project. A statement of the goals and objectives
will be presented and reviewed with the group. A presentation of method-
ology and techniques will be stated and agreed upon. Then the group will
be structured and given direction for the carrying out of the sessions.

In Chapter III, the evaluation and analysis of the study will be
carried out according to Edward A. Suchman's model of evaluative research.

In Chapter IV, an evaluation of process will be done in light of
the normative perspective. The tools and techniques of the theological
and historical disciplines will be used to look at the concept of process

and how it functions in the life of man.

In Chapter V, an evaluation of process in light of the empirical discipline will be employed. The theories of Carl Rogers and Abraham Maslow will be analyzed and related to the understanding and function of process in the study.

In Chapter VI, an evaluation of process in light of the functional perspective will be done. This chapter will be concerned with the performance of ministry. Effort will be made to look at ministry in light of definition, function, and effectiveness. The task of employing the tools of competent ministry to promote the development of openness to change will be pursued.

In Chapter VII, there will be statements of summary and conclusions that have been reached during the carrying out of the project. From these findings, it is hoped that some implications and projections can be given for the continued study and investigation for the meaning and understanding of the process of developing openness to change.

A definition of the church and its function will be presented to show how ministry grows out of the understanding of the function. The various ministries of the church should function to fulfill the purposes of God, through His work as revealed in the purpose of Jesus Christ. Jesus Christ must be central and essential in the church. He is the head of the church and all functions of ministry should serve to make real His person, His life, His meaning and His message.

An Overview of the Normative, Empirical, and Functional Disciplines

The normative discipline examines meaning and value in ministry. This approach uses the organized data of the church. It views one's general understandings in the areas of biblical, historical, ethical and theological studies.

The empirical discipline looks at the organized data of the world. This discipline uses the areas of sociology, psychology, anthropology, and political and administrative studies.

The functional discipline focuses on developing competence in the performance of ministry. One's skills in preaching, teaching, counseling, administration and pastoring are examined. If ministry is to be effective, a level of competence must be expressed at the level of activity and performance.

CHAPTER II

INTRODUCTION OF THE EVENT

A. Description of the Event

In Relation to the Idea and Focus

The event was conceptualized and visualized as a response to a real problem the investigator encountered in his ministry. The problem of members of the church being open to new ideas and new possibilities was met with much opposition in the functioning of the Church. Time after the effort was made to undertake a new approach or present a new idea, and the reaction was negative or non-commital.

The focus of the event is to take a look at the dynamics of how persons respond and why they respond as they do. The task is to investigate how individuals achieve a given position from which they respond. Effort will be made to evaluate the process by which a person responds to a given situation or a new possibility. To achieve this goal, the first move will be to seek a better understanding of the nature and function of the Church and how to discover and carry out its mission. It is the understanding of this writer that a sufficient knowledge of the Church, its meaning and mission is a beginning point.

In Relation to a Definition of Church

Looking at the Church as the Body of Christ or People of God, the definition gives a functional view. The Church must be interpreted as more than a human institution existing for the convenience and whims of human beings. The nature and mission of the church is reflected in God

who reveals Himself in Jesus Christ.[1] Any description of the Church as

the Body of Christ, as the medium through which God works, must be set

alongside a recognition of the failures and weaknesses as it is seen in

the present time. The Church must be seen both in terms of its actuality

and its potentiality, just as any human individual must be so described.

The human person is in process of becoming, and so is the Church as it

manifests itself in the world.[2]

With this idea of the Church being made up of people who are becom-

ing, it is important to look at process and its significance in this

light. The matter of one's not being open to new ideas and new possibi-

lities supports the theory that the process has not been carried through

or properly developed. Resistance to change is described as something

that is taught rather than learned. All genuine learning is essentially

a process of change and growth. The goal of the Church's activities for

children, youth, and adults is the growth of persons in relationship

through the appropriation of their religious heritage as a personal and

group resource for living.[3]

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[1]Howard Grimes, The Church Redemptive (Nashville: Abingdon Press, 1958), p. 13.

[2]Ibid., p. 17.

[3]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: The Westminister Press, 1969), pp. 40-41.

The Selection of the Small Group Approach

To provide a means of developing growth and openness to change, the group approach was selected. The small group provides the environment where behavioral change becomes possible. The concept of the growth group is used to create the atmosphere and give the necessary stimuli for creative interaction. Growth groups aim at helping each person discover and move along his own unique road. The guiding purpose of growth groups is to enhance the quality of life and help each person become more fully alive and fully functioning. A growth group provides an interpersonal environment in which individuals become more aware, relating, creating, risking, and authentic. It is this process of fulfilling one's potential for fully being alive and participating that creates wholeness and openness.[1]

B. A Brief Description of the Church

The congregation of the St. Stephen Missionary Baptist Church is twenty-nine (29) years old. The church was organized on July 29, 1949. During the short life of this congregation, the years have been filled with troubles, confusion and hard times. The church began with twenty-seven (27) members and after approximately two years, the number dwindled to eleven (11). There were problems with the leadership, internal strife, lack of vision, lack of understanding of the nature and mission of the church, and other experiences of hardship. From 1949 to 1952, the con-

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[1]Howard J. Clinebell, Growth Groups (Nashville: Abingdon Press, 1977), pp. 3-7.

gregation changed locations five (5) times. However, after 1955, the church has settled down and the progress and growth have been favorable and rewarding. At present the congregation is making progress toward stabilizing itself. It has growth in numbers, in understanding of its nature, function and mission, and a new sense of vision, self-esteem, and dedication have appeared on the horizon. The church's progress is reflected in the growth, participation, giving, and overall functioning of its members. The membership has grown to approximately two hundred fifty (250) members. The organizational structure of the church has been revamped. There is a balance in the different age groups in the church. The children and youth make up about half of the congregation. However, at this juncture, when it is necessary to make changes, modify different functions, and seek new solutions, there appears a resistance to change. The appearance of this resistance and position of opposition prompted this writer to do this evaluative study.

The general thrust of the membership is centered in small group activity. But this small group activity has manifested itself in frag-mentation and isolation. The small groups seems to lose sight of the complete picture for the whole church. The preoccupation of the small group with its own goals and objectives negates the ability of the group to become involved significantly in the church's total program. Taking a close-up look at these small groups, such as choirs, usher boards, birthday clubs and other auxiliaries, the main focus is the satisfaction of the needs of the small group alone. With this kind of emphasis, the

big picture drops out of focus at the expense of the small group focus. But some groups revealed that this was their understanding of their function and mission in the church.

The educational level of the membership is constantly rising. Over the years the people had been handicapped with a lack of education, exposure and training. In recent years, there are persons graduating from high school, college, and even graduate school. The interest in education and futher training has grown tremendously. Some adults are returning to school for college work and graduate work. There is a growing atmosphere of openness in the congregation that provides encouragement for future development and growth. This discussion has been to give a brief description of the church in terms of its history, its make-up, and its functioning.

C. Setting Up the Bible Study Group

Recruitment of Participants

The selection of an appropriate group is an important matter. An appeal is made to the congregation for enlistment of interested persons to become involved in a group experience. The group was enlisted on a voluntary basis. Special effort was made to involve leaders from all levels of church life. In order to get inclusive and significant input from every level of leadership, special effort was made to include all ages.

Group formation must be properly done to achieve sufficient results. The ideal is the involvement of persons from various age groups. The

most interesting groups to the members themselves are composed of persons who are very different from one another, both with reference to age and sex, and in terms of their educational and work experience. Such a group will help to diminish the real barriers between the generations. Such multi-age and interest groups assure wider interest and increased understanding of one another. They also encourage respect for ideas past and present and cooperation in putting in effect plans made by the group.[1]

Group Composition and Structure

The date was set and the first meeting was scheduled. There were twenty-two (22) persons at the first meeting. The composition of the group was interesting. The group reflected a cross-section of the entire congregation. There were deacons, trustees, mothers, Sunday school teachers, deaconesses, youth and children in the group. The enthusiasm and interest were high and the group was geared up for action.

D. The Structure of the Group's Activities

The Leadership Role

At the beginning, the investigator assumed the role of leader of the group. In assuming this role, the effort was made to establish the group-centered approach for functioning. The primary emphases were: (1) the release of each member's potential capacities, and (2) the development of independence and self-responsibility within each member. As leader the investigator had many expectations for the group. The

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[1]C. Gratton Kemp, Small Groups and Self-Renewal (New York: The Seabury Press, 1971), pp. 35-39.

leader sets the tone of the process in the group. He must listen carefully to each member. The group observes the leader and takes their cues from him. The group often responds in the manner that the leader exemplifies. The leader is also expected to become involved in the interaction with the group members. He helps members to clarify their interests and goals and to focus their highest quality of thinking on the topic being discussed. Good group leaders facilitate an environment conductive to freedom of expression, act as resource persons, and aid in the development of each group member.[1]

The Formation of the Group

The next step is the beginning of the group's activities. The group is called together for orientation and instructions. At the first meeting the enthusiasm was high and everyone appeared interested in what was about to happen and eager to get started. The first order of business was the presentation of the purpose for having the group meetings. It was pointed out that the group experience was part of an educational requirement for the pastor. That the benefit of such an experience would have real meaning for the church itself was also emphasized.

Each group member was asked to introduce himself in the following manner: (1) state your name and your position of leadership in the congregation (2) state the expectations you have for the group experience (3) tell what you would like to receive from the group. The

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[1]C. Gratton Kemp, Small Groups and Self-Renewal (New York: The Seabury Press, 1971), pp. 105-120.

responses from the members manifested a variety of interests. The most

frequent expectations were to get a better understanding of the Bible,

and to get a better understanding of the functioning of the church.

There was also the expression of the need to learn and the desire to be-

come a better leader. The group was instructed at the beginning that

the sessions were being taped and that they would be evaluated at a

later time.

The Establishing of Guidelines and Objectives

At the outset the leader established some guidelines and objectives

for himself. They were:

1. To help the group understand the purpose for coming together.

2. To help the group become conscious of its own process. To give the group some responsibility for its functioning, for realization that by improving the process of the group, they can improve their problem-solving ability.

3. To help the group to become aware of talents, skills, and other resources alive within its own membership.

4. To help the group develop methods of evaluation, so that the group can have ways of improving its process.

5. To help the group to accept new ideas and new members without conflict. To accept the necessary discipline in working toward long range objectives.

After the introductions, the leader set forth the objectives and

goals for the group meetings:

1. To study the Bible and use group process as a learning experience and useful tool and technique for development of group members.

2. To evaluate group process and its value for St. Stephen Baptist Church.

3. To involve leaders in this church in a group experience and study its impact upon the church.

4. To promote interaction and provide an experience that will enhance and stimulate personal growth.

5. To provide opportunities for leaders in the church to undertake new ideas, look at new possibilities and move toward new horizons.

The group responded with a common concern--to learn more about the Bible and to gain knowledge and skills for leadership. The leader set out to help the group develop the atmosphere where learning can take place and personal growth and development can be achieved. With certain objectives and goals before the group, the leader keeps the focus clear in the mind of the group.

The focus of the group is to help develop openness to new ideas and new possibilities and to increase understanding and participation in the church's program. The achievement of this goal is via group process. The leader keeps this focus in view and directs the activities toward this goal. The leader keeps the group centered in the group process. The release of the group's potential capacities and the members' independence and self-responsibility are the foci of emphasis. These are promoted by the leader, who assists the group in working our its own adjustment and in assuming its responsibility for outcomes.[1]

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[1]C. Gratton Kemp, Small Groups and Self-Renewal (New York: The Seabury Press, 1971), p. 59.

E. Group Process: Goals and Objectives

Goal Awareness

The group process calls for understanding of goals and their func-
tion. The group must be given freedom if it is to become a responsible
and meaningfully functioning group. The group process depends essentially
on interaction and participation for its life and ongoing development.
It is necessary for the group to determine goals for itself. The more
successful groups develop the conditions where there is a non-threatening
climate and genuine acceptance. This kind of atmosphere promotes free
communication with the individual member and among all members. There is
also a good climate developed for increased participation. The leader's
genuine caring and his belief in the values and capacities of the members
facilitate the development of these conditions.

Goal awareness and group process give rise to group activity. The
leader calls upon the group to feel free to be open to the formulation
of additional and new goals as the process develops. The leader guides
the members into a permissive, accepting situation in which they assume
direction for the goals and the process. He does this by indicating
that the group can develop and follow its own leads. The process develops
through themes which appear, disappear, and reappear. They may reappear
several times with added and deeper meaning. The general movement of the
themes which do reappear is toward greater detail and deeper emotional
response.

This kind of group process is a new experience for many. Each

member experiences a different kind of understanding and learns what it means to give and receive emotional support. Those who have an incorrect picture of themselves come to see and accept themselves as they really are. In this climate, each member rebuilds his own value system with minimal input of the value system of the leader. The leader is careful to support the right of each member to determine his own way of life. The member not only gives help, but receives as well. The experience assists each to achieve a balance between independence and realistic dependence and to feel a responsibility toward others.[1]

The Use of Themes

As the group developed, the need for a theme was evident. The group adopted the "Sermon on the Mount" as a topic of emphasis. This gave each member an opportunity to share their thinking concerning these teachings of Jesus. The Sermon on the Mount was so familiar to the group that it made it easy to study and reflect upon. At the beginning of discussions, there was hesitancy, on the part of many group members, to express themselves. There was a great deal of talking on the part of several members, but many of the group members failed to contribute verbally.

The leader explained that the group process was dependent upon participation and sharing from each member of the group. The theme of sharing was underscored and brought out in the open. Although members of the group have known each other for a number of years, communication

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[1]C. Gratton Kemp, Small Groups and Self-Renewal (New York: The Seabury Press, 1971), pp. 60-61.

and meaningful interaction became difficult. Some were content with listening to others talk. It was easy to recognize that this was a different experience for many. It involved a person sharing his ideas, his thoughts, and himself.

It was evident that group process was in trouble if the group was not willing to participate. After the first meeting a session was held with the observer to get feedback on the group meeting. It was pointed out by the observer that two things had a direct bearing on the results of the first meeting. The first thing was the temperature of the room. The room was too cold and uncomfortable and the seating arrangement was improper. The room had been chosen hurriedly and the chairs had been arranged for a lecture-type meeting. These two factors were pointed out as reasons for some of the lack of enthusiasm and participation in the first meeting. These problems were immediately corrected at the next meeting and the group process continued.

Looking at the first session, however, it should be pointed out that several important themes developed during the session. As the group discussed the teachings of Jesus through the Sermon on the Mount, a question was raised concerning Jesus' mission and message. After some discussion, the mission of the Church was brought into focus. It became clear at many points that group process had begun to develop and there was some meaningful interaction taking place.

The Democratic Group Approach

In the democratic group approach the process is open and developmental. All aspects of member and leader relationships are matters of

common concern and experiences are handled cooperatively. The quality
of the process improves with intelligent practice. Its improvement de-
pends upon the quality of the leader's performance, ongoing evaluation
and development of the members' skills. The interaction in the process
is three-way-members to one another, members to leader, and leader to
members. This interaction process develops through experiencing the
freedom of expression and a mutual respect for one another's ideas.[1]

During the second session, not only did the interaction process in-
crease, but there was introduction of dialogue. There was more partici-
pation from more members and, when dialogue developed, the leader
recognized that new meaning had come to the group. According to Ruel
Howe, when people begin to dialogue, there is the development of a
certain level of meaningful relationship. He says:

> The dialogical person must also be open to the meaning and
> influence of the dialogue itself. The act of dialogue is
> one by which a person makes himself available to and aware
> of others, and an important part of that relationship is
> the meaning of what each says to the other. The concern
> in dialogue, therefore, is not only for persons that they
> may find and affirm one another, but for the meaning of the
> conversation between them. The content of communication is
> a relevant part of the relationship. When two people are
> trying to overcome an estrangement, the subject matter of
> their intercourse is both a reflection of their estrange-
> ment and a point of focus for their attempted reconcilia-
> tion....In other words, dialogue requires a disciplined
> attention to and acceptance of the content of the exchange
> and its meaning.[2]

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[1]C. Gratton Kemp, Small Groups and Self-Renewal (New York: The
Seabury Press, 1971), pp. 54-55.

[2]Ruel Howe, The Miracle of Dialogue (Greenwich: The Seabury Press,
1963), pp. 75-76.

As the dialogue continued, new and different ideas came forth. There were some who acknowledged that they had achieved new insights when they opened up. There are indications of the development of openness occurring as the group process becomes more involved. As one dialogues he becomes open. He is known first by his willingness and ability to reveal himself to others and by his willingness and ability to hear and receive their revelation. Revelation does not mean making known data about oneself or exhibiting powers and talents of which one is proud. Instead, it means being present to another by word or action in such a way that the whole meaning and vitality of the relationship is deepened. The dialogical person does not talk about himself, but he does offer out of himself meaning to which the fellows may make free response. To do this, he has to assume certain risks of communication.

The Requirement of Risk

The risks of communication are very great and many people are afraid to undertake them. It has been said that "taking a risk is central to everything worthwhile in life". Everything you really want in life involves taking a risk.[1]

The group process reaches the point at which it is necessary to risk oneself, his thoughts and ideas. Growth cannot take place without taking a risk, a chance. At each stage of growth, one becomes a little

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[1]David Viscott, Risking (New York: Simon and Schuster, 1977), p. 17.

stronger, a bit more self-confident. Although growth seems to occur by steps, each phase of growth is not really accomplished by a step, but by a leap. This is why risking is so fearful and why growing is so painful. Like all risks, growing requires giving something up without knowing for certain if the next step will be any better. If growth were stepwise, logical and predictable, there would be much less risk involved, and more people would find success and happiness in life.

The Growth Process

As the group continues to interact and more persons become involved, there are signs of growth in the group. This is evidenced in more risk-taking, admitting to weaknesses, more open communication, dialogue and debate. This is a good example of learning by experience. Some people learned that they could talk in a group. Others learned that they were capable of sharing an idea or debating an issue. The experience of doing the things in a supportive and helpful atmosphere caused more people to participate.

The growth that the group is experiencing can be seen as being the product of communication. It has been seen that as the group members participated more they learned more. The ability to communicate is learned behavior. It is learned in intimate relationships in which the loneliness and feelings of isolation are diminished by building bridges to other understandings. Communication supplies both the material and

the means for constructing the bridges through life.[1]

The group members began to admit some of their personal weaknesses and the group responded with acceptance and support. It is easy to recognize that other members see that it is safe to let one's guard down and be oneself. Therefore, communication began to facilitate growth and change. This change is reflected in being open to new and different ideas. There is a new-found freedom when one experiences interaction at a significant level of communication. It helps to satisfy the basic needs and hungers of the inner person. When these personality needs are met, mental and spiritual health result. The person grows strong and able to cope with the changes and sufferings of successive life stages. One needs adequate feeding through meaningful communication at each stage of his developmental journey from the cradle to the grave.

F. Communication and Growth

There is the indication in the group process that more listening is taking place. One of the basic ingredients of group process is listening. It is assumed that listening develops in the course of communication. However, listening is so important that its development should not be left to chance. One must develop the ability to hear what someone is saying. This does not mean to just hear the words, but to hear with understanding. Ruel Howe refers to one who can effectively

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[1]Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: The Westminster Press, 1969, pp. 110-111.

and meaningfully communicate as a dialogical person. The dialogical

person is an authentic person.

> He is one who responds to others with his whole being and not
> with just a part of himself, and he is able to listen with
> his heart as well as with his mind. He is really present;
> he does not run off on "errands" while he seems to be listen-
> ing to the person before him. He is an authentic person,
> too, in the sense that he is able to learn as well as to
> teach, to accept love as well as to love, to be ministered
> unto as well as to minister. The authentic person, then, is
> one who sees the one before him as a person to whom he can
> give himself rather than as an individual to be manipulated
> or to be gotten to accept some image of himself which the
> speaker may be trying to "get across".[1]

As the group learns to listen more, it is able to hear more. And

the hearing becomes productive, both in terms of growth and in terms of

creativity. At this point, a sense of group maturity has developed out

of the process. Now the group is prepared to participate more in sharing.

The vehicle of communication produces significant results. As each per-

son speaks and responds honestly to each other, each moves to the other

and includes him. This kind of meeting between man and man cannot occur

without an implicit meeting between man and God.[1]

Development of Relationships and Development of Self

Members change as the group changes and in the same direction.

After three sessions of the group meetings the members gradually develop

a sense of responsibility toward the group and toward each other. They

have learned to appreciate one another as each member becomes known to

the others. They come to understand that learning is overall growth and

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[1]Ruel Howe, The Miracle of Dialogue (Greenwich: The Seabury Press, 1963), p. 70.

that the atmosphere and one's feelings are important elements in the

learning experience. The members realized that there are many impor-

tant ways of contributing to the group other than supplying information.

The leader emphasizes their growth as a group and the specific content

learning equally. He is careful through his emphasis to help the mem-

bers feel important and necessary on the basis of their helpfulness to

the group as much as on the basis of facts learned and intellectual

problem-solving.

The group process brings about an awareness of others that helps

develop one's own self worth. The quality of the relationship produces

a growth climate and thereby makes personality development a possibility.

When a person experiences growth in personality, he can be genuine in

his relationship. Being genuine also involves the willingness to be and

to express, in words and behavior, the various feelings that exist in

one's self. It is only by providing the genuine reality which is in

one's self that reality can successfully be sought in others. It is

very important to be real.[1]

When relationships are genuine in the group process, individual

growth of persons becomes a reality. To look at it another way, the

more acceptance and liking one feels toward another, the more it will

create a relationship that both can use. Acceptance means a warm re-

gard for a person of unconditional self-worth, no matter the state of

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin
Company, 1961), p. 33.

his condition, his behavior, or his feelings. It means an acceptance of and regard for his attitudes of the moment, no matter how negative or positive or how much they may contradict other attitudes he has had in the past. This acceptance of each fluctuating aspect of this other person makes it for him a relationship of warmth and safety, and the safety of being liked and accepted as a person is an important element in a helping relationship.[1]

The Crystallization of Growth and Change in the Group Process

When the group process crystallizes, the process of growth develops an openness to change. In a wholesome atmosphere, this possibility become a reality. Each person is believed to have the tendency and the capacity to move forward and become his mature self. Whether one calls it a growth tendency, a drive toward self-actualization, or some kind of directional movement, the end product of the developmental process is a mature person.

As a mature person, there is a release from the feelings and fears that have bound him. His openness to change is directly related to his openness to himself. He changes his perception of himself, becoming more realistic in his views of self. He becomes more like the person he wishes to be. He values himself more highly and is more self-directing and self-confident. He has a better understanding of himself and becomes more open to his experience. His attitude toward others becomes

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin, Company, 1961), p. 34.

more accepting as he sees others as more similar to himself.[1]

G. Group Sessions and Process Development

Session Number One

The first session was primarily concerned with orientation and introductions. Each session was taped, therefore, a report will be made of the live activities of the group.

The Leadership Role

The leader gave statements of purpose and the objectives for the group. These have been cited in a previous section. The leader also encouraged the group to share in stating and developing additional objectives and goals as were deemed necessary. This opportunity was given for any time during the ongoing process of the group.

The leader stated some ground rules that were necessary for group functioning. They are:

1. The group process must have participation from all members for it to be effective.

2. Feelings of hostility and aggression are bad for the group.

3. Listening is necessary for each member.

4. Each member should respect each other as an individual and not as a member of the group.

5. The group assumes responsibility for its behavior and the ongoing agenda.

6. Sharing--the giving and receiving in the group process--is valuable for the life of the group.

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961), pp. 35-36.

The leader expresses his expectations for the group experience. He expects that the experience will be fulfilling, interesting, educational, helpful, and fun.

Group Participation

The group members introduced themselves and stated some expectations they had for the group.

Member #1 - a young adult member: This member came on invitation and did not know what to expect.

Member #2 - a Sunday School teacher: "I would like to get a better understanding of the Bible and what goes on in the church".

Member #3 - a youth of the church: "I would like to get a better understanding from the Bible".

Member #4 - a Sunday School teacher: "I hope to get a better understanding of the church functions".

Member #5 - President of the Mothers' Board: "I hope these sessions will prepare me to be a better leader".

Member #6 - a member of the Deaconess Board: "I hope to be able to understand the Bible better".

Member #7 - a member of the Mothers' Board: "I want to get a better understanding of the Bible."

Member #8 - a member of the Deaconess Board: "I hope to gain more knowledge about the Bible".

Member #9 - a member of the Deacon Board: "I hope to get a better understanding of the Holy Scriptures".

Member #10 - a choir member, Assistant Superintendent of the Sunday School: "I am seeking more knowledge from the Bible".

Member #11 - a Junior Deacon, Junior Usher, choir member: "I came to learn".

Member #12 - a Sunday School teacher: "I came to get more understanding of the Bible".

Member #13 - a Junior Deacon, Junior Choir member, Junior Usher: "I hope to learn new leadership techniques".

Member #14 - Associate Minister of the church: "I hope to get inspiration so I can do a better job".

Member #15 - Vice Chairman of Deacon Board: "I'm seeking a better understanding of the Word of God, and I hope to get something to help me be a better leader".

Member #16 - member of the Deacon Board, Sunday School Superintendent: "I'm here to try to learn that I might live a better life, that I may help others".

Summary

The leader explained group process and encouraged members to make it a "sharing experience". As a topic and focal point for the group discussion, "The Beatitudes" from the "Sermon on the Mount" were used. The group explored this topic, with a great deal of participation from group members #9, #4, #11, and #7 (in descending order according to the amount of participation). At this session, these four people carried the discussion. They were willing to share their ideas and thoughts. There was feedback given at points by the leader.

Session Number Two

Leadership Role

The leader instructed the group to become more involved in the discussion. It was pointed out that sharing was essential to developing the kind of understanding that was needed for the group process. So

the group was encouraged to share their thoughts, ideas, and themselves.

The discussion began again with members #9 and #12 doing most of the talking. However, there were some new developments. A three-way dialogue was started between #9, #12, and #4, but it did not last very long. There was some significant input from #3 and #1. As the discussion developed, two other members joined the discussion--#7 and #16. Number 16 had not had any input, but at this point he contributed some very good information to the discussion. With more members contributing to the discussion, the tempo began to pick up. A dialogue began again between #9 and #4. These two members have had more input than the other members. Both are Sunday School teachers and both have been exposed to higher education.

A new person entered the discussion as the group presented different ideas and definitions about the "Kingdom". The group had seven (7) participants by this time and the process began to accelerate. The new participant is #17, Chairman of the Deacon Board.

At the end of the discussion, the observer was asked to give some insights about what he observed taking place. His comments were enlightening and revealing. He pinpointed some interesting dynamics among different members and cited the importance of participation from the whole group for the process to be effective.

Session Number Three

Leadership Role

The leader introduced a topic for discussion. The topic was "The

Practice of Kingdom Righteousness". The group was reminded of the remarks from the observer the previous week. The observer expressed the importance of having participation. After a brief introduction, the group was opened for discussion.

Group Participation

At this session the group was much smaller. The weather was bad on this night and only half of the group came to the meeting. There was more participation at this session. Every person who attended made some contribution to the discussion. The members were #12, #13, #11, #17, #4, #2, #16, #5, and #10.

Session Number Four and Session Number Five

Leadership Role

The leader introduced a topic for discussion. The topics were "The Choice of the Kingdom" and "The Teachings of Jesus". The group had begun to get deeper into the search for meaning and understanding of the Bible. The leader found it necessary to provide additional resources for more study for the group. The group had begun to dig in for as much information and meaning as was available.

Group Participation

At these two sessions the group continued to be smaller, but they were quite active. The group began to ask some significant questions and raise some interesting issues. With the smaller groups there was a better opportunity for interaction on a broader scale. The group had developed to the point where it had learned skills and techniques

to improve itself. The group process was functioning quite well through communication, interaction, listening, and sharing. The group was very much on the move.

Session Number Six

Session Number Six was the wrap-up and evaluation session.

Leadership Role

The leader gave a brief summary of the efforts during the five sessions that the group had concentrated on group process. The five topics were reviewed and the group engaged in an evaluation session.

The leader posed five questions to the group for their responses. The questions were:

1. What new insights did you gain?

2. What did you learn?

3. What did you learn about yourself?

4. What new skills did you develop?

5. Did this experience help you? If so, how?

The group was asked to respond to any or all of these questions. The responses were quite revealing. Some of the comments were:

> "I learned about Jesus teaching His disciples how to live--
> how to beware of false prophets".

> "I learned that Jesus as King announced the Kingdom. He
> also gives us instructions on how we can receive it by
> our living and actions".

> "I have gained insights, particularly from the manner of
> Jesus' teachings".

"I've learned that I can be more humble myself".

"I've learned that the Kingdom is in your heart".

"I've learned that Jesus came for a purpose".

The leader posed a question to the group that had not been discussed. This question is one that comes close to home. It is: What did you learn about yourself? Some of the answers were:

"That I can be more humble".

"That I can be critical--and not agree with everything all the time".

"I am not humble; I am going to have to learn how to be humble. I'm not critical of others. I'm a positive thinker".

"The skills that I developed were regular Bible study. It helped me to grow".

"I have learned that there is no reward for just loving those who love you".

"I have learned to deal with my shyness".

"I have learned more how to be myself--not to speak too quick. I have had a quick temper".

"I have learned that I have not been studying in the right way".

At the close of this session, the leader reported that he was pleased with the response of the group and gave thanks for the real effort that many had put forth.

Finally, the observer was asked to give comments. He responded with some favorable remarks and some that were critical. He said: "I think the group process was operating in such a way that the group

participated in a well-balanced way". He also raised some questions
about different persons repeating what someone else in the group had
said. He wondered if they were original or just "piggy-backing". He
stated that he was impressed with the growth experienced and thought
it would be a good idea to keep the group going. He felt that a lot
had been accomplished in a short time.

CHAPTER III

EVALUATION AND ANALYSIS OF OBJECTIVES

ACCORDING TO EDWARD A. SUCHMAN'S MODEL

A. Evaluative Objectives

This chapter will deal with the actual evaluation of the project.
The types and categories of evaluation will follow the design as out-
lined in Suchman's book, Evaluative Research. This approach begins with
the statement of evaluative objectives. Objectives may range from the
most general to the very specific. They may be subdivided according to
the various steps or actions that make up the total program. These steps
usually comprise a continuous series of events, but for evaluation pur-
poses, it is necessary to subdivide them into a hierarchy of sub-goals.
Each of these may be the result of the successful achievement of the
preceding goal, and may be a precondition to the next higher goal. (See
Diagram 1 in Appendix.)

This hierarchy of objectives is expressed in a three-level approach
that ranges from the immediate, to the intermediate, to the ultimate ob-
jective, in an ascending order. At the same time, in descending order,
the objectives of the ultimate level become the activities of the inter-
mediate level, and the activities of the intermediate level become the
steps of the immediate level.

> Ordering the hierarchy of objectives according to the divi-
> sion of organizational responsibilities has been proposed by
> Rosenstock and Getting as the basis for a large-scale pro-
> gram of evaluative research. According to their framework,
> the division of labor in an organization is such that the
> techniques or methods of work to be used at any level become

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the objectives of the immediately lower level. In turn, the objectives at any level form the methods of the immediately higher level. Thus, the functional relationship between any two contiguous levels is that of objective and method for achieving that objective. In this sense, any program can be divided into a chain of events in which each event is the result of the one that comes before it and a necessary condition to the one that comes after it. Evaluation that consists of validating the means-ends relationships between each adjacent pair comprising the program.[1]

In this study, the goal is to increase participation in the church's program and bring about a better understanding of the mission and function of the church. The writer sets forth the hypothesis that, with increased understanding of the mission and function of the church, and the help one receives through meaningful participation and interaction of a group experience, he develops an openness to change. This task is undertaken by establishing some objectives.

First, there are some objectives the leader establishes for himself. These are:

1. To help the group understand the purpose for coming together.

2. To help the group become conscious of its own process.

3. To help the group become aware of talents, skills and other resources alive within its own membership.

4. To help the group develop methods of evaluation, so that the group can have ways of improving its process.

5. To help the group to accept new ideas and new members without conflict.

6. To accept the necessary discipline in working toward long-range objectives.

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[1] Edward A. Suchman, *Evaluative Research* (New York: Russell Sage Foundation, 1967), p. 54.

Expectations of the Leader

The leadership role is viewed as a very important and essential factor in the functioning of the group experience. The leader must be aware of his role at all times, and strive to keep the group focused on its task. The leader should be flexible and open to the needs of the group. To increase functioning ability and focus on the direction of activities, the leader establishes some expectations for himself. These expectations provide a sense of direction and a guide for efforts and desires to pursue specific goals. The leader hopes to improve the quality of interpersonal behavior. He views himself as a facilitator of behavioral change. The methods he uses to induce change are a function of his beliefs regarding how change takes place. The leader expresses his expectations for the group experience. He expects that the experience will be fulfilling, interesting, educational, helpful, and fun.

Expectations of the Group

The group members themselves were called upon to state their expectations for the group experience. The group responded with a common concern, and that was to learn more about the Bible and the function of the church, and to gain knowledge and skills for leadership. With the statement of expectations from the leader and from the group, the stage is set for formulating objectives to be pursued. These expectations provide a prelude and basic foundation to build upon. When a group has some ideas and goals in mind at the beginning it is not very difficult to move toward some objectives. The group's

expectations provided the leader with a sense of where the group is in its development. It also gave a sense of the needs and desires of the group members.

At this stage of the group process, with these stated expectations, an early reading of the thinking and motivation was provided. The group also is assessing itself and projecting itself toward the realization of real and necessary goals. The forward view of the group gives an indication that the group wants to go somewhere. This was a good indicator for this writer as he set out to achieve some understandings from group process.

Establishing of Objectives

The presentation of five (5) objectives was to get the group focused on and committed to pursuing definite and clear-cut goals. The five objectives were: (1) to study the Bible and use group process as a learning experience and useful tool and technique for the development of group members; (2) to evaluate group process and its value for the congregation; (3) to involve leaders in the congregation in a group experience and study its impact upon the church; (4) to promote interaction and provide an experience that will enhance and stimulate personal growth; and (5) to provide opportunities for leaders in the congregation to undertake new ideas, look at new possibilities, and move toward new horizons.

It should be pointed out that there must be the understanding that goals and objectives are constantly being modified, revised and changed during the ongoing process of the group. Therefore, it is

important for the group to be given the freedom to participate in the determination of the goals for itself. The group process calls for understanding of goals and their function, and it is necessary for the group to determine goals for itself.

Levels of Objectives

Suchman points out that objectives may range from the most general to the very specific. For evaluation purposes it is essential to sub-divide objectives and sub-objectives into some discernible hierarchy of sub-goals, each of which may be the result of the successful achievement of the preceding goal and, in turn, a precondition to the next higher goal.[1]

Immediate Goals

The chain of objectives and levels of objectives provide the steps, methods, and activities that are needed to realize the ultimate goal. The first step in the chain of objectives is the immediate goal. This goal refers to the specific act which one is momentarily concerned. The goal is embraced in the effort to increase communication and interaction. The group is instructed to strive for development in communication skills. The skills of communication are the avenues toward achieveing meaningful realtionships and personal growth. Communication is the instrument by which relationships grow, conflicts are resolved, decisions are made, differences in need and desires are compromised and others are

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[1]Edward A. Suchman, Evaluative Research (New York: Russell Sage Foundation, 1967), p. 51.

influenced. It is basic in the group process that communication skills be seen as the most important tools for building significant relationships.

Communication occurs unintentionally and unsuccessfully as well as intentionally and successfully. People communicate all the time, in all relationships, including those in which they are trying hardest not to communicate. In each act of communication a relationship is essential to affecting behavior. The final goal of communication is communion. This goes beyond merely getting messages through and even mutual understanding. Communication develops a level of understanding that grows through a relationship that satisfies and fulfills.

In session number one, the group struggled at the point of communication. It was evident that some people were content with "listening." There were four (4) persons who did more than their share of talking. These persons were used to talking. They could express themselves quite well and they proceeded to do so. However, it was pointed out by the leader that the group process required each member to actively participate in the session. It was also pointed out that the skill of communication was learned and developed through practice and concentrated effort.

Intermediate Goals

The immediate goal of increased communication becomes the method and technique for achieving the next level of objectives which is sharing of ideas and meaningful dialogue. When a relationship is built through communication, there is a bridge or vehicle by which

many important things can be shared. However, there must be the appro-
priate climate or atmosphere that encourages one to share and give of
himself. Each member experiences a different kind of understanding and
learns what it means to give and receive emotional support. Those who
have an incorrect picture of themselves come to see and accept them-
selves as they really are. As the group process develops in a whole-
some climate, each member rebuilds his own value system with little
help from the leader. The leader is careful to support the right of
each member to determine his own way of life.

The ability to share increases as persons in the group are able
to develop a dialogical relationship. The purpose of dialogue is to
translate words into action, to bring parties of a relationship into
communicative relation with one another, and to bring persons into
being. According to Ruel Howe, only through dialogue can the miracle
of renewal be accomplished in a relationship.[1]

The meaning of dialogue comes from a twofold source. It comes
from the participation of the persons involved and from the subject of
their communication. In dialogue, the open person is able to listen
deeply to both sources of meaning. He has the capacity to participate
in the meaning of another's life and experience. In every relationship
each participant must expect to be known as well as to know. The
leader emphasized the need for sharing and dialogue. The level of

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[1]Ruel Howe, The Miracle of Dialogue (Connecticut: The Seabury
Press, 1963), p. 64.

interaction requires more giving and receiving. It involves more of the person's resources and it must be approached with a reasonable degree of effort and discipline.

Ultimate Goals

The objectives of the intermediate level become the methods and techniques of the ultimate goal. Through meaningful communication and interaction, sharing and dialogue, the ultimate goal is to achieve a new sense of self that allows one to be open to change. If one can communicate effectively, and share himself wholeheartedly, the possibility of a new sense of self is possible. In the sessions the group had together, it was recognized that different persons became aware of new ways of thinking about the Bible, new ways of understanding of themselves, and a better way (open) of looking at themselves, the church, and the nature and function of both.

The goals and objectives that had been outlined in this session have served to guide the development of the group process. At different times and at different stages, it was necessary to review and re-evaluate the goals for the group. In some instances it was appropriate to interpret the meaning and purpose of objectives and goals. And the group also found it necessary to modify a goal when the needs of the group could be better served.

Functional Relationship Between Levels

The functional relationship between any two contiguous levels is that of objective and method for achieving that objective. Therefore, any program can be divided into a chain of events in which each

event is the result of the one that comes before it and a necessary condition to the one that comes after it. The idea of interrelatedness of these various levels of evaluation is expressed as one of movement from the abstract to the concrete, from the whole to its parts. With this movement, the parts become more limited and specific.[1]

Evaluation of Objectives

Program evaluation works up the scale of objectives. After the degree to which an objective is met has been determined, this finding becomes a step toward the next higher objective. Evaluation consists of validating means-ends relationships between each adjacent pair comprising the program.

The immediate objective was to stimulate communication and interaction. As the group process developed, there was increased participation from the group as a whole. Communication stimulated much involvement and new ideas. Some were slow to get involved, but gradually the atmosphere in the group gave rise to more participation. The intermediate objective was to create a sharing environment where meaningful dialogue could take place. Communication provided a climate that encouraged members to share at a meaningful level. At the intermediate level persons were required to expose more of themselves and make a more personal contribution to the process.

There were significant developments that gave indications of

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[1]Edward A. Suchman, Evaluative Research (New York: Russell Sage Foundation, 1967), p.54.

growth at this level. Meaningful debate and dialogue often occurred that stimulated new thinking. It appeared that different barriers had begun to be overcome and new relationships began to grow. The goals and objectives at this point were realized to a degree that gave encouragement. The experience of being together to share new and different thoughts provided opportunities for real growth.

The ultimate goal of achieving a new sense of self was realistically encountered. Employing the methods and techniques of communication and interaction provided a basic step in this direction. Many new relationships were formed and some were strengthened. The group process was developed and sustained through the medium of meaningful communication. When relationships were strengthened through sharing and dialogue, there was a new sense of self that materialized. People were able to admit their deficiencies and short-comings. New desires and aspirations were kindled that caused some to suggest ways of improving themselves and the church.

The objectives that were set forth served to guide the group in its activities and development. The group did accomplish its goals in a favorable manner. Communication and interaction did provide growth in the development of skills and new learnings. Sharing and dialogue did strengthen relationships and build new ones. With the growth of persons and the strengthening of relationships, a new sense of self develops. As this happens, the person is capable of receiving new ideas, seeing new possibilities, and being open to change.

B. Categories of Evaluation

There are five general categories to which the success or failure of a program may be evaluated. These are: (1) effort, (2) performance, (3) adequacy of performance, (4) efficiency, and (5) process. These categories are interrelated with an evaluation of effort and performance necessarily preceding one of adequacy, efficiency or process.[1]

Effort

Identification of the Problem

This category evaluates according to the quantity and quality of activity that takes place. The question is, "How much did you put into the project?" or "How hard did you work at it?" This category is concerned with answering the question, "How well did you do your job?" Although effort evaluation does not give key answers, it can be valuable. At least it indicates that something is being done in an attempt to meet a problem. Effort evaluation assumes that the specific activity is a valid means of reaching higher goals.

In this project, effort was made to identify the problem. It was necessary to identify and understand what the problem is before undertaking a solution to it. Secondly, the problem was studied to discover how it could be approached through a method of study and evaluation. This was done through conversations, group meetings, and with consultation with specialists in the field.

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[1]Edward A. Suchman, Evaluative Research (New York: Russell Sage Foundation, 1967), p. 61

Recruitment and Orientation of the Group

The small group approach was selected as the vehicle to carry out the project. The group was recruited and a good cross-section of members responded. The small group approach provided the necessary framework to deal with process development. The group was made up of leaders and all age groups in the church. The make-up of the group provided diversity, variety, and full representation of all levels of the congregation. The stage was set and the group process was put in motion.

After the group came together, a period of orientation was given. The objectives and goals for the group were outlined. Leader expectations and group expectations were shared to clarify and give understanding to the group's reason for being. The orientation period was designed to get the group centered on a combined and well-understood course. The group responded well and the group process was off to a good start.

Group Process Development

The group was led to participate in the different skills of communication and interaction. It was pointed out by the leader that it was necessary to have participation from each member to promote the group process. The group developed more skills and better skills to function in this area.

The concepts of sharing and dialogue were set forth to give a greater depth of participation and interaction. The group was able to develop a significant degree of technique and skill for sharing of their ideas and feelings. This presented the group with a new level of

functioning. Personal growth and a new sense of self were realized. The group process gave rise to new thinking and new ways of responding.

The development of self that emerges out of the group process, provides the opportunity for one to be open to new ideas and new meanings. This comes about as a result of being willing to be involved with other people on a meaningful level. The group process can work and will work if persons are willing to put forth the necessary effort.

Evaluation of Effort

The experience was one of concentrated and sustained effort. The group was willing to work to achieve the desired goals which had been set. The group was eager to explore and learn new skills and techniques of relating to each other. The members of the group were willing to risk themselves in dialogue and debate to struggle with new experiences. The group sessions revealed the strengths and weaknesses, which many were willing to admit. It was not an easy task to carry out, but the group showed real dedication and loyalty toward the accomplishment of the goals agreed upon.

The effort put forth reflects a real desire to change things. This desire caused the group to make sacrifices of time, energy, and other resources. But it seemed that the group was willing to make the sacrifice to participate in the experience. Whatever was accomplished during these sessions was the result of a loyalty to the church and the pastor, a dedication to the achievement of the group's goals, and a concentrated and sustained effort to get it done.

Performance

This category measures the results of the effort rather than the effort itself. This requires a clear statement of one's objective. How much is accomplished relative to an immediate goal? Did any change occur? Was the change the one intended? Performance can be measured at several levels. Performance standards often involve key validity assumptions; however, in general, evaluation of performance involved fewer assumptions than evaluation of effort.[1]

The ultimate objective was to develop a new sense of self and increase one's ability to function more openly. The immediate goal was to encourage interaction through communication. The group responded well after the first session. There was an increase in communication and the members of the group developed the ability to share in wholesome dialogue. Sharing was done in a meaningful way and personal growth was evidenced in behavior and functioning ability.

Time Series Results

The church records were examined over a twelve month period, along with performance in attendance, giving, and involvement in church life. (1) Attendance records revealed a steady high level of attendance. The group contained mostly persons who held leadership positions. Most participants had a perfect attendance record. (2) There was a significant change in giving. According to the records, nine (9) out of twenty-two (22) persons increased their giving to the

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[1]Edward A. Suchman, Evaluative Research (New York: Russell Sage Foundation, 1967), p. 62.

church. It is interesting to note that ninety-five (95) percent were
regular contributors. The increase occurred steadily during the year.
(3) There was increased involvement in different areas of church life
as a result of the group experience. Three persons volunteered to give
assistance in Sunday School, clerical work, and to give leadership with
children's groups. Others were more receptive to trying new programs.
Some changed or sought to improve their study habits and study skills.

The overall performance of the group did provide a recognized
change. As persons engaged in the group process it was evident through
conversation and actions that growth and openness to change had occurred.

Content Analysis Results

Content analysis describes in systematic form the content of com-
munication. Content analysis is objective in that such step is made
explicit and systematic because material is consistently included or
excluded on the basis of rules, and general because the findings should
have broader theoretical relevance.[1]

The category for this analysis is the use of certain phrases and
key words expressed in conversation in the sessions. These expressions
first came from the period during the stating of expectations. Secondly,
these expressions are from the period of evaluation in the closing ses-
sion. During the orientation period, the majority of the group members

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[1]Claire Selltiz, et al., Research Methods in Social Relations.
3rd edition (Atlanta: Hole, Rinehart and Winston, 1976), pp. 391-392.

stated, "I want to get a better understanding of the Bible." Another

phrase stated by several members was, "I came to learn how to be a

better leader or how to live a better life."

After sharing the sessions together, the group was asked, "What

did you learn?" Most of the comments were concerning "Jesus and His

teachings." Another question was asked by the leader: "What did you

learn about yourself?" This question brought answers such as, "I have

learned more how to be myself," and "I have learned that I have not

been studying in the right way."

These phrases and comments reveal that a certain amount of develop-

ment had been accomplished. There was much effort put forth to achieve

new learnings and new skills. In the evaluation session it was evident

that the members of the group had benefited from their efforts. There

was a statement that was constantly repeated, "I have learned how to

deal with myself better," or "I have learned how to study or give leader-

ship." Also the openness with which the group members responded gave

indication that the results of the effort was quite productive.

Observer's Role Analysis Results

The function of the observer was a significant contribution to the

success of this project. He assumed the responsibility of observing

all activities of the group and making analysis of behavior in the group.

His skills and training made him a qualified person to perform this task.

The observer made a detailed analysis of the quality and frequency

of participation from group members. The dialogue between members were

catalogued and later shared with the group. He observed the atmosphere
with the group and took note of various kinds of dynamics and gave feed-
back at the close of the session.

The observer gave an added dimension of meaning to the group's
activities. He shared various insights that were valuable to the group's
performance. He did not participate in any discussions, therefore, he
could devote his full attention to making observations of the group.
The results of the observer's analysis contributed much to the process
and completion of this project.

Questionnaire Results

The individual questionnaire provided some pertinent data in de-
tailed form. The participants were eager to tell the story of their
experience. Individual members were quick to point out the personal
benefits of the group experience. The questionnaire functioned to col-
lect additional information and give more detailed insights.

Adequacy of Performance

This category refers to the degree to which effective performance
is adequate to the total amount of need. A measure of adequacy tells
how effective a program has been in terms of the denominator of total
need.

Time Series Analysis

The span of time to evaluate the performance of the group was cal-
culated in relationship to the goals set up. According to the goals
established, the performance was adequate. The needs of the group were

not totally satisfied, but the effort was made to achieve certain desired goals that were related to certain needs.

Content Analysis

There was sufficient interaction, accumulation of information that provided the data for analysis. The quality of the discussions produced real dynamics that proved sufficient for the group process. The discussions, dialogue and debate did provide the performance that was adequate for the needs of the group.

Observer's Role Analysis Results

The observer did an excellent job in performing this useful service to the group. His performance proved to be valuable and helpful in providing feedback and insights regarding the group's activities. His performance was adequate in fulfilling the need for this responsibility.

Questionnaire Results

The use of the personal interview was important to acquire additional information for analysis. The performance of individuals through the use of this instrument produced adequate results. The response was one of openness and generous effort was supplied.

Efficiency

This category asks the question, "Does it work?" It is the capacity of an individual, organization, facility, operation, or activity to produce results in proportion to the effort expended.

Time Series Results

The group demonstrated the ability to utilize time wisely and work

toward the desired goals. Looking at the results of the effort put forth, it can be concluded that the group process does work. An evaluation of the developments of the group throughout the sessions will support this conclusion.

Content Analysis Results

The quality of the performance among group members produced encouraging results. Communication skills were developed and different forms of interaction produced favorable results. An analysis of efficiency reveals that the accomplishments of the desired goals were sufficient. The efforts put forth were fruitful and the benefits provided tremendous growth opportunities.

Observer's Role Analysis Results

The observer put forth the necessary effort and the results of his efforts proved to be rewarding. The techniques of recording and the skills of listening and evaluating produced sufficient data for analysis. The observer's comments at the end of each session provided stimulation and helpful insights for future considerations.

Questionnaire Results

The use of the personal interview was important to acquire additional information for analysis. The performance of individuals through the use of this instrument produced adequate results. The response was one of openness and generous effort was given.

Process

This category looks at how and why a program works or does not

work. The analysis of process may be made according to four main dimensions dealing with (1) the attributes of the program itself, (2) the population exposed to the program, (3) the situation context within which the program takes place, and (4) the different kinds of effects produced by the program.[1]

The study of group process is a very effective approach to understanding how and why people relate and respond as they do. This study has provided the opportunity to investigate the problems and obstacles that prevent or retard process development. The methodology and structure of the activities were designed to increase participation, develop relationships, and produce a new sense of self. The dynamics were alive and enthusiastic. Much effort was employed in striving to realize these goals. The development of this quality of group process demands of the members, a high degree of interpersonal responsiveness. The group must have a sense of caring and responsibility.

There were twenty-two (22) persons directly involved in carrying out this study. The group represented a cross-section of the entire membership. There were many leaders of various groups in the congregation participating in the study. This provided depth and sufficient involvement. Effort was made to enlist persons from all age groups to provide inclusive representation.

[1]Edward A. Suchman, <u>Evaluative Research</u> (New York: Russell Sage Foundation, 1967), pp. 66-67.

The small group approach was used to carry out the procedure. The group was formed of volunteer members and the objectives were agreed upon and accepted. The group met weekly for one and one-half hours. The activities of the group included study, discussion, dialogue and debate. The sessions were lively and enthusiastic for the most part. The first session was a "breaking in" session and some people were reluctant and slow to get involved. But, from the second session through the sixth, the participation was good. There was growth evidence in the group's ability to use communication skills and to effectively relate to one another. As the group evaluated itself, many were eager to report what they had learned, in terms of knowledge and skills, and about themselves.

The results of the group experience proved to have some widening effects in the congregation. The group members were eager to "tell others" about the effects of group experience. Also, the effects were seen in increased participation and the increased giving to the church. The members expressed that they had "learned" from the experience, and the evidence of their learnings was being manifested in meaningful actions.

CHART 1

EVALUATION OF GOALS

Goal #1: To study the Bible and use group process as a learning experience and useful tool and technique for the development of group members

EFFORT	PERFORMANCE		ADEQUACY	EFFICIENCY	PROCESS
	SESSION #1	SESSION #6			
Held 6 weekly sessions Pastor was group leader Used audio-visual aids and trained observer	Group started slowly Group expressed desire to learn more about the Bible	Members stated they had learned something about the Bible	Leaders in the group were leaders in the church Influence of the group was spread throughout the church	Small group approach was effective for getting members to interact and use communication skills	Effort and performance of group members contributed to successful achievement of the goal

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CHART 3

EVALUATION OF GOALS

Goal #3: To involve leaders in the congregation in a group experience and study its
          impact upon the congregation

EFFORT	PERFORMANCE		ADEQUACY	EFFICIENCY	PROCESS
	SESSION #1	SESSION #6			
Held 6 weekly sessions Pastor was group leader Audio-visuals were used Group had a trained observer to monitor sessions Group held 1½ hour sessions	Church leaders were present and eager to learn Many had to become adjusted to a new kind of experience	Group gave positive reports of the group experience	There were leaders present from every major group in the church The broadening effect was helpful for all of the church members	Group process was effective because individuals wanted to make it go	Leaders were quite involved in discussion and dialogue throughout The effect was recognized in leaders and other members of the congregation

CHART 4

EVALUATION OF GOALS

Goal #4:   To promote interaction and provide an experience that will enhance and
           stimulate personal growth

EFFORT	PERFORMANCE		ADEQUACY	EFFICIENCY	PROCESS
	SESSION #1	SESSION #6			
Held 6 weekly sessions Pastor was group leader Audio-visuals were used Group had a trained observer to monitor sessions	Results of the effort were productive Communication skills were developed Involvement stimulated more interest within the group	Evidence of growth was reflected in group member's performance and responses Group's functioning ability was improved	The experience of the group stimulated others in the congregation to improve themselves The development of persons in the group gave other members of the congregation an interest in their own growth and development	Through interaction within the group, persons developed skills and techniques that helped them to become better persons	Effort and performance of the group members contributed to the success of achieving the goal

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CHART 5

EVALUATION OF GOALS

Goals #5: To provide opportunities for leaders in the congregation to undertake new
ideas, look at new possibilities, and move toward new horizons

EFFORT	PERFORMANCE		ADEQUACY	EFFICIENCY	PROCESS
	SESSION #1	SESSION #6			
The group met 6 times for a period of 1½ hours Pastor served as group leader A trained observer was used	The leaders of the congregation were exposed to different approaches of self-development experiences The opportunity to get involved attracted a number of leaders who were excited about new learnings	Many expressed the new ideas and understandings they developed after being exposed to the group experience There was an interest in having more sessions	The sessions provided the time and resources needed for wholesome and effective experiences These sessions gave a positive view of what could be accomplished if the effort was put forth on a wider scale	The group sessions were well attended and participation was good New thoughts were expressed and new ideas entertained	The effort and performance of the group members contributed to achievement of the goal

Evaluation of Goals

Goal #1:   To study the Bible and use group process as a learning ex-
perience and useful tool and technique for the development
of group members.

Excerpts from the Narrative of Session #3

In this session the discussion continued with the Sermon on the Mount. The topic was: The Practice of Kingdom Righteousness. The group had been together in two previous sessions, and the participation and involvement in the group had begun to increase. The following is a sample of the discussion in the group session. The question was asked "What did Jesus teach about giving alms?"

Participant: He told His disciples about these people that were standing around. Some were scribes, some were Saducees, some were Pharisees. When some of them would give, they would make a big thing of it. Christ is telling the people that the giving of alms is not to be seen for an outside show. For God knows our hearts and he knows our attitudes. So we don't have to say anything. He is also telling that we should not expect our rewards here, giving. Of course alms could mean a lot of things - time devoted to church, our services, and money as well. He says when we give alms, we should not give to be seen of men. And we do have a tendency to even today. We like to do things to be seen of men. And we get angry if someone doesn't pat us on the back and say "You did a good job." He is saying, when you give alms, don't say anything; just give it.

Leader: In the first four verses, it says when you do something, do not let your right hand know what your left hand is doing. What does that mean?

Participant: Don't tell your friends what you did or what you give.

Leader: This passage has great meaning for the church and church people. Somewhere I read where someone said "As soon as you do a good deed for someone, forget it." I have known people who keep a record of the things they do for people. But if you are motivated from within, you can do something and forget it.

The goal of Bible study, and group process as a learning experience, achieved a significant degree of success. Members of the group got involved and shared in the learning experience. In reference to Chart 1 under performance, the first session discussion revealed a desire to learn more about the Bible. There was good participation and involvement in Bible study. Ten (10) of eighteen (18) persons wanted to learn more about the Bible.

The goal of Bible study was a realistic one for the group members. The interest in Bible study was strong and the effort that was expended was encouraging. There were significant learnings from the Bible as revealed in the narrative from session #3. (See excerpts under goal #1.)

In this brief exchange, member #12 revealed a significant insight that is related to a passage in the Bible. The discussion was centered around the matter of Jesus' teachings about giving alms. The question was raised concerning the meaning of giving alms. Member #12 had some interesting comments about giving alms. She related the matter of giving alms to one's giving of money, time, and service in the church.

More important was the discussion of how to give alms.

Member #12 is a good Bible student and a Sundy School teacher.
She has been quite active in all phases of church life. She gives
regularly and generously to the church. Her comments revealed her
level of involvement. Looking more closely at the matter of "how"
to give alms, it was stated that giving alms was not supposed to be
done for a public display. The teachings of Jesus point out that
one does not give alms to be seen of men. Rather, almsgiving should
be done quietly and without fanfare. The learnings from this dis-
cussion say much to the matter of one's giving of time, service, and
money to the church.

The excerpt from session #3 is also related to goals #3 and #4.
Goal #3 is concerned with the involvement of leaders in the congrega-
tion and to study the impact upon the congregation. In the Bible
Study Group, there were leaders from all phases of church life. This
provided a good opportunity to get the message over in an effective
way. The time series chart, that records the individual giving record,
shows an increase in giving. During the second quarter, three persons
increased their giving. In the third quarter, four persons were on
the increase, and in the fourth quarter, five persons increased.

The record also points out that there was a slight decline in
giving by two members in the third quarter, and four members in the
fourth quarter. It is important to note that the third and fourth
quarters contain holidays that require extra expense for families.

Two of the persons who had a decline in giving are from the same family. But the overall record reveals that the overwhelming majority of the group members were steady contributors to the church, and five (5) of eighteen (18) significantly increased their giving.

In reference to goal #4, it is shown that personal growth was stimulated. Positive results were shown. When a person is willing to give more of himself and of his possessions, it indicates that this person has experienced a measure of personal satisfaction and personal growth.

Goal #5 looks at providing opportunities for leaders in the congregation to undertake new ideas, look at new possibilities, and move toward new horizons. In response to this goal, an excerpt from session #2 is presented. In this session, the discussion is centered around the topic, "The Character of the Kingdom." The group members are encouraged to share their ideas and thoughts. It was pointed out by the leader that it was important for each person to contribute his views in the discussion.

The question was asked, "What is meant by character of the Kingdom?"

Participant #9: I didn't focus as much on the character of the kingdom as I did on the kingdom itself. In researching, I ran into some things that I had never thought about - where I saw the kingdom mentioned so many times. Then, where it was broken down into many phrases: kingdom of God, His kingdom, thy kingdom, kingdom of Heaven...

Leader: What about that concept, kingdom? What are
                      your thoughts about it? What questions did
                      you raise or what insights did you gain
                      from considering this concept?

Participant #12:   I found that kingdom could mean a dominion
                      or temporal place. I was surprised at the
                      many ways that kingdom was used in the
                      Bible - the majesty of His kingdom, thine
                      is the kingdom, good children of the king-
                      dom, kingdom of God.

Leader: What do you think Jesus was talking about
                      when He spoke of "His" kingdom?

Participant #9:   I am not sure, but what I get when He said,
                      "My kingdom is not of this world," He was
                      letting the people know right away that His
                      kingdom was different in its uniqueness,
                      in its righteousness, and in its rightness.
                      I think He could have meant that it was
                      different in its way of governing.

Participant #12:   I also found that it said in John 18:36,
                      "It is a kingdom that is not of this world,"
                      meaning that it is the visible Church of God.

Participant #4:   Would you give me a working definition of
                      the kingdom of God? - "Thy kingdom come,"
                      earthly kingdom, etc. I need a working
                      definition. You understand what I'm saying
                      (sort of directing the question to the
                      leader). You were asking about the charac-
                      ter, and as I studied I ran across some,
                      but I need a working definition - something
                      I can work with. You know, what is the king-
                      dom? Thy kingdom come (the leader breaks in
                      asking "Why don't we just toss it around,"
                      and the participant keeps talking), kingdom
                      of God, thy kingdom come, this earthly king-
                      dom the heavenly kingdom....Give me a working
                      definition of those kingdoms.

Leader: As you read it, what did you come up with?

Participant #4:   I didn't....I dwelt basically on the fifth chapter of Matthew. I didn't know that we were going to stay right within the question of the kingdom. You said the Sermon on the Mount, etc. I need a working definition. I don't want to take it out of context.

Leader: Why don't we, why don't you (the group) take a stab at it.

Participant #4:   (In a louder and more urgent manner) That's why I'm asking you for it. I mean, I'm not asking you directly for it. Since everybody is telling me about the kingdom and what the church is, give me a working definition of it so I can try to catch up with where you all are going. Because I'm lost. Like turning the other cheek. I didn't know we were to go into the Bible in depth and find what the kingdom means.

Participant #12:   Well, Reverend, when you say the character of the kingdom, that means that we are to go into depth, aren't we - to find the character of anything.

Leader: (Sensing that he had been put on the spot to defend a position, a decision was made to redirect the question.) The character of kingdom righteousness. Let me....Maybe I need to explain just a point. When we said the Sermon on the Mount we talked about the 5th, 6th, and 7th chapters of Matthew, etc. Now that is our launching point. But as I said on last week, in our discussion, let us be open-ended. Now I want us to try to focus on the Sermon on the Mount, but anything that is helpful to give us any further understanding of character of the kingdom or righteousness.

From these comments, it can be seen that there is much meaning behind the words. There is also a significant degree of feelings also. The conversation is dialogical. Participant #4 and participant #12 could not come to an agreement, so they asked the leader direct quest-

tions, to try to gain his support. The content of these remarks focuses on goal #4. Out of this kind of dialogue, persons can be directed to reveal themselves. This can be seen in the way participant #4 became more emotionally involved and spoke more directly about herself. This is the kind of interaction that produces personal growth. When people grow to a level of maturity where meaningful interaction takes place, they can also entertain new ideas and become open to the possibility of change.

TIME SERIES CHART

INDIVIDUAL GIVING - 1978

Member	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
# 1	*	Increase	Decrease	*
# 2	*	Decrease	Slight Increase	Significant Increase
# 3	*	*	*	*
# 4	*	*	Decrease	Increase
# 5	*	*	*	Increase
# 6	*	*	*	*
# 7	*	*	*	*
# 8	*	*	*	Slight Decrease
# 9	*	*	*	Slight Decrease
#10	*	*	*	*
#11	*	*	*	Slight Decrease
#12	*	*	*	*
#13	*	*	Slight Increase	Slight Decrease
#14	*	*	Increase	Increase
#15	*	*	Increase	Increase
#16	*	*	*	*
#17	*	*	*	*
#18	*	Increase	Slight Increase	*

*No Change

TIME SERIES CHART

ATTENDANCE - 1978

Member	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
# 1	*	Increase	Decrease	*
# 2	*	Decrease	Slight Increase	Significant Increase
# 3	*	*	*	*
# 4	*	*	*	*
# 5	*	*	*	*
# 6	*	*	*	*
# 7	*	*	*	*
# 8	*	*	*	*
# 9	*	*	*	*
#10	*	*	*	*
#11	*	*	*	*
#12	*	*	*	*
#13	*	*	*	*
#14	*	*	*	*
#15	*	*	*	*
#16	*	*	*	*
#17	*	*	*	*
#18	*	*	*	*

*No Change

CONTENT ANALYSIS CHART

SUBJECT	KEY WORDS/PHRASES	
	SESSION #1	SESSION #6
Member #4	I hope to get a better understanding of the church's functions.	I have learned that I am not humble. I must learn how to be humble.
Member #16	I'm here to try to learn that I might live a better life - that I may help others.	I have learned that there is more to understanding than just reading.
Member #18	I came to get more understanding.	I have learned that I can be critical and not agree with everything all the time.

Conclusions

The goals of this study are evaluated on charts 1-5. The group
adopted the goals quite favorably and worked diligently toward their
achievement. The group process was approached with the use of Bible
study, interaction, involvement, and other creative pursuits. Working
through the group process, the stated goals were accomplished satis-
factorily.

The process, whereby openness to change occurs, is a sequential
and structured one. This investigator is convinced that the process
of growth precedes the openness to change. It is concluded that as
an individual develops himself through wholesome interaction with others,
he thereby achieves an amount of freedom that allows him to open up.

Tillich's model of the structure of human existence provided an
important dimension that described the nature of man and how he operates.
It was helpful in giving the views on man's quest to answer the onto-
logical question. Tillich's views provided analysis of the structure
of human being that facilitated the writer's understanding of the
dynamics involved in the process of openness to change.

The self-theory of Rogers and the self-actualization theory of
Maslow lend themselves to systematic and coordinated approaches. Rogers'
theory shows the importance of interpersonal relationship and Maslow
shows how man can achieve his best self through the fulfillment of his
higher needs. Both theories were quite helpful toward the understand-
ing of the process of openness to change.

The time series analysis gave a method to track various patterns

or responses over a given period of time. Through this method the attendance of group members was calculated for twelve months. The results were that sixteen (16) or eighteen (18) persons had a good attendance record that remained steady. Two (2) members had a fluctuation of increase and decrease during the second, third, and fourth quarters. On individual giving during the first quarter all persons had a good giving record with no change. There were seven (7) persons who had slight increases and decreases during the second and third quarters. The fourth quarter showed the greatest change as indicated by five (5) increases and four (4) slight decreases.

The results of content analysis proved helpful in showing various phrases, comments, key words, and structures of communication. The use of the tape recorder captured the proceedings of the sessions, and with the use of content analysis, the investigator was able to gain additional insights that aided understanding and development of the process of change.

Suchman's model of evaluation provided a uniquely structured system. Its method of performance evaluation gave a good check and balance approach that aided in the efforts to pur the dynamics of process into proper focus.

Finally, the small group approach lent itself to effecting change in the local church. The complications of communication make it necessary to have vehicle to get the fine work done. This vehicle is the small group. It provides the atmosphere, the technique and the tools

to develop the process of openness to change. This writer wholeheart-
edly endorses the small group approach and predicts that it will be
used more in the future to provide more meaning and depth to ministry.

CHAPTER IV

EVALUATION OF PROCESS IN LIGHT OF THE NORMATIVE PERSPECTIVE
ACCORDING TO TILLICH'S ONTOLOGICAL STRUCTURES

A. The Question of Being

The question of human existence is wrapped up in the question of
being. How does man exist and what differentiates man from other beings
in the world? This question is answered in terms of man's existence.
Existence is understood in the sense of how man "stands out" in the
world. It must be understood that "existing" is seen as "standing out"
and existence is what differentiates man from other beings in the world.
Man, animal and nature are all considered to have a quality of being.
But only man is open to his being, in the sense that he not only is,
but he is aware _that_ he is, and he is aware too, in some degree, of _what_
he is. He has his being disclosed to him, and this disclosure comes
not in understanding, but also over the range of his affective striving
to exist in the world.[1]

Existence is further characterized as a mode of being in which the
existent has its being disclosed to it. The existent is concerned with
the existence that is disclosed and becomes responsible for it. Man's
unique status in nature arises from the fact that in him the evolution-
ary process has for the first time become transparent to itself and

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[1]John Macquarrie, _Principles of Christian Theology_ (New York:
Charles Scribner's Sons, 1966), pp. 53-54.

capable of self-direction. This peculiarity of existence may be expressed in another way, by saying that man has a relation to himself.

This relationship to self takes the position that selfhood is not ready-made, but is always on its way, and is always incomplete at any given moment. Objects in nature have their properties given to them, but what is "given" to man is an existence that stands before different possibilities of being, and among these it must make a responsible decision. Because selfhood is not a ready-made "nature", but a potentiality that has to be responsibly actualized, man can either attain to authentic selfhood or miss it, and fall below the kind of being that can properly be called "existence" in the fullest sense.[1]

Paul Tillich addresses the basis ontological structure of man by saying that,

> Every being participates in the structure of being, but man alone is immdeiately aware of this structure. It belongs to the character of existence that man is estranged from nature, that he is unable to understand it in the way he can understand man. He can describe the behavior of all beings, but he does not know directly what their behavior means to them. This is the truth of the behaviorist method--ultimately a tragic truth. It expresses the strangeness of all beings to each other. We can approach other beings only in terms of analogy and, therefore, only indirectly and uncertainly.[2]

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[1]John Macquarrie, Principles of Christian Theology (New York: Charles Scribner's Sons, 1966), p. 56.

[2]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, p. 168.

Man occupies a pre-eminent position in ontology, not as an out-
standing object among objects, but as that being who asks the ontologi-
cal question and in whose self-awareness the ontological answer can be
found. Man is the most difficult object encountered in the cognitive
process. The point is that man is aware of the structures which make
cognition possible. He lives in the structures and acts through them.
They are immediately present to him. They are he himself.

In this analysis of the structure of human existence, it has been
pointed out that man is his existence is estranged from himself and
objectively cannot understand his nature. The basis structure of man's
being and the conditions of existence lose their meaning and their truth
if they are seen as objects among objects. The truth of all ontological
concepts is their power of expressing that which makes the subject-object
structure possible. The structure of this polarity shows how man comes
to know himself through the experience of himself.

Man must be able to look at himself subjectively as he exists in
the world. But his existence must be in the world and a part of the
world. Man experiences himself as having a world to which he belongs.
The basic ontological structure is derived from an analysis of this
complex dialectical relationship. The question is not whether "the
self" exists, rather, the question is whether we are aware of self-
relatedness. A self is not a thing that may or may not exist, it is

an original phenomenon which logically precedes all questions of existence.[1]

The question of being is addressed by process development in building relationships. The group process brings about an awareness of others that helps develop one's own self worth. In the first three sessions of group meetings, the leader made the effort to encourage full participation in the activities of the group. The atmosphere or environment grew to be more relaxed, making it easier for persons to become involved. It was interesting to see how relationships became stronger and barriers were overcome through meaningful communication and interaction.

As group process developed, it was necessary to understand the basic nature of man and his existence. The element of estrangement was a real issue. The matter of being able to express a thought or idea was a big step for some group members. The exploration phase provided an opportunity to test one's ability to learn about himself. The exploration of what it means to be self, and to become self, is an essential part of this project.

There was a realization that each person had his responsibility to fulfill for the group and for himself. Being a self means being separated in some way from everything else, having everything else opposite one's self, being able to look at it and act upon it. Self

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[1]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, p. 169.

and environment determine each other. As the group worked together to create a wholesome environment, the possibility of self-development was more pronounced.

Tillich further discusses the question of ontology or the question of being as a starting point. He says,

> Thought must start with being; it cannot go behind it,
> as the form of the question itself shows. If one asks
> why there is not nothing, one attributes being even to
> nothing. Thought is based on being and it cannot leave
> this basis; but thought can imagine the negation of
> everything that is, and it can describe the nature and
> structure of being which give everything that is the
> power of resisting nonbeing.[1]

B. Four Levels of Ontological Concepts

Ontology is possible through concepts which are less universal than being but more universal than any ontic concept, that is, more universal than any concept designating a realm of beings. Such concepts have been called "principles" or "categories" or "ultimate nations." These concepts have been analyzed and studied, but no agreement has been reached, although certain concepts reappear almost in every ontology. These concepts are expressed in four levels: (1) the basic ontological structures which is the implicit condition of the ontological question; (2) the elements which constitute the ontological structure; (3) the characteristics of being which are the conditions of existence; and (4) the categories of being and knowing.

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[1]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, pp. 164-165.

The ontological question presupposes an asking subject and an object about which the question is asked. It presupposes the subject-object structure of being, and this in turn presupposes the self-world structure as the basis articulation of being. The self, which has a world to which it belongs, logically and experientially precedes all other structures. Its analysis should be the first step in every ontological task.

The second level of ontological analysis deals with the elements which constitute the basis structure of being. They share the polar character as the basis structure, and it is just their polarity that makes them principles by preventing them from becoming universal concepts. Each pole is meaningful only as it refers by implication to the opposite pole.

Three outstanding pairs of elements constitute the basic ontological structure: individuality and universality (participation), dynamics and form, freedom and destiny. In these three polarities the first element expresses the self-relatedness of being, its power of being for itself, while the second element expressed the belongingness of being, its character of being a part of the universe.

The third level of ontological concepts expresses the power of being to exist and the difference between essential and existential being. Both in experience and in analysis, being manifests the duality of essential and existential being. In all these ontologies, the duality of essential and existential being is seen, and the question of their relation to one another and to being itself, is asked.

The fourth level deals with those concepts which traditionally have been called categories, that is, the basic forms of thought and being. They participate in the nature of finitude and can be called structures of finite being and thinking. The polar character of these concepts puts them on the level of the elements of the basic ontological structure and not on the level of the categories.[1]

The Ontological Structure of Individualization and Participation

Individualization is not a characteristic of a special sphere of beings; it is an ontological element and therefore, a quality of everything. It is implied in and constitutive of every self, which means that it is implied in and constitutive of every being. The very term "individual" points to the interdependence of self-relatedness and individualization. A self-centered being cannot be divided. It can be destroyed, or it can be deprived of certain parts out of which new self-centered beings emerge, but in no case is the center itself divided. Selfhood and individualization are different conceptually, but they are inseparable. Man not only is completely self-centered; he also is completely individualized. He is the one because he is the other.

The individual self participates in his environment or in his world. Man participates in the universe through the rational structure of mind and reality. Considered cosmically, he participates in the universe because the universal structures, forms, laws are open to

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[1]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, pp. 165-166.

him. And with them everything which can be grasped and shaped through them is open to him. Man's participation is always limited but, potentially, there are no limits he could not transcend.

In the structure of individualization and participation, the polarity indicates the importance of interaction. When individualization reaches the perfect form which we call "person", participation reaches the perfect form we call "communion." Man participates in all levels of life, but he participates fully only in that level of life which he is himself--he has communion only with persons. Communion is participation in another completely centered and completely individual self. In this sense, communion is not something an individual might or might not have. Participation is essential for the individual. No individual exists without participation, and no personal being exists without communal being. Persons can grow only in the communion of personal encounter. Individualization and participation are interdependent on all levels of being.

In polarity with individualization, participation underlies the category of relation as a basic ontological element. Without individualization nothing would exist to be related. Without participation the category of relation would have no basis in reality. Every relation includes a kind of participation. This is true even of indefference or hostility. Nothing can make one hostile in which one does not somehow participate, perhaps in the form of being excluded from it. And nothing can produce the attitude of indifference whose existence

has not made some difference to one. The element of participation guarantees the unity of a disrupted world and makes a universal system of relations possible.[1]

The structure of individualization and participation places in perspective the value of relationships. If process is to be a possibility and to contribute to a developmental sequence of growth, this polarity must be active. Interaction and participation help one to know himself and to know others. The value of the structure of this polarity shows the importance of involvement of the individual. The individual must become involved. Again, the self evolves out of relating to other selves. Therefore, the developmental group process is generated and perpetuated when there is meaningful interaction of self with others.

The concept of participation has many functions. Through a functioning relationship, the knower participates in the known and the lover participates in the beloved. Without individualization the category of relation would have no basis in reality. Every relation includes a kind of participation. In polarity with individualization, participation underlies the category of relation as a basic ontological element. The element of participation guarantees the unity of a disrupted world and makes a universal system of relations possible. The developmental process, which depends upon the participation of individuals, towards the realization of real existence, benefits from the structure of this

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[1]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, pp. 174-177.

polarity. At every point of the developmental process, there is inter-
action with the structure of individualization and participation.

The Ontological Structure of Dynamics and Form

The structure of being is inseparable from the logic of being. The
structure makes it what it is and gives reason the power of grasping
and shaping it. To "be something" is to have form. According to the
polarity of individualization and participation, there are special and
general forms, but in actual being these never are separated. Through
their union, every being becomes a definite being. It can be said that
whatever loses its form loses its being. Form should not be contrasted
with content. The form which makes a thing what it is, is its content,
its definite power of being.

The polarity of dynamics and form points to the other element to
be considered. It states that every form forms something. The question
is: what is this "something"? It has been called "dynamics," a very
complex concept with a broad historical perspective and many connota-
tions and implications. The problems that develop from the character
of this concept, and of all concepts related to it, are due to the fact
that everything which can be conceputalized must be being and that there
is no being without form. Dynamics, therefore, cannot be thought of as
something that is, nor can it be thought of as something that is not.
Dynamics deals with the potentiality of being, which is nonbeing in
contrast to things that have form, and the power of being in contrast

to pure nonebeing.[1]

The structure of dynamics and form gives a unique picture of the way man comes to his full selfhood. The form presents his image or potentiality. This is the possibility that is set before man in light of his becoming. However, dynamics is in contrast, and the drive is directed toward breaking out of form and creating something new.

In the group experience, the developmental process, through interaction and involvement, gave the opportunity for the experiencing of new forms. There were new thoughts, new attitudes and new understandings. Old forms had been transcended and new worlds appeared. Man is able to create a world beyond the given world. Dynamics reaches out beyond nature only in man and he is able to create a world in the sense of the technical and spiritual realms. It is obvious, however, that any ontology which suppresses the dynamic element in the structure of being is unable to explain the nature of a life-process and to speak meaningfully of the devine life.

Man's dynamics, his creative vitality is not undirected and self-contained activity. It is directed and it is formed. It transcends itself toward meaningful contents. There is no vitality as such and no intentionality in terms of being related to meaningful structures. They are interdependent, like the other polar elements. The dynamic character of being implies the tendency of everything to transcend

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[1]Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1951), Vol. I, p. 179.

itself and to create new forms. At the same time everything tends to conserve its own form as the basis of its self-transcendence. It tends to unite identity and difference, rest and movement, conservation and change. Therefore, it is impossible to speak of being without also speaking of becoming. Becoming is just as genuine in the structure of being as that which remains unchanged in the process of becoming. Without this kind of structure, becoming would be impossible if nothing were preserved in it as the measure of change.

The Ontological Structure of Freedom and Destiny

The polarity of freedom and destiny describes the basic ontological structure and its elements where it reaches both its fulfillment and its turning point. Freedom in polarity with destiny is the structural element which makes existence possible because it transcends the essential necessity of being without destroying it.

Man is man because he has freedom, but he has freedom only in polar interdependence with destiny. The term "destiny" is unusual in this context. Usually one speaks of freedom and necessity. However, necessity is a category and not an element. Its contract is possibility not freedom. Man experiences the structure of the individual as the bearer of freedom within the larger structures to which the individual structure belongs. Destiny points to this situation in which man finds himself. He must face the world and, at the same time, belong to it. Freedom is experienced as deliberation, decision and responsibility. In light of the understanding of freedom, the meaning of destiny becomes understandable. Our destiny is that out of which our decisions

arise. It is the broad basis of our centered selfhood. It is the concreteness of our being which makes all our decisions.

Destiny is not a strange power which determines what shall happen to one. It is oneself as given, formed by nature, history and oneself. Destiny is the basis of freedom and freedom participates in the shaping of destiny. Only he who has freedom has destiny. Since freedom and destiny constitute and ontological polarity, everything that participates in being must participate in this polarity. But man, who has a complete self and a world, is the only being who is free in the sense of deliberation, decision and responsibility.

The New Being

In discussing ontology and the question of being, Paul Tillich's treatment of the New Being provides a concluding statement. Efforts have been made to evaluate process in light of the normative perspective according to Tillich's ontological structures. The concept of process is presented as a dynamic, continuous, and directional movement of an organism toward a desired goal.

The group process provides the opportunity for persons to grow, through interaction and the development of relationships. As one grows to maturity with a new understanding of himself and of others, he becomes a new self. Newness and openness are realized as a result of the developing process within the group. The church provides the setting, the atmosphere, and the means to achieve the new self. Tillich describes this achievement in the concept of the New Being.

According to Tillich, the humanity of man is achieved through the
Christian message. The message is one of a "New Creation."

> Christianity is a message of the New Creation, the New
> Being, the New Reality which has appeared with the
> appearance of Jesus Christ, who for this reason, and
> just for this reason, is called the Christ. For the
> Christ, the Messiah, the selected and anointed One
> is He who brings the new state of things.[1]

As man achieves salavation, the Old Being is not destroyed, but
transformed into a new one. This renewal is described and fulfilled
through reconciliation, reunion, and resurrection. This is described
in II Corinthians 5:17. The message of reconciliation is not that God
needs to be reconciled, but that we be reconciled to God. But first
we must be reconciled to ourselves and to others. Being reconciled is
the first mark of the New Creation. Being united is the second mark.
The New Creation is the reality in which the separated is reunited.
The New Being is manifest in Christ, because in Him the separation
never overcame the unity between Him and God.

The New Creation is a healing creation because this kind of crea-
tion happens again and again. If the Church has any ultimate signifi-
cance, then it reunites man to man. The Church is the place where the
reunion of man with man is an actual event. However, the Church, like
its members, relapses from the New Being into the Old Being. This
requires resurrection. It means that the New Being has achieved

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[1]Paul Tillich, The New Being (New York: Charles Scribner's Sons,
1955), p. 15.

victory and has been born out of the death of the Old Being. Resurrection is not an event that might happen in some remote future, but it is the power of the New Being to create life out of death, here and now, today and tomorrow.[1]

An Application of Process Development In Light of the Normative Perspective

The structure of human existence is described by Tillich as a basic ontological structure. He explains that the truth of all ontological concepts is their power of expressing that which makes subject-object structure possible. The structure of this polarity shows how man comes to know himself through the experience of himself.

Participant #4 was struggling with herself at different times during the sessions. In Session #6, when other participants were speaking of what they had learned and what insights they had gained, she replied, "I'm not humble. I am going to have to learn how to be humble." This comment came after another participant stated that he had learned how to be humble. Humility was one of the virtues that was practiced by Jesus, and He instructed His followers to be likewise.

Participant #4 is an active member of the church, who participates actively in the Sunday School and serves on different committees from time to time. She has been a part of the congregation for almost thirty

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[1]Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), pp. 20-24.

(30) years. For some reason there seem to be some unresolved feelings

of frustration she has about herself. She will express herself at

length on different topics. She often tries to influence another per-

son to accept her way of thinking. When one disagrees with her, she

becomes emotional and often hostile. But it is difficult for her to

talk about herself. The response that she gave came after the following

question was asked: "What did you learn about yourself?"

The normative perspective, which illustrates the ontological struc-

tures of Tillich, sheds light on this case. The group experience, which

provides interaction, helps one to look at himself. Therefore, it was

good for this person to be involved in the group experience. In Tillich's

structure of individuation and participation, the polarity indicates the

importance of interaction. Man, he says, participates fully only in

that level of life which he is himself - he has communion only with per-

sons. Persons can only grow in the communion of personal encounter.

Tillich's ontological structure speaks quite directly to this per-

son's situation. She was struggling with the polarity that would never

be resolved, to any comfortable degree, in her being. But through mean-

ingful participation in the group, she became a more adequate individual.

She was able to come to grips with herself and the group provided the

framework or atmosphere for this to happen. Through participation, a

new sense of personhood became possible. This is reflected in her being

able to admit his struggles and points of conflict. This showed signs

of courage and signs of personal growth. She was able to make known her

struggles and thereby make it possible to grow in her ability to relate to these struggles.

Tillich's concept of the New Being provides the answer in fulfilling the quest for wholeness and a new sense of self. Out of a wholesome group experience one is able to grow to maturity and a new understanding of himself. The person actually develops a new self. This is the becoming of the New Being. This concept of the New Being or New Creation is the achievement of man's real humanity.

This analysis contributes to this writer's understanding of the complexity of the dialectical relationship involved in understanding human existence. The process of change evolves out of the appropriate interaction and the development of significant relationships.

CHAPTER V

THE EVALUATION OF PROCESS IN LIGHT OF THE EMPIRICAL PERSPECTIVE

ACCORDING TO THE SELF-THEORY OF ROGERS

AND THE SELF-ACTUALIZATION THEORY OF MASLOW

A. The Self-Theory of Carl Rogers

Looking at the empirical aspect, the task is to understand process in light of the world in which ministry is to take place. The organized data of the world, which constitute the areas of psychology, philosophy, anthropology, politics, and education, give the framework for the inquiry. Rogers gives support to the concept of process in his theoretical presentation of the process of becoming. He explains this process as the effort one puts forth to discover and achieve his true self. This process involves a person, through a relationship, coming to understand the way he feels in his own inner world, and accepting himself as he is. The appropriate atmosphere and the appropriate interaction cause a development of self and a new person emerges.[1]

The Principal Ingredients of Rogers' Theory

The principal conceptual ingredients of Rogers' theory are as follows: (1) the organism which is the total individual, (2) the phenomenal field which is the totality of experience, and (3) the self which is a differentiated portion of the phenomenal field and consists

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961), p. 113.

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of a pattern of conscious perceptions and values of the "I" or "me."
The organism reacts as an organized whole to the phenomenal field in
order to satisfy its needs. It has one basis motive, and that is to
actualize, maintain, and enhance itself. It may symbolize its ex-
periences so that they remain unconscious, or it may ignore its exper-
iences. The phenomenal field has the property of being conscious or
unconscious, depending upon whether the experiences that constitute the
field are symbolized or not.

The self, which is the nuclear concept in Rogers' theory of per-
sonality has numerous properties. It develops out of the organism's
interaction with the environment. It may introject the values of other
people and perceive them in a distorted fashion because the self strives
for consistency. The organism behaves in ways that are consistent with
the self. Experiences that are not consistent with the self-structure
are perceived as threats and the self may change as a result of matura-
tion and learning.[1]

B. The Self-Actualization Theory of Abraham Maslow

Maslow has developed a theory of personality known as self-actuali-
zation. This theory claims that there is a graduated hierarchy to our
needs. Maslow points out that all humans share certain basic needs
with other members of the animal kingdom, such as the need for food,
air, and sex, as well as other psychological needs. Although humans

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[1]Calvin S. Hall and Gardner Lindsey, Theories of Personality (New
York: John Wiley and Sons, Inc., 1957), p. 478.

share these needs with the rest of the animal kingdom, these are only the most basic and primitive needs in the human personality. They are necessary, but not sufficient, for a person to come into full awareness of what a human being is.

Humans need more than food and water and sex for satisfaction. They need to feel a sense of identity, family and belonging. They need to feel loved and appreciated. When one moves on up the hierarchy and the needs for belonging have been satisfied, there remain the esteem needs. These needs involve recognition from others as well as pride in one's own accomplishments. Esteem can come in the form of fame, honors and awards or it can be a simple feeling of self-confidence and mastery of skills for better coping with one's environment.

According to Maslow's scheme, man's "highest" need is that for self-actualization, which must be satisfied if a person is to become fully human. The self-actualized person is so in touch with himself, so integrated in personality, that he can afford to expend some of his energy to help others. He has a rich emotional life and the ability to direct his own destiny. His life is filled with meaning and satisfaction.[1]

C. On Becoming a Person

The self theory of Carl Rogers is set forth as he discusses what it means to become a person. He describes this theory as a process.

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[1]Vincent O'Connell and April O'Connell, Choice and Change (Englewood Cliffs: Prentice-Hall, Inc., 1974), p. 184.

This process necessitates the use of a sequential stage development. The first stage is to get behind the mask. At this stage, the person does not know himself, but desires to achieve this knowledge, and he should pursue it through a meaningful relationship. But this relationship cannot develop without getting behind the mask. It is necessary to create an atmosphere of freedom in which a person can move in his thinking and feeling and being. This freedom of movement should give one the ability to move in any direction he desires.

As one achieves this freedom, he begins to drop the false fronts, or the masks, or the roles, with which he has faced life. He appears to be trying to discover something more basic, something more truly himself. In the attempt to discover one's own self, the relationship is used to explore and examine the various aspects of his own experience to face up to himself in a significant way. He learns how much of his behavior, even how much of the feeling he experiences, is not real. He discovers how much of his life is guided by what he thinks he should be, not by what he is.

At this exploration stage, it becomes disturbing when one finds himself removing a false face which he had not known was a false face. To remove a mask which one had thought was part of his real self can be a deeply disturbing experience, yet when there is freedom to think and feel and be, the individual moves toward such a goal.[1]

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961), pp. 108-110.

In the Bible Study Group, this stage was easy to recognize. There were those persons who were quite hesitant at the beginning. The setting provided the opportunity for one to look at himself realistically and inwardly. This meant getting behind the mask. This provided another level of interacting. The means of communication are essential to penetrating or removing the false face that prevents the experience of the real self.

The Feeling Level

The dropping of the mask can be experienced when one is free to present his feelings. This is done only as one feels the safety and freedom in a supportive relationship and a comfortable environment. It is difficult to discover the unknown elements of self. There are many reasons for not letting oneself experience his attitudes fully. The reasons stem from one's past, one's present, or from experiences that arise out of a social situation.

The experiencing of feeling is often a difficult and threatening matter for persons who have not discovered themselves. Maslow discusses this level of development in light of a growth theory. He refers to the concepts self-actualization and growth of self. In stating this theory, he asks some penetrating questions: What prevents growth? Where lies the conflict? What is the alternative to growth forward? Why is it so hard and painful for some to grow forward? To these questions Maslow says:

> Every human being has both sets of forces within him. One
> set clings to safety and defensiveness out of fear, tending

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to regress backward, hanging on to the past, afraid to grow
away from the primitive communion with the mother's uterus
and breast, afraid to take chances, afraid to jeopardize
what he already has, afraid of independence, freedom and
separateness. The other set of forces impel him forward
toward wholeness of Self and uniqueness of Self, toward
full functioning in all his capacities, toward confidence
in the face of the external world at the same time that
he can accept his deepest, real unconscious self.[1]

Maslow considers the process of healthy growth to be a never-ending series of free choice situation, confronting each individual at every point throughout his life. In each situation, one must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights. Growth has both anxieties and delights. One grows forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.[2]

The experience of the group gave the awareness of the growth and safety tension. At the first session there were four persons out of twenty-two, who seemed to have overcome the safety-needs stage of development. The group was instructed concerning the need to set free the feelings of the group members to achieve growth and freedom. For a person to learn himself and experience himself, he must be open to the possibility of discovery of the inner self. At the point of this discovery, one becomes what he is.

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[1]Abraham H. Maslow, Toward a Psychology of Being (Princeton: D. Van Nostrand Company, Inc., 1962), pp. 42-44.

[2]Ibid., p. 45.

to regress backward, hanging on to the past, afraid to grow
away from the primitive communion with the mother's uterus
and breast, afraid to take chances, afraid to jeopardize
what he already has, afraid of independence, freedom and
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[1]Abraham H. Maslow, Toward a Psychology of Being (Princeton: D.
Van Nostrand Company, Inc., 1962), pp. 42-44.

[2]Ibid., p. 45.

The Discovery of Self

The discovery of self is accomplished when the various facades have somehow crumbled and collapsed. A mask is no longer needed to cover one's identity or hide one's feelings. The self is experienced as one discovers the unity and harmony that exists in his own feelings and reactions. This process of becoming one's self is a gradual and uncertain occurrence that blossoms through the experience of a satisfying and supportive relationship. The individual explores what is deep inside and releases the feelings that have deceived him for so long.

D. The Emergence of Personhood

Being Open to Experience

For one to become a person, he must become himself. In this process the individual becomes more open to his experience. He is more openly aware of his own feelings and attitudes as they exist in him at an organic level. He also becomes more aware of reality as it exists outside of himself, instead of perceiving it in preconceived categories. He is able to take the evidence in a new situation, as it is, rather than distorting it to fit a pattern which he already holds. This increasing ability to be open to experience makes him far more realistic in dealing with new people, new situations and new problems.

Trusting One's Self

The open experience one has of self helps to develop trust in himself. His personhood becomes the center of decision-making. Within himself, he has become capable of taking charge and charting his own

course. There is a new sense of freedom to guide one's destiny and be led in the direction he chooses. It appears to be true that when a person is open to his experience, he come to find his organism more trustworthy. He feels less fear of the emotional reactions which he has. There is a gradual growth of trust in varied assortments of feelings and tendencies which exist in him at the organic level.

To Be a Process

To become a person is to discover and become oneself. The individual seems to become more content to be a process rather than a product. Here is a personal description of what it seems like to accept oneself as a stream of becoming, not a finished product. It means that a person is a fluid process, not a fixed and static entity. He is a flowing river of change, not a block of solid material. The whole experience and the meaning of it has produced an understanding of process which is both fascinating and at times a little frightening. It means letting one's experiences carry one on, in a direction which appears to be forward, towards goals that can be dimly defined, as one tries to understand at least the current meaning of that experience.[1]

The self-theory of Rogers and the self-actualization theory of Maslow give a vivid picture of process in its many dimensions. Both theories outline the sequential pattern for the realization of the goal. The goal of the self-theory of Rogers is to become a fully functioning

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[1]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin Company, 1961), pp. 122-123.

person, a person who is more open to all of the elements of his organic experience, a person who is developing a trust in his own organism as an instrument of sensitive living. The self is realized through an ongoing process, where the person is continually discovering new aspects of himself in the flow of his experience.

The self-actualization theory of Maslow pictures the highly integrated person as the goal of its developmental method. Maslow sums up his actualization theory in the description of a graduated pattern he calls "hierarchy of needs." He starts with the basic needs of man and moves up the hierarchy to the level of higher needs. According to his scheme, man's highest is that for self-actualization, which must be satisfied if a person is to become fully human.

CHAPTER VI

EVALUATION OF PROCESS IN LIGHT OF THE FUNCTIONAL PERSPECTIVE
THAT EMPHASIZES THE PERFORMANCE OF MINISTRY

A. The Nature and Mission of the Church

Evaluating process from the functional perspective focuses on developing competence in the performance of ministry. It is necessary to examine one's skills in preaching, teaching, counseling, pastoring, and administrating. If ministry is to be effective, one must develop a level of competence that is expressed at every level of activity and performance.

If ministry is to be carried out effectively, there must be understanding of how it functions to advance, sustain, support and develop in conjunction with the church. To achieve a base of operation, a definition of the Church must be explored. What is the Church? What is this writer's theory of the Church? There are many definitions and many theories. For practical and functional reasons, the following are stated. The Church is: "the Body of Christ," "the people of God," "the redemptive fellowship," "the called out" or "Ekklesia."

The nature and mission of the Church is to fulfill the purposes of God, through His Word as revealed in the person of Jesus Christ. Jesus Christ must be central and essential in the Church. He is the Head of the Church and all functions should point to making real His person, His life, and His message. Any description of the Church, then, as the Body of Christ, as the medium through which God works, must be

placed beside a recognition of the failures and weaknesses of the Church
as it is seen in the present time. The Church must be seen both in
terms of its actuality and its potentiality.[1]

The Church as the Body of Christ

The first assertion that must be made concerning the nature of the
Church is that it is the Body of Christ. This to proclaim both the
devine origin and meaning of the Church. To state this more emphatically,
it is Christ and not the human members who first consitute the Body. He
is the vine, and we are the branches (St. John 15: 1-8). But the vine
must exist prior to the branches, and the branches wither and die when
detached from the vine.

The Church is viewed as being broader than any one local Church,
or one denomination, or any group of denominations. It is larger than
any Council of Churches or any other similar group. It may be that
there are groups of Christians not usually thought of as a church who
are also part of His Body. The Body of Christ is splintered, but we
look forward to the day when it will be reunited.[2]

The analogy of the body is particularly rich in its Christian
associates. Paul did not use it in terms of accurate biological lan-
guage, but as a representation of the unity of the members in Christ.

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[1]Howard Grimes, The Church Redemptive (Nashville: Abingdon Press,
1958), pp. 13-18.

[2]Ibid., pp. 21-22.

It is closely related also to the idea of the broken body of the Cross and to the broken body of the Holy Communion. In another sense, we are told that Christ is the head of the body. It is in this sense that the members are ruled by that member who governs. The integrity or wholeness of the body is derived from Christ. Paul wrote that the members of the body are "in Christ," and this means that there has been a gift of a new relationship because of what God has done for us in Christ. "Therefore, if anyone is in Christ, he is a new creation" (II Corinthians 5:17, RSV). When one participates in Christ's new humanity, one recognizes Christ's headship of the body.

One must be careful that the figure of the body as the only analogy of the Church not be misunderstood and misused. Yet it is known that the Church is in the world and has a mission to the world. If Christ is the head of the body, the members must represent him in the world. Not only is there the responsibility to draw mankind into the body, but also there is the duty to share Christ's ministry to all mankind.[1]

The Church as the People of God

The nature of the Church as the Body of Christ has its origin with Jesus Christ. Through Christ it was called into being and He sustains it through the activity of the Holy Spirit. As part of understanding of the nature of the Church, it is essential that the Church be seen as

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[1]Randolph Crump Miller, Christian Nurture and the Church (New York: Charles Scribner's Sons, 1961), pp. 11-12.

a community of believers, all called to serve God. Within this context,

the essential difference in laity and priesthood is overcome, and the

laos, or people of God, are seen as unity. The Lord promised that He

would dwell among the people of Israel, and this idea was transformed

in the New Testament.[1]

> When the church is seen as the people of God, there are
> certain important consequences. First, the church has a
> sense of history. The history goes back to creation and to
> the selection of Israel as the chosen people of God. The
> God of Abraham is the Father of Jesus Christ. But it also
> means the church has a history from Pentecost, and its
> total nature includes this period of development. Secondly,
> the church's solidarity depends on God, and therefore, it
> does not depend on the goodness of its members. This means
> that we are made whole as individuals because we are in the
> church, but it opens up the question of the quality of life
> in the local congregation. Thirdly, this membership in-
> cludes the absolute demand of a loving God, the result of
> which is a sense of ethical responsibility and of concern
> for one's neighbor, both in terms of interpersonal rela-
> tionships and in terms of social and political responsi-
> bility. The people of God are "heirs of God and fellow
> heirs with Christ" (Romans 8:17, RSV).[2]

The Church as the Redemptive Fellowship

Because of many misunderstandings concerning the meaning of fellow-

ship, it is essential that the Church be seen first as an expression of

life of God in the world and second as the response of men to the call

of God. Then, and only then, can one begin to understand the meaning

of the Church as a redemptive fellowship. In describing the nature of

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[1]Howard Grimes, The Church Redemptive (Nashville: Abingdon
Press, 1958), p. 35.

[2]Randolph Crump Miller, Christian Nurture and the Church (New York:
Charles Scribner's Sons, 1961), p. 8.

the Church, no single concept is more fundamental than that of its
reality as the redemptive fellowship. This is true when one considers
both its nature and its mission. The Church's mission is expressed
through various ministries, of functions. Prior to any of its functions
is what it is. Unless the Church is a redemptive fellowship in its
relationships, both in the local congregation and to the world beyond,
it cannot speak effectively a word of salvation.

The Church as Ekklesia

The work translated church, Ekklesia, has both secular and sacred
meanings, being simply an assembly or a congregation, or those who are
"called out." There is tension between two ideas in Ekklesia: it is
a congregation of persons and it is a group of members who have been
called out by God. The Church is a human community, with all the limi-
tations that this suggests, and yet it shares in a "heavenly call."
It is primarily spiritual because the emphasis is on the love of God
and the leading of the Holy Spirit. It has various ministries and it
has two sacraments, but the emphasis is on the devine power coming
from the Father through the spirit.[1]

B. The Church's Ministry

A significant emergence in the contemporary church is the meaning
of ministry. The Church interested in ministry will move through its
tensions to discover forms for ministry that relate to the need to

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[1]Randolph C. Miller, Christian Nurture and the Church (New York:
Charles Scribner's Sons, 1961), pp. 8-11.

worship, educate, train and evangelize. Ministry by the Church seems
to have developed a practical context in which the numerous and varied
dimensions of the Christian faith express themselves. This expression
of personal faith develops shape and form for ministry. Forms of minis-
try are developing in the Church in worship, education, training and
evangelism. Ministry, therefore, is being discovered not as another
form or shape in itself, but as a basic dimension of the redemptive
experience.[1]

There may be many varieties of ministry, but these are differences
of function and not of status. Even he who was the Messiah was also a
servant. Christ's ministry was unique, but one participates in Christ's
ministry by serving Him, and this means serving each other in the Church
and in the world. It has been stated earlier that the Church is the
people of God. In both the Old and New Testaments, the word for people
is laos, from which come the words laity and lay person. In its origi-
nal meaning, all members of the Church are the laity. Even in the second
century, as the clergy emerged out of the laity, a different status
developed. But in the beginning the apostles and others shared in a
ministry.[2]

Creative Leadership

Leadership for the fellowship must always come out of commitment

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[1]Warren T. Rust, "Emerging Forms of Ministry," Southwestern
Journal of Theology 15 (Spring, 1973), pp. 32-33.

[2]Randolph C. Miller, Christian Nurture and the Church (New York:
Charles Scribner's Sons, 1961), p. 18.

if it is to be Christian in quality. Leadership should grow out of faith. This has something to say about motives of leadership. Too much of the leadership of local parishes is carried on because of a sence of duty, a desire for recognition, the satisfaction of ego needs, or some other unworthy or inadequate motive. Actually, leadership ought to emerge out of the fellowship.

The nature and mission of the Church is to bring wholeness and meaning to the human spirit. In the group sessions, the effort was made to understand better the nature and mission of the Church. The ministry of the Church functions to bring about a new sense of person-hood. This is achieved when persons are willing to share themselves and be committed to the principles of the Christian faith.

The group had the desire to study and learn more about the Church and themselves. As a matter of fact, it was discussed that the people of God make up the Church. So therefore, the Church is the people. The nature and mission of the church functions to aid in development of process. The Church functions to bring one into the right relationship with himself and with others. This is done through a process of change.[1]

The Work of Ministry

The Church functions for the purpose of carrying out the plan of God. The laity take part in Christ's ministry of reconciliation. They are called to a variety of service, and the only differences are in

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[1]Howard Grimes, The Church Redemptive (Nashville: Abingdon Press, 1958), p. 140.

terms of function. The Christian's witness to his faith in Christ takes place both within and outside the Church. He goes from the Church to the world and carries his commitment to God into his work and play. Men are called to different tasks, but for the same purpose: "for the equipment of the saints, for the work of the ministry, for building up the body of Christ" (Ephesians 4:12, RSV).[1]

C. Ministries of the Church

The Church has a ministry. This ministry was given to the whole Church and is directed toward furthering the mission of God and His Church. Secondly, the Church has ministries, which together and in relationship make up the whole ministry of the Church.

The six ministries of the Church will identify six functions within the whole ministry and will suggest the relationship of teaching to each of the other five. The six ministries to be considered are: proclamation, teaching, worship, fellowship, witness, and service.

In selecting this list three questions have been asked: (1) Are these ministries representative of major activities within the ministry of Christ and the New Testament Church? (2) Taken collectively, do they encompass the total ministry of the Church? (3) If any one were omitted, could the remaining ministries express adequately the full ministry of the Church?[2]

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[1]Randolph C. Miller, Christian Nurture and the Church (New York: Charles Scribner's Sons, 1961), p. 19.

[2]Kenneth L. Cober, The Church's Teaching Ministry (Valley Forge: The Judson Press, 1964), pp. 23-24.

Ministry through Proclamation

The earliest Christian proclamation, according to C. H. Dodd, is seen in the sermons of Peter as recorded in the Acts of the Apostles. Peter's message concerned the new age foretold by the prophets. The new creation has come into being through the life, death, and resurrection of Jesus Christ. The proclamation closes with an appeal for repentance, an offer of forgiveness, an announcement of the gift of the Holy Spirit, and the promise of salvation. This message proclaimed by Peter is the <u>Kerygyma</u> that underlies the whole New Testament. Proclamation is not limited to an exercise in a formal church service; it is the heralding of the gospel whenever it is done by anyone, anytime, anywhere. The announcement of the gospel to all mankind is imperative.[1]

Ministry through Teaching

The Church must always assign a high significance to the ministry of teaching, since this was central in the life and work of Jesus. The early Church also considered teaching an important part of its ministry. After Pentecost, the new Christians "devoted themselves to the apostles' teaching and fellowship." When Barnabas brought Paul to Antioch, "for a whole year they met with the Church, and <u>taught</u> a large company of people." When Paul lists the gifts of ministry which God has given to the Church, the ministry of teaching is prominent.

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[1]Kenneth L. Cober, <u>The Church's Teaching Ministry</u> (Valley Forge: The Judson Press, 1964), pp. 24-25.

Ministry through Worship

In the Old Testament, the phrases "service of God" and "worship of God" are practically synonymous. The Old Testament prophets developed a concept of worship which increasingly created a tension with priestly ceremonial practice. Jesus agreed with the prophetic view that worship is an adoration of God that culminates in loving service to one's neighbor. He subordinated ceremonial worship to maintain right relationships.

Since worship implies loving one's neighbor, then every kindly act performed in the spirit of love may be an act of worship. New Testament teachings thus remove the barrier between worship and daily living, between the scared and the secular. It was a matter of little consequence to the early Christians as to where they held their meetings. They knew that Christ was always with them, and that wherever two or three gather in His name, He was in their midst.

Ministry through Fellowship

Fellowship is one of the New Testament images most frequently used to describe the Church. The Church is pictured as a fellowship with a two-way relationship--first, to God in Jesus Christ, and second, to one another. Koinonia has been created by God through the work of Christ and the Holy Spirit, but the Church also has a vital role to play in the process as it responds to God's gracious love.

Fellowship is part of the Church's nature and, at the same time, of its ministry. This relationship should not seem strange, for nature and function are closely linked. It is as if God said to the Church:

"You are the Church; therefore, be the Church. You are the fellowship; therefore, be a fellowship." The world is hungering for meaningful fellowship. The Church has a ministry to bring persons into relationship with Christ and one another, a fellowship that is set aglow by the Holy Spirit and permeated by love.

Ministry through Witness

The meaning of witness is very close to that of proclamation. Both are concerned with the communication of the gospel. The major difference lies in the character and degree of one's involvement. Our witness to the world is the good news that God has acted in the events of history, is acting now, and will continue to act in the lives of men and in the life of the world. Too often the Church insulates itself from the world. It withdraws into the haven of organized church work in a quest for peace of mind, and escapes the rugged responsibilities of witnessing in the world.

This is not what Jesus commanded. We are to be sent out as sheep in the midst of wolves. We are to go into the highways and the byways. We are to be laborers sent out into the harvest. We are to be witnesses in Jerusalem, Samaria, Judea, and to the end of the earth. Every church member is to be a witness.

Ministry through Service

The word "deacon" comes from the Greek _diakonia_, which is translated "ministry" or "service." In some instances, _diakonia_ refers to the ministry as a whole, or to any aspect of the ministry. In other

situations, it refers to a compassionate meeting of human needs.

As Jesus looked upon the lepers, the blind, the lame, the para-
lytics, His heart moved out to them with compassion and He healed them.
In that day of little medical knowledge and no hospitals, illness re-
presented one of the greatest human needs. In our day, some other
aspects of human need might call forth a larger measure of service.
Jesus not only lived and died as a servant, but He expected His dis-
ciples to follow Him in paths of service. The ministry of service re-
quires one to modify and develop the types of services that will provide
the greatest meaning and value for all mankind.

D. The Impact of This Study on My Theory of Ministry

As a result of this study, many new doors have been opened for this
writer. The understanding of the nature and function of ministry has
been deepened and enriched. New approaches to ministry were learned
and much insight gained from the leadership of and participation in the
group experience.

The value of the experience was helpful because it offered the
opportunity for exposure brought about a new awareness of the needs of
people. This study has broadened my understanding of the many needs of
the individual and, in the context of group activity, much was learned
concerning the manifestation of these needs.

There was also the opportunity to deal with the functions and forms
of ministry. The concepts of various functions were seen in view of
man's understanding of himself, his relationship with his fellow man,

and his relationship with God.

My theory of ministry has been expanded in the areas of knowledge of needs and their manifestations, functions of ministry and the emergence of new forms, the scope of ministry and its power to reconcile the world to God through Jesus Christ.

Finally, the small group approach and the process of development gave rise to new levels of ministry theory considerations. The value of the small group has been given a new emphasis in my ministry. There is a new sense of openness in my views toward ministry. I have come to the awareness of new opportunities and resources and the utilization of the whole church, to carry out the whole ministry to the whole family of man.

An Application of Process Development In Light of the Functional Perspective

The functional perspective emphasizes the performance of ministry. This perspective highlights the use of skills to perform ministry effectively and efficiently. The role of the leader's performance will be discussed and evaluated.

The leader of this group is the pastor of the church. He has served as pastor of this church for the past ten years. He has been active in the Christian ministry for approximately twenty years. He has been exposed to one year of clinical pastoral education and has worked in community centers and other social work oriented assignments.

One encounter will be reflected upon. This excerpt is taken from

Session #2. The question is asked by the leader: "What do you think
Jesus was talking about when He spoke of 'His' kingdom?"

Participant #9: I am not sure, but what I get when He said,
"My kingdom is not of this world," He was
letting the people know right away that His
kingdom was different in its uniqueness, in
its righteousness, and its rightness. I
think He could have meant that it was dif-
ferent in its way of governing.

Participant #12: I also found that it said in John 18:36,
"It is a kingdom that is not of this world,"
meaning that it is the visible church of
God.

Participant #4: Would you give me a working definition of
the kingdom of God? "Thy kingdom come,"
"earthly kingdom," etc. I need a working
definition. "Kingdom of God," "the heaven-
ly kingdom," give me a working definition
of those kingdoms.

Leader: As you read it, what did you come up with?

Participant #4: I didn't....I dwelt basically on the 5th
chapter of Matthew. I didn't know we were
going to stay right within the question of
the kingdom. I need a working definition.
I don't want to take it out of context.

Leader: Why don't we, why don't you (the group)
take a stab at it.

Participant #4: (In a louder and more urgent manner)
That's why I'm asking you for it. I
mean, I'm not asking you directly for
it. Since everybody is telling me
about the kingdom and what the church
is, give me a working definition of it
so I can catch up with where you all
are going. Because I'm lost.

It appeared that the participant was making the effort to get a
direct response from the leader. Sensing this, the leader responded by
addressing the question to the group. Why? The group is the authority

in this case. Also, this would require this member to deal openly with other group members.

If ministry is to fulfill its mission, it must help people to grow. And the church's ministry is not left solely to the ordained clergy, but it is the total People of God, sharing the experience together. The church is a change agent. The People of God are change agents, and people can change. This study has presented the hypothesis that when a person grows and develops, he will grow in the ability to become open to change. Therefore, effort has been made to give an evaluation of the process of developing openness to change. This investigator has been changed in the process.

This study has provided this writer with a clearer understanding of ministry, and given meaningful exposure to techniques and skills to aid one in carrying out a more effective ministry.

The performance of ministry requires the use of many skills and a broad understanding of human nature and human existence. This study provided the experience of investigating and examining the various dimensions of human interaction and group dynamics. It was stimulating to study the Self-Theory of Rogers and the Self-Actualization Theory of Maslow. These theories provided some useful insights for the understanding of personality development and personal growth. A new grasp of understanding of the meaning, mission, and function of the church was realized. These experiences have prepared this writer with new desire and more expertise to meet the challenges of doing ministry.

It is my intent and desire to use the findings of this study to incorporate more effective approaches to carrying out ministry in my own congregation. Also, to share with my fellow ministers and colleagues in the continued search and unending quest of finding better ways to do ministry. It is the hope of this writer that some thoughts has been stimulated and some significant questions raised that will aid in the understanding and performance of competent ministry.

Summary and Conclusion

This study was an evaluation of the process of developing an openness to change in a Bible Study Group in a local congregation of a Black Baptist Church. This writer attempts to show that a person can grow and develop through the use of a small group experience, and thereby become open to change. A developmental pattern was used to provide a step-by-step sequence of the change process.

In this congregation there were negative feelings among different ones that caused them to withdraw and resist new ideas or reject new possibilities. There was a loyalty to the status quo and a determination to stay comfortable and among familiar surroundings.

The goal of this writer was to show that a person could develop and grow to the point that he could overcome negative feelings through a group process that involves communication, sharing of ideas, dialogue, and meaningful interaction.

Process development was carried out by the use of a small group and a leader. The group also had a trained observer to monitor the group sessions and give feedback and critical reviews of each session. The group was made up of representatives of all segments of the congregation. About one-half of all the leaders in the congregation were involved in the group experience. The group sessions were held weekly for 1½ hours each night for the duration of six weeks.

The group process started slow in the first session, but gained momentum after that session. The members gained confidence as the sessions continued. Many were then willing to speak up more readily and

more openly. When the people began to open up, the sessions were filled with interaction, involvement and learning experiences.

The leader asked the group to adopt some goals for itself. The goals were: to study the Bible and use group process as a learning experience, to evaluate group process and its value for the congregation, to involve leaders of the congregation in a group experience, to promote interaction and provide an experience that will enhance and stimulate personal growth, to provide opportunities for leaders in the church to undertake new ideas, look at new possibilities, and move toward new horizons.

The evaluation of process development was examined in light of the normative perspective. The structure of human existence was viewed according to the ontological structure of Tillich. The structures of Tillich points out that man in his existence is estranged from himself and objectively cannot understand his nature. Man must be able to look at himself subjectively as he exists in the world.

The evaluation of process development was examined in light of the emperical perspective. The self-theory of Rogers and the self-actualization theory of Maslow. These theories give a vivid picture of process in its many dimensions. Both theories outline the sequential pattern for the realization of the goal, which is to become a fully functioning person. The self-actualization theory of Maslow pictures the highly integrated person as a goal of its developmental method. Maslow sums up his actualization theory in the description of a graduate pattern he calls "hierarchy of needs". He starts with the basic needs of man and moves up the hierarchy to the level of higher needs.

The evaluation of process was examined in light of the functional perspective. The performance of ministry was looked at in terms of function. The nature and mission of the church was focused upon. It was pointed out that the nature and mission of the church was to bring wholeness and meaning to the human spirit. Also, that the church functions to bring one into the right relationship with himself and with others. The church uses the several ministeries of preaching, teaching, counseling, serving, etc. to bring about the wholeness and fulfillment of personhood.

The evaluation of process development demonstrated an effective method to achieve an understanding of the dynamics of relationships. It also provided insights into the different methods and technique of overcoming the different obstacles that prevent persons from achieving wholeness of self. This study would be worthwhile if it has provided some suggestions or provoked some thinking that will shed some light on the problems that prevent openness. It is hoped that some learnings about the dynamics of the change process can be useful to other ministers and church leaders.

HIERARCHY OF OBJECTIVES

ULTIMATE OBJECTIVE	OBJECTIVES		
	METHODS AND TECHNIQUES		
INTERMEDIATE OBJECTIVE	OBJECTIVES		
	METHODS AND TECHNIQUES	FUNCTIONAL RELATION-SHIP BETWEEN ANY TWO CONTIGUOUS LEVELS IS THAT OF OBJECTIVE AND METHOD ACHIEVING THAT OBJECTIVE	EVALUATION CONSISTS OF VALIDATING MEANS-ENDS RE-LATIONSHIPS BETWEEN EACH ADJACENT PAIR COMPRISING THE PROGRAM
IMMEDIATE OBJECTIVE	OBJECTIVES		
	METHODS AND TECHNIQUES		
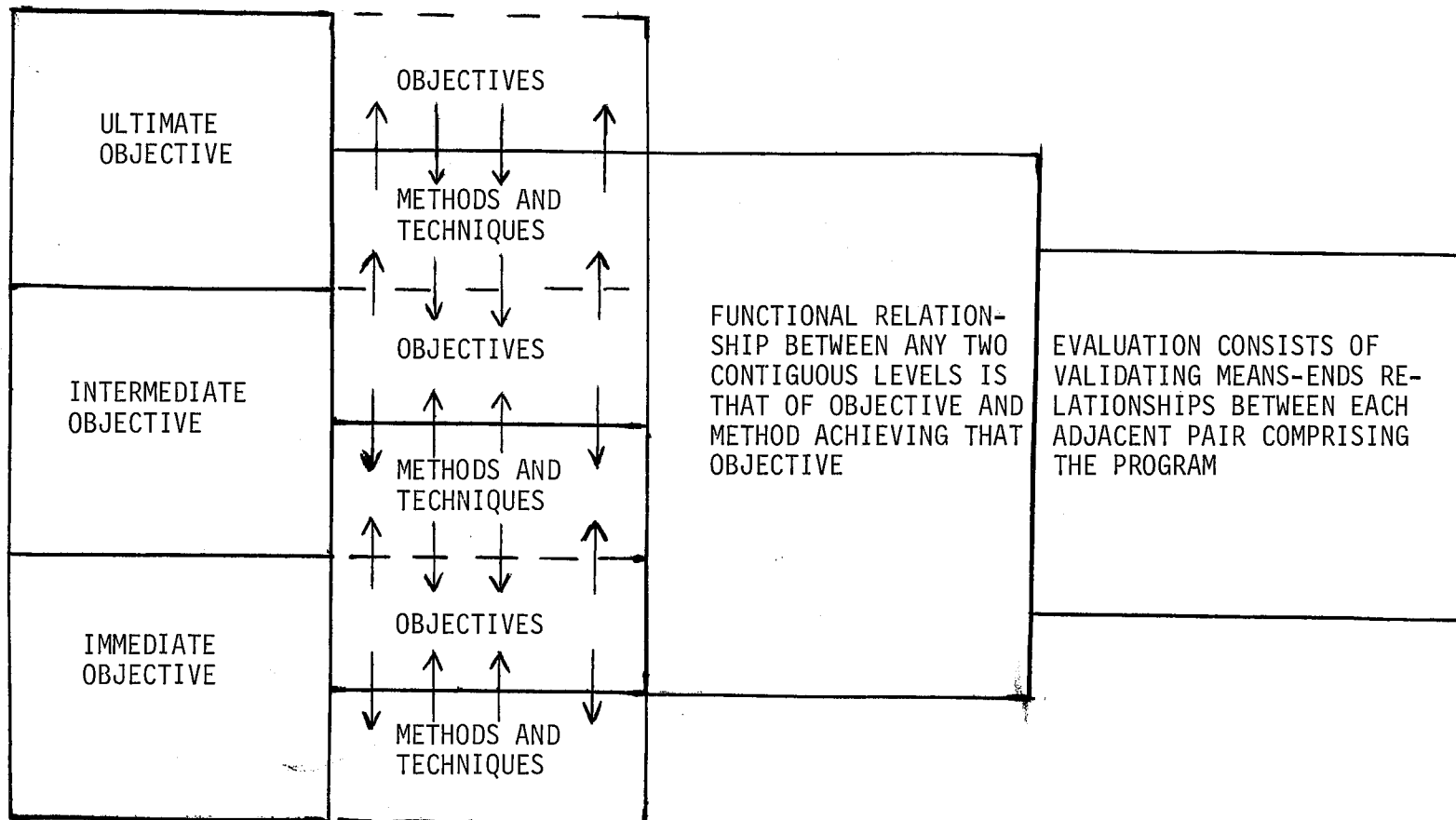
GROUP OBSERVER'S RATING SHEET

Date_____

1. What was the general atmosphere in the group?

    Formal _____   Informal _____

    Competitive _____   Cooperative _____

    Hostile _____   Supportive _____

    Inhibited _____   Permissive _____

    Comments:

2. Quantity and quality of work accomplished

    Accomplishment: High _____   Low_____

    Quality of Production: High _____   Low_____

    Goals: Clear _____   Vague _____

    Methods: Clear _____   Vague _____

                            Flexible _____   Inflexible _____

    Comments:

3. Leader behavior

Attentive to group needs _____   Took sides _____

Supported others _____   Dominated group ____

Concerned only with topic _____   Helped group _____

Comments:

4. Participation

Most people talked _____   Only few talked _____

Members involved _____   Members apathetic _____

Group united _____   Group divided _____

Comments:

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CHURCH HISTORY (1974)

The Saint Stephen Missionary Baptist Church was organized on July 29, 1949, at the home of Rev. and Mrs. C. L. Smallwood, 44 Davis Street, N. W. The meeting was opened by Rev. Smallwood singing "A Charge to Keep I Have." Prayer was led by Rev. A. C. Culbreath and Scripture was read by Rev. Smallwood. There were twenty-seven (27) members in the organizing of the Church. Rev. Smallwood asked, "What shall this Church be named?". Several names were suggested. Rev. Smallwood suggested that the Church be named Saint Stephen Missionary Baptist Church, after one of the apostles. This name was accepted. Mrs. C. L. Smallwood acted as secretary.

Saint Stephen held its first services in the basement of Fort Street Methodist Church. Early in the year of 1950, the Church held services at the Saint Mark Baptist Church. After two months a building was purchased at 454 Bedford Place, N. E. On finding that they could not get permission to hold services there, they moved in with White Rock Baptist Church. From there they moved to Holmes Institute. It was then that the Church elected Rev. B. M. Milner as pastor. After a short period the Church began services in Hines Funeral Home.

In April, 1952, Rev. William J. Ferrell was elected pastor. In January, 1953, Saint Stephen held joint services with Saint Mark Baptist Church, located at 244 Houston Street, N. E. In February, 1953, Saint Mark and Saint Stephen consolidated. Rev. Ferrell served as pastor until 1955. On October 19, 1955, Rev. B. Bowens was elected pastor. It was under his leadership, in 1958, that the Church purchased and moved into its present building.

Since March 23, 1969, St. Stephen Missionary Baptist Church has been marching under the leadership of Rev. Grady Butler. With the help of God, and the hard work and sacrifice of a faithful few, our Church has been able to move forward. Under Rev. Butler's leadership, more than seventy-five (75) persons have come down the aisle and given him their hand.
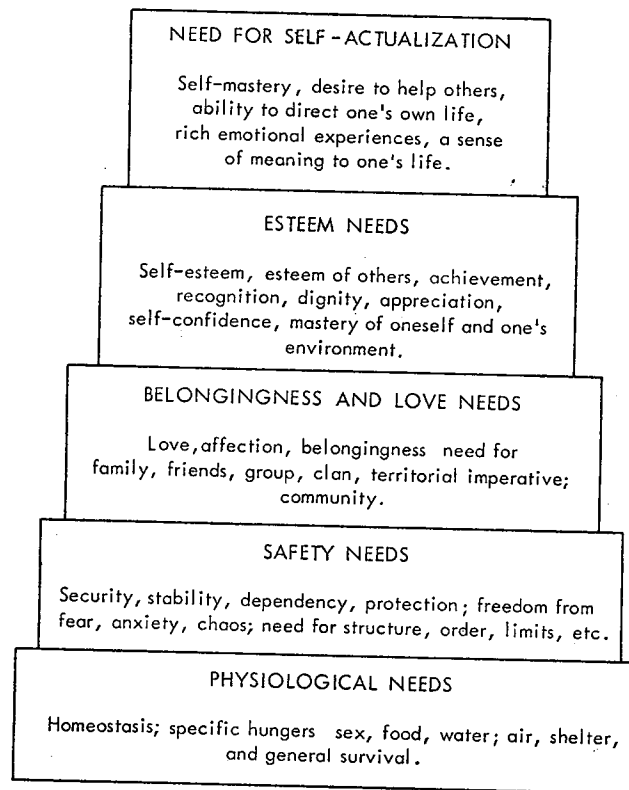
Several groups and auxiliaries have been organized and reorganized to help develop a stronger and better functioning church. Some of those reorganized were: Trustee Board, Pastor's Aid Club, and Scholarship Aid Club. Some of the groups organized were: Grady Butler Chorus, Sanctuary Choir, Advisory Council, and twelve (12) Birthday Clubs.

Many items were purchased to improve our worship service. Some of them are: 100 new Hymnals, 50 new folding chairs, a baby grand piano (cost $4,000.00), 3 new microphones, and the organ was restored to use. The financial income of the Church has more than doubled, and $3,100.00 of indebtedness has been paid off. The Church has been renovated at a cost of more than $35,000.00, and the house next door has been purchased. As we continue to march, we seek God's guidance and strive to be led by His Spirit.

PERSONAL INTERVIEW QUESTIONNAIRE

The following questions were asked during an individual interview:

1. What new insights did you gain from the group experience?

2. What did you learn? Was it positive, negative, or both?

3. What did you learn about yourself?

4. What new skills did you develop?

5. Did the experience help you? If so, how?

6. Do you recognize any change in yourself? Explain.

7. Would you recommend the small group experience for use in the church on a useful tool?

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Maslow's Hierarchy of Needs*

NEED FOR SELF-ACTUALIZATION

Self-mastery, desire to help others,
ability to direct one's own life,
rich emotional experiences, a sense
of meaning to one's life.

ESTEEM NEEDS

Self-esteem, esteem of others, achievement,
recognition, dignity, appreciation,
self-confidence, mastery of oneself and one's
environment.

BELONGINGNESS AND LOVE NEEDS

Love, affection, belongingness need for
family, friends, group, clan, territorial imperative;
community.

SAFETY NEEDS

Security, stability, dependency, protection; freedom from
fear, anxiety, chaos; need for structure, order, limits, etc.

PHYSIOLOGICAL NEEDS

Homeostasis; specific hungers sex, food, water; air, shelter,
and general survival.

GROUP PARTICIPANTS

1. Mrs. Clara Banks
2. Dea. Theodore Banks
3. Dea. Henry Bowens
4. Mrs. Ezell Brooks
5. Dea. Charlie J. Brown
6. Rev. A. C. Culbreath
7. Dea. James Culbreath
8. Dea. Azel Davis
9. Mrs. Linda Davis
10. Mrs. Royzell Dennis
11. Mrs. I. V. Farmer
12. Mrs. Delois Finney
13. Mr. Richard Finney
14. Miss Hope Jenkins
15. Mr. Leander Jenkins
16. Mrs. Mary Jenkins
17. Miss Donaldo Ross
18. Mrs. Gertrude Ross
19. Miss Karen Ross
20. Mrs. Lithan Ross
21. Dea. Richard Ross
22. Miss Richardean Ross
23. Miss Teethina Ross
24. Miss Teea Smalls
25. Mrs. Rozella Wilson
26. Mrs. Ann L. Womack
27. Mr. Rufus Womack

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