1981

Interpersonal needs of individuals in a church community

Susan Edla Billing
The University of Montana

COPYRIGHT ACT OF 1976

INTERPERSONAL NEEDS OF INDIVIDUALS

IN A CHURCH COMMUNITY
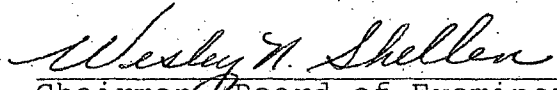

By

Susan Edla Billing

B.A., College of Great Falls, 1971

Presented in partial fulfillment of the
requirements for the degree of

MASTER OF ARTS

UNIVERSITY OF MONTANA

1981

Approved by:

Wesley N. Shellen
Chairman, Board of Examiners

[signature]
Dean, Graduate School

5-19-81
Date

UMI Number: EP40983

UMI®

Dissertation Publishing

UMI EP40983

ProQuest®

ABSTRACT

Billing, Susan Edla, M.A., May 1981, Interpersonal Communication

Interpersonal Needs of Individuals in a Church Community (85 pp.)

Director: Wesley N. Shellen *signature*

This study investigated the function of interpersonal needs
operating for the individual in a parish community.
Specifically, the theory of Schutz (1968) involving inclusion,
affection and control provided the impetus for researching the
relationship of the individual to the group.

Qualitative methodology was utilized in the forms of
participant observation for five months and twenty *interviews*
were recorded in verbatim transcripts. Glaser's (McCall and
Simmons, 1969) analytical approach of the constant comparison
method was used to create categories by the inductive process.
Data illustrated the categories.

Results included four categories of *individual* subjects
according to the location of extended family and personal
tolerance for institutionalism. Seven categories of *inter-
personal needs* expressed by individuals in relationship to the
parish community were reported as positive and negative aspects
of inclusion, affection and control. A new category of inter-
personal need was generated by the data, called the need for
stimulation. Patterns of the *parish community* were compared to
the roles of *Gemeinschaft, Gessellschaft* and primary friendship
network (Macoinis, 1980).

Implications of the research focused on suggestions for
specific adaptations to be made in the parish researched in order
to meet the needs of individual members more effectively. Ideas
for future research included contrasting parishes of extremes in
size, location, and theology to broaden the base of perceptions
in regard to interpersonal needs. Practical implications for
renewal in the leadership of the Catholic Church were set forth
to insure that interpersonal needs would be fulfilled for more
members of the parish community.

ACKNOWLEDGMENTS

ALLELUIA is my song as I complete this thesis. I have always loved *people* and the *interpersonal dynamics* of life; a year of researching and writing as a scholar has made me appreciate the enduring love and support of friends and family even more profoundly.

Special gratitude is given to my advisor, Dr. Wes Shellen, for his skilled and gentle guidance. When all seemed lost, he was able to direct me from chaos to confidence. Dr. Jim Polsin and Dr. Frank Bessac are appreciated for their insight on the committee. Dr. Bill Wilmot is thanked for his challenging role as advisor of my course work; Dr. Wilmot and Dr. Joyce Hocker-Wilmot are appreciated for their stimulating courses in the program of study. Ms Rosemary Miller is acknowledged for her heroic energy of transforming the script into professional type.

Thanks also goes to the Parish of John XXIII for its wonderful cooperation in the field. Rev. Jack Darragh and Mrs. Jean Gleason deserve special mention along with the Parish Council members for their sustained interest in the project.

Family and friends -- you know who you are -- kept me cheered with encouragement and sane perspectives. For your inclusion, affection, control and stimulation -- I am deeply grateful.

Finally, gratitude is sincerely given to my community, the Presentation Sisters of Aberdeen, SD, for the opportunity to pursue the educational development of my gifts along with the wonderful experience of pastoral ministry in the Diocese of Great Falls-Billings.

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

PURPOSE AND REVIEW OF THE LITERATURE

PURPOSE OF THE STUDY

The present study began with the original interest of
the researcher in assessing how people work out some of
their interpersonal needs by belonging to a group. The
group could be any identifiable composition of people; it
could be the employees of Bell Telephone, the Kiwanis, or
Girl Scout Leaders. The group chosen was composed of a
Catholic parish because of the researcher's prior interest
and the experience of working in several parishes.

In the ten years of pastoral ministry, the researcher
conceptualized all Catholics belonging to the parish as
members. Very little thought was given to the individual's
perception of being a member of that group. The course work
in Interpersonal Communication heightened the awareness of
the process of an individual fulfilling interpersonal needs
by relating to others. It was questioned what an individual
gained interpersonally by belonging to a Church community.
In a sense it was turning the perspective of the researcher
around to look first at the individual's relationship to the

1

parish rather than assuming that the parish community

satisfied all Catholic as members.

REVIEW OF LITERATURE

The Roman Catholic Church began a unique period of

renewal in 1963. With a history of nearly two thousand

years, the Church has weathered many storms from without.

In doing so the Church became very rigid in creed, cult

and code. It was an institution that was marked by

hierarchical authority and indoctrination of the faithful

to carry out the letter of the law.

It was common knowledge that Pope John XXIII was to

have been an interim pope in the early 1960s. He was old

and his only recognition was in having been a gentle pastor.

But John changed the pattern of Catholic history by calling

for an Ecumenical Council, a gathering of all the bishops to

modernize the Church.

The Church was not under seige; the Church was taking a

new look at herself. Out of the Ecumenical Council, called

Vatican II, came sixteen major works authored by scholars

and bishops to renew the Church from within.

One of the major thrusts of Vatican II was to change

the image of the Church from the hierarchical institution to

the original image of the Christian community. Many biblical

images were used in the Constitution on the Church (Flannery,

1964), the people of God, the kingdom of God, a sheepfold, the new Jerusalem, the body of Christ, and the stranger in a foreign land to mention some of the imagery. Scholars and church leaders have interpreted the document to show the Council's attention to the view that *people*, not the institutional structure, *are the Church* (Dulles, 1974; Moran, 1974; McBrien, 1969; Baum, 1968; Küng, 1967).

This perspective of the *people are the Church* was a radical change for Catholics. Instead of "pray, pay and obey" -- once trademarks of a good parish member -- there are new visions toward a community of people who "care and share". Instead of a vertical approach to the divine and the hierarchy of pope, bishop and priest, parish members are asked to engage in the horizontal dimension of relating to each other as brothers and sisters within the parish community.

In describing the Church as a community, Keating (1977) defines community as "a group of individuals interrelated by free personal commitments to one another and by the sharing of common values, norms and behaviors that identify their grouping as distinct or unique" (25). Whitehead (1978) holds that the Church community is a social form midway between the *primary group*, with its emotional ties and personal interaction, and the *organization* with its objective mission and procedures. She lists five characteristics that function in the social form of the Church community:

1) a common orientation toward some significant aspect of life,
2) some agreement about values,
3) a commitment to common goals,
4) opportunities for personal exchange,
5) agreed-upon definitions of what is expected of membership in this group (4).

The aspect of community that is the focus of the present study is the opportunity for personal exchange and the personal commitment to one another cited by the authors above. The renewal urged by Vatican II calls for more emphasis on interpersonal relationships within the Church membership.

In attempting to understand the impact of interpersonal relationships present in the new approach toward community in the Catholic Church, it is advantageous to survey the literature available in the discipline of Communication. Attention will be given to the needs and functions of interpersonal relationships. It can be assumed that people - who are the Church - will be meeting some of their interpersonal needs by belonging to this unique community.

Interpersonal Relationships

A vast body of literature supports the concept that communication fulfills interpersonal needs that everyone feels to some extent (Knapp, 1978; Rubin, 1973; Wilmot, 1979). While these needs vary at different times and in different degrees of intensity, there seem to be some consistent patterns in the research. Schutz (1958) defines the three

basic interpersonal needs as *inclusion*, *affection* and *control*.

Inclusion refers to the need to associate with others, to be a part of interaction with others. Inclusion behavior of a positive nature is shown in wanting to belong, to be recognized, to communicate, to attract the interest and attention of others. Behaviors that connote a lack of inclusion are seen in detached, lonely, ignored, isolated individuals. Inclusion needs can be expressed in efforts to be recognized and acknowledged as a unique person in interactions with others.

Affection refers to close personal emotional feelings between two people. Affection is always of a dyadic nature and finds expression in behaviors of friendship, liking, loving, and close personal attachments. Lack of affection is characterized by hate, hostility, emotional distance or rejection. Affection needs can be expressed by overtures to friendship and intimacy with willingness to reveal personal confidences.

Control refers to the decision-making process between people. Control behavior is expressed in power, dominance, influence, leadership, and authority. Negative aspects of control, or lack of control are observed in rebellion, resistance, submission, anarchy, and defeat. Control can take the form of acquisition of money or political power as well as subtle methods like persuasion, personal example, and

intellectual superiority.

In summary, inclusion is concerned with the problem of being *in* or *out*, control is concerned with being *top* or *bottom*, and affection is concerned with being *close* or *far*. Ramifications of these three relational positions will be of prime concern in researching the ways that interpersonal needs function in the parish community.

Another set of functions of interpersonal ties are given by McCall and Simmons (1966) as they studied roles and identities. They point out that *reward dependability* is central to interpersonal relationships in order to "use" others as dependable sources of role support for prominent identities and other exchange of rewards. There is also the element of *ascription* whether it be kinship, cultural or social standing for specific positions in society. The factor of *commitment* enters into relationships as a strategy for increasing or ensuring private and public acknowledgment of importance. Another factor is *investment* which includes the expenditure of time, money and life chances to establish and maintain a relationship and thus one cannot easily afford to withdraw from it without substantial loss. And, finally, the most important of all aspects of relationships is given as *attachment*. Attachments to others evolve and change and make the person vulnerable to decisions, re-actions and whims of others that can produce the greatest pleasure or grief. While these five factors usually blend

together in most continuing relationships, they are distinct factors. They can be present in different amounts in different relationships and vary independently of one another.

Individuals are most concerned with their attachments, while societies are most concerned with their ascriptions and commitments. Roles and identities can vary greatly in importance as perceived by the individual or by those involved in the interaction.

Weiss (1967) studied two theories of interaction among single parents to determine needs. The first theory, "fund of sociability," held that one needs a constant amount of interaction whether it be a few intense relationships or a great many less intense contacts for equal satisfaction. The second theory of the "mediating primary group" held that close, frequent, face-to-face emotional relationships form our beliefs, attitudes and understandings. Functional, instrumental contacts, or secondary relationships, are not necessary as long as one is active in a primary group. Weiss concluded that neither theory held true for his research group. He set forth a theory that individuals require different relationships to meet a number of distinct functions. He states five types of interpersonal needs that function for the individual as:

1) *emotional integration* that require frequency and regularity of interaction,

2) *social integration* that permit sharing of

experiences as well as exchange of ideas and
information,

3) *opportunities for nurturance* which provides for a
sense of responsibility for others and being needed,

4) *reassurance of worth* which attest to an individual's
competence in some role, and

5) *assistance* which can provide for a wide variety of
urgent needs.

The absence of any of these five functions can cause
acute distress. The absence of emotional integration
results in loneliness; of social integration in boredom;
of opportunity for nurturance in emptiness or pointlessness;
the reassurance of worth in a sense of worthlessness; and of
assistance in a sense of vulnerability or of having been
abandoned.

Bennis (1973) summarizes the four major aims or
relationships -- the *raison d'etre* of why people come
together as:

1) *to express feelings* in the expressive-emotional
aspects of interaction,

2) *to establish social realities* -- to confirm "Who am
I?" and "What is that?" in personal identity and
external realities,

3) *to change and influence* oneself or each other or
the relationship,

4) *to work and create* as to some goal or task outside
the relationship itself.

In another schema of analyzing interpersonal goals of
people relating to one another, Rubin (1974) states that
people establish ties to obtain resources that only other
people can provide. He lists the relational needs as
joining, *molding* - a need to shape others and events,
conforming - the need to be influenced by others, *helping*
and *loving*.

While each of the above authors label interpersonal
functions in a different way, there seem to be the common
themes of Schutz' theory inherent in the labels. Needs
that point to inclusion, affection and control are found in
each. The following chart is a summation to highlight
similarities found in the theories presented.

	SCHUTZ			
---	INCLUSION	AFFECTION	CONTROL	OTHER
McCALL-SIMMONS				
Reward dependability	x			
Ascription	x			
Commitment	x			
Investment			x	
Attachment		x		
WEISS				
Emotional integration		x		
Social integration	x			
Opportunity for nurturance . .		x	x	
Reassurance of worth		x	x	
Assistance				x
BENNIS				
Express feelings		x		
Establish social realities . .	x			
Change-influence			x	
Work-create				x
RUBINS				
Joining	x			
Molding			x	
Conforming			x	
Helping				x
Loving		x		

Table I. Similarities of Theories

The dimension of work and assistance seems to be
another category in addition to the three categories of
Schutz. While some aspects of work, creativity, assistance
and helpfulness overlap with affection, inclusion and control,
perhaps another basic need of individuals in communication
behavior is to *perform* -- to do something concrete to
express self in relation to another or to have someone take
action by way of performance.

Communication literature covers other important aspects of interpersonal theory. Altman and Taylor (1973) highlight the aspect of *breadth* and *depth*. Breadth refers to the wide range of topical areas in communicating, while depth refers to the more vulnerable core of personal thoughts, feelings and beliefs. Their model of social penetration indicates that people move from superficial topics (breadth) to the more intimate areas (depth) over a period of time. They specify the following stages: orientation, exploratory affective exchange, affective exchange and stable exchange.

According to Ganguly (1976) all interpersonal communications are influenced by the basic needs of security and freedom. By relating to others, the individual is in the process of achieving *socialization* and *individualization*. Personal development requires the continual extension of the frontiers of understanding oneself and the outside world using communication primarily as a creative mode.

Delia (1980) emphasizes the need to be aware that most interpersonal relationships are not some rational, self-conscious process, but rather an accompaniment to ongoing activities of shared tasks. Another presumption he uncovers is that the natural course of relationships is toward intimacy. He refutes the presumption toward intimacy by stating that most relationships involve reoccuring interaction in a single context with nonintimate but satisfying ways. Research is needed to study the complexity of an

individual's relationships over lengthy periods of time to be more realistic about the function and development of interpersonal needs.

Individual and Community

The focus of the present research is concerned with the interpersonal relationships functioning between an individual and a group, namely the parishioner and the parish community. Therefore, it seems relevant to center attention on some factors about rapport in a community.

Phillips and Metzger (1976) reviewed the sociological perspective of *Gesellschaft* and *Gemeinschaft* which refer to society and community. *Gesellschaft* is used for society, people who have social, economic, political relationships but no psychological relationship. *Gesellschaft* identifies people through common concerns and behaviors; *Gemeinschaft* refers to smaller units or communities where people live together because of commitment -- family to tribes to clans. Identity was virtually automatic depending upon where one fit into family and/or occupation. Choices were limited, but confirmation and security were assured benefits. In today's mobile society, much of *Gemeinschaft* has been lost and people search for some of the close and consistent contact within the wide variety of choices of *Gesellschaft*.

In studying the effects of complex society upon the individual, Morgan (1976) stresses that the more massive the

system of roles, the more difficult it is for one to be
oneself with others because the basic need for confirmation
of personal identity becomes more unwieldy. While we need
others to confirm us, the complications of multiple roles
and shifting society make this a difficult task. Morgan
lists the following results from his research in the quest
for confirmation: Behavior must be (1) spontaneous,
(2) responsive, (3) open to knowing and being known and
(4) available in action, reception, speech and silence when
with a group. However, in complex systems, individuals are
prone to (1) contrived behavior, (2) putting on an appear-
ance and (3) seeking to create an impression which then
replaces the concrete person with an embodiment of abstrac-
tions and replaces the reciprocal presentness with only a
meshing of functions. In *Gessellschaft* type of society,
failure in communication often stems from the need for
confirmation -- someone to say "Yes" to the individual's
life. "Acceptance gives us a place in this world; it says
we are needed" (Morgan, 1976, 193).

One's position in a group, whether it be marginal or
deeply involved, is important for the individual's perception
of that group. Sussman (1975) states that "the mere fact of
occupying a given position within an organization dictates
one's phenomenological view of that organization" (195).
He continues that how one speaks, listens, writes and reads
will be influenced by position; and changes in positions

will change perceptions.

Another study on group complexity by Bray (1978) shows that group performance itself is generally below potential as the size and difficulty of the group increases. He uses the term "functional size" to label the observed pattern of group performance: "As the size of the group increases, the number of nonparticipants also increases, resulting in a functional size smaller than the actual size" (1231).

Another important element concerning participation in traditional communities, such as church groups, is analyzed by Macoinis (1978). His research in social networks has revealed that individuals characterized by high mobility and high achievement may not participate in traditional community, but rather in *primary friendship networks* based on other variables such affectivity. This primary friendship network is based in *Gesellschaft* characteristics, but is community-like in terms of the participants' commitment to one another to relate even at a distance. The network of friends represents a *Gemeinschaft* type of confirmation for the individual outside a set group and made up of a complex set of relationships scattered geographically. The emphasis changes from the "we" of happening to live close together to "you and I" who decide to continue to be important to one another even at a distance, thus providing for commitment and confirmation of worth.

The field of anthropology contributes understanding to the role of individuals within groups. Nadel (1957) defines the structure of groups as "ordered arrangements of parts, which can be treated as transposable, being relatively invariant, while the parts themselves are variable" (8). While structures can be quite stable, the people within them and the circumstances of their meeting provide an infinite variety of possibilities to study. There is no sure way to study structures and individuals within the societies that make up the structure. "We profit not from having defined a social structure, but from trying to define it, not from having made the study but from making it" (154).

Another social anthropologist, Turner (1969) highlights the individual's place within groups by using the concepts of *liminality*, a *rite de passage*, where the individual goes between a position assigned and arrayed by law, custom, convention, and ceremonial. Liminal persons are, in a sense, reduced to nothing in order "to be fashioned anew and endowed with additional powers to enable them to cope with their new station in life" (95). It is as though the individual has to experience the low in order to pass to the high experience of the group.

The intense period of feeling at one with the group is termed *communitas*. "Communitas is of the now; structure is rooted in the past and extends into the future through language, law, and custom" (113).

Communitas breaks through structure, in liminality. It is held sacred "because it transgresses or dissolves the norms that govern the structured and institutionalized relationships and is accompanied by experiences of unprecedented potency" (128).

The dialetic present in Turner's theory is that immediacy of communitas gives way to the mediacy of structure. Communitas cannot stand alone if groups must meet organizational needs. "Maximization of communitas provokes mazimixation of structure, which in turn produces revolutionary strivings for renewed communitas" (129).

The Church as Community

The stages of Church community development were researched by Metzke (1977) based on intensity of community expressed by mutual sharing, concern and responsibility. He presents the stages as: (1) *Initiation* -- first contact with the church group, (2) *Basic Commitment* -- decision to become a member, (3) *Limited Community* -- little interest beyond financial support, (4) *I-Spirit Community* -- an active concern for other persons in the group, (5) *We-Spirit Community* -- the group is truly placed above the individual, and (6) *Intensive Community* -- an ideal that a few people desire, but had not been experienced by any members.

Metzke's work was taken from the perspective of the

group in developing a Church community and could have some
correlative value to the present focus of this research in
searching for patterns of what the individual gains from
belonging to the Church community in the fulfillment of
interpersonal needs.

Interpersonal relationships occur in all areas of
human interaction. Researchers give labels to the functions
that interpersonal relationships serve -- namely, providing
in a variety of ways for inclusion, affection and control.
Since the Catholic Church is in a process of moving from
institutional demands to a position of emphasizing the
community, it seems that satisfying interpersonal relation-
ships among Church membership will be of significant
influence in developing a sense of community. It would seem
that those individuals who experience more inclusion,
affection and control needs met by the group would be the
most active members of the parish community. It would also
seem predictable that those who are frustrated in inclusion,
affection and control needs would be the most inactive
members of the group.

The definition of community includes the aspects of
commitment to one another in common goals and opportunity
for personal exchange that point toward the *Gemeinschaft*
type of group. The pre-Vatican II parish fulfilled many
dimensions of *Gemeinschaft* with recognized positions that
each person held in relationship to authority and identity.

Confirmation as a Catholic was assured if one was submissive to creed, code and cult as directed. The emphasis on personal involvement urged by Vatican II perhaps demands more initiative on the part of the hierarchy and the parishioner to confirm individual identity within the parish.

Following in the research trends of Bray (1978) and Morgan (1976), the larger and more diverse the roles in the parish Church membership, the greater the possibility that individuals have difficulty relating as a group committed to one another -- thus producing a *Gessellschaft* type of society for many.

High mobility in our society may be another factor in many an individual's relationship to a local Church community. Based on the research of Macoinis (1978), it could be that those who have moved many times have a primary network composed of individuals from various Church memberships that substitutes for the role of the local Church community.

STATEMENT OF THE RESEARCH QUESTION

Based on the changing emphasis in the Catholic Church from hierarchical institution to Christian community, and from the body of literature on interpersonal relationships along with background in community dynamics in our present society, this researcher pursues the question of how the

individual experiences the group. It seems appropriate to
seek information that will be descriptive of the individual's
interpersonal relationships within the Church community.
It also seems necessary to be aware and interested in the
type of community -- *Gemeinschaft*, *Gesellschaft*, or primary
network -- that the individual perceives as the basis of
interaction in the Church community.

Thus, the following research question and sub-questions
are asked:

HOW DO INTERPERSONAL NEEDS FUNCTION FOR THE INDIVIDUAL IN
THE PARISH COMMUNITY?

1) What is the relationship of the individual to the
   group?

2) Are there behaviors that indicate commitment to the
   community dimension of the Church?

3) Are there any patterns of interpersonal needs being
   met according to age, to length of time in the
   parish, and to the amount of involvement of the
   individual?

4) What differences, if any, exist in the perceptions
   of community in the transition from Pre-Vatican II
   to Post-Vatican II membership?

QUALITATIVE RESEARCH

The present study will be conducted utilizing a qualitative approach to research which emphasizes the naturalistic, intuitive method of gathering data. Bruyn (1966, 287) argues that the qualitative researchers "give supremacy to an inner perspective of man in society . . . observing man in his *concreteness* and *subjectiveness* as opposed to the abstractness and objectiveness of traditional empiricist and theorist, they are observing him as a social being with freedom and purpose as opposed to observing him deterministically as the product of external forces." The qualitative researcher systematically collects rich descriptive personal data that will lead to new hypotheses in systematic analysis.

Glaser and Strauss (Filstead, 1970, 288) emphasize the value of qualitative research in discovering substantive theory, that is, "the formulation of concepts and their interrelation into a set of hypotheses for a given substantive area -- such as patient care, gang behavior or education -- based on research in the area." The Church is another substantive area that warrants systematic research strategy concerned with the discovery of theory that could be fruitful in better understanding the functioning of interpersonal needs by its members in the community.

Qualitative methods are chosen for the present study due to the complexity of the social situation. There are a wide variety of persons in a Church: leaders, activists, regulars, nominal members, estranged and alienated persons. The dynamics within the group will influence the type of participation that has developed and is developing. It has been said that qualitative research aims at making the unnoticed visible and the commonplace remarkable.

The researcher enters the study with hunches and a framework of open-ended questions. Intuition of the researcher becomes the guide -- insight and subconscious data is computed along with the observed and elicited data. Qualitative methodology slows down the intuitive process to look at patterns and interpretations. In the Church community the qualitative design of the present study will allow for the collection of specific data that will aim towards better understanding the ordinary interactions of members so as to analyze how interpersonal needs function within the Church community. While the researcher begins with the hunch that individuals are searching for inclusion, affection and control in the Church community, the process of data collection and analysis may trigger some intuitive leads that open up other interpersonal functions.

Simons (1978) stresses the need for a broad, perceptive exploratory case of mind in order to see the "big picture"-- to look for truth, rather than to prove a theory true. His

attitude sets forth the naturalistic, humanistic goal of qualitative research.

Research in the area of Communication that relies heavily on qualitative methods include Liebow (1967) in studying the interaction of people in a one-block area in Washington, D.C. His reflections of being a participant observer on a daily basis shows the depth of commitment that is needed to enter into the lives of people for the purpose of study. Sullivan, Queen, and Patrick (1970) describe an "enlisted" man entering the Air Force via one researcher of a team posing as confederate to experience basic training. Phillipsen (1975 and 1976) researched the patterns and places of speech in a blue-collar area of Chicago over a nine month period by participant observation. And in a quite different study, Browning (1980) qualitatively analyzed the executive officer's style of leadership as an influence to the entire system reflecting the executive's immediate, independent resourceful action. Each study utilizes qualitative methodology to highlight communication patterns that adds to substantive theory.

As Glaser and Strauss (Filstead, 1970, 296) point out: "What the fieldworker does is to make (the) normal strategy of reflective persons into a successful research strategy." They compare the role of the researcher to that of a thoughtful visitor getting to know a new social world.

Their emphasis is on a systematic formulation and
verification of ideas. The researcher collects and
analyzes rich descriptive data -- and has to trust in his/
her own ability to *own* hard-won substantive theory.

CHAPTER II

METHODS

PARISH

The subjects of this study were the members of John
XXIII Parish in Missoula, Montana. John XXIII Parish is
composed of 258 households of which 83 are regularly
financially contributing members.

The history of this parish made it a particularly
fruitful field of study of a Church community. The parish
began in 1972 as a satellite of the original southside
parish because of the interest of an associate pastor and a
group of people from the westside of Missoula to participate
in smaller neighborhood worship. The largeness of the older
parish and the conflict with the parish school dominating
the funds were also factors in initiating a satellite group.
The satellite interest group, sharing funds with the original
parish, evolved into an independent geographical parish in
five years.

A popular church author, Clark (1972), was proposing
strategy for renewing the local parish during this era.
His vision for the Church was expressed as, "The main goal

24

. . . is to build communities which make it possible for a person to live the Christian life" (20). Much of his emphasis was on creating an environment where persons could freely interact with one another in sharing their life of faith.

The parish has had the leadership of two priests and two women. The first priest was with John XXIII from inception to the point of independence. A sister joined him as pastoral associate in the early stages and worked for two years. She was replaced by a laywoman who continues the position to the present. The second priest came as pastor four years ago at the point of establishment of parish status. The leadership of this priest and the lay-woman is referred to as the pastoral team. They work in conjunction with eight elected parish council members.

Two important dimensions of John XXIII's history have been (1) the sharing of a Lutheran Church as a worship space, giving an Ecumenical thrust to the parish, and (2) operating the parish from the priest's home known as the parish house, to emphasize the community nature of the group. The words of the present pastor seem graphic, "The adventure of John XXIII was to show that the Catholic Church could be run from a dining room table instead of an office."

However, a recent development added a new thrust: The members of the parish voted to build their own structure -- a building for worship, social gatherings and office space.

"For some this is seen as a sign of maturity for the
Church," said the pastor. "We are going from the phase of
renting an apartment to owning our own house." The hope is
to stay in a covenant relationship with the Lutherans but to
have a community center that gives more independence to the
Catholic parish.

Entry

Entry was gained to the field by contacting the
pastoral team, who were known to the researcher from
occasional church attendance two years ago. Their request
was that the parish council be informed/consulted by the
researcher. This was done in conjunction with the pilot
study. The essence of those initial conversations was the
point of entry for all interviews:

> I am finishing my program at the University in
> Communication. I would like to know more about the
> "people-to-people" part of parish community. Since
> I need some real people for information, I've
> talked to the pastoral team about doing some work
> in your parish. (After an explanation for choosing
> this individual -- i.e. Father tells me you're a
> charter member . . . Mrs. X (friend) has told me of
> some of your insights . . . I've seen you at many
> events . . . , -- I wonder if you would have an hour
> or so when we could visit.) I'd really appreciate
> your help . . . .

Pilot Study

The pilot study for the present research was conducted
in October, 1980. The researcher had met the parish council
members in a group when she had volunteered to help with

hospitality at a luncheon meeting. They knew that she was a student at the University.

The pastoral team had asked that each parish council member be contacted about the possibility of doing research in their parish. This opportunity was taken in order to interview each of the eight council members for the pilot study. Each council member was called by the researcher and reminded of the introduction at the luncheon meeting. The researcher simply stated that she was now in the position of needing their help by way of a visit about membership in their parish. Each of the members arranged for a visit within the week. Each considered the research an asset to them.

A formal interview guide was utilized to address the following questions:

1) If someone were to ask you what John XXIII has to offer newcomers, what would you say? What does it offer you?

2) What is the focus of the parish for you? For others?

3) What is the greatest satisfaction for you? What could be changed to be more satisfying? What is not working very well for you? For others?

4) Are there people who have left the parish? Can you advance a guess as to why?

5) Are there other groups you belong to? How are they
the same or different from membership in the parish?

6) I think I understand how you feel about the parish;
who do you suspect might feel differently? Who
might I talk to?

The results of the interviews were transcribed from
notes to verbatim scripts for each member after each session.
After all interviews were completed, common themes were
listed and examples from the interviews were coded under
each theme. Several patterns emerged:

1) Someone should do something to welcome new people.

2) Neighborhood Groups are to be the key in developing
community, but ours doesn't meet or doesn't have any
results. Everyone seemed to think the others were
probably more active.

3) There was an emphasis on "We are the Church," and
this was critiqued both positively and negatively
with the future plans to build the church.

4) Routine was seen as a help to Church membership and
also as a "killer" for worship and interest.

5) There is a core group of members and much bewilder-
ment why more people are not active in church events
beyond worshiping on Sunday.

6) The most predominant pattern seemed to be stated as,
We're in transition now." Examples of authority
from bottom-up instead of top-down, from a set way

to do everything to spontaneity, words versus
action, education rather than devotions -- all told
of shifts in Catholic behavior in individuals'
lives.

The researcher's original interest in how people meet
interpersonal needs in a Church community creatively evolved
with the transitional focus of the interviews in a new in-
sight after analyzing all the data. The insight was this:
Interpersonal needs of inclusion, affection and control
based on Schutz (1958) were experienced differently in the
Pre-Vatican II and Post-Vatican II Catholic Church. The
following chart illustrates the contrasting ways of meeting
interpersonal needs in the Pre-Vatican II and Post-Vatican
II Catholic Church.

NEEDS	PRE-VATICAN II	POST-VATICAN II
INCLUSION	. Identity of Catholic . Parish boundaries . Ethnic group . Fridays, medals, sacred things . Marry and die "in" Church	. Part of God's People . Community of believers . Ecumenism . Liturgy as a meal together
AFFECTION	. God and me . Devotions of Adoration . Sacred Heart of Jesus . Mother of Perpetual Help	. Love one another as individuals . Incarnational theology . Jesus is in others . Social issues . Prayer as creative expression
CONTROL	. Inner stifling . Blind obedience . Infallibility of the Pope . Dependent on authority figures . Keep the rule -- and the rule will keep you	. Personal decisions . Choice . Responsibility . Consensus . Participation in governing . Parish Council . Guided by mature conscience

Table II. Contrasts in Meeting Interpersonal Needs

For some of the parish council members the Pre-Vatican II model of the Church seemed to meet more of the interpersonal needs than the Post-Vatican II model that is to be more community oriented. For others the Post-Vatican II church has fulfilled needs that were frustrated before the renewal begun by the Vatican II Council. It was at this point that the researcher turned to the Geimeinschaft, Gesellschaft and primary friendship network literature for further study.

SUBJECTS

All members of John XXIII Parish were subjects of the present research. Respondents varied from informal conversations to formal interviews. Informants were chosen in the course of the research; several persons seemed astute about relationship of individuals to the parish community. However, to avoid biased information the researcher hesitated to cultivate any rapport outside of normal newcomer pleasantness. Once the formal interviews began, the researcher pursued intensified contact with those deemed to be informant material; namely, the pastoral team and parish council members.

Respondents

Individual parish members for interviewing consisted of four categories:

1) ACTIVE -- people the researcher had come to know by beginning participant observation and seeing these people at every event.

2) REGULARS -- people who were consistent in Sunday worship and financial support, found by requesting names from parish council members.

3) NOMINAL -- people who consider themselves Catholic, perhaps worshiping on holidays and wanting the services of a priest at the time that one of the

family is "hatched, matched or dispatched." These
people were recruited via the first two categories
and the parish council.

4) ESTRANGED -- people who have left the parish after
having been involved. Parish Council members gave
names and leads were requested in the course of all
other interviews. At times the interview started
without knowing which category the individual
represented. In that case the determination of
category was made after the interview.

Attention was given to a variety of ages, both genders
and diverse backgrounds, when selecting respondents. Much
of this depended on availability and approachability. As
Bogdan and Taylor point out, ". . . People do not have an
equal ability and willingness to make vivid the details and
meaning of their lives . . . Casual conversations with an
individual prior to the beginning of a project can, of
course, give you a fair idea of what kind of subject he or
she will make" (102). They go on to say that most subjects
are not "found" but rather emerge in the researcher's
activities. Notes were kept of persons who seemed to be
willing to share more about their relationship to the parish.

Caution was taken to proceed slowly, then to tell a
potential subject that he/she perhaps had something valuable
to say (about the Church). The individual was given time to
think about the project, then approached more directly

regarding the interview. The nature of the research was explained. The individual was assured of his/her role to tell only his/her own experience. The researcher then proceeded with a scheduled time for the interview. If the person was reluctant, one could coax, but probably at the risk of unsatisfying results (Bogdan and Taylor, 1975).

This researcher conversed with people informally at opportunities provided by parish events and attempted to formally interview at least five people in each of the four designated categories of respondents. It was likely that more respondents would be cooperative among the active and regulars while fewer would be available among the nominal and estranged. Seven men and thirteen women were interviewed representing ages from thirty to seventy. There were men and women in each category.

Informants

Informants are described by Lofland (1971) as persons who have developed relatively regularized and involving personal attachments with the group. The researcher made use of the pastoral team and some members of the parish council who lent insight and information to the study. Other informants emerged. Caution was taken that those in leadership did not dominate the perspective of the researcher. A former parish council member seemed to fit the role of informant as she was in on most official

information, but had her own insights and reflections based on experiences in other parishes. She was a valuable source of information and clarification for the researcher.

MATERIALS

Materials of the researcher consisted of an interview schedule (See Appendix A) and a spiral pad for interview notes. Cards, card files and multiple copies of field notes were kept.

The researcher has the experience of writing disciplined verbatim transcripts, from Clinical Pastoral Education, and reconstructed the conversation immediately after the interview in a bound notebook (See Appendix B). Following the verbatim transcript, the key remarks of each individual interview were transferred to index cards.

Lofland (1971) and Bogdan and Taylor (1975) remind us of the necessity to record details of the setting, feelings of the researcher, descriptive elements of the interview, as well as the emerging patterns for new categories and any possible hypotheses. Introductory remarks and follow-up summaries were recorded about each interviewee and the perception of the researcher.

In the effort to solicit authentic, confidential personal responses, as opposed to "pat answers" in appropriate church idiom, the researcher decided against

using any equipment that would heighten the respondent's anxiety, such as tape recorder or questionnaire forms. The attitude of the interview was to generate open and honest response of a "just between us" nature.

GATHERING OF DATA

Two modes of qualitative methodology were used in the present study, participant observation (PO) and interview.

Participant Observation

McCall and Simmons (1968, 9) define participant observation as "a process in which the observer's presence in a social situation is maintained for the purpose of scientific investigation." Lofland (1971) emphasizes the role of the researcher as getting "close" to those under study -- to be face-to-face in order to understand better the holistic life situation of the other. Within participant observation there are a number of techniques available: direct observation, informal interviewing, document analysis, respondent interviewing, and direct participation (McCall and Simmons, 1969, 5). The researcher began participant observation by attending parish functions for the three months before official data collecting. Particular attention was given to observing leadership people, settings, interaction of the community members and feeling the part of the newcomer. Bogdan and Taylor (1975, 45) caution that

"Observers conduct themselves in such a way that the events
that occur during their observations do not significantly
differ from those which occur in their absence." The
researcher had to maintain careful guard NOT to get involved
in planning when requested to help with ideas for the next
event, such as the Family Program or the New Year's Eve
party.

Participant observation continued during the time of
the formal interviewing, approximately two months, with
major events being worship, educational programs, neighbor-
hood meetings, council meetings, and social events.
"Systematic and analytical participant observation depends
on the recording of complete, accurate, and detailed field
notes" (Bogdan and Taylor, 1975, 60). Notes were made of
the interactions of the group assembled: greetings, fare-
wells, conversations, seatings, helpfulness, organization of
events, who took charge, behavior of individuals, and
information gathered in informal conversations.

Probably the most important opportunity during
participant observation were those people available for
respondent interviewing -- where personal feelings, percep-
tions, motives, habits and intentions of the interviewee
are more important than the event (McCall and Simmons,
1969, 62). This opportunity gave some flexibility to
information seeking and widened the number of individuals
contacted.

Information from participant observation was recorded
after each event in detail, then transferred to index cards
isolating each interpersonal event and quotations.

Shimanoff (1980) points out that a "passing" member of
a community may be more conscious of rules that people
observe in a social situation in order to follow the same
patterns. She summarizes the advantages and disadvantages
of research that relies heavily on participant observation
as:

ADVANTAGES:
1) Rules inferred from actual interaction
2) Rules may be more generalizable
3) Tacit rules may be identified
4) Data may be quantifiable
5) Direct knowledge of how one actor (self) interpreted
   the motion
6) May ask others their opinion
7) Ability to manipulate antecedent conditions
8) Access to choices not made
9) Longitudinal observation
10) Ability to revise hypotheses
11) Opportunity to allow data to shape itself

DISADVANTAGES:
1) Tedious time consuming work
2) Poor sampling
3) Selection perception
4) Reactivity (change in private behavior to public)
5) Possible absence of prescriptive force
6) Absence of control
7) Incomplete or absent contextual information
8) Self fulfilling prophecy
9) Potentially low generalizability
10) Blindness or resistance to regularities

The advantages of observing a church community
gathered for events gave the researcher direct contact with
the actual experience of the subjects. The observation gave
the researcher a background out of which to probe for

additional information in the interviews and also a frame-
work for analyzing responses and collated data.

The disadvantages were problems to be conscious of for
validity and reliability. Acknowledgment of these possible
problems were noted on the transcripts of interviews and
recorded on field notes of participant observation when
there was evidence of the need to be concerned.

Interviewing

During the two months of participant observation,
formal interviews were conducted in the four designated
categories of subjects: active, regular, nominal and
estranged. An interview guide designed to assure greater
detail than the informal interviews at parish events was
followed (See Appendix A). The same questions were asked
to insure more reliability and validity. Additional ques-
tions probed for clarification of meanings. "Researchers
cannot take for granted commonplace understandings and
assumptions that most people use in daily interactions"
(Bogdan and Taylor, 1975, 114).

A free and open atmosphere must be created by the
researcher. Four rules of thumb are listed by Bogdan and
Taylor (1975, 112-113). (1) Don't interrupt. (2) Pay
attention. (3) Be nonevaluative. (4) Be reflective. The
interviews offered the opportunity to pursue the more
personal dimensions of the function that interpersonal

relationships had for individuals in the parish community.
The time of interviewing afforded the researcher the
possibility of crosschecking information surfaced from
participant observation. Because much of the participant
observation was in large groups or in formal meeting situa-
tions, there was little chance to probe individual views
in any depth. The formal interviews provided time and
privacy for the individual to articulate personal informa-
tion needed in the collection of raw data.

ANALYSIS OF DATA

Data analysis was an on-going process of the study
during the two months of participant observation and inter-
viewing. Glaser (in McCall and Simmons, 1968, 220-224)
uses the term "constant comparative method" of qualitative
investigation. He describes the four stages of this method
that was utilized as:

1) Compare incidents with previous incidents to
    establish categories,

2) Integrate categories and their properties,

3) Delimit the theory -- modify, clarify,

4) Final theory emerges.

Separate accounts of participant observation and inter-
viewing were kept throughout the research period as
described in the procedures for gathering data. Another set

of cards were noted with on-going analysis of data that

reflected similarities, differences, intuitions, reflec-

tions, possible patterns that were emerging in the constant

comparison of data from observation and interviews. In-

formants were asked to discuss impressions and analysis to

give greater perspective to the comparisons.

At the end of interviewing and participant observing,

the researcher had a complete set of index cards made from

isolating all the interpersonal events and quotations from

the field notes. Ten initial categories emerged (as cited

in the Results) by sorting the cards into similarities

according to general topics. Complete re-reading of

verbatim transcripts and field notes, along with perceptions

of the researcher based on review of literature and informa-

tion from informants resulted in categories reported in

three areas: individuals, interpersonal needs and parish

community.

Final categories were compared to ongoing reflections

with the scrutiny of the informants and former colleagues of

the researcher from another diocese serving as an objective

analysis core.

The process of constant comparative method of analysis

by the researcher entailed the need to keep observation and

interviews open-ended and broad in nature to collect rich

descriptive data, while at the same time determining

patterns and arriving at possible results for the study by

extrapolating and integrating categories from the collected data available.

RELIABILITY AND VALIDITY

The researcher had prior experience as a pastoral minister in the Catholic Church in another diocese the last ten years. Two years away from active ministry and the new perspective of Communication course work added a focus to observe Catholic Church members from a different point of view. The parish and the individual subjects involved represented no vested interest outside the research project.

Bias

Research by one person always is in danger of reflecting biased material. For this particular researcher, the views of the more traditional Catholics could have been slanted to appear negative while those persons of Post-Vatican II orientation could have appeared more positive. The focus on interpersonal needs as opposed to theological perspective or pastoral leadership guarded against this bias. Caution was taken to document all viewpoints objectively.

Another constraint needed to be maintained by this researcher was to avoid playing the role of the expert or interpreter of how a parish "should" do things based on experience from another diocese. Keeping the focus of conversations and interview on the present situation and

curbing the temptation to compare past events of a similar nature safeguarded this possible biasing effect.

Reliability

The degree of consistency in the participant observation and interview was noted in the coding. Several people were asked the same questions to determine if responses indicated any predominant patterns. Observation covered a period of time to also give a longitudinal framework to the data. Informants from two other parishes were given results and asked for information in category generation to insure generalizability of the research.

Validity

The interviews and participant observation served as data for constant comparative analysis. Each method was treated separately in initial analysis, then analyzed as a whole composite of data.

The pastor and pastoral associate of John XXIII Parish were given the results, as key informants, in an atmosphere of sharing information gleaned from the research process. Their validation of research perceptions was enthusiastic along with added questions that probed for clarification of interpersonal needs apart from the "element of faith" that distinguishes a Christian community. The other key informant, a former parish council member, found the results to clarify perceptions she had of the parish throughout her

membership. These three informants exhibited interest and support toward the researcher from the beginning of her entrance to the parish. Their ability to be objective and receptive in regard to information given and received was most helpful.

Colleagues from prior working relationships of the researcher were consulted to check over category generation. Colleagues chosen were a priest and a lay woman, both of whom the researcher had worked with in separate situations. They ascertained that the categories were sensible, important and meaningful from their experience in the Catholic Church.

Final analysis was also analyzed against the theory in the review of the literature.

CHAPTER III

RESULTS

Participant observation for five months and twenty formal interviews among members of John XXIII Parish give evidence of individuals fulfilling interpersonal needs by belonging to a church community. The researched data provides instances of Schutz (1968) theory of inclusion, affection and control. Analysis by the constant comparison method (Glaser in McCalland Simmons, 1969) reveal both positive and negative ways of exercising interpersonal needs by individuals toward the group.

The results are reported in three sections: (1) categories of *individual* subjects according to location of extended family and personal tolerance, (2) categories of *interpersonal needs* expressed by individuals in relationship to the parish community and (3) perceptions of the *community* dimension of the parish.

The INDIVIDUAL interviewees were selected from four predetermined categories: (1) *active* -- people who attend most parish events, (2) *regulars* -- people who are consistent in Sunday worship and financial support, (3) *nominal* --

people who consider themselves Catholic but do not
participate except at a time of personal need and
(4) *estranged* -- people who were involved in the parish at
one time but have lessened participation or left.

The location of the interviewee's extended family
appeared to play a primary role in the rapport of the
individual with the parish community. Those living in close
proximity to parents, aunts, uncles, brothers, sisters,
cousins or in-laws, seem to fill many interpersonal needs
among relatives while those individuals who live apart from
the geographic area of their extended families seem to turn
to the parish community for more interpersonal needs to be
fulfilled.

Another factor related to the individual's rapport
with the parish community appears to be in the amount of
tolerance the individual possesses for group process which
tends to move slowly and the amount of tolerance an indi-
vidual has for the central authority of the clergy. The
more independent type of individual seems to reject the
institutionalism of the parish community as a way to meet
personal needs for self-direction and freedom.

The data concerned with INTERPERSONAL NEEDS gives
evidence that while some individuals relate to the parish
community in positive ways by joining, feeling close and
influencing; others exercise their interpersonal needs in
negative ways by distancing, feeling apart and refusing to

be influenced or to influence. A new category, termed
stimulation, was generated by the data and analysis as an
interpersonal need fulfilled by the individual belonging to
a group.

The PARISH COMMUNITY was viewed from the prospectives
of (1) *Gemeinschaft* -- the close community, (2) *Gesellschaft*
-- the looser society, (3) *primary friendship network* -- the
substitute for *Gemeinschaft* by selective attachment to
individuals from past encounters rather than an entire group
in a given area. The parish community appears to serve all
three prospectives for individual members. The data
illustrates active members perceiving the parish as a
Gemeinschaft with strong bonds toward the group. The
regular and nominal members show evidence of the parish
serving as a *Gesellschaft* with the church as a reference
point in their lives, but no strong psychological bond. The
estranged indicate the parish was once a *Gemeinschaft* for
them, but now their attachment is to individual community
members who shared a significant era of involvement at one
time, thus illustrating the perspective of *primary friend-
ship network*.

The analytical approach used in analysis was based on
Glaser and Strauss' (1967) grounded theory approach to
research. This approach emphasizes the inductive process
of building theory from data, rather than fitting data into
pre-existing theoretical categories. "In contrast,

grounded theory is derived from data and then illustrated by characteristic examples of data" (5). Categories emerge by comparing data items with each other to find differences and similarities. Items that are similar are placed in the same category which is distinguishable from the other categories composed of dissimilar items.

The first ten categories to emerge from the data were arrived at by isolating each interpersonal event from the field notes on to index cards. Statements from interviews and participant observation respondents clustered around:

1) *Orientation to the parish*, "It was closer."

2) *Parish satisfaction*, "I'm proud to be part of John's."

3) *Priests*, "The best part of the parish is having Father."

4) *Past and present influence of the individual*, "My family built the first church in North Dakota."

5) *Family background*, "We've always been a religious family."

6) *Children*, "My kids enjoy going to church."

7) *Personal traits*, "We're easily led."

8) *Effects of Vatican II*, "At first things moved too fast; now I like the changes."

9) *Complaints about the church or parish*, "We talk about the same thing too long before there's a decision."

10) *Response to moving from the parish*, "Oh, I'd hate to leave all my friends."

Within the original categories, individuals ranged from positive to negative extremes in aspects of interpersonal satisfaction derived from belonging to the group.

Further analysis led to the following report of
research results:

1) *Individuals*: Categories of *individual* subjects
   according to location of extended family and
   personal tolerance,

2) *Interpersonal Needs*: Categories of *interpersonal
   needs* expressed by individuals in relationship to
   the parish community, and

3) *Parish Community*: Perceptions of the *community*
   dimension of the parish.

INDIVIDUALS

Comparison of all four predetermined categories of
subjects (active, regular, nominal and estranged) led to
two main divisions of individuals: (1) those who are
involved in extended family within the geographic area, and
(2) those who are at a distance from extended family.
Extended family is used to describe grandparents, aunts,
uncles, brothers, sisters, nieces, nephews, cousins or
in-laws outside the nuclear family of parents and children
of one household.

Category 1A: Part of Extended Family

For those who are a part of the extended family, the
parish appears to be a *part* of their lives as a function of
family membership rather than direct attachment to the
parish community. The individuals demonstrate regular
Sunday worship and financial support but do not relate to

other parish events. Some of these subjects took pride in
telling about help that their family gave to build a church
and/or school which their family members attended.

> "My wife grew up at St. X, went to school there. I grew
> up in St. X and St. Y. So we've seen those parishes
> through a lot. Now our youngest son is a senior (at
> St. Y) and our grandchildren are there, too. So we
> still do a lot for the schools . . . Personally, I see
> the good the schools have done for my family -- and
> for myself. We could've never done the job of the
> Catholic schools . . . ."

Active membership is now financial support and advice
rather than personal involvement.

Respondents in this category came from regular and
nominal subjects. The parish represents a *Gesellaschaft*
structure for them -- social, economic and political
relationship but not a great deal of psychological relation-
ship. Their emphasis was on personal faith and prayer
rather than any community bond within the parish. The
church serves their needs for worshiping and celebrating
family events.

Statements from these two groups, regular and nominal,
illustrate the rapport among family and the intrapersonal
dimensions of religion rather than the community of the
parish. The following are examples of family interaction.

> "We've got a lot of family around, so we're always gathering
> with them; we're a close knit big family . . . ."

> "My wife and I don't feel comfortable at those things (parish
> events) . . . we go to school potlucks because of the grand-
> kids."

"We've got all kinds of relatives in town and close to
here . . . I wouldn't mind some church projects, but we
went to a church deal one time and they put us in
discussion groups. Never again!"

"I've got a lot of friends and family and I like to GO.
And I entertain a lot -- I like to cook like on the
farm: Cook it and eat it! I'm fixing a cake now for a
funeral -- relative of my relations."

"Between me and my husband we're related to a lot of
people . . . when kids were little I helped with odd jobs
around the school. Now I pretty much just go to Mass
and funerals; there's plenty of them."

"Sure I'm Catholic. I've got my Catholic friends and
God knows a lot of relatives, but we're not big on
going to Church. We go to each others' weddings and
funerals -- (laugh) -- that's enough!"

"My niece was the first one married in this parish church."

While the examples of the intrapersonal dimensions of

religion are fewer than family interaction, the two factors

seemed to be linked in the interviews. Examples follow on

intrapersonal aspects of religion.

"I feel closer to God at early Mass -- that is quieter."

"I'm Catholic first, then member of parish . . . you can
face a lot of tough days with that feeling of having some
faith to go on."

Noting the central themes of focus on family and

personal faith for the regular and nominal members, it seems

that religion is largely a function of family background.

Many told stories of ". . . going to Mass with my parents

and there was no question of not going . . . " and "We

stayed with Grandma for catechism and there was no playing

or sleeping until we knew the answers." Most satisfaction

of present membership was ". . . knowing you're doing the

right thing" and ". . .. having faith to face tough

situations." For those who do not worship regularly, there

was some emphasis on "praying a lot" as a source of strength

and protection.

Category 2A: Apart From Extended Family

By contrast to Category 1A, the active and estranged

members interviewed were composed of individuals who live

at a distance from their extended families. They spoke of

relatives living in New York or as close as Great Falls,

but nevertheless the individual is apart from all relatives

but the nuclear family. It appears that the parish

community substitutes in some ways for the gatherings that

the subjects might do with relatives if distance did not

separate them. The parish community becomes a *focal* point

for celebrating holidays and general mixing with people of

all ages for easy exchange socially. The parish community

becomes a *Gemeinschaft* for them with commitment to the

group expressed in involvement at events and leadership in

parish development.

Statements from these two groups, active and estranged,

illustrate the focal position of the parish community as a

substitute for the extended family. The following are

examples of commitment to the parish as "family".

> "I've found a niche here (parish), sort of is part of my
> family . . . there's a sense of belonging -- somebody
> who cares for those of us who live a long way from our

family. Guess I substitute some of the knowing each
other and being at ease that I miss with church events."

"I'm proud to be a part of John's -- (relates story of
child in trouble) . . . there was no scandal, no talk,
just acceptance of us. That's real Christian support."

"Our families don't live here, so the Church is our
extension of the family."

"It's our broader family unit with no aunts or uncles
around for the kids."

". . . without the parish, my whole social contact
would fall apart."

"The parish has become my therapy -- they are a good
bunch of people. I feel if I need somebody to help
me, or listen, or just go to lunch, someone will be
there. To me, it (parish) is truly people coming
together and caring for one another."

"The parish has always been my haven (when we move)."

"When things started for me (in the parish) it was a
real peership with everybody on the staff. It was
great and we all grew."

The transfer of family bonding to finding a bond with

others within the parish community is evidenced by the

active members. The parish serves as a focal point in their

lives, perhaps in many ways substituting for the inner

dynamic of an extended family.

The estranged members hold the community as important

but seem to refer to individual members who shared in past

good experiences rather than the parish itself. One subject

expressed, ". . . it's great to go to Mass and hug real

friends -- but I could name fifteen of us who run into each

other as much at XX (parish) as John's." Another subject

talked of socials with "all the old gang pulled together

again." For the estranged, the *Gemeinschaft* of community seems to reflect the concept of Macoinis (1978) of primary friendship networks, people who choose to continue being important to one another as "old" friends from active parish community participation at an earlier stage.

Another approach to analyzing regular and nominal *Gesellschaft* as compared to active and estranged *Gemeinschaft* is captured in Turner's (1969) theory of structure and communitas. The regular and nominal perhaps experience the Church primarily as a part of family structure while the active and estranged have had a break-through that *dissolved norms* from church attendance as only a family duty to a matter of personal choice. As in communitas, they appear to have experienced an unprecedented potency of the Church as a relationship between concrete, historical, idiosyncratic individuals (128, 131).

Besides the location of the extended family, the other major division of the individuals interviewed seemed to be the degree of personal tolerance possessed for the institutional demands of group process and the central authority of the clergy. While the data in regard to this division of subjects are less concise than the data on the extended family, two categories are given.

Category 3A: High Tolerance

The active members display high tolerance in regard to parish dynamics and leadership of the clergy expressed in "tolerant to a fault", "flexible", "easy going". Regulars articulated tolerance and acceptance of the clergy and Vatican II renewal as "the priests are only human, too", "easily led", and "we got used to the changes".

The data gives evidence of a high degree of acceptant or tolerant behavior on the part of individuals who are consistent in parish worship and activities. They tended to see the positive side of group membership and appreciated the efforts of parish leaders in whatever was executed. These individuals illustrated satisfaction with almost anything done in the parish community.

Category 4A: Low Tolerance

The nominal were not so long-suffering or tolerant in the expressions of "wait and watch Father", and "got rid of a dull hour". The estranged were the least tolerant of the inconsistencies of institutional foibles such as shared decision making being usurped by clergy. These subjects had invested time and talent and were critical of the way the clergy had accepted or rejected their contributions. "Everything I suggested had to be checked with *Helena* (bishop's office). I plain got tired of it all. I finally thought why let them (clergy) pat me on the head like a

puppy dog? They think they're so swift . . . " illustrated

an estranged member's end of tolerance.

Thus, the individuals within a parish community vary in

orientation toward a parish community by two major divisions:

geographic location of extended family members and personal

tolerance of institutional demands.

INTERPERSONAL NEEDS

Seven categories emerged from the data reflecting the

ways that individuals meet interpersonal needs by relating

to a parish community. Six of the categories refer to

Schutz' (1968) schema of interpersonal needs; the seventh

category was generated by the research process.

Schutz (1968) holds that individuals can meet inter-

personal needs in positive and negative ways -- by being

in positions of *in* or *out* in regard to inclusion, *close* or

far in regard to affection, and *high* or *low* in regard to

control. While all subjects consider themselves Catholic,

a great variety of intensity was evidenced in the data about

the manner in which individuals related to the parish

community. The extremes of positive and negative inclusion,

affection and control were chosen to describe categories,

along with the new category called stimulation.

The isolated interpersonal data entries were analyzed

as a whole to allow patterns to emerge regardless of the

predetermined categories of the individuals interviewed.
Examples cited will be coded as: A for active, R for
regular, N for nominal, E for estranged to illustrate the
ways individuals fulfill interpersonal needs. While most
illustrations are from interviews, quotes gathered from
participant observation will be coded as PO.

Category 1B: Positive Inclusion

Many individuals termed their relationship to the parish
as "belonging", "being a part of", "coming together",
"feeling welcome", "always being a part of our family life".
The need to be included and recognized as an individual
seems to be met in the following statements.

A: "I like the smallness, the chance to know people and
be a part."

A: "I guess the Church is our social outlet -- with this
big family, we don't go out much. The potlucks and
family programs are a big deal for our family."

R: "Father knows names. -- he knew ours from the first
Sunday."

R: "We got good friends out of the church square dancing
group . . . if we're missing, people call us."

E: "I go (to the parish) when I need community or feel
like worshiping."

A: "It finally got through to me that we are the Church.
And the Church is just as good as the people in it."

N: (From lady not going to church) "Don't get me wrong;
I haven't given up on John's -- I love the people and
have good friends who keep me up on what's going on.
I feel I have the support of the community without
going to church!"

E: "We weren't foreigners; we fit in right away."

R: "I feel it's *my* church, and I enjoy the contact with people at Mass."

There were varying degrees of inclusion illustrated in the data, from those who go to every parish event to the one who only keeps in touch via friends outside of any church activities.

Category 2B: Negative Inclusion

There were a few individuals who seemed to resist participation and fulfilled their *interpersonal needs by separating themselves* from the group. Most seemed to have struggled with expectations to belong when no satisfaction was felt.

N: "We tried going to Mass, but honest to God, it bored me. . . I don't miss it at all . . . for now I'm fine without a dull hour on Sunday."

N: "I had plenty of going to church. The whole shit -- Catholic school and my mother drug us to church every Sunday . . . I never took it personal . . . . I quit (when older)."

E: "I peaked out . . . . all was downhill . . . finally, I got smart enough to say: This isn't good for me. It took a lot of struggling to let go."

R: "I can't be bothered (with parish events); most of them are too long and drawn out . . . I've gone to some that weren't worth getting girdled up to go -- I can read at home faster than they can beat around the bush."

For some, the relief of not being a part of the church parish or parish events seemed to meet a greater need for the individual to choose for himself or herself. Perhaps

the breaking of family or personal expectations represented
an element of independence and personal freedom.

Category 3B: Positive Affection

The greatest source of interpersonal satisfaction for
affection seems to be derived from the priests. Since
affection is always a dyadic relationship (Schutz, 1968, 23)
perhaps the focal position of the priest as well as the
history of paternal imagery contributes to this observed
pattern -- in a sense, he represents the community to the
individual.

> A: "We just love Fr. X. I don't know what we'd do if he left us."
>
> PO: "Monsignor was like a father to me . . . . "
>
> R: "We have so many personal friends among the priests . . . Father Z was just here."
>
> R: "The best part of the parish is having Father X."
>
> A: "X (priest) and Y (associate) came to visit my husband when he was dying; that meant a lot to him and to me."

The other target for affective needs seems to be the
children for the adults of the parish.

> E: "The kids know I'm a soft touch; they call me -- Ma. I've taught some of them for nine years."
>
> A: "The parish is a happy place for the kids."

During potlucks and family programs there were displays
of attention given to children by adults in holding infants
and giving pats and greetings to children as they roamed
easily among the adults.

Although many subjects spoke of friends in the parish,
only rarely was a friend spoken of as an individual. An
exception was gleaned in an interview when asking who would
miss the subject, " . . . oh, W (lady's first name) would!"

Affection was also spoken of as caring and knowing there
were people whom one could count on for support. It seems
that the transfer of experiencing God's love through the
community is still a rather undeveloped concept outside the
person of the priest.

Category 4B: Negative Affection

The evidence to support this category from the data is
limited to the indirect referral to affective needs.
Individuals spoke emotionally about "not having to feel
guilty" about letting go of religious practices; they still
were "good people". Perhaps letting go of dependence on the
Church structure and the priest is more related to control,
but the element of attachment does border on affection.

> N: " . . . the priest thinking he knows everything.
> Most of them don't know up from down -- just love
> to parade around."
>
> E: "X (priest) knows I don't agree with him . . . . "
>
> E: "And I don't like Q (bishop) . . . . "
>
> E: "Bishop railroaded us by offering us the land -- his
> way of getting what he wants. A lot of people who
> changed themselves, now have a helluva time with the
> institutional crap that goes on."

The strong feelings with which these comments were
made, registered a change of heart -- a refusal to be

drawn in by expectations of allegiance to paternal authority which was cultivated in most Catholics at an early age. The individual seemed to need to stand apart from filial attachment to the guidance of the clergy as a way of meeting an interpersonal need of resisting an affectionate relationship.

In discussion with the pastor, as informant, he stated that knowing what role to take with individuals, paternal or peer, is often a problem he faces. Often the individual wants a paternal role from him when he is trying to relate as one adult to another adult.

Category 5B: Positive Control

There seems to be a wide variety of ways in which individuals experience influence in the parish. The older, more long-term members seem to connect influence with raising money for churches and schools and giving advice to priests and councils. The more community centered people talk of planning and progress resulting from their committees. Some express very simple contributions of talent as significant impact on the group.

> R: "It was hard to leave St. A's -- we helped build it and the school. We headed two fund drives. We also helped build the church in Butte!"

> R: "I'll be a good support person -- maybe give a little advice."

> R: "I was brought up to support the schools, the parish, the bishop, the pope. I could be on the Council, but I don't want to be in the minority. They call on me for support and advice."

A: "I enjoy the community and all the progress we saw -- we made."

A: "I'm so involved; I could be on the staff."

A: "I was on the Council when all four parishes had joint meetings -- and I knew what was going on all over town. John's was 'my baby' -- it was small and we saw it grow."

E: "I was on the first steering committee . . . we were ACTIVE and we got RESULTS."

A: "I feel kids need something special to look forward to -- so that's why I'm big on the decorations."

PO: (At parish meeting) " . . . and that was all *my* idea."

Other respondents spoke of the good example given at work as a Christian influence, of helping people as a way of living out their Catholic duty, and of being appreciated for their service to the Church. Positive influence ranged from the active up front power to very quiet, behind the scenes, type of control.

Category 6B: Negative Control

Some individuals gave evidence of not wanting to influence or be influenced within the Church community.

R: "I go to Mass and pay my dues, too. You don't need to overdo it. I tell my friends when we go out -- now no religion talk. I just want to have a good time."

E: "I don't feel my input is considered important -- so . . . I got better things to give my energy to this year, the school."

A: "Newcomers are gung-ho; us old ones burn out and sit back. You get discouraged not seeing results."

R: "I'd rather visit somebody, or just sit and read (rather than go to parish events)."

PO: "I like Sunday liturgy, but most everything else is a drag, so why go?"

E: " . . . and bishops and priests hold the power -- you reach a point where your hands are tied, so who needs that?"

PO: "I'm an involved non-involved person. I like the action, but when it gets dull or too involved, I can always say: I'll be out of town."

People who had been very involved in influencing the parish community at one time seemed pleased with themselves for being able to assert the need for control over their own lives above parish demands.

Another aspect of negative control was found in parents' concern for future religious development of their children.

A: "I just wish there was more structure to help with . . . (children's religious development)."

A: " . . . but my kids, there's my worry. The son goes to Mass, usually, but the girls -- No."

R: "I wonder about younger people who never had the fear of God put into them, so they could relax."

Parents seemed to lament the lack of control and structure for their children that the parents had as children and then relaxed from as adults.

Category 7B: Need for Stimulation

Data gathered from respondents illustrated a need for broader involvement with people for diversion and personal growth. While some of the accounts could be viewed as

needs for inclusion, affection and control, there seemed to be a difference in relating to others as a means of stimulating movement within oneself: an intrapersonal need stimulated by putting oneself into a group. In some cases the Church was a safe place to venture into new dimensions of self-fulfillment. In other cases the individual seemed to view this need as a religious need for inspiration.

A: "The parish is a socially acceptable place to go without my husband . . . I like the educational and intellectual stimulation."

A: "I feel the spiritual boost is most important -- I need inspiration -- and I like the variety of people."

A: "It's really been just the last three years I could do this sort of thing (help with events) -- be human again -- with so many kids."

PO: (After Mass) "That (the homily) was a shot in the arm."

E: "I liked the social opportunities . . . "

E: "I needed to get out of the house and get myself together (beginning of involvement) . . . It was great; we all grew."

E: "I took off -- POW -- I was in R.E., liturgy, and kids' stuff . . . It was BE yourself."

R: "It (membership) keeps me up on the Church and what's happening besides my own world . . . I guess I'm curious."

PO: "I like the inspiration of going to church -- it's something special for me."

E: "I don't go to church to play politics. I want my religion to rejuvenate me."

Each of these respondents indicates an inner need that is met by being a part of the group. This need is labeled in the present analysis as a need for stimulation. The

individual seeks association with others and events in order
to move the self to new ventures, growth and strength.

PARISH COMMUNITY

While the present research focused on the individual's
relationship to the group, the data and further analysis of
the categories of individuals and interpersonal needs illus-
trated some perceptions of the community dimension of the
parish.

Respondents described some contrasts of Pre-Vatican II
and Post-Vatican II parish membership:

> A: "I didn't use to feel this way (positive about the
> Church). You use to be told to *do this* and *don't*
> *do that* . . . . I use to feel that a Catholic would
> step over me if I fell over on the steps after
> Mass."

> A: "I felt comfortable in the old church, and bored
> sometimes; but I like the new motivation that God
> is Love rather than *laws* directing us."

> A: "For too long we were so negative: Thou shalt not
> have any fun! It was all BAD NEWS. This is so
> much better -- we're all just people. Duty just
> gets us over the rough spots -- it doesn't last . . .
> You know God built pleasure into the necessities:
> food, sex, rest (continues with his sense of
> fulfillment and companionship found in the parish
> now)."

> A: "In the Navy when I went to church in big cities,
> nobody knew or cared. I could've died in church and
> no one would've noticed."

> N: "There's so much more reality (now). It (Vatican II)
> got us away from: miss Mass, go right to hell. That
> was ridiculous! I remember my Mom saying: No YWCA,
> no Protestant friends -- and I never agreed. I never

said so, but in my mind I knew that was wrong."

A: "I joined the Church after Vatican II, before that
I felt like church was just a personal thing.
Priest up there and people just an audience. It
was hard to see what it was all about. I like the
participation -- it's been good for me."

Since John XXIII Parish has only a nine year history,

most of the comments reflect prior experience in the

Catholic Church. Perhaps the newness of John XXIII accounts

for many of the comments stated priorly in the positive

categories of inclusion, affection and control, and

stimulation. The parish evolved out of a desire for small-

ness and community by people who rejected the institution-

alism of the larger mother parish.

The satellite parish, "run from the dining room table

of the parish house", has evolved to include most of the

institutionalism of the original parish. As one estranged

respondent stated, "We used to get together to talk of

people's needs and celebrations, now meetings focus on

material things like budgets, schedules, and buildings."

Turner (1969) explains that the process of

spontaneity to structure is normal:

> . . . the immediacy of communitas gives way
> to the mediacy of structure . . . men are
> released from structure into communitas only
> to return to structure revitalized by past
> experience of communitas . . . Communitas
> cannot stand alone if the material and
> organizational needs of human beings are to
> be adequately met (129).

In conferring with the pastor, as informant, about this

cycle in the parish, he agreed to the charge in regard to material concerns made by the respondent explaining that in the first five years the mother parish took care of all bills and temporal concerns. The point of independence four years ago increased the demand for structure and responsibility to be emphasized.

While the inner planning and concern may deal largely with structure, the larger gatherings of the community seem to remain focused on people, modeled on Clark's (1972) concept of the environmental approach of sharing interaction and values to build up individuals and in the process build up the community.

Specifically, the parish focuses on the *family*. Many respondents told of their children "enjoying going to church", "the church being a happy place for kids", and "the kids feel so special". This was evident to the researcher during participant observation as children of all ages ran through halls, helped themselves to the juice fountain during meetings, had special performances at liturgy and interacted with adults. A man who had left the parish commented on the family emphasis in an amusing way: "John's is your typical Ma and Pa Kettle and all the Kids Parish. I'm divorced with a son, so I felt out of place with all the family stuff."

Other patterns of the parish community are summarized within the framework of interpersonal needs in the

following observations.

Inclusion

The central position of the community is illustrated in respondents' comments:

    A: "Some people seem to drop out when the priest
        leaves, people get attached to the priest --
        but I think it's the community that's important
        really."

    E: "I still have promises to the Social Committee
        and I'll finish the year out . . . . (relating to
        conflict with the priest)."

    E: "The community keeps me going . . . "

One respondent made a revealing comment while telling about the importance of community " . . . although the community sure broke down when Father blew up -- not one person spoke up for me." She analyzed later on in the interview, " . . . not one person will speak up against a Father. That authority thing is drilled into us and we just don't do it."

In questioning the respondents about moving from the parish, the commitment to community was vivid in the most common response of "Oh, I'd hate to leave John's" and "We'd miss our friends there." People seem to be the most treasured aspect of the parish for the active and estranged. The regulars seemed desirous of staying at John XXIII, but hastened to add they would just go to Mass wherever they moved and keep their faith.

Affection

The most common object of affection is still the priest. He seems to be the central person for people feeling welcome and appreciated -- and the one that individuals want to please. Many forms of "We love Father" came forth from the interviews.

The pattern was observed by respondents that certain people leave the parish or back off from involvement when the priest leaves because of emotional ties, pointed to affection toward the clergy.

Another observation made was that women are more involved in the parish than men which could be associated with affection in that Eakin and Eakin (1978) show that women tend to support men more than men do. Since the Catholic Church has been male dominated, it could be that women are more attracted to church activity in response to the priest's request for help, as well as to meet emotional needs through religious activity.

Control

The shared power of Parish Council seems to be accepted and implemented. Although individuals who have been heavily involved in parish influence seem to reach a point of peership with the clergy (and staff), and then enter into a struggle in which the *egos* and *issues* of parishioner and priest becomes a point of conflict that is resolved by the

parishioner backing off. As one person stated, "The Church belongs to the people when everything is going smooth, but when there's trouble the Church belongs to the clergy, and the bishop (or priest) gets his way."

Data indicates that the same expression was used by three estranged members: "I peaked out," from then on it was "downhill," or "hassles" and the individual finally withdrew from active membership. Each, however, continued to relate to the parish community for worship and support.

Thus, the parish community serves a variety of functions for individuals to meet interpersonal needs, both positively and negatively, depending largely on the perspective of the individual.

INFORMANTS

In checking these results with informants, the pastor found the categories apt labels on feelings he has had about the parish and could never express. His statement was, "This clarifies so much for me. Will you meet with the Parish Council?" The associate found the results to fit her experience, but questioned the difference between any secular community and a Christian community. She was concerned that the "element of faith and the mystery of God working in people's lives through the Church" as different from a secular group membership was not reflected in the research.

The researcher explained that the research focused only on the human aspects of an individual's relationship to a group.

Lay persons and former colleagues who were given the results of the research found the difference between families, within and apart from extended families, to be the most important dimension of the research for new insights in regard to the individual fulfilling interpersonal needs by belonging to a parish community.

The positive and negative categories of interpersonal needs, as well as the need for stimulation, were intuitively appealing to informants. Examples were given of individuals from informants' experience who could be described by the same categories.

CHAPTER IV

DISCUSSION AND IMPLICATIONS

The purpose of this study was to research the function
of interpersonal needs for the individual within the parish
community. This chapter provides discussion of the results
in relation to the review of the literature, the method-
ology, future research, and practical implications.

IMPLICATIONS FOR THE LITERATURE

Much of the research literature in the field of
Communication regarding interpersonal needs tends to
investigate dyadic relationships. While the dyadic relation-
ships are more manageable to research, the reality of many
people's lives is closely aligned to interpersonal relation-
ships within group settings: family, business, social,
school, church, civic and political groups.

The present research focus was on the complexity of
relationships from the individual's viewpoint of fulfilling
interpersonal needs in a group setting. Evidence from the
data shows the different needs that the same group can
meet for a variety of individuals. The needs met were

71

inclusion, affection and control along with the opportunity to rebel against inclusion, affection and control of the particular group. Another need met was the new category generated called stimulation.

The one aspect of interpersonal needs covered in the literature that did not come forth in the data was the need for assistance, help and work-create (Weiss, 1973; Bennis, 1973; Rubin, 1974). (See Table I on page 10.) Indirectly, these aspects could have been covered in the categories with reference to friends and being a part of a larger group, but no respondent spoke of seeking out the parish directly for assistance or help. The category of stimulation may parallel some of the intent of the previous researchers' categories for assistance. The Middle Class nature of John XXIII could also explain the lack of reference to seeking help, as well as being a social commentary on the Church community, taking care of itself rather than reaching out to the needy.

In addition to Communication literature, the present research adds to the body of Church literature. Most major works by Church authors concern the ideal of community from theological and scriptural viewpoints. Little has been written on people's experience of Christian community. The present research is uniquely written from the individual member's point of view, and, hence, is a contribution to the Post-Vatican II experience of people in the Catholic Church.

The twenty verbatim transcripts from the interviews, along with the eight verbatim transcripts from the pilot study present personal views of Catholic members that would challenge the status quo satisfaction of many leaders in the Church -- from the theory of parish community to the reality as viewed by the lay person.

METHODOLOGICAL IMPLICATIONS

The researcher's greatest satisfaction was the candor with which individuals spoke of their experience with the parish community. The opportunity to express opinions seemed to be welcomed. Contacts were made in person and by phone. Some were known by the researcher but almost half were referrals from a second party. Only one person asked declined to participate. Each interview extended beyond the appointed hour with encouragement for the researcher to continue the visit by way of small talk or another cup of coffee.

The greatest asset seemed to be the non-involved status of the researcher in the present parish. While participant observation facilitated ease in knowing key people and the local situation, the subjects did not identify the researcher with the leadership of the parish, a problem that was anticipated and curbed by careful detachment.

At midpoint of the total interview process, the researcher was fearful of asking for subjects from the nominal and estranged categories, but the advisor reminded her she was "from the University doing research", not from the parish, which gave courage to pursue the interviews.

Prior experience of dealing with parishes did enhance the data collecting and analysis of the researcher by pro- viding confidence and insight to probe the respondents' generalized statements.

The research process would have been more interesting and more academically objective with a team approach of two or three researchers working concurrently and eliminating individual perception as the main avenue of data. Sharing generalized data and preliminary analysis with informants in the parish and colleagues afar helped to broaden the perspectives.

FUTURE RESEARCH

Extensions of this work would be useful in contrasting small to large parishes, rural to urban parishes, old to new parishes, Catholic to Protestant parishes to ascertain a more comprehensive study of the relationship of the individ- ual to the group. A team approach to such research would be in the best interest of objective scientific results.

Other substantive areas, such as hospitals, nursing

homes, schools, businesses, service groups and social organizations could be rich areas of research for understanding and implementing operations to enhance the fulfillment of interpersonal needs for the individual within the group setting.

Specifically for John XXIII Parish, the researcher suggests replication of the study with husband and wife perceptions of parish membership which may uncover some basic differences of interpersonal needs met in relation to gender. In the present study, it was noticed that more women were active in parish events, but men and women were equally articulate in the interviews about interpersonal needs being met in the parish community.

Another addition to the present research would be an instrument to determine basic personality differences, especially in regard to tolerance as an objective way to differentiate passive and active membership behavior.

Several years from now, a study of children who had experienced the parish as a family-oriented, "happy place to come" could aid in evaluating the effects of the Vatican II renewal toward building the Christian community.

The research data did not reveal any significant effects of ecumenism as a result of sharing the Lutheran Church facility, nor was the decision to build a parish center a major point of data. Both topics were occasionally

mentioned by respondents in positive and negative overtones.
Future research could measure the effects of John XXIII
having its own facility in the development of community.

A study to compare interpersonal needs met by "hanging
around" a bar and "hanging around" a church might reveal
rich similarities -- the role of priest and bartender,
patrons and community, physical settings, music, type of
rituals. Communication behavior in the two environments
might lead to hueristic insight for practitioners of
community development.

PRACTICAL IMPLICATIONS

The major implication of the present research seems
most aptly directed to Church leadership. The community
orientation of Vatican II appears to have been quite well
received but not with the same expectations of all
parishioners. It would be beneficial for pastors (pastoral
teams) to focus on Sunday worship as the gathering point of
all active, regular and estranged members. Any social or
educational programs could precede or follow liturgy for
those who choose to participate, realizing that for some a
need is met but not for others.

Most other programs, such as adult education during
Advent and Lent, could be eliminated. The time that
pastoral teams have given to programs the last ten years

could be given over to individual visitation instead. In
participant observation, it was noted that attendance for
evening adult programs was very low. Individuals who
choose to pursue a topic might join together in home study
groups with the pastoral team invited on occasions.

Capable lay persons could accept more responsibility
for the operation of the parish and for meeting the needs of
individuals, i.e. newcomers, the sick, youth for sacramental
programs, and liturgical ministers preparation. It seems
that the pastoral team could use their resources more
effectively to facilitate leadership and give pastoral
care to individuals and families who are at crisis points
in life. It is the belief of this researcher that more
interpersonal needs of all parishioners would be served
better.

For the two categories of those a part of an extended
family, there are two specific suggestions:

1) For those who are a part of an extended family
   locally, the parish staff might take more of a
   "family" approach to baptism, first sacraments,
   marriage and funerals by involving the extended
   family in celebration of these events. For
   example, at the time of death, the priest might
   ask the broader family to gather with him to plan
   the service and work out the homily as a way of
   relating the family's experience of death to the
   Church. Also at the time of baptism, the larger
   family could be asked to prepare for this child's
   entrance into the Church and at that time
   encourage all in the Christian life.

2) For those apart from the extended family, special
   care might be given to a monthly welcome for
   newcomers in a social setting that encourages
   personal sharing. The monthly Family Program
   appears to fill the need for continued participation
   of members who consider the parish community as
   their "extended family" locally.

In the area of tolerance, most people seem accepting of

the parish as it is, but for the estranged the matter of

Church authority is a serious problem that touches on a

critical lack of renewal in the Church. It seems to this

researcher that the authority structure of the Church as

seen in behavior of the bishop and priests is still very

much modeled on Pre-Vatican II hierarchical institutionalism.

The most graphic remark capturing the above comment was

gleaned from participant observation: "The Church belongs

to the people when everything is going smooth, but when the

pressure is on the Church belongs to the clergy." It seems

that people who grow to a feeling of responsibility as

adults within the leadership of the local parish eventually

"gets burned". Parish Council and committee members still

experience the primary control of the priest and bishop in

decision making. Male celibate leadership appears to be

threatened by lay persons who grow to a position of

competent leadership in the parish causing eventual

estrangement of local lay leaders.

The bold projection of this researcher is that in years

to come when the Catholic Church no longer has the large

"civil service corps" of celibate males, the estranged members who have commitment to the ideals of Vatican II will assume leadership in the parishes and the Church will indeed be *the people*: the community.

REFERENCES

Altman, I., & Taylor, D., <u>Social Penetration: The Development of
     Interpersonal Relationships</u>. New York: Holt, Rinehart and
     Winston, 1973.

Baum, G., <u>The Credibility of the Church Today</u>. New York: Herder
     and Herder, 1968.

Bennis, W. G., Schein, E. H., Steele, F. I., & Berlew, D. E.,
     <u>Interpersonal Dynamics</u>, 3rd Edition. Homewood, Il.:
     Dorsey Press, 1973.

Bogdan, R. & Taylor, S. J., <u>Introduction to Qualitative Research
     Methods</u>. New York: John Wiley & Sons, 1975.

Bray, R. M., Kerr, N. L., & Atkins, R. S., Effects of Group Size,
     Problem Difficulty, and Sex on Group Performance and Member
     Reactions. <u>Journal of Personality and Social Psychology</u>,
     1978, 36, 1224-1240.

Browning, L., A Message to Garcia: Leader Rules in an Organizational
     Environment. <u>Communication Monograph</u>, 1978, 45, 93-109.

Bruyn, S. T., The New Empiricists: The Participant Observer and
     Pheonomenologist. (In Wm. Filstead, Editor, <u>Qualitative
     Methodology</u>. Chicago: Markham Publishing Co., 1970, 283-287.)

Clark, S. B., <u>Building Christian Communities</u>. Notre Dame, Ind.:
     Ave Maria Press, 1972.

Delia, J. G., Some Tentative Thoughts Concerning the Study of
     Interpersonal Relationships and Their Developments. <u>Western
     Journal of Speech Communication</u>, 1980, 44, 97-103.

Dulles, A., <u>Models of the Church</u>. New York: Doubleday, 1974.

Eakin, B. W. & Eakin, R. G., <u>Sex Differences in Human Communication</u>.
     Boston: Houghton Mifflin Co., 1978.

Filstead, W., Editor, <u>Qualitative Methodology</u>. Chicago: Markham
     Publishing Co., 1970.

Flannery, A., Editor, <u>Vatican Council II</u>. Northport, N. Y.: Costello
     Publishing Co., 1975.

Ganguly, S. N., Communication, Identity, and Human Development.
     <u>Communication</u>, 1976, 2, 221-244.

Glaser, B. G. & Strauss, A. L., <u>The Discovery of Grounded Theory:</u>
     <u>Strategies for Qualitative Research</u>. Chicago: Aldine Publishing
     Co., 1967.

Keating, C. J., <u>Community</u>. St. Meinrad, Ind.: Abbey Press, 1977.

Knapp, M. L., <u>Social Intercourse</u>. Boston: Allyn and Bacon, Inc., 1978.

Kung, H., <u>The Church</u>. New York: Sheed and Ward, 1967.

Liebow, E., "A Field Experience in Retrospect". <u>Tally's Corner</u>, Boston:
     Little, Brown and Co., 1967.

Lofland, J., <u>Analyzing Social Settings</u>. Belmont, Ca.: Wadsworth
     Publishing Co., 1971.

Macoinis, J. J., The Search for Community in Modern Society; An
     Interpretation. <u>Qualitative Sociology</u>, 1978, 1, 130-143.

McBrien, R., <u>The Remaking of the Church: An Agenda for Reform</u>. New
     York: Harper and Row, 1973.

McCall, G. J. & Simmons, J. L., <u>Identities and Interactions</u>. New York:
     The Free Press, 1966.

McCall, G. J. & Simmons, J. L., <u>Issues in Participant Observation: A</u>
     <u>Text and Reader</u>. Reading, Mass.: Addison-Wesley, 1969.

Metzke, J. J., <u>Stages of Development of Community in Churches</u>. Thesis
     at University of Montana, 1977.

Moran, G., <u>Religious Body. Design for a New Reformation</u>. New York:
     Seabury Press, 1974.

Morgan, G. W., Being Oneself with Others. <u>Communication</u>, 1976, 2,
     189-204.

Nadel, S. F., <u>The Theory of Social Structure</u>. Glencoe, Il.: The
     Free Press, 1957.

Philips, G. M. & Metzger, N. J., <u>Intimate Communication</u>. Boston:
     Allyn and Bacon, Inc., 1976.

Phillipsen, G., Speaking Like a Man in Teamsterville. <u>Quarterly Journal</u>
     <u>of Speech</u>, 1975, 61, 13-22.

Phillipsen, G., Places for Speaking in Teamsterville. *Quarterly Journal of Speech*, 1976, 62, 15-25.

Rubin, Z., *Doing Unto Others*. Englewood Cliffs, N. J.; Prentice-Hall, Inc., 1974.

Rubin, Z., *Liking and Loving: An Invitation to Social Psychology*. New York: Holt, Rinehart and Winston, Inc., 1973.

Schutz, W. C., *FIRO: A Three Dimensional Theory of Interpersonal Behavior*. New York: Holt, Rinehart and Winston, 1958.

Shimanoff, S. B., *Communication Rules: Theory and Research*. Beverly Hills, Ca.: Sage Publications, Vol. 97, 1980.

Simons, H. W., In Praise of Muddle-Headed Antedotalism. *Western Journal of Speech Communication*, 1978, 48, 21-27.

Sullivan, M. A., Queen, S. A. & Patrick, R. C., Participant Observation in the Field of a Military Training Program. (In Wm. Filstead, Editor, *Qualitative Methodology*. Chicago: Markham Publishing Co., 1970.)

Sussman, L., Communication in Organizational Hierarchies: The Fallacy of Perpetual Congruence. *Western Speech Communication*, 1975, 39, 191-199.

Turner, V. W., *The Ritual Process*. Chicago: Aldine Publishing Co., 1969.

Weiss, R. S., Materials for a Theory of Social Relationships. (In W. G. Bennis, Editor, *Interpersonal Dynamics*. Homewood, Il.: Dorsey Press, 1973.)

Whitehead, E. E., Structures of Community -- A Sociological View. *A. D. Correspondence*, Notre Dame, Ind.: Ave Maria Press, 1978, 17:10, 2-7.

Wilmot, W. W., *Dyadic Communication*, 2nd Edition. Menlo Park, Ga.: Addison-Wesley Publishing Co., 1979 (a).

APPENDIX A

INTERVIEW GUIDE

ARE INTERPERSONAL NEEDS MET IN THE PARISH COMMUNITY?

What is your greatest satisfaction about being a member of this parish? (Greatest hassle?)

Are there certain people you really enjoy? Can you tell me about them?

Do you socialize with any church members outside the church events?

Do you think that most people in the parish know who you are by name? Do you know most of the people?

Do you think some people recognize what you have to offer to the parish? Talents? Leadership? Assistance?

Are there people outside the parish that you think of as sharing your Church life? Family? Friends? Former parish?

WHAT IS THE RELATIONSHIP OF THE INDIVIDUAL TO THE GROUP?

How do you see yourself in the Parish? Active? Regular? Marginal? So-so? Aloof?

Who would notice if YOU were missing?

How much does the parish influence your decisions apart from Sunday morning? (Not asked of nominal and estranged.)

ARE THERE PATTERNS OF NEEDS BEING MET ACCORING TO AGE,
LENGTH OF MEMBERSHIP OR AMOUNT OF INVOLVEMENT?

How did you get involved in the parish?

Have you had any changes in your attitudes about being
a member of this parish as time goes on?

Are you more involved in activities the longer you are
here?

Do you notice any patterns about other people's
involvement in the parish? Burnout? Hanging on to
power? Never accepted?

ARE THERE DIFFERENCES IN ATTITUDES ABOUT THE CHURCH FROM
PRE-VATICAN II TO POST-VATICAN II?

Do you see differences in yourself about being a Church
member since Vatican II?

Do you feel closer to (or further from) your parish?
Can you describe what makes the biggest difference
for you? For others you know?

What would you change if you were in charge of the
Church -- if you were Pope-for-a-day?

WHAT COMMUNICATION BEHAVIOR INDICATES COMMITMENT TO THE
CHURCH COMMUNITY?

What do you think makes a GOOD parish member?

How can you tell which people the parish can count on?

How would you react to leaving the parish? Who would
you miss? Who would miss you? What activities, events,
opportunities would you miss? How would the parish
miss you?

NOTE: Some questions were asked in the past tense for the

nominal and estranged individuals. Depending on the

responses given, some questions were deleted or edited to

fit the flow of the interview so as not to offend the

respondent's sensitivities.

APPENDIX B

VERBATIM TRANSCRIPTS

Clinical Pastoral Education, a national internship for
pastoral ministers, utilizes verbatim transcripts as a
method of recording the interaction between minister and
client. The process involves writing an introduction to the
situation with details of setting, client's appearance and
initial attitude, feelings of the minister. A detailed
script of the interaction process is recorded by the
minister. A summary of impressions concludes the verbatim
transcript.

In the basic quarter of Clinical Pastoral Education,
this researcher completed (at Deaconess Hospital, Milwaukee,
Wisconsin, 1972) a weekly verbatim transcript which was
required of each of the four interns. The supervisor held
a conference with each intern on the individual's verbatim
visitation; then one intern presented his/her verbatim
transcript in group process. The program uses this tool to
teach interns awareness of interaction, emphasizing listening
skills and heightening perception of the client's needs to
be met by the minister.