A SENSE-MAKING STUDY OF THE PRAXIS
OF THE THIRD AVENUE COMMUNITY:
TOWARD A PROCEDURAL UNDERSTANDING

DISSERTATION

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by Peter McCoy Strimer, Ph. D.

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Dissertation Committee: B. Dervin
S. Acker
W. Eldridge

Approved by

Adviser
Department of Communication
In memory of my mother,
Jane Overton Strimer
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Vita

February 14, 1954 ........................................ Born - Delaware, Ohio

1976 .................................................. A.B. Duke University,
                                        Durham, North Carolina

1980 .................................................. M.Div., Yale University,
                                        New Haven, Connecticut

1981 .................................................. M.S.W., University of Connecticut,
                                        Storrs, Connecticut

1980-1985 ........................................ Bitector, Trinity Episcopal
                                        Church, Columbus, Ohio

1985-1988 ........................................ Director, The Hunger Network in
                                        Ohio, Columbus, Ohio

1988-Present ....................................... Pastor, The Third Avenue
                                        Community Church,
                                        Columbus, Ohio

Fields of Study

Major Field:  Communication
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CHAPTER I:  
LIBERATION THEOLOGY AND THE BASE COMMUNITY

Introduction—The Problem

PRAXIS has been an operative term in philosophy over the centuries and has in this century become a central concept of Liberation Theology. Its application is both to theory and method within that discipline and its development in philosophical inquiry has resulted in several startling departures from traditional theology. In Liberation Theology, the term PRAXIS serves as the means of doing theology, the work of applied theology, and the critique of that work. PRAXIS is itself one of four core concepts in Liberation Theology and its full meaning is derived from the other three. PRAXIS is historical, multidisciplinary, and collective in nature. Those who engage in PRAXIS realize they are part of the dynamic unfolding of history and that their work is rooted in the contexts and communities of which they are a part.

The focus of this dissertation is the study of the PRAXIS through which critical communities are built. Specifically, this study’s purpose is to observe the use of PRAXIS in a living critical community—the Third Avenue Community Church. In so doing, a necessary contribution and corrective to the PRAXIS mandate of Liberation Theology will be addressed.

It is a premise of this study that PRAXIS has been foundational for Liberation Theology and in fact stands or falls as useful philosophy based on this core concept. Yet, little in the literature examines PRAXIS as it is
understood by active Liberation Theologians, practitioners living and working in the "real" world. While descriptive material about base communities is easily found, studies of communicative PRAXIS—the day-to-day making of community in the dialogue of Action/Reflection—is sparse if not nonexistent. Here in this first chapter, I document that the search for practical grounding to the theoretical concepts of Liberation Theology in history is mandated by the tenets of Liberation Theology itself. Gustavo Gutiérrez, in the 1988 revision of his landmark book, *A Theology of Liberation*, issues just such a challenge. Gutiérrez states that, "theological thought, searching for its own sources, has begun to reflect on the meaning of the transformation of this world and human action in history" (Gutiérrez, p. 8). He continues, "A high-level theoretical and practical confrontation is needed, however, to get away from the well-trodden paths of 'dialogue' and explore the possibilities for creative innovation. To this end, grassroots experiences in social praxis are fundamental. Experiments up to this point have not been of sufficient duration or number."

This dissertation, which focuses on both the Theological underpinnings as well as the day-to-day mechanics of a PRAXIS-based community, begins to fill that fundamental gap in research. It does so by undertaking a Sense-Making study of the Third Avenue Community, a group using PRAXIS as its primary method of community development. This study does not merely "prove" that PRAXIS is used by this community; instead, it describes and evaluates the specific ways in which PRAXIS has been used effectively as the underlying mechanism that spurs this community's development.
Because this mechanism is communicative, the primary research for this project must be informed by communication scholarship, particularly that of the Frankfurt School and its successors and the meta-theoretic of Sense-Making itself. Critical Theory also names PRAXIS as a core concept and yet shares with Liberation Theology the lack of a historical project grounding it in the historical, material world. Sense-Making understands PRAXIS as communication, and thereby provides a crucial link between Liberation Theology and the discipline of this study. For Sense-Making theorists, PRAXIS can be seen as "the hows by which humans make and remake order and chaos" (Dervin, in press, p. 20). Among the verbs are: "factizing, reasoning, observing, truthing, totalizing, challenging, averaging, exampleing, authorizing, culturizing, evidencing, generalizing, personalizing, imagining, experiencing, resisting, relating, picturing, trusting, centering, decentering, and so on" (Dervin, in press, p. 20). These means of communicating cover the entire tradition of Communication scholarship and are all applied to the concrete situational basis upon which Sense-Making rests.

This dissertation offers insight into the PRAXIS through which critical communities are actually built in history. It provides a new look at the ways in which PRAXIS can be applied to individuals, their particular communities and the wider society. It also helps to fill a clearly identified gap in the Liberation Theology literature and the literature of Critical Theory. It takes the meta-theory and method of Sense-Making into new areas of inquiry and describes a new model for community development that possibly could be applied in other settings.

In chapter one, the Liberation Theology literature is explored and four core concepts are identified. While only one of these core concepts specifically
names PRAXIS, all are central to the development of a rationale for the importance of applying PRAXIS in concrete situations.

In chapter two, the Frankfurt School's approach to the four key areas identified in the first chapter is explored. This research informs the primary research undertaken by this study. Also in chapter two, the meta-theoretic analysis of Sense-Making is established as appropriate for adoption as method. Sense-Making also adds additional insight to the discussion of PRAXIS initiated between Liberation Theology and Critical Theory.

In chapter three, the setting, sample, instrument, and terms of analysis for the primary research envisioned for this study are laid out. In chapter four, the findings from this research, based on a priori categories, are shared. In chapter five, an inductive category that emerged from the data is explored. In chapter six, communicative procedures evident in the data are analyzed. The final chapter explores the relationship between the community under study and the institutional church and presents recommendations and conclusions concerning the community model described in this dissertation. This dissertation seeks to offer a broadened understanding of the important philosophical concept of PRAXIS and to also add a concrete, contextual understanding of its use and usefulness in "the real world."
PRAXIS: Aristotle To Hegel

The relationship of theory and practice has been a central philosophical topic since before the time of Aristotle. In this century, its discussion has found rich expression in a number of areas of humanist and social scientific discourse. In nearly all of these, however, the relation of this discussion to concrete human action has been posed as both goal and problematic. Nowhere is this more true than in the field of Liberation Theology and its dependence on the idea of communicative PRAXIS as a core concept.

The discussion in Liberation Theology of a new understanding of PRAXIS only makes sense in the context of an historical debate which in the church predates Augustine and through its philosophical roots begins with Aristotle. Aristotle's understanding of the relationship of Theory and Forms of Practice is often said to begin with his use of the ancient allegory of Pythagoras (Lobkowicz, p. 4). This story centers on the motivation of participants at religious festivals in the ancient world. Some participants come to engage in acts of physical prowess, others are there for material gain through exchange and barter in the marketplaces set up at such events, and still others (the most noble in Pythagoras' eyes) come simply to watch and contemplate the overall meaning of the ritual event. For Pythagoras and Aristotle, these reflective participants represent the philosophers whose vocation is "to watch," or to theorize, since this verb's root is from the Greek "to watch."

Aristotle is the first Western philosopher to systematically classify the work of humankind, and his categories accord with those of the Pythagorean myth. Aristotle saw humans as either doers, makers, or thinkers. Makers take action that results in a useful product. Ship builders, barrel makers and
brewers fall into this category. Doers engage in an activity for its own sake rather than for the creation of a useful product. The ethical work of a politician or the athletic work of the runner have as their object simply the act of their work well performed. Thinkers are the philosophers whose objects of contemplation are "things that cannot be other than they are—thus and not otherwise," i.e. timeless truths.

While Aristotle acknowledged the importance of the doer (and less so, the maker), philosophy/science can only speak to topics considered by the thinker. Philosophy deals only with the necessary; PRAXIS and poesis then, are not of the same domain. This bifurcation explains why both theory and PRAXIS are part of an ongoing discussion in antiquity, a discussion that never deals with the relation between the two.

What began with Aristotle is further studied by the Neo-platonists whose philosophy denigrates action out of deference to the primacy of theory. Whereas Aristotle called upon the philosopher to interact with the polis, and Plato developed the concept of the philosopher king, Plotinus held that human action has meaning only in its facilitation of the removal of obstacles to contemplation. The timeless realm becomes the only realm of consideration in the work of philosophers at the opening of the common era.

It is interesting to note that Christian philosophy offers the first Western counterbalance to the absolute superiority of ahistorical and universal absolutes. Many of the earliest Christian writers were in dialogue with Neoplatonic non-Christian philosophies, and while both traditions honored the eternal as most significant, Christian philosophy of this era specifically deals with the New Testament's mandate for charity. This text required an attribution of importance to the practical "here-and-now" of
human existence that was absent from other philosophies of the day. Gregory of Nyssa and others illuminated this two-fold mandate for human action in their allegorical interpretations of the story of Jesus and the two sisters, Mary and Martha. The story clearly honors the contemplative stance of Mary at Christ's feet as the better way of the two, but the interpretation Gregory gives the story honors Martha's PRAXIS as the exemplar of human existence in history.

These same writers are the first to make a distinction between two types of theoria which heretofore had been indistinguishable. Theoria as Platonic dialectic constitutive of numerous topics open to examination and comparison (science) is now distinguished from contemplation, or "the seeing of God in the darkness."

Augustine supports both ideas as separate tasks of the philosophers and makes science a referent for action. Augustine calls the Christian to action in the world beyond a mandate for charity alone. Accessing the timeless truths of God, the Christian applies these to daily life in the areas of architecture, politics and economics. Unlike the work of Plotinus, and even more so the bios politikos of Plato and Aristotle, his work deems human action as significant.

The re-discovery of Aristotle— the Muslim gift to the Scholastics— led, in Aquinas, to a "Christian Correction" to Augustine's emphasis on PRAXIS. Once again theory became the dominant, if not the exclusive, arena for philosophy. Thus the stage was set for the scientific explosion ushered in by Descartes. "However fundamentally different the concept of science of a Descartes, Galileo, or Newton may be from that of someone like St. Thomas
Aquinas, they are agreed in one respect: viz, theory requires no justification for its existence through PRAXIS” (Ball p. 23).

The scientific method developed in the Age of Reason effectively ended the theory-PRAXIS debate: "in the epoch from Descartes to Kant the theory-praxis problematic is almost completely silenced or, in any case, is almost never explicitly and systematically discussed” (Ball, p. 24).

Immanuel Kant re-introduces the debate by deferring to theory for explanations of all natural processes but reserves for human PRAXIS the understanding of human communication. In so doing, Kant accepts the former as objective and the second as subjective, which is a significant accomplishment for the study of human freedom: the idea of the subject.

While Kant admitted to subjectivity, his followers among the "romantic" philosophers celebrated the subjective, irrational, "mystical" character of human existence and action. It was Hegel's critique of Kant and more particularly his followers, that opened the modern re-consideration of the relationship of theory to PRAXIS.

For Hegel, the otherness of human experience is actually in dynamic process with those natural forces Kant would exclude from philosophical inquiry. Human knowledge itself is objective and ultimately infinite. It is one aspect of the actual foundation of objective reality, namely the Absolute Spirit or Knowledge. Its infinity rests on its finiteness being posited within the infinite as Other. Therefore, the finite human striving toward the infinite is the self mediation of the infinite. This, then, is the objective truth behind Hegel's dialectic.

For Hegel, human history is Absolute Knowledge seeking expression as a concrete totality. The agency for this process is the PRAXIS of individuals
and states whose temporary and tentative creative force is drawn from and transcended by Absolute Knowledge.

While the next logical step in a historic overview of PRAXIS might be a discussion of Karl Marx, my work turns first to the Liberation Theologians themselves. Marx on PRAXIS as well as Paulo Freire on PRAXIS is discussed in an overview of the core concepts of Liberation Theology, during the consideration of social scientific/collective influences. Hegel serves as a starting point since he saw his dialectic as not merely a source for political liberation, but as the ultimate origin of transcendent salvation. It is this connection of the political and the ultimate which undoes the classical dichotomy of Theory and PRAXIS and at the same time links salvation and liberation. This link is the first core concept of Liberation Theology.¹

Core Concepts of Liberation Theology

"Inevitably and significantly, almost all (Liberation Theology) authors have said something about that special topic of theology of liberation: between a historical practice of liberation and eschatological salvation" (Geffre, p. 180). A major criticism of Liberation Theologians made by members of the Magisterium is their reductionist view of soteriology in

¹ Liberation Theology in this paper refers primarily to Latin American Liberation Theology. This choice is made for two reasons: a) it is Latin American Theology which is most widely written about and referred to in the literature addressed in this paper and b) it was the Latin American Liberation Theology Base Community Model of Praxis which served as the model for the development of the Third Avenue Community which is the concrete context for this study. Liberation Theology was an acknowledged foundation for the formation of the Third Avenue Community in the autumn of 1987 and it is primarily Latin American Liberation Theology up to that date which is explored in the literature review for this dissertation.
which ultimate salvation is equated with political revolution. Juan Segundo juxtaposes the Liberation Theology view of salvation with the traditional "supernatural and vertical salvation" which he finds lacking in present day meaning and relevance. But it is not a substitution of one view for another. Instead it is "an epistemological shift within theological reflection. This epistemological shift, denying the primacy of universal or abstract theory, assumes that the practical conditions of life—the historical nature of existence—are the conditions for all theory and reflection" (Chopp, p. 139).

According to Jon Sobrino of El Salvador this shift actually overcomes all dualisms, not just spirit-body, person-society, transcendence-history but also the critical elemental dichotomy between subject and history and therefore theory and practice. This is true not simply as an intellectual exercise, but also in actual existence.

This makes Liberation Theology a concrete theology and not a philosophy based on "eschatological reserve which tends to relativize all concrete programs, since they do not constitute the definitive Kingdom of God" (Boff, p. 18, Hennelly, Theology, p. 45). In a highly controversial article Cardinal Joseph Ratzinger openly criticized the core concepts of Liberation Theology and condemned the view of the Kingdom to which many Liberation Theologians would subscribe:

(According to Sobrino), the kingdom cannot be understood spiritually or universally in the sense of an abstract eschatological reserve. It must be understood in a party form and turned toward practice. Only if we start with the PRAXIS of Jesus, and not theoretically, is it possible to say what the kingdom means—that is, to work in the historical reality that surrounds us, to transform it into the kingdom (Ratzinger, p. 373).
This first core concept is obviously the source of much controversy and not subject to a uniform understanding by all Liberation Theologians, much less their detractors. For the purpose of this study, I state this first exemplar to be:

**Liberation Theology holds a monistic, as opposed to a dualistic, view of creation in which the actions of humankind in history—not a set of ahistorical, timeless truths—are the starting point of theology and the arena of salvation.**

Whereas nearly all previous Christian theology accepted the platonic separation of the ideal and real and the eternal and temporal, Liberation Theology holds that there is no such bifurcation in God's created order. It is closer to an Old Testament cosmology of a unified and historically-based story of creation and creator. Human society, too, is made in history and not understood as some fixed creation of God or nature. Hence, it can be reconstituted through **PRAXIS** in ways that lead to true justice and universal participation by all of humankind. This work, this **PRAXIS**, has, according to this belief, not just a socio-political significance but a theological content as well. God in history, through human agency, is unfolding a new salvation.

With contemplation of the eternal displaced by participation in the actual, practical knowledge supersedes absolute wisdom as the source of knowing:

**Practical knowledge must use theoretical arguments and technical applications, but both are moments within the broader activity of understanding the full range of life in the polis and of producing and reproducing human activity. In liberation theology practical reason includes the knowledge of daily activity, the analysis and interpretation of praxis, the reflexive relation of criticism to theory, and the projection of possibilities for concrete change. Practical reason is**
embodied, involved, and participative; it is reason within the polis that is oriented to the making and changing of history (Chopp, p. 140).

In Liberation Theology, faith does not reveal timeless absolutes that once understood are then applied to history; Instead, faith helps create truth, and it determines truth as it influences history. This interpretive act is not a deciding-then-acting motion but is instead an ongoing becoming and transforming, interpreting and appropriating, always in terms of historical events and situations. We do not "do and apply" we exist and are transformed.

Theology is now understood as a practical activity applicable to real time-space. Specific events and not general concepts have become its focus. Liberation Theologians active in Latin America understand their communities as one particular context for this new understanding of theology and challenge North Americans to consider their own particular situations as their beginning points.

European theologians want to develop a universal theology, which will be valid for the whole church. For Latin American theologians, theology should always start from actual historical practice—for example, the liberation movement on the South American continent. For them, too, a general theology of liberation is quite meaningless (Geffre, p. 181)

This new beginning point must be the life and work of a particular people. Real people must work through real problems, which are rooted in particular, concrete settings.

As it is a reflection in and on practice by those engaged in it, this theology cannot remain content with offering a new theoretical interpretation of Christianity for today. It must address itself to actual problems. It does not answer only the questions, What is to be believed? and What is to be said? It wants to answer the question, What is to be
done? This is obviously wholly revolutionary measured against a certain type of theology that considers Christianity mainly as a doctrinal content, hardly ever as action. There is a displacement of the central concern of theology, which is no longer exclusively the intellectus fidei, but an understanding of action in the name of Christ: that is, the perception of the forms that love should assume in a specific situation (Geffré p. 182).

Implicit is a challenge to move beyond description and interpretation of history to a mandate to work for social change. God is active in history, in the actual occurrences in the life of the people, and to understand God (theo-logy) the Christian must enter concrete situations located in the historical progression of events. The memories, desires, narratives, hopes and fears of the people are Liberation Theology's texts and the work of theology goes beyond interpretation to answer the question posed above: "What is to be done?"

The Peruvian Bishops, at a meeting of the world synod of bishops in Rome in 1971 acknowledged this new theological task: "Humanity should be the artisan of its own destiny, responsible before history, creator of its own culture and civilization, an act which becomes more urgent in the process of sociopolitical change" (Bishops of Peru, p. 128).

Given this discussion, it is clear that the development of Liberation Theology was a radical break from classical theology. Its most significant accomplishment and contribution has been the overthrow of the detached and ultimately alienating aspects of traditional theology. It has done this not only in its description of the content of theological inquiry but most profoundly in its development of a new practice, by "creating a method of doing theology which is intimately linked not only with orthodoxy but also
with orthopraxis, that is, the liberating action which will provide the ultimate test of orthodoxy;” PRAXIS is the key (Hennelly, p. 37).

This new method is most clearly defined in the work of Gustavo Gutiérrez. The North American theologian, Harvey Cox, commenting on Gutiérrez writes:

Where, in my view, the whole theological world has the most to learn from the liberation theologians. They have developed an enormously promising method: "theology as reflection on praxis." This means they do not do their work in the serene atmosphere of arguments with other theologians alone, but in the bruising back-and-forth between acting in the world and careful reflection on that action. This is why liberation theologians are so insistent that their critics do more than read what they have written—which is like overhearing one side of a telephone call—but that they become aware of the actual situation in which they live and work, what they often call "social reality." In their usage, "social reality" means what actual people think and do to shape their political and cultural worlds. It also includes the religious ideas and values that shape the way people see and act. For Latin Americans, theology has a double link with this "reality." First, it arises out of reality, pondering and analyzing it in the light of faith. But it has a second link, too. It also guides the attempt to shape it. Then the cycle begins again. Action shapes thought and thought informs action. Theology becomes not just a dispute about ideas but a resource for real people on how to see themselves and their world, therefore also on what to do. Theology guides action. Action refocuses theology. This continuous process of acting, reflecting, then acting again—all in the light of faith—is "liberation theology (Cox, p. 439).

This brings us to the second core concept of Liberation Theology pertinent to this study.

Liberation theology proposes a new methodology which reveals the process of becoming humankind through acting in history.
Former theological methods advanced knowledge about God's nature which was then applied to human ethics. Liberation Theology participates, first and first hand, in human experience. Then, theology, as a second act, reflects on this experience in anticipation of the next act. In a consequent conclusion of the first core concept, theology begins with human experience, not some "false universal." Again, PRAXIS is key:

Gutiérrez next defines his own method as "critical reflection on praxis," and stresses that this does not involve a new content but a new way of doing theology. The following points appear to me to be central to his approach. First, he begins with the fact that the Christian and the Christian community are called to a definite praxis, that is, to "real charity, action, and commitment to the service of men. . . . for Gutiérrez, theology is a reflection on this definitive PRAXIS. It is a second step or--in the oft-quoted phrase of Hegel--"it only rises at sundown" (Hennelly, p. 38-39).

Fr. Alfred Hennelly, in his 1989 book, Theology for a Liberating Church: The New Praxis of Freedom, goes on to add two additional descriptions of this new method. He claims for it a critical stance toward the church and society with the Bible as central to this critical task. Lastly, he names it as utopian, drawing on a hope, an integral part of the process by which the world is transformed.

These three characteristics--experience based, critical, utopian--make of the method and epistemology of Liberation Theology what the embracing of history did for its ontological content. Liberation Theology, in method and theory, is a political theology. This notion was condemned by Cardinal Ratzinger, "Liberation Theology explains Christianity as a PRAXIS of liberation and claims to be itself a guide to such a PRAXIS. As according to this theology all reality is political, so liberation is a political concept and the guide to liberation is a guide to political action" (Hennelly, p. 368).
While the exploration of method will go much deeper in later sections of this and the next chapter, a third core concept must now be identified to make full sense of the politicized nature of Liberation Theology. Both of the first two core concepts of Liberation Theology are shared by other 20th Century approaches to theology. Critical Theology and Process Theology both clearly share the first two tenets discussed. What finally separates Liberation Theology from other critical theologies is its communal nature. It is the people, the community, the culture, the polis which is the unit of consideration, not the individual. Political action does not refer to one aspect of an individual's communicative repertoire but instead to the historic dialectic that constantly creates culture. This core concept, clearly stated is:

Liberation in Liberation Theology is primarily collective, not individual.

Liberation Theology has a communal form not only in its locus, tasks, and intents, but also in its content and interpretations. The communal character requires the contextualization of theology--putting theology in the language, symbols, and rituals of Christian experience in the pluralism of concrete communities that comprise contemporary Christianity. In Liberation Theology we are constantly in conversation: continually deciding, choosing, judging, and determining who we are and who we shall be--not as a private or an individual act--but as a public and communal activity (Chopp, p. 141-142)

Rebecca Chopp in her 1986 book, The Praxis of Suffering, continues this argument on cultural lines by ascribing "ownership" of language, culture, values and social symbols to a tradition or a community spanning generations rather than to individuals. For her, human interdependence--global, national, interpersonal--reaches a base line in a unit smaller than the
individual: "Even the 'I' of our personal life forms and grows only in relation to others" (Chopp, p. 124).

Dr. Chopp traces this communal or social aspect in Liberation Theology to three sources: 1) The reality of human interdependence, 2) The fact that Liberation Theology grew out of a partisan goal of solidarity with this theology's subject--the oppressed, and 3) An intentional correction to the Western religious sensibility characterized by a pervasive individualism.

Her sentiments are mirrored in the work of Father Hennelly. He identifies that this individual sensibility, found even in modern theologies that helped launch Liberation Theology, is denied within it; the bourgeois individual is no longer the primary subject, nor are authenticity and personal meaning the central crisis of theology. Solidarity becomes theology's goal.

Liberation Theologians, in underscoring the primacy of political and social change, claim their place in the Enlightenment tradition. Jon Sobrino believes that the major chords in European theology are a response to the challenge of the first moment symbolized by Kant, where liberation is seen as the freeing of reason from authoritarianism and where its basic interest is rationality. By contrast, the Latin Americans orient themselves to the second moment of the Enlightenment, symbolized by Marx, where liberation is seen as the freeing of the human community from suffering and where the basic interest is not rationality but transformation. Clearly, the latter involves not only a new way of thinking but also a new way of acting (Hennelly, p 42).

This third core belief has a significant impact on the settings and sources for theological reflection. If liberation is to be enacted in political history, the theologian cannot work in isolation. At the same time, the theologian cannot understand the setting of the polis without accessing
the social sciences as a source of knowledge claims. Leonardo Boff, former priest and prominent theologian from Brazil, is a leading example of the necessity of overcoming isolation from the communal arena of theology. It is his claim that the "relationship between theory and practice obtains even in the case of the theologian personally. The theologian's link with the community's faith praxis must be concrete and not merely theoretical (Boff, p. 15)." He has worked for years in various settings of poverty including frontier base communities in the region where Bolivia and Brazil border one another. His call for commitment to the wider community is for him part of what makes Liberation Theology unique:

The specific difference of liberation theology, among the sundry theological currents of our day, consists precisely in its endeavor to think the totality of the faith from a point of departure in the practice of liberation. Our theologians do not hole up in their academic departments preparing young men for the priesthood and composing tomes. They are closely involved with the grassroots groups, with the base church communities, with Bible groups, with human-rights centers, with seminars for lay ministers, priests and bishops (Boff, Liberation Theology, p. 58).

How this manifests itself in the academic world is described by Father Hennelly:

A number of theologians in Latin America have in recent years adopted an academic schedule that may appear strange and even threatening to their colleagues in North America. One-half of each year is devoted to the customary scholarly activities of teaching, research and publication; the other half, however, is dedicated to pastoral work with the very poorest people of the society and of the church. The eventual goal of this bifurcation of interests is to allow the experience of the poor to fecundate and
enrich their theological reflection and vice versa, in the dialectical process known as *praxis* (Hennelly, p. 81).

In addition to the demand for a new setting for theology, Liberation Theology also makes requisite new sources, in particular contributions from the social sciences. In a meeting just prior to the historic Latin American Bishops' Conference at Medellin, representatives of 19 different Peruvian lay organizations developed a statement sent to the Peruvian bishops in anticipation of the upcoming meeting. It stands as an early call for new sources for theology:

The presentation of the gospel message presupposes a solid knowledge of the real situation in which its audience lives. Social, political, and economic factors must be part of this knowledge, insofar as they affect human lives. To attain such knowledge, there must be a thoroughgoing analysis of the situation in which the church and today's humankind are living (Peruvian Organizations, p. 87).

A political theology demands a social theory adequate to the task, one that is truly interdisciplinary and communicative. For this Dr. Chopp relies on the thinking of Anthony Giddens. The requirement for a social theory is, according to Dr. Chopp, three fold: 1) Existence is political, inter-subjective and future oriented, so both free human agency and constrained social structure both account for source material for truth claims. One must use sociological and economic tools to consider structure and communicative tools to consider agency; 2) Salvation and liberation are synonymous, so both are affected by social agency which, therefore, is of ultimate theological concern; 3) Such human agency must take place in history. Therefore, a utopian/ideological/critical based theology such as Liberation Theology seeks
existential physical transformation through projection of possible futures; its therapeutic nature requires actual change as well as new understanding.

Where do Liberation Theologians turn for these newly required sources of social theory? The most widely named source is Marxist analysis, but just as important in the development of the social core concept of Liberation Theology is international political economy, particularly Dependence Theory and Critical Theory. In the following sections, each of these will be considered. First, Dependency Theory's influence on Liberation Theology is discussed; this is followed by a discussion of the influence of both Marxist Theory and Critical Theory. In the area of Critical Theory, particular attention is paid to the work of Paulo Freire, a dominant influence on Liberation Theology. Each of these three tools and disciplines from the social sciences has been instrumental in the development of the social theory behind Liberation Theology. Liberation Theologians answer the criticism that they have simply adopted one of the contemporary ideologies as a new dogmatic by admitting to looking everywhere for useful tools. Leonardo Boff answers criticism for the use of Marx by saying "theologians of liberation who make use of some categories drawn from the Marxist tradition, especially from Althusser and Gramsci, do so for the sake of their practical usefulness in analyzing situations suffered by the people; they are not engaging in systematic, academic reflection on the relationship between Marxism and Christianity" (Boff in Hennelly, p. 418).

DEPENDENCY THEORY

One influential socioeconomic theory is Dependency Theory which holds a central place in the macro-analysis of systems of oppression offered by Liberation Theology. Just as Liberation Theology began as an indigenous
philosophy of the South American continent, Dependency Theory within the field of International Political Economy began with the work of Latin American theorists. Development in South and Central America in the first two decades following the Second World followed an economic theory of developmentalism that was supported by the State Department of the United States of America particularly in the person of William Rostow. This theory held that the more developed nations of Western Europe and North America served as national models of development for the lesser developed nations of the West. The same patterns of investment, spending, import and export law, and distribution of labor would lead these nations down the path blazed by the West in a transmission model of prosperity. When 20 years of such policy had led to deeper problems for each of the countries of Latin America, Latin American economists in government and academic circles sought answers to the concrete problems facing Southern trading nations. Until the 1960's, applied socioeconomic theory was written from the perspective of First World theorists and was not useful to South American countries facing the trade crises of the decade.

Using empirical research methods based on export data, Andre Gunder Frank of the Commerce Ministry of Argentina, showed ample factual evidence for the theory he, Argentinian academic Raul Prebsich, and others advanced to explain the wealth differential and trade problems between the North and South America. His detailed analysis (available in English in his 1969 text *Capitalism and Underdevelopment in Latin America*), showed that the structural arrangements of developmentalism led to price fluctuations and deterioration of terms of trade over time. Primary products (oil, fruits, coffee, minerals) were sold to the First World at terms favorable to the latter
due to pricing problems. Value-added secondary products (automobiles, electronics, manufacturing machinery) were sold back to the Developing nations again at terms favorable to the North, this time in the seller role. Prebisch, in his work with the United Nations Economic Commission on Latin America, first named the terms of this theory—Core and Periphery. Core nations extract wealth from Periphery Nations, both through their importation of the natural wealth of the Periphery and in the drain on the cash balances of the Peripheral nations in the secondary market. This is a structural arrangement that can only be addressed by structural change.

Gunder Frank continues this argument by attacking this structure as an intentional means of control. When only one nation has the ability to self-start or expand its economy while the other can only react to the policies and demands of the first, dependency exists. He sees the core-periphery relationship as two sides of the same coin—multinational capitalism. Gunder Frank's advancement on Prebisch, Fernando Cardoso, Theotonic Dos Santos and other dependency theorists was to advance a social theory which projected that not only economic control but cultural control through symbols, language, etc. would eventually shift the social structure of the peripheral nation to a distorted adaptation and application of the Core to the Periphery.

It is not possible to overestimate the influence Dependency Theory had on Liberation Theologians, particularly Gustavo Gutiérrez. It is arguable that the widespread use of the term periphery within Liberation Theology is a reification of the technical term used in International Political Economy by Dependency Theory. In historical terms, collaboration by Gunder Frank with Gutiérrez led to the full scale adoption of Dependency Theory by the Latin
American Bishops at Medellin. Embracing this explanation caused a rejection of the Social Theory of Developmentalism. A window was thereby opened for Gutiérrez to convince the bishops of the need for a Theory of Liberation to replace the dominant theologies whose ties to social science were based on Developmentalism as the social model for the church. In my mind, when measured by content rather than method, Dependency Theory far outstrips Marxism as the single most important social scientific influence affecting Liberation Theology.

In an informative chapter of the *The Future of Liberation Theology*, Arthur McGovern takes up the influence of Dependency Theory and Marxist Analysis and arrives at a similar conclusion, he does so, however without at all diminishing the substantial contribution that Marxism has made to Liberation Theology. He also acknowledges that Marxist influences have received considerably more attention than those of Dependency Theory, particularly among Liberation Theology's critics:

Dependency theory has its critics, but it does not begin to generate the militant opposition (or support) that one connects with Marxism. The reason for this is clear. Dependency Theory may prompt various strategies of response, some reformist and some more radical, but it has not led to the creation of political parties and popular movements committed to a specific program of change. Marxist analysis, on the other hand, has become linked with concrete tactics, strategies, and goals, as well as realized embodiments of Marxist ideas in many countries of the world. Hence, though liberation theology has more explicit ties with dependency analysis, the strongest criticisms against it have focused on its use of Marxist analysis (Ellis, p. 279).

**MARXISM**

The reason for such a weighted reaction against Marxism as opposed to Dependency Theory rests with the fact that the latter carries no specific action
programs, no party affiliations, no history of resistance to the magisterium similar to that which the former conjures. Dating to the continental socialist revolutionary movements of the mid 19th century and owing to Marx's statement that religion is the opiate of the people, the Roman Catholic Church bore a certain resistance to socialist thinking long before the emergence of Liberation Theology. The attack upon Liberation Theology's use of Marxism stems from the hierarchy's view that to adopt a part of its framework, one must embrace it in its entirety. This critique is denied unequivocally by Liberation Theologians:

In respect to the issue of the Marxist worldview, no liberation theologian accepts the materialist philosophy of Marxism. To do so would require denying faith in God, for philosophical materialism is explicitly atheistic. Liberation theologians criticize the inadequacy of the Marxist critique of religion, but they believe Marxist analysis can be separated from its philosophical worldview. The 1984 Vatican document believes otherwise (McGovern 1989, p.160-161).

What Liberation Theologians recognize in Marxism is a powerful analytical tool which helps explain the present day situation facing Latin American people, particularly the poor. They, however, distinguish between this utility and any philosophical absolute that Marxism might represent.

Leonardo and Clodovis Boff's comments about Marxism, in their *Introducing Liberation Theology*, probably represent positions held by the majority of liberation theologians. The Boffs state that liberation theology uses Marxism 'purely as an instrument' and that it 'maintains a decidedly critical stance' in relation to Marxism. Marxism can be a companion, but never a guide—the position of guide is always reserved for Jesus Christ (McGovern 1989b, p. 281).

This tool gives the Liberation Theologian a means for addressing the causes of oppression within their social environment. For many, the
recognition of the exploitation caused by world capitalism demanded such a
tool. The language of Marxism was the only voice present in the social
dialogue which, in the minds of liberation theologians, spoke directly to the
issue of suffering: "Long before liberation theology came upon the scene,
Marxist language had become the dominant language of protest in Latin
America" (McGovern 1989, p. 158). This nearly universal anti-capitalist stance
in Liberation Theology has led such leading communist thinkers as Stepan
Mamontov to recognize the Liberation/Marxist link:

The main point which makes the liberation theologians
akin to Marxists in their view of anthropogenesis is the crucial
influence exerted on it by a given social formation, and that is
the context of the critique by the left-wing church of the
injustices of the capitalist system (Mamontov, p. 119).

Such a critique draws on Marx's own views on ideology and reveals the
hegemony of certain dominant social configurations within traditional
Christianity. Liberation Theologians answer the Vatican's criticism of
Christian/Marxist syncretism with its own attack on the individualistic,
bourgeois ideology behind traditional religion.

Thus, Marxism offers a corrective to a concept of freedom as being an
issue for the individual alone: "Liberalism sensitized the Church to the
concept of individual freedom. It is Marxism, however, which in liberation
theology completes the process by, indirectly, giving external freedom (e.g.
freedom from material deprivation or political oppression and repression) a
religious significance" (Planas, 1986 p. 88). This contribution of Marxism is
central to the third core concept of Liberation Theology now under discussion
which states that liberation is collective, not individual:
The concrete historical sociality of human existence is a protest by Liberation Theology against individualism and privatism. Capitalist individualism considers society as an aggregate of isolated individuals and claims both the power and the right of the individual to be self-sufficient, while in reality individuals can be individuals only in manifold forms of interdependence on others, individualism itself being a social product of a particular culture. Christian spirituality likewise regarded man's social relationships as either harmful to his salvation or at best an occasion of good works and advocated withdrawal into the inwardness of his soul where he can presumably establish a direct relationship with God. In contrast, Liberation Theology insists, along with Marx, in the words of Miguéz Bonino that "man is not the single individual but a communal unity in the form of a concrete social formation with its structures, relationships, and self-understanding (Min, p. 444-445).

The influence of Marx affects not only Liberation Theology's view of salvation but conversely its view of sin:

The concept of 'sin', like the concept of 'God', does not fit into the materialist view of history, but even here there is a substantive link between the liberation theologians and Marxism. They regard 'sin' not only and not so much as a vice of the individual, but as a socio-historical 'ecumenical' evil rooted in the unjust organization of society. (Quoting Gutiérrez) "Sin lies in the social structure of oppression, in man's exploitation of man, in the domination and slavery of peoples, races and social classes. Consequently, sin presents itself as a total alienation and the root of a situation of injustice and exploitation . . . Sin demands a radical liberation, and this necessarily includes political liberation (Mamontov, p. 120).

This political liberation must take place in history on behalf of the polis, not outside of time for the faithful individual. What Marx forged for European philosophy is exactly the same contribution he makes to Liberation Theology—a rootedness in history:

 Ironically, Marxism has, in the positive sense, materialized Christianity. This does not mean that the Christian religion has given up its spiritual dimension, but rather that
faith and Christian praxis have taken material reality more into account. The Church has developed a greater sensitivity for the material well-being of the human person, not just the soul, and within a social and political community, not only as individuals (Planas, p. 84-85).

Ricardo Planas holds that this materialization was mandated, along with "deprivatization," a phrase Liberation Theologians have borrowed from Johann Metz. Faith materialized and deprivatized no longer looks outside of history for salvation:

Liberation theology's use of Marxism pushes theology to materialize itself, that is, to become grounded in concrete human reality. Thus if the Church wishes to keep God in communication with people in today's society, the relevance of theology must be shown in less abstract terms.

To materialize theology has nothing to do with theology becoming Marxist in the ideological sense, or with faith losing its eschatological dimension. Rather, it refers to two things: first, to a more operative conceptualization of religious concepts such as salvation, grace, kingdom, providence, sacrament, faith, love, sin, liberation and others, so that religion may be a force in social relationships and in action, instead of being only a source of devotion and piety (Planas, p. 91).

Nowhere was this corrective more needed than for the Church in Latin America. In his critique of the Church, Anselm Min writes:

As a result of its peculiarly individualistic conception of sin and 'spiritualistic' understanding of conversion as a purely interior act, coupled with a basically ahistorical vision of social reality as something immutable, both the theological and philosophical tradition confined its ethics to that of the individual, regarding social ethics as an extension of the individual. It failed to recognize the social evil of institutions and structures and generally tended to accept the reality of the status quo as a divine, immutable order of things. It could not, therefore, perceive the ethical demand of structural evil, still less believe in the possibility of a structural change in history for the better (Min, p. 445-446).
Marxism allowed theology to re-enter history at the societal/structural level:

Marxism enables these theologians to avoid the falsifications which inevitably result when Christians turn toward the spiritual and supernatural and ignore the concrete complexities of the world around them. But in so far as it offers an abstract anthropology or metaphysics or even a negative metaphysics, Marxism can command no allegiance. Marxism is helpful to the extent that it is concrete, localized and practical. It is useful in so far as it makes clear why we need to take sides. To the extent that it is global and abstract, it is less useful (Aman, p. 429).

The last significant contribution Marxism has made to Liberation Theology is the one most central to this study. Marxism's influences named to this point—its critical, collective, and historical nature—are actualized through the fourth contribution Marxism makes to Liberation Theology; the centrality of PRAXIS. While PRAXIS will be discussed below as the fourth core concept of Liberation Theology, its antecedents in Marxist thought are here presented to illustrate the importance of Marxist Theory for Liberation Theologians.

Arthur McGovern names PRAXIS as the central heuristic principle "borrowed" from Marxism. He states clearly what seems to be the general understanding of PRAXIS for both Marx and Liberation Theologians, namely the ability to transform the world rather than merely interpreting it (McGovern 1989b, p. 283). Ricardo Planas names two postulates stated by Marx as "by far, the greatest impact of Marx in Liberation Theology:"

The question whether human thought can achieve objective truth is not a question of theory but a practical question. In PRAXIS man must prove the truth i.e. the reality, power and this-sidedness of his thought. The dispute concerning the reality or unreality of thought—which is isolated from PRAXIS—is a purely scholastic question (Thesis II on Feuerbach).
Philosophers have only interpreted the world differently: the point is, however, to change it (Thesis XI on Feuerbach).

The two theses serve as the basis of the praxis in Liberation Theology (Planas, p. 91-92).

Anselm Min argues that the primacy of PRAXIS in Liberation Theology derived from Marx is a protest against the Christian view of the human as thinker, replacing it with the human as doer. This overthrows the traditional epistemology which regards truth as a fixed ratio between objectivity and the perceiving mind, freeing action from its limited view as an external consequence of faith rather than faith's constitutive condition.

For Marx, theory is neither autonomous or neutral; the demand for truth and thus for theory itself arises out of the context of the concrete praxis of life, and theory serves the interest of praxis directly or indirectly. Social reality is never static but always changing, and given the ideological interest of all social analyses, the truth of such analyses depends on the kind of commitment or praxis one makes regarding social change: The praxis of transformation is the necessary condition for grasping reality precisely as a reality to be transformed, as it is also in praxis that such grasp is to be tested and verified (Min, p. 447).

While the influence of Marx on Liberation Theology is a major contribution in its own right, major Marxist influence upon the development of Liberation Theology were mediated in many cases by critiques and corrections developed after Marx. Many writers find that the concepts of PRAXIS adopted by Liberation Theologians, as well as concepts of the historical and the collective, were not derived directly from Marx, but were adapted through certain 20th century thinkers.

Rebecca Chopp parallels insights found in Liberation Theology with those developed by critical scholars, in particular Anthony Giddens. She compares the work of ideological critique undertaken by Segundo and
Gutiérrez with that of Theodor Adorno, and Herbert Marcuse, while Giddens' "duality of structure" could stand for the social theoretic Liberation Theology has acquired:

Any reflection on PRAXIS must take account of the interdependence of human agency and social systems through what Giddens calls the duality of structure, the social nature of praxis as always both medium and outcome of the practices that constitute the system: "the structural properties of social systems do not exist outside of action but are chronically implicated in its production and reproduction." Stressing the recursive nature of any theory of praxis, Giddens's social theory emphasizes both change and duration in praxis and considers the time-space relation inherent in all social interactions (Chopp, p. 148).

By adopting such principles she acknowledges that Liberation Theology does not just use some Critical Theory but is in fact itself a Critical Theory. To support this point she offers the definition of a Critical Theory from Raymond Guess's 1981 book, *The Idea of a Critical Theory*: "a Critical Theory, then, is a reflective theory which gives agents a kind of knowledge inherently productive of enlightenment and emancipation" (Guess, p. 63).

Louis Althusser is another dominant influence on Liberation Theology, and the irony of this is not lost on Kenneth Aman: "How ironic that liberation theologians, who assert nothing with so much clarity as that human praxis must be recovered in its entirety and that theology must begin with this praxis, are influenced by a philosopher who rejects this very praxis as a legitimate Marxian category" (Aman, p. 433).

In Aman's mind, two other Marx-influenced philosophers exert the dominant Marxist influence on Liberation Theology's idea of PRAXIS. The
following extended quote will sum up Antonio Gramsci's impact and introduce that of Paulo Freire who will then be discussed at length.

There are two other important thinkers who have had a major influence on contemporary Latin American theologians: Antonio Gramsci and Paolo Freire. Praxis is central to the thought of each.

Gramsci is the theoretical opposite of those who would reduce Marxism to any mechanical working out of objective forces. He cites approvingly the Marx of The Critique of Hegel’s Philosophy of Right who argued that philosophy itself could be turned into a material force. For Gramsci, Marxism is a doctrine of praxis or action. Gramsci may occasionally rely on Engels' view of praxis as a check or guide to theory, but he is far more likely to be indebted to those writings of the early Marx which stressed that man is a being of praxis: creative, dynamic, productive, not bound by the rigidities of scientific law. In this sense, Gramscian praxis presupposes if not a human nature then at least a necessary and unique human condition. Liberation theologians rely heavily on this very general concept of praxis, which becomes for them a source and criterion for human activity in general, and for theology in particular.

Praxis becomes specifically identified with the activity of the poor in the thought of Paolo Freire. As McGovern points out, the notion of praxis is key to Freire's entire pedagogy. In Freire's thought, education is not something which resembles scientific method, in which hypotheses become confirmed by observation and experimentation, in a kind of support for and working out of what is conceptual. Rather, coming to know is itself a highly important from of praxis. In a famous statement, he affirms this. "To say the true word—which is work, which is praxis-- is to transform the world. Saying that word is not the privilege of some few men, but the right of every man, Consequently, no one can say a true word alone; no one can say it for another (Aman, p. 434-435).

PAULO FREIRE

While Gramsci's influence is significant, Paulo' Freire's development of the concept of Conscientization as well as his construction of liberative
PRAXIS are the key adaptations of Marxism to influence Liberation theology. Indeed, his was the greatest contribution made by any one individual to the development of Liberation Theology. Freire's definition of PRAXIS as "reflection and action upon the world in order to transform it" is the central formulation of that key term in Liberation Theology (Freire, p. 36). And his concept of intersubjectivity—"It is the 'we think' which establishes the 'I think' " that helped define liberation and salvation as collective rather than individual (Freire, quoted in Hennelly p. 155).

While the concepts of Conscientization and PRAXIS permeate Freire's writings, their analysis in two of his pieces represent Freire's contribution to these two topics. One is Pedagogy of the Oppressed, Freire's most famous work which first appeared in 1970, and an article of the same year entitled, "Conscientizing as a Way of Liberating." The former presents Freire's ideas in their formal configuration, the latter is Freire sharing his life experience through personal narratives. Together, they offer ample evidence of Freire's innovation.

First, I have examined Freire's concept of Conscientization; this analysis is followed by Freire's contribution to the understanding of PRAXIS. Conscientization

For elaborating this technique, which is called Conscientization, and dedicating his life to it on a world scale, I believe that the Brazilian educator, Paulo Freire, must qualify as one of the most creative geniuses of the twentieth century (Hennelly, p. 68).

Such is the assessment Jesuit scholar Alfred Hennelly makes of Freire's development of a critical consciousness resulting in action to change the world. The genius is in naming the means by which the disenfranchised
learn to recognize the structural forces which have marginalized them. Once recognized, these formerly absolutized, seemingly invincible forces can be opposed by action empowered by the newly radicalized consciousness.

Conscientization is a prise de conscience that goes deeper; it is the critical development of a prise de conscience. Hence, Conscientization implies going beyond the spontaneous phase of apprehension of reality to a critical phase, where reality becomes a knowable object, where the human takes an epistemological stance and tries to know (Freire, p. 7).

This new knowing is not performed in the abstract but in the here and now:

*Conscientization implies a historical commitment.*

Conscientization, then, is a commitment in time. In fact, there is no Conscientization without historical commitment. So that Conscientization is also historical awareness.

It is a critical insertion into history. It means that humans take on a role as subjects making the world, remaking the world; it asks humans to fashion their existence out of the material life offers them. The more they are conscientized, the more they exist.

The mere fact of finding oneself oppressed will move a step ahead and become a process of liberation only if this discovery leads to a historical commitment that means involvement (Freire, p. 7).

This is a breakthrough in developing an actual procedure for liberation. Conscientization tells how humankind acts on and in the world to create today's reality. It is not in the knowing alone, or in the acting alone, but in the knowing act that the world is made.

It is the exact opposite of reality seen as a given. Those "givens" which construct the hegemony which excludes the marginalized are exposed as the myths not to live by:
Conscientization demythologizes. . . . Conscientization, then, is the most critical approach conceivable to reality, stripping it down so as to get to know it and know the myths that deceive and perpetuate the dominating structure (Freire, p. 9).

This "how" of Conscientization is taken up and further explicated in the third chapter of Pedagogy of the Oppressed. When humankind is faced with the limit-situation which denies some portion or potential of their humanness, Conscientization allows, no, demands their committing "'limit-acts: those directed at negating and overcoming, rather than passively accepting, the 'given' " (Freire, Pedagogy, p. 89).

The act-taking builds hope and further awareness. Limit-acts break down limit-situations, revealing new limits demanding new actions. "This (hope-building) objective can be achieved only through action upon the concrete historical reality in which limit-situations historically are found" (Freire, p. 89).

The central point is that Conscientization is more than a raised consciousness; "Conscientization does not stop at the level of mere subjective perception of a situation, but through action prepares men for the struggle against the obstacles to their humanization" (Freire, p. 112).

Praxis

This discussion of Conscientization and its bias to historical action cannot be separated from an exploration of PRAXIS in Freire's work. Because the kind of action Freire proposes is not simple human activity. Freire is careful to point out the pitfall of activism or its polar opposite--verbalism. "This discovery cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be praxis" (Freire, Pedagogy, p. 52).
He discusses this dialectic in his definitional dissection of the Word in chapter three of *Pedagogy of the Oppressed*: "within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed—even in part—the other immediately suffers. There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world" (Freire, p. 75).

This act-taking in history can then neither be mere verbalism or animal-like activity. The required revolution is effected through a true PRAXIS, "that is, with reflection and action directed at structures to be transformed" (Freire, p. 120). The dialectical relationship between Action/Reflection cannot be sacrificed, nor can one element outweigh the other. "Let me emphasize that my defense of the praxis implies no dichotomy by which this praxis could be divided into a prior stage of reflection and a subsequent stage of action. Action and reflection occur simultaneously" to result in true human inquiry: "apart from the inquiry, apart from the praxis, men cannot be truly human" (Freire, p. 23, p. 58).

There is a close connection between Freire's juxtaposition of action and reflection and that of the dialectic of the human/world situation. "In dialetical thought, world and action are intimately interdependent so that "world and men do not exist apart from each other, they exist in constant interaction" (Freire, p. 38, p. 36). What results is dialogue which is the "encounter between men, mediated by the world, in order to name the world" (Freire, Pedagogy, p. 76). This world which humankind encounters is then not a frozen, predetermined historical prison but the result of a past awaiting a new praxis for a new reality: "Just as objective social reality exists not by chance, but as the product of human action, so it is not transformed by
chance. If men produce social reality (which in the 'inversion of the praxis' turns back upon them and conditions them), then transforming that reality is an historical task, a task for men" (Freire, Pedagogy, p. 36).

This on-going process is the source of history and holds the promise of transformation and liberation while at the same time creating and recreating the oppressive structures of history:

It is as transforming and creative beings that men, in their permanent relations with reality, produce not only material goods--tangible objects--but also social institutions, ideas, and concepts. Through their continuing praxis, men simultaneously create history and become historical social beings (Freire, Pedagogy, p. 91).

There is no historical reality which is not human. There is no history without men, and no history for men; there is only history of men, made by men and (as Marx pointed out) in turn making them (Freire, Pedagogy, p. 125).

The human adventure now becomes clear. Informed certainly by Marx, (but also by thinkers as disparate as Mao, Che Guevara, Simon de Beauvoir, and Erich Fromm), Freire sees humankind as facing oppression at the hand of humanly constructed constraints, coming to awareness and simultaneously destroying these fetters. Thus, new order is created and must be confronted in an on-going process of humanization he names "the praxis." True praxis results in a more humanized history:

While both humanization and dehumanization are real alternatives, only the first is man's vocation. This vocation is constantly negated, yet it is affirmed by that very negation. It is thwarted by injustice, exploitation, oppression, and the violence of the oppressors; it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity (Freire, Pedagogy, p. 28).

Influence on Liberation Theology
The debt Liberation Theology owes to Freire and his concepts of Conscientization and PRAXIS cannot be underestimated:

[Freire's] view of pastoral practice is reflected in the documents of the Latin American Bishops. Cesar Jerez and Juan Hernandez-Pico have pointed out that Freire's philosophy strongly influenced the documents in which the Latin American Bishop's Conference at Medellin in 1968 sought to apply the teachings of Vatican II to their own continent. He can be considered one the most important influences on the Latin American scene.

Even a cursory reading of the Medellin documents supports this view. The urgent need for Conscientization (referred to as awareness) permeates all sixteen Medellin documents from the beginning to the end (Hennelly, p. 73).

His influence is evident in the individual work of most leading Liberation Theologians. He collaborated with several, particularly Juan Segundo, in the development of some of the central texts of Latin American theology.

Gutiérrez also utilizes key concepts of Freire at pivotal points in his theology, for instance, in his description of the "new man," that is, "the kind of man who critically analyses the present, controls, his destiny, and is oriented toward the future;" later on, moreover, the Freirian dialectic of denunciation-annunciation forms the keystone of the author's conceptualization of utopia and its relationship to political action (Hennelly, p. 73).

Importance to Primary Research for this Study

It is this last premise--denunciation/annunciation--which is now highlighted, since it serves a central analytic purpose for the primary research for this dissertation. As the above quote highlights, the concept of annunciation/denunciation is a sign used by Freire to proclaim as a utopian act liberative praxis through Conscientization. In coining this term, Freire
explains what he means by utopian. In this extended quote from "Conscientizing as a Way of Liberating," Freire names the church's utopian task in a way which corresponds directly to the focus of this dissertation.

_The Acts of Denouncing and Announcing._ For me, utopian does not mean something unrealizable, nor is it idealism. Utopia is the dialectization in the acts of denouncing and announcing—denouncing the dehumanizing structure and announcing the structure that will humanize. Hence it is also a historical commitment. A utopia supposes that we know critically. It is an act of knowledge. For I cannot denounce the dehumanizing structure unless I can get at it and know it. Nor can I announce, either, unless I know. But—this is important—between the moment of an announcement and the accomplishment of it there is a great difference: the announcement is not the announcement of a project, but of an ante-project. Because the ante-project becomes a project only through a historical praxis. Besides, between the ante-project and the moment of accomplishing or concretizing the project, a period intervenes that we call historical commitment. For this reason, only utopians—and revolutionaries too, to the extent that they are utopians (what was Marx but a utopian? what was Che Guevara if not a utopian?)—can be prophetic and hopeful.

Only those who announce and denounce, who are permanently committed to a radical process of transforming the world so that human beings can be more, only they can be prophetic.

I see a great possibility here for a theology, the utopian theology of hope. The utopian posture of the denouncing, announcing, historically committed Christians who are convinced that the historical vocation of humankind is not to adapt, not to bend to pressures, not to spend 90 percent of their time making concessions in order to salvage what we call the historical vocation of the church.

Conscientization clearly has to do with utopia. The more we are conscientized, the more we become, by the commitment that we assume to change things, announcers and denouncers. This commitment ought to be permanent, though, because if after denouncing a dehumanizing structure and announcing a
more human one, after committing ourselves with reality (after all, the project is going to be accomplished only if we work at it), after understanding the project and being convinced of its importance (being conscientized about it), if we were then to stop being utopian, we would simply bureaucratize ourselves (Freire, p. 8).

For the purposes of this paper, a priori categories of "announcing and denouncing" are used when looking at the statements made by members of the community under study. These utopian categories are measures which can be used to evaluate the prophetic claim the Third Avenue Community made at its inception to be a true sign of hope and change for the present day world. The use of these categories will be further explained in the third chapter of this study.

All of Freire's work can be viewed as dedicated to trust, hope and love for the disenfranchised. What he seeks is not singular salvation outside of history for worthy individual souls. Instead, a different kind of peace is sought.

Peace cannot be purchased. It is not for sale; peace has to be lived. And I can't live my peace without commitment to humans, and my commitment to them can't exist without their liberation, and their liberation can't exist without the final transformation of the structures that are dehumanizing them. There is only one way for me to find peace; to work for it, shoulder to shoulder with my fellow human beings. (Freire)

Both Freire and Marx became influences because of their commitment to collective change. Both added greatly to "the how of change" which Liberation Theology adopted in the form of PRAXIS. Switching to method and seeking the single most important social science influence upon Liberation Theology brings us to the fourth core concept and the focus of this paper.
Liberation Theology adopts PRAXIS as the method not only for theology but for community building and liberation.

As outlined in the opening of this chapter, the philosophical consideration of PRAXIS goes back to Aristotle and his distinction of theory or episteme, poiesis or techne with its "making" of artifacts, and PRAXIS, which in our consideration can be taken as a midpoint between the first two concepts. PRAXIS is concerned with the changing needs of human society and is thereby distinguished from the timelessness of theoretical contemplation. But PRAXIS is more than the empty, time-bound action of material production; its source and goal is the common good of the community. PRAXIS is action, specifically the corporate action of the human community responsible and responsive to the creation of the historical future.

In our own time, PRAXIS has been shown to be foundational not only in theology and communication, but in sociology, the study of history, in political science, literary criticism and psychology. Even in the physical sciences, through the work of Thomas Kuhn and others, it has been recognized that theorems and paradigms change and evolve in history according to a PRAXIS of human inquiry. This turn to PRAXIS demands a consequent turn to the realm of practical reason.

This practical reason also demands a concrete context. Johann Metz ties theology to PRAXIS and PRAXIS to a grounding and constitution in concrete history (Chopp, p. 69). Practical reason with its relevance to human decision making is tied directly to knowledge of everyday life, so theology based in PRAXIS abandons its universal method for a context-dependent
analysis whose goal is a serious deliberation of possibilities for future action, i.e. future PRAXIS.

Theology thusly based is a second step, following the actions of the community with reflection turned toward future action. It is therefore a practical enterprise with its application of interpreting, guiding, criticizing the work of the community leading to further concrete activity.

In the wider philosophical debate, PRAXIS is broadly seen as any intentional human action. Gutiérrez would call this historical PRAXIS. For Liberation Theologists responsive to their own concrete context, not any such human action will suffice as a true PRAXIS. Gutiérrez seeks a Liberating PRAXIS which demands through the centrality of PRAXIS a new interpretation of Christian action demanding solidarity and participation with those on the periphery. For the Action/Reflection of historical PRAXIS to be a true Liberating PRAXIS, societal transformation must be its orientation and its goal. This is where Liberation Theology subscribes to Marx's famous critique of Feuerbach. For the Liberation Theologian, all of life is grounded in PRAXIS, theory included, and this subsumation of theory is not to the end of mere understanding of the past and present, but must seek an active transformation of past and present into the possible future. Liberating PRAXIS is a partisan commitment to new ways of being human that might bring justice and freedom to the people.

This practical, committed reason necessarily involves an ideological critique of power. Though concrete reflections drawn from PRAXIS can be every bit as ambiguous as abstract conclusions concerning power drawn from theory, the fact that such reflections lead to new historical action--and consequent dialectical reflection, criticism, and transformation--allows
PRAXIS a practical approach to even this critique of power. This happens in history and concerns the historical nature of human existence while at the same time reflecting on new ways in history of being human.

For Juan Segundo, this historical critique is the beginning point of his PRAXIS based theological method which he has named his Hermeneutic Circle:

There must be four decisive factors in our circle. Firstly, there is our way of experiencing reality, which leads us to ideological suspicion. Secondly, there is the application of our ideological suspicion to the whole ideological superstructure in general and to theology in particular. Thirdly, there comes a new way of experiencing theological reality that leads us to exegetical suspicion, that is, to the suspicion that the prevailing interpretation of the Bible has not taken important pieces of data into account. Fourthly, we have our new hermeneutic, that is, our new way of interpreting (Segundo, p. 9).

Segundo's Hermeneutic Circle was an invaluable tool for PRAXIS that is second only to the contribution made by Gustavo Gutiérrez in developing a means of analysis for Liberation Theology. In a 1984 article, Segundo details his understanding of PRAXIS in light of his circle:

No amount of subtle argument can conceal that the only relevant methodological feature of Latin American theology, is as a matter of fact, to start thinking not from a systematic listing of theological problems linked by an inner logic for the sake of orthodox and credible answers to every problem but instead in the precise context I am describing, to start both from commitment to think for the sake of poor and oppressed people, and from a consideration of their PRAXIS every time we perceive that this PRAXIS is linked, through theology, to the oppressive mechanisms of the whole culture. This consideration of PRAXIS aims at reformulating a Christian theology capable of transforming this praxis into a more liberative one, that is to say, aiming at orthopraxis.
PRAXIS means, therefore, a starting point based on a systematic suspicion which tries to perceive any possible link between some oppressive and inhuman behavior and a similarly oppressive and inhuman understanding of Christian faith (Segundo, "Two Theologies," p. 323).

This starting point of suspicion coupled with the honoring of historic action cuts loose Liberation Theology and its method of PRAXIS from any source of understanding other than human experience. As Jose Bonino notes, "there is no possibility of invoking or availing oneself of a norm outside of PRAXIS itself" (Bonino, p. 81). Thus, Dr. Chopp proposes a theory of PRAXIS both positively and negatively stated: "Praxis is, positively stated, the realization that humans make history and, negatively stated, the realization that humans cannot rely on any ahistorical, universal truths to guide life" (Chopp, p. 36).

Within these parameters, the actual PRAXIS of PRAXIS takes many forms. For some it results in partisan political activity with the lives of Ernesto Cardinal and Emilio Torres being prime examples. For others a new attention to narrative, memory, literature, story and symbol is the entre. Others look at language itself as the primary form of human PRAXIS. The dominant form seems to be the life of the Base Community which will be discussed in this chapter. But whatever its context, the claim to be made for PRAXIS within Liberation Theology remains the same: Life is fundamentally practical and political.

PRAXIS is the focus of this paper because of all the central concepts of Liberation Theology, PRAXIS most easily lends itself to a procedural investigation. It offers a means for saving theology from its belittled role as false ideology, academic illusion or incoherent abstraction. It makes authentic a convergence of theory and practice by making PRAXIS not only
the goal but the foundation of theory. To understand PRAXIS as procedure will contribute greatly to the transformational power which is its primary goal.

One fact that clearly emerges is that the question of PRAXIS is surfacing from many different perspectives as a key issue in theological methodology today or even as the central issue. It should also be clear that the concept of praxis has provided the linchpin in the structure of an original and indigenous Latin American theology during the past fifteen years, that is, during the time when it ceased to be a mirror-reality, merely reflecting the theological views of the developed nations, and began its course as a source-reality, faithful to its own history and culture (Hennelly, p. 49).

My works shows that PRAXIS is the linchpin in the structuring of procedure for the creation of an alternative community in another specific context. While the specific description of this community is not delineated until chapter three, the model it represents within Liberation Theology is next discussed.

The Context of PRAXIS: the Base Community

An ontological belief that emerges from the core concepts of Liberation Theology outlined above is the a priori primacy of the specific context, rather than the timeless truth, as starting point for theology. Within Liberation Theology, the epistemological expression of this a priori truth is the Base Community. As noted before, the development of Friere's method of conscientization and the PRAXIS of Liberation Theology lived out in Base Communities unfolded simultaneously. It was Dom Helder Camera, a prominent Brazilian bishop and early proponent of the base community movement, who actually popularized the term "Conscientization" in the English speaking world and did so in description of the methodology of the
Christian Base Community" (Freire, Conscientizing, p. 6). Bishop Camera and other Brazilian bishops had begun the movement as a pastoral response to the needs of the huge parishes underserved by clergy in Brazil. An anecdotal tale describes the lament of a peasant woman to her bishop after experiencing Christmas Eve, 1956, when the Catholic parish was dark and empty while the Protestant churches rang out with sounds of joy and celebration. "In Natal, the three Protestant churches are lit up and crowded. We hear their hymn-singing and our Catholic church, closed, is in darkness because we don't get a priest." Upon hearing this appeal, the story goes, Bishop Angelo Rossi launched a lay movement with 372 community coordinators who drew together communities for "Mass without a priest," and work for the common good. These communities built schools and trade union halls rather than churches and were the first fledgling base communities in Brazil (Cook, p. 64).

In actuality, these communities were not created in a single place in a single day, but drew on antecedent movements within the Catholic church. The Catholic Action movement begun in Brussels by Joseph Cardign in which working class Christians formed small groups to address particular problems was one important model. Its method, summed up in the three point phrase "observe-judge-act" was a particularly important resource for the Latin American church as its went about organizing the first base communities (Berryman, p. 65). Other prior movements included the Cursillo movement, the Young Christian Workers movement, and the Christian Family Movement.

Other Latin American roots included the Movimiento de Latal in Colombia which utilized radio for literacy work in the early 1950's. Also
significant was the Grassroots Education Movement (MEB) which moved beyond literacy in the early 1960's to seeking change in the basic socioeconomic structure of Brazil. Yet another was the community created just outside of Panama City in San Miguelito where Leo Mahon created a model whose methods were adapted throughout Central and South America (Berryman, p. 67).

From all these roots and in these various manifestations, the Christian Base Community Movement was firmly established by the time of the meeting of the Latin American Bishops Conference in Medellin in 1968. In the final document of that meeting, the bishops stated unambiguously that "the Christian ought to find the living of the communion to which he has been called in his 'base community,' that is to say, in a community, local or environmental, which corresponds to the reality of a homogeneous group and whose size allows for personal fraternal contact among its members" (Latin American Bishops, p. 201). Medellin declared that the base community was to be the "initial cell" of the church and the focal point for evangelization.

The movement by that time involved tens of thousands of individual communities (today the number exceeds 150,000) whose evolution had come from within rather than being dictated from above. The hierarchy had issued the documented command for the establishment of base communities within Catholic parishes, but the local pastoral agents and the communities themselves worked out their individual PRAXIS in history. As one bishop said, "The Base Communities came from the base" (Mainwaring, p. 109).

While "the exact starting point for base communities themselves cannot be determined with precision," Brazil was the predominant site for
the beginning of the base community movement and "right from the
beginning of their formation, these communities have adopted Freire's
approach as an essential hermeneutical tool" (Berryman, p. 66, Hennelly, p.
81).

What this meant in practice was that working together on concrete
problems or specific tasks, base communities were the arena for
Conscientization. In barrios or rural pockets of poverty, base communities
undertook work projects for clean water or better housing or relief from
terror at the hands of the police. In working out the details of their project,
they became aware of their cultural setting and of the political systems active
in the life of their community which made impossible the realization of their
projects and dreams. This awareness came through consciousness raising and
reflection on their situation in light of scripture. Once aware, they re-
committed themselves to action. This constant problem-solving approach is a
liberating educational process which makes each community the subject of its
own PRAXIS. Only here, in a base community setting, can PRAXIS obtain its
true meaning:

To create a theology of liberation based on the practice of
liberation it is necessary to participate as an active
member in a particular movement, a base community, a
center for the defense of human rights, or a trade union.
This immersion in the world of the poor and oppressed
gives theological discourse a passionate edge, an
occasional mordancy, a holy wrath—and a sense of the
practical. There is an objective concern for efficacy,
because in the last analysis what counts is not theological
reflection but the concrete liberation of the poor. It is this
liberation-in-act rather than liberation-in-thought that
anticipates the kingdom and is pleasing to God.
Oppression is not so much to be thought about; it is to be
overcome (Boff, p. 416).
The research question for this present study is to describe how an actual base community created itself in time-space using PRAXIS as its conscious method for community building. The literature and research regarding the day-to-day functioning of such communities is sparse indeed. None of the available literature takes a communicative procedural approach to community building such as the one implemented in this study. The particular context for this study--The Third Avenue Community Church--will be described in the opening of the third chapter. The next chapter, by looking at several strands of Communication literature, further builds a methodological and categorical rationale for the proposed primary research for this dissertation.
CHAPTER II: COMMUNICATION LITERATURE—CRITICAL THEORY AND SENSE-MAKING

In review of pertinent Western philosophy from Aristotle to Hegel, then by way of Marx to Liberation Theology and the present day, an important strand of intellectual thought was left for further consideration in this chapter. As was pointed out in the previous chapter through the work of Rebecca Chopp, Liberation Theology itself can be considered within the domain of Critical Theory innovations which have influenced the study of communication in the present century. As in Liberation Theology, Critical Theory has developed the concept of PRAXIS beyond its classical meaning to a central place in our understanding of human communicative process. In this chapter's first part, an exploration of the similarities and influences between Liberation Theology and the Frankfurt School and its successors is investigated so that their contributions might inform the primary research upon which this study is based. In a second section, the work of Jurgen Habermas and his insights in the consideration of PRAXIS are central. Then, in this chapter's third section, the meta-theoretic issues of undertaking a Sense-Making study are addressed. This section acknowledges the parallels that exist between Sense-Making, Liberation Theology, and Critical Theory.

Critical Theory and Liberation Theology

Any scholar of Critical Theory will recognize in the core concepts of Liberation Theology a parallel to certain tenets of modernist and post-modernist critical thinking. Critical Theory, like Liberation Theology, is
rooted in a critique of orthodox positions in philosophy, political science, and economics. What had been purported to be a wish for the advancement of "knowledge" in these traditional positions took "knowledge" to be a timeless object comprised of objective fact unmediated by human experience. What was sought was "what really is." Critical theorists saw this goal as theoretically deficient, deceptive, and basically irrelevant.

What critical scholarship criticizes is the lack of a theory of the subject within rational positivism. For while the explaining power of its method of objectification might seem profound, it cannot provide an explanation of the observer herself. By separating reality and its observation, and making objective truth claims only about the former, positivism misses half the truth. "Positivism ignores the fact that something is an object only for a subject capable of objectification" (Leonard, p. 33).

This critique of positivism's authority, empiricism and dogma corresponds to Liberation Theology's first core concept as outlined in chapter two. The concept of reality as orderly, fixed, and continuous in a timeless way denies the role of intersubjectivity--science to scientist, scientist to scientist, etc.--which is central to critical thinking: "The philosophy of science renounces inquiry into the knowing subject" (Habermas, p. 68). Whereas positivism would make of society a "science," the critical theorists see society not as ultimate, but as conditional.

It can be argued that the Institute for Social Research was founded to make this single point. Under its most famous director, Max Horkheimer, the Institute sought to bridge a gap identified between the contributions of philosophy and the social sciences, each of which was lost in a separate cul de sac of absolutism. German philosophy following Kant, and its dominant
thinker Martin Heidigger, "displayed an innate distrust of all empirical or scientifically verifiable data" (Wolin, p. 47). Philosophy's universals were unquantifiable, timeless truths outside of history; they were metaphysics not physics.

On the other hand, the social sciences were dominated by the positivism of the Vienna Circle, whose universals were the inviolable rules and laws which governed not just the fixed order of nature, but the centered, rational existence of human society. The goal of the Institute was to engage both of these schools in dialogue and to challenge each position's underlying dogmatic presumptions. Philosophy so practiced, Horkheimer's critique went, proves solipsistic and barren; social science so practiced, ends up confirming the given social order (Wolin, p. 48). Critical Theory's goal, as developed at the Institute, was to escape these two dead ends. The means to this end, a new methodology, corresponds with the second core concept of Liberation Theology identified by this paper. The Institute called for an interdisciplinary materialism whose goal would be the representation of social existence as a concrete totality. This concrete materialism was the Institute's counterbalance to the universalism of contemporary philosophy and social science. At the Institute, philosophers (e.g. Horkheimer, Adorno, Marcuse), economists (Pollock), psychoanalysts (Fromm), and historians (Lowenthal), would all engage in interdisciplinary study and critique based on a dialectical understanding of theory and practice.

The challenge which led to the Institute's innovations in methodology did not come exclusively from the theoretical side. The actual concrete praxis of the German Worker's movement inspired the founder of the Institute to begin the enterprise. However, by the time Horkheimer ascended to the
directorship, the hope of a proletarian revolution in Germany had been crushed by National Socialism, a movement supported by a dumbfounding number of members of Germany's working class. The emergence of bureaucratic socialism in the Soviet Union, combined with the rise of Nazism in Germany forced the Marxist-influenced leaders of the Institute to seek a locus for liberating PRAXIS outside the proletariat class. Horkheimer, Adorno, Marcuse, and later Habermas each proposed a different focus for "emancipatory intent" in society:

What today separates us from Marx are evident historical truths, for example that in the developed capitalist societies there is no identifiable class, no clearly circumscribed social group which could be singled out as the representative of a general interest that has been violated. This insight already confronted the older generation of Frankfort theorists, who had both fascism and Stalinism before their eyes (Habermas in Leonard, p. 47).

This dislocation of emancipation in history ultimately undid the methodological innovation which the Frankfurt School attempted in its dialectic of theory and practice. Horkheimer, Adorno, and Marcuse pursued purely philosophical agendas all too similar to those of German Lebenphilosophie, a mode of thinking typified by Habermas as "the politics of despair."

Jurgen Habermas

It is collective emancipation rather than individual despair that focuses the work of Jurgen Habermas. This tenet connects the third core concept of Liberation Theology and the thought of Critical Theory. The goal of the Frankfurt School involved developing social methods for human emancipation, but the crushing realities of the 1930's led to the abandonment
of this commitment in practice by many of the School's thinkers. The theory of social transformation drawn from Marx and Lukacs which approached a functional understanding of the inevitable rise of the proletariat failed to speak the realities of death camps and gulags. Given their personal PRAXIS, a turn to the internal and eternal on the part of most European members of the Frankfurt School seems understandable. And this, then, makes the work of Jurgen Habermas all the more compelling.

"My own efforts," claimed Habermas, "can be understood in connection with the undertaking Critical Theory concluded at the start of the 1940's" (Leonard, p. 49). What he alludes to is that throughout his work, Habermas strives to have something to say about how actual human communities communicate and thereby create themselves. Most pertinent to our study here is his thinking on the relationship of theory and practice as understood as PRAXIS in his writing. He, too, had seen the divergence of Marxist theory and practice during the 1930's and 40's as cause for a reconsideration of the topic in philosophy. For Habermas, Marx was not a mere dogmatist when it came to theory's determination over practice; Instead, Habermas saw a dialogue between the "ought" and "is" in the work of Marx. Habermas' re-rooting of the Marxist and Critical intellectual causes toward the goal of a communitarian PRAXIS is a bridge to Liberation theology and its third core concept of human collective solidarity and the fourth concept of PRAXIS as means. What results is an involved understanding, based in an epistemological and methodological treatise, that names three
kinds of knowledge (corresponding to innate human interest) and three forms of PRAXIS, the last of which will be our primary focus.  

Habermas makes the distinction between 1) instrumental rationality appropriate to the empirical and analytical sciences or technical interest of humankind, 2) an interpretative rationality appropriate to the historical and hermeneutical sciences or practical interests of humankind, and 3) critical rationality used in the critical social sciences in light of the emancipatory interest of humankind. Each has its own PRAXIS but only the last by nature must be critical. Whereas PRAXIS in the first two cases is liable to distortion, PRAXIS in the critical emancipatory mode serves as an ideological critique naming distortions. Its work is an analysis of power and ideology and its stated goal is liberation from oppression. By so naming emancipatory PRAXIS, Habermas sees his thought in direct line with the two base camp theorists for critical thought, Marx and Freud:

The critique which Marx developed as a theory of society and Freud as metapsychology are distinguished precisely by incorporating in their consciousness an interest which directs knowledge, an interest in emancipation (Habermas in Kroger, p. 10).

Only if a philosophy contains within itself an emancipatory element (here referring to freedom from itself, i.e. its instrumental and interpretative constraints) can it be truly termed critical.

The next turn by Habermas is the most critical for this study and its focus on Liberation Theology. "Habermas undertook further methodological reflections on the social sciences because he recognized that the very fact that

2 The following discussion owes a great debt to Joseph Kroger's work.
critical-emancipatory theory is self-reflective constitutes a changed relation to experience and requires that it include a kind of 'methodological inner view of its own relationship to PRAXIS" (Habermas, Theory and Practice, p. 10, Kroger, p. 12). This inner view is germane to this study.

In Theory and Practice, Habermas attempts a practical application of his understanding of emancipatory PRAXIS. His is a three stage consideration:

1) Scientific discourse leads to the formation and development of critical theories whose only test at this point is their reasonableness.

2) Therapeutic discourse is the organizational means of processes of enlightenment whereby this reasonable notion is appropriated in a self-reflective process of "emancipative understanding" in community. It is here and here alone that theory can be said to guide PRAXIS.

3) Practical discourse is participation by consensus in political strategic action:

No theory can guide or justify PRAXIS at this level of strategic decision making. Practical questions of that sort cannot be settled a priori. Here there is no risk-free or privileged access to truth, no substitute for engagement in practical dialogue. Thus for Habermas, it is important to distinguish two forms of PRAXIS, the process of enlightenment (#2) and the organization of action which follows: 'While the theory legitimizes the work of enlightenment (#2) . . . [it can] by no means legitimize the risky decisions of strategic action. Decisions for the political struggle cannot at the outset be justified theoretically and then carried out organizationally. The sole possible justification at this level is consensus aimed at in practical discourse (Habermas, Theory and Practice, p. 33, found in Kroger, p. 13).

The implications of this line of thinking for our consideration of PRAXIS in Liberation Theology are profound. PRAXIS at the level of practical discourse, which is the one PRAXIS primarily focused upon in this study, cannot find a referent in theory. Its source is the practical dialogue of
the community, resulting in consensus acts that make history. What role, then, is left for theology in a Liberation of Theology?

Actually theology functions at all three levels as outlined by Habermas. At level one is the content of theology as realized in scripture and tradition, the collective body of knowledge which, while by no means authoritative or significant dogmatically, still provides content for PRAXIS. Theology at the second level is part of the conscientizing process, where a critical interpretation of society "names names" calling out the oppressed conditions and consciousness of the community. The need for such enlightenment seems necessary to this work of PRAXIS. At this level the work of PRAXIS is termed Prophetic-critical by Joseph Kroger: "although theology precedes and guides the PRAXIS of faith in as much it initiates critically emancipative reflection (i.e. consciousness raising) within the community, theology also has a reflective task which can only follow the strategic action of the community once it has taken place. The former could be called theology's prophetic-critical task, the latter theology's practical-strategic task" (Kroger, p. 14). On the third level, then, a conscientized community acts. Theology's practical-strategic task which follows the community's action is that second act named by Gutiérrez: "the critical task is not to promote a form of political PRAXIS but rather to provide a rational critique of action already taken" (Kroger, p.15). This done, the theologian has returned to the level of scientific discourse and the dialectical process is repeated (or better said, continues). By applying Habermas to Liberation Theology, a critical new category for primary research has been developed. Joining Friere's "Announcing/Denouncing" are two additional categories of PRAXIS—"Prophetic-Critical" and "Practical-Strategic."
What this present study might add to the work of Habermas and Critical Theory is just as salient:

The application of Critical Theory to the practical world has been a goal of critical theorists since the foundation of the Frankfurt School. The early critical theorists stressed the practical relevance of their project but their most influential work was highly theoretical and remote from concrete issues and problems (Ruane and Todd, p. 533).

This critique of Critical Theory and call for concrete contexts is found widely throughout the secondary literature on Habermas and the Frankfurt School. David Held claims that connections between Horkheimer's basic argument and actual social movements remain unexplored and practical implications of Habermas' theory are undeveloped. Thomas McCarthy concurs saying "Habermas's critique retains an anonymous character, addressed to mankind as such and thus to no group in particular." Richard Bernstein calls the lack of connection to an actual addressee Critical Theory's Achilles heel and singles out Marcuse in saying "with all his talk of the need for Critical Theory to become historically relevant, to analyze the tendencies within existing society that can lead to radical change, and to be concrete and specific, Marcuse has never fulfilled the demands of his own basic conception of Critical Theory" (In Leonard, p. 44-45). Stephen Leonard, in compiling this litany of criticism sums up this finding by saying:

On the one hand, advocates of Critical Theory insist that social and political theory must be politically engaged and emancipatory in intent. On the other hand, the discourse of Critical Theory has simply failed to make clear its own political implications and how it is to be related to concrete political practices. In short, the idea of a Critical Theory, whether modernist or postmodernist has remained just that—an idea (Leonard, p. xv).
While Critical Theory has made a valuable contribution to the design and background of this dissertation, this paper’s application of a critical methodology to the experience of an actual critical community will fill an explicitly identified gap in the application of critical thinking to the concrete world.

**Sense-Making as Theoretic**

What now arises is a procedural question. By what means may a study of a critical community be undertaken that remains true, in practice, to the insights drawn from Critical Theory and the core concepts of Liberation Theology?

The answer lies in a meta-methodological discussion of Sense-Making as developed by Brenda Dervin of the Critical Cultural faculty of the Department of Communication at the Ohio State University. For the sake of this study, Sense-Making will serve not only as the method for conducting research, but as a literature source for understanding key elements of PRAXIS. Its use as both method and theoretic is not unique to this study. As she describes in *Qualitative Research in Information Management*, Dervin notes that:

The term sense-making has come to be used to refer to a theoretic net, a set of assumptions and propositions, and a set of methods which have been developed to study the making of sense that people do in their everyday experiences. Some people call it a theory, others a set of methods, others a methodology, others a body of findings. In the most general sense, it is all of these.

It is, first, and foremost, a set of meta-theoretic assumptions and propositions about the nature of information, the nature of human use of information, and the nature of human communicating (Dervin 1992, p. 3).
Sense-Making as method adopted for conducting the primary research for this study will be laid out in the next chapter. There the mechanics of Sense-Making will be presented. In the following section, Sense-Making's ontological and epistemological characteristics will be discussed in light of the core concepts of Liberation Theology laid out in the first chapter.

Before making this connection, a review and re-interpretation of the core concepts outlined in chapter two may be useful:

Liberation Theology holds a monist view of creation in which the actions of humankind in history—not a set of ahistorical, timeless truths—are the starting point of theology and the arena of salvation.

1) An ontological assumption that states that reality is not an objective, fixed, external order but is emergent and made in history by human beings.

Liberation Theology proposes a new methodology which reveals the process of becoming humankind through acting in history

2) An epistemological assumption which calls for a wide and eclectic use of methods.

Liberation in Liberation Theology is primarily collective, not individual.

3) A deontological assumption centering the arena of inquiry on the communitarian level.

Liberation Theology adopts PRAXIS as the method not only for theology but for community building and liberation.

4) A functional, pragmatic assumption which centers the focus of inquiry on the concrete, individual actions of people in history.

With the following step-by-step analysis and presentation of the theoretic of Sense-Making, its relevance and importance to this study becomes evident.
The strongest corollary between Liberation Theology and Sense-Making exists in the first ontological tenet named above. Sense-Making does assume that "the order that humans live within cannot be seen as given, it is made by continuing human dialogue" (Dervin 1992, p. 6). Information, like reality in #1 above, "is created by human observers, is inherently a product of human self-interest, and can never be separated from the observers who created it" (Dervin 1989, p. 72). Humankind cannot extract a perceived notion of reality from some objective truth nested in nature.

The assumption here is that reality is not the fixed thing out there with a given order which humans try to address. Rather, it is assumed that reality is itself at least in part not entirely ordered. What this means is that not only in the realm of human affairs but in the realm of the concrete, it is assumed that the present, past, and future are not fully determined by any natural order (Dervin, 1992b, p. 49).

In describing this aspect of Sense-Making, Reijo Savolainen says that Dervin claims "information is not seen as something that exists apart from human behavior activity. All information is subjective (Savolainen, p. 18). Sense-Making derives a universal human experience from this ontological assumption in claiming there is a mandate to create meaning, a bridge which spans the gulf a world without absolutes presents (Shields, p. 7). Dervin makes this point when she writes:

Given that there is no static order in the universe, no isomorphism between "reality" and observation, no sharing of ideas between communicating entities without some behavioral effort, and no necessary equivalence between messages intended and messages received, gappiness is an assumed "constant" of the human condition (Dervin, 1991, p. 62).

Dervin's universe is one where "reality is neither complete nor constant but rather filled with fundamental and pervasive discontinuities or
gaps" (Dervin, 1983, p. 4). The idea of the gap is the single most important ontological assumption made by Sense-Making and also serves as a direct link to the Liberation Theology idea that reality is not given, but constructed and emergent:

Sense-Making rests on the discontinuity premise. It assumes that, given discontinuities in natural reality and in human observations of reality, the useful research focus is how humans make sense of discontinuity. The core construct of sense-making is the idea of the gap—how people define and bridge gaps in their everyday lives (Dervin 1989, p. 77).

These gaps are pervasive; they are found between people, between people and structures and between structures. Subpersonally, they exist between person in time/place one and time/place two, between human sensors and the mind, and between the mind and the tongue. They are a constant of nature (Dervin 1992, p. 4). Savolainen rightfully points out that Dervin sees gaps as a "fundamental aspect of reality: Dervin renders the concept of discontinuity an ontological status, taking it as a kind of a first premise of the analysis" (Savolainen, p. 16). The congruence of her first premise with the tenets of Liberation Theology is clear; neither theorist accepts that reality is a seamless cloth of ultimately determined material. Both see history as created rather than unfolding according to timeless truths or hidden laws. Each sees that what can be known rests in the context and subjective experience of the individual, an experience realized in the midst of a constantly changing

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3 Dervin relies on Richard Carter's work, which in such articles and papers as "What Does a Gap Imply?", "Discontinuity and Communication", and "Communication as Behavior" develops the idea that discontinuities across time and space are inherent in the natural world and human beings can have no direct observational access to that world (Dervin, 1989, original footnotes).
environment that is incomplete at its core. Both reject that structure dictates reality, whether structure refers to Christian dogma and institutions, or to the hegemony of constraining culture. These structures are never seen as God given; to both the Liberation Theologist and the Sense-Making scholar they are energized by concrete human choice and experience:

A structure that is not energized via procedure necessarily dies. It is the communicatings of communicating entities, individual and collective, that maintain and transform structures. Because there is never complete isomorphism between structure and communicating entity, the entity is never completely guided by structure (Dervin 1991, p. 63).

In this regard, present daily reality is a construct of individual human PRAXIS effected existentially in the present moment. Savolainen points out that even if this PRAXIS is a repetitive one, constrained by hegemony and habit, it is a new step for it is taking place at a new point in time and space (Savolainen, p. 17). Yesterday's oppression affects us anew in the new day. In "Sense-Making as a Framework for Knowledge Acquisition," Vince Waldron and Dervin claim that individuals are constantly moving through time and space. Yesterday's sense made is useful only for that day's gaps, constraints and opportunities. It cannot be extracted and used as an object for today's situation: "In other words, sense changes over time" (Waldron and Dervin, p. 11). Vickie Shields' reading of Sense-Making leads her to claim that "structures are built, maintained, changed, and destroyed by behaviors" (Shields, p. 9). And finally, Dervin states unequivocally:

Structure is energized by, maintained, reified, changed and created by individual acts of communicating. Because we have sought only across time-space understandings, we have missed so much of the whole range of human existence that involves struggling with, breaking with, coming to terms with, and
changing whatever structure the human finds oneself in (Dervin 1992, p. 12).

To find what was missed, Sense-Making employs a wide range of approaches and philosophies as it develops its methodological program. Here, Sense-Making can be seen to share a methodological approach similar to that identified in the second core concept of Liberation Theology. Liberation Theology's method is critical, utopian and experience-based. All three can also be said to be true about Sense-Making. "The problem is not only to conceptualize communication-as-dialogue, but also to practice it as dialogue;" this quote shows Dervin's desire to base Sense-Making in human experience, albeit dreams themselves are taken by her to be experiential (Dervin 1989, p. 75). At all turns what Sense-Making seeks to study is what is actually taking place in the life of the subject: "an important aspect of sense-making methods is that they are all situated in real moments in time-space. Sense-making posits no hypothetical questions to respondents, nor does it present elaborate lists of options;" instead, actual experience serves as the base (Dervin 1989, p. 79). "Rather than being portrayed as a sample of people of whom x% agreed with this and y% wanted that, the respondents become situated in real circumstances for which the logic of what the respondents have to say is validated by and anchored in that experience" (Dervin, 1989, p. 83). There can be no doubt Sense-Making is an experience-based methodology.

That Sense-Making can be seen as utopian might seem to contradict this experience-based bias. But in "Information<->Democracy," while talking about communitarian communication methods of which Sense-Making is an exemplar, Dervin sees the possibility of utopian thinking. It is in fact in embracing the full range of unconstrained human potential--"possibilities
realized, destroyed, restrained and envisioned"—that a utopian attribute for Sense-Making is made possible. "Presented in this way, the communitarian perspective opens itself up to the possibility of utopian perspectives. Some might set the approach aside for this reason, as if utopian perspectives are theoretically useless. In knowing that the utopian is admittedly presented as utopian, such perspectives become a framework to work within and toward" (Dervin, in press, p. 21).

A claim is made that Sense-Making is at the same time a critical methodology, though not exclusively so. "[Sense-Making] refuses to be placed at either one end or another of the many polarities that form the current contests in the social sciences: for example, qualitative vs. quantitative, administrative vs. critical, theoretic vs. applied, structuralist vs. individualist" (Dervin 1992, p. 2). Dervin claims both an administrative and a critical function for Sense-Making: "the approach is administrative in that it sets out to improve systems and critical because it serves as a vehicle for the users of those systems to speak to those systems on their own terms" (Dervin 1992, p. 31).

This broad methodological claim for Sense-Making is supported by the wide range of social science influences involved in its development. In much the same way as Liberation Theology, Dervin has drawn on a vast array of theoretical inputs in the develop of her program. In her 1983 International Communications Association paper, she includes Bruner, Piaget, Kuhn, Habermas, Friere, Beltran, and Rogers as influential writers in Sense-Making's development.

The application of a broad range of social scientific knowledge to the development of Liberation Theology was discussed in chapter two as part of
the third core concept which saw the social or collective plane as foremost as opposed to the individual. A cursory review of Sense-Making’s bias would show it to be in contradiction to this core concept from Liberation Theology. Sense-Making’s starting and ending point is the individual. "Sense-Making is individualistic in its focus because it acknowledges that individual humans are the carriers of communicative action—the acts by which meaning is made and systems energized" (Dervin 1992, p. 31). Savolainen sees in Sense-Making a parallel to the "individual-centered ethnomethodology" that "concentrates more on individual making of sense than on the construction and reconstruction of cognitive order through societal negotiation processes" (Savolainen, p. 23). Terming Sense-Making "methodological individualism," Savolainen says that all terms of analysis must refer to the interests, activities and cognitions of individual beings since they are the only responsible, purposeful actors.

How can any connection be drawn between the individual bias of Sense-Making and the collective bias found in Liberation Theology? While none is apparent on the axiomatic level, two important links can be found when Sense-Making is put into methodological practice. One is the concept of subject as colleague and the other is the concept of a unit of analysis that is smaller than the individual, two key tenets of Sense-Making.

In this section I seek procedural means to apply theoretical models to the proposed study of PRAXIS in a particular community and much aid comes from Dervin’s work. Dervin has written at length in terms which go beyond the domain of this study, of using a non-communication theory of communication to analyze communicating phenomena and the importance
of avoiding such approaches. These two procedural turns are important means of avoiding this trap.

It is one thing to adopt the axiom that truth is collective and quite another to analyze behavior in a non-dialogic fashion. In other forms of research the direct encounter with the subject takes place non-communicatively. In deductive science, a priori hypotheses are tested using human subjects, but truth claims are made about the hypothesis, not the subject now abstracted quantitatively. In qualitative research, the participant-observer is the theorist who, having encountered the subject, reduces this encounter to a text to be decoded and analyzed. Only Sense-Making honors the moment of data gathering, the interview itself, as a meaningful moment of dialogue. And in this dialogue, the interviewer is the lesser partner, since the subject is given the allowance and deference to become the primary social theorist.

At first, both some respondents and some interviewers balk at the approach. Interviewers balk because they want to be more directive and need assistance in learning . . . how to assist the respondent in reconstructing his/her Sense-Making. Respondents, on the other hand, need assistance in learning how to present all the personally important details that they wish while at the same time utilizing the interview structure. The relationship is presented as a quid pro quo and results to date suggest that the large majority of respondents accept it as such. . . . Results suggest that there is, when sense-making interviews are at their best, a conscientizing and therapeutic value to the process for respondents (Dervin 1992, p. 18-19).

So on the methodological level, while the individual is the focus, a communal bond is formed between interviewer and respondent resulting in their becoming, in reality, co-members of a community seeking
understanding: "the respondent is conceptualized as a colleague" and truly as theorist of substance (Dervin 1992, p. 18).

Shields makes this point her number one defense in the choice of Sense-Making as her research method.

The interviewer is mandated by the approach to ask the respondent not only what he/she experienced but how he/she came to experience it in a given way and how he/she made sense of the gaps he/she saw in that experience. It is the systematic attention to gap-defining and gap-bridging which sense-making assumes gives the respondent the opportunity to connect his/her public expressions during the interview to the private sphere of his/her life. One result of this is that respondents are systematically asked to make the kind of connectings which usually are left to the final research stage when the researcher attempts to find patterns in data (Shields, p. 9).

While "subject as colleague" forges a collective approach by bringing together more than one individual in the research process, another concept of Sense-Making--"The Use of Units of Analysis Smaller Than the Person "4 -- develops important collective connections by looking at units of analysis

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4 To elaborate on the concept of THE USE OF UNITS OF ANALYSIS SMALLER THAN THE PERSON. "Conceptually, Sense-making posits that sense-making behaviors are responsive to situational conditions and should not be predicted based on across time-space measures. This premise has been supported with the consistent results showing situation as a more powerful predictor of information seeking and use as defined by Sense-making. Sense-making has also relied heavily on other work which has supported the notion that respondent consistencies do not account for significant variance in information seeking. While some Sense-making studies have used the person as the unit of analysis, this has resulted from the fact that each person had only one question as mandated by the study design. In all other studies, the question asked or the sense-making instance has been the unit of analysis in order to allow respondents to create their own context and be different in different contexts (Dervin, 1983 p. 23)."
smaller than the individual. Part of Sense-Making's discontinuity principle applies to the individual herself: "Sense-Making assumes there is something systematic about individual behavior when the individual is re-conceptualized not as an entity but as an entity-behaving at a moment in time-space" (Dervin 1983, p. 23, and 1992, p. 10). This is a breakthrough understanding on the part of Dervin and the Sense-Making model. Almost all other theories of communication pose the individual subject as an essential entity over time and space. This has led to the heavy weighting of demographic information as important data. But what Sense-Making claims is the unit of analysis is not the individual over time but the individual subject situated at a specific point in history: "In Sense-Making, individuality based on across time-space characterizations of people is replaced with a concept of individuality based on situatedness" (Dervin, 1989, p. 85). The impact of this concept on the use of data derived in research is profound. "In essence, sense created at one time-space in the context of a particular time-space history, a particular situation, and a particular set of Sense-Making strategies [cannot be] ripped out of this context and treated as independent thing which can be transmitted as thing to another person. It is here it becomes non-sense" (Dervin 1991b, p. 54).

While this is a startling and significant idea, how does it connect with the third concept of Liberation Theology—honoring the communal over the individual? What if "situation" is rooted in "community" as will be the case in the study undertaken for this paper? It must be said that in terms of Sense-Making, statements made about a community must, like those made about an individual, be rooted in a specific time and place. By breaking down the unit of analysis in the study of a community to something less than the
individual, descriptive information can be assembled about the community as a whole without claiming to know each individual member of that community over time. This confluence of analytical innovation—sub-individual units—and the research question of this study—how to construct a community from the individual PRAXIS of its members—make a connection between the individualistic focus of Sense-Making and the collective focus of Liberation Theology at a deep level of analysis.

There remains a third connection between the collective and the individual in Dervin's Sense-Making. For Dervin, to undertake the study of a community requires a consideration of the individual for: "the community has no mind, or no legs, or hands, but exists in the minds of the individuals" (Dervin, in conversation). To understand the collective, one must examine the individual.

The path connecting Liberation Theology's fourth key concept centering on PRAXIS to Sense-Making takes a less circuitous a route. Sense-Making is a PRAXIS-based theory, or, "a theory of practice."

As stated in chapter two's definition derived from Liberation Theology, PRAXIS is action, specifically the corporate action of the human community responsible and responsive to the creation of the historical future. This demands a practical reason applied to a concrete context in an intentional manner: in its broadest terms, PRAXIS is intentional human action.

Sense-Making begins with intentional human action in a specific situation. There is little or no interest in abstract thought, timeless speculation, or hypothetical contexts in Sense-Making. Experience, even if taking place only in thought or dream, is the starting point. "Sense-making focuses on behavior. As such it assumes that the important things that can be
learned about human use of information and information systems must be conceptualized as behaviors: the step-takings that human beings undertake to construct sense of their worlds" (Dervin, 1992, p. 8). Every Sense-Making interview question begins from an actual experience in history: "An important aspect of sense-making methods is that they are all situated in real moments in time-space" (Dervin 1989, p. 79). I personally served on an interviewing team using the Sense-Making method and the head researcher wrote that "the interviewer always starts by having the respondent identify a real situation which the respondent experienced" (Shields, p. 8). Again, Dervin would require that "the data for each dimension is tied to a micro-moment, a specific situational moment in time-space (Dervin, 1983, p. 10)."

Translated to the field of expert system technology, this concrete, contextual, action-based orientation for Sense-Making was described as a problem-solving based methodology (Waldron and Dervin). Here, this methodology was seen as "a 'sense-making' process in which individuals encounter problematic situations, identify information gaps that might pertain to the problem solution, and then use the information in a way that alleviates the problem" (Waldron and Dervin, p. 9). Here the knowledge acquisition efforts of Sense-Making are all seen to be based in "actual problem solving situations." The standard metaphor for Sense-Making is adapted to be "an actor moving through time-space and confronting troublesome situations" (Waldron and Dervin, p. 16).

The standard metaphor for Sense-Making is a person in action--moving, constructing, gap-bridging as they forge through time-space. It is derived from sense-making's definition as offered by Dervin in her International Communication Association paper: "Sense-making is defined
as behavior, both internal (e.g. cognitive, spiritual, emotional) and external (e.g. procedural) which allows the individual to construct and design his/her movement through time-space. Sense-making behavior, thus, is communicating behavior" (Dervin, 1983, p. 3). The behavioral bias is clear. This metaphor and definition represents Sense-Making's ontological mandate for humankind to act in history. Without action, the abyss swallows us. "Sense-making assumes a mandate is always present to cope with self even if the purpose in the situation is defined by the individual as to forget self or lose control of self" (Dervin 1992, p. 15). The gap assumption seems to demand the bridging assumption which is a mandate for PRAXIS for each individual at each discontinuity in life.

Sense-making assumes that it is always constructings that bridge gaps and that constructings are mandated in every context. Sometimes these constructings are repetitions of past constructings, sometimes they are new inventions. Sometimes these constructings seem responsive to changing conditions, sometimes they seem like rigid repetitions. Sometimes they seem highly constrained by hegemonic forces, sometimes they seem spontaneous and inventive. Whether flexible or rigid, whether new or old, sense-making assumes constructings are what humans use to bridge the pervasive gaps of existence—the disconnectedness of self to others, to situations, to events across time and space (Shields, p. 6.).

It is difficult to think of a more concrete, work and action-based metaphor than bridge construction. Communicating is a behavior—not a concept or the transmission of an idea. Gaps are bridged—"each gap is axiomatically seen as bridged by behavior—attending in different ways, constructing messages in different ways, speaking in different ways, hearing in different ways. Each of these behavings can be conceptualized as procedural strategy" (Dervin 1991b, p. 48). No such thing as information can
ever exist apart from this "human behavioral activity" (Dervin, 1992, p. 5). This construction metaphor and theory of communication resonates very well with Liberation Theology's understanding of PRAXIS as the means not only to practicing theology but also as the means by which community is made. This understanding of communicating "as constructing, as gap bridging, offer(s) for comparative analysis and application a perspective that is both fundamental and applicable across situations while at the same time pertinent to specific situations, regardless of situational or historical context, all communicating entities (e.g. cultures and individuals in cultures) bridge gaps" (Dervin, 1991a, p. 62): Sense-Making sees communication as the PRAXIS of bridge-building.

We began this discussion of PRAXIS with a promise of demonstrating Sense-Making as a theory of practice. Its anchoring in specific time-space, its conception of humans as mandated to construct bridges in a truly historical sense even when enmeshed in structures, and its very situatedness confirms this promise. "In the Sense-Making formulation, the individual is the constructing, creating, sometimes repeating carrier of communicatings—the maker of ideas of situations, the doer of communicating moves;" in other words, the individual is a PRAXIS based communicating being who is the mind and hands of community being created (Dervin 1991a, p. 65).

This chapter has explored two additional literatures: those of Critical Theory and that of Sense-Making. Both have been shown to correlate with the tenets behind the core concepts of Liberation Theology. Each has made a substantial theoretic contribution to the base this paper began to build in its exploration of Liberation Theology. From Critical Theory and the work of Habermas, two new a priori categories have been added to the ones provided
by the work of Paulo Freire. All three—Liberation Theology, Critical Theory, and Sense-Making—inform the primary research which is outlined and presented in the following chapters. Even more, each demands such a study as this as an important means of contributing knowledge to our understanding of PRAXIS.
CHAPTER III: METHOD AND METHODOLOGY

As stated at the close of the first chapter, the research question posed in this paper concerns the actions undertaken by a particular community which led to the development of that community. The focus of this study is collective, rather than individual. The assumption is also that community is forged in history rather than developed according to essential forms that preexist in a particular community. In so stating these assumptions, this paper deduces the tenets of its approach as well as insights drawn from chapter two. The Third Avenue Community Church will serve as an exemplar of a North American Christian Base Community whose development was consciously modeled on the life of similar communities in Latin America, particularly in the adoption of PRAXIS as the planning model for development.

The Site: the Third Avenue Community Church

The Third Avenue Community Church is an experimental model for urban development work supported by the West Ohio Annual Conference of the United Methodist Church and the Diocese of Southern Ohio of the Episcopal Church. Organizing principles for this new model included a commitment to PRAXIS as understood within Liberation Theology; its founding covenant adopted in late 1988 states "the spirit of this covenant calls for a new base community model of ministry to take root at the Third Avenue Community Church, committed to PRAXIS to direct, refine, and continually re-commit (our) mission."
The Third Avenue Community Church was a new initiative sponsored by the United Methodist Church to re-open the church building which had formerly been the Third Avenue United Methodist Church at 1066 North High Street in Columbus, Ohio. The former congregation merged with the Fifth Avenue United Methodist Church to form the New Life United Methodist Church in the early 1980's. At that time, this new congregation was worshipping in the Fifth Avenue church while still retaining ownership of the property at 1066 North High Street. They sought to sell the building and use the proceeds as an endowment for ministry and entered into a contract with a developer whose proposed plan would turn the abandoned building into an upscale restaurant in the neighborhood which now was known by its gentrifying title, "The Short North." The sale needed the approval of the Methodist Union, a body of the church controlling property and investments and supporting ministry. At the meeting to consider the sale, two former pastors of the old church and other United Methodists picketed the gathering with posters whose message was ostensibly "Food for the poor not the rich." Several of those voicing protest were associated with the work of the Near North Area Material Assistance Program (NNEMAP), a neighborhood food pantry operating out of cramped corners just a block from the abandoned church building. The message from the pastors was that the building could be put to better use by being retained for ministry, such as the work of NNEMAP, rather than being used as a restaurant. The Union denied the proposed sale of the building.

Instead, the Union itself purchased the building, aided by a gift from the Bethel Rd. United Methodist Church. The United Methodist bishop for the West Ohio Annual Conference, Edsel Ammons, charged his Urban
Ministry Steering Committee and its staff person, urban missioner John Edgar, with developing a plan for its use. The first step was to negotiate an agreement with NNEMAP to move in, renovate a portion of the space and open a food pantry at 1066 North High St. A five year lease agreement, in which NNEMAP would pay only utilities but underwrite the cost of the finishing of their workspace, was signed in 1987.

An advisory group, chaired by the Rev. Lewis Buckelew, was then convened to discuss uses for the building. John Edgar invited me to take part in the discussion due to my work at that time as the Administrative Manager of the Hunger and Development Coalition of Central Ohio and as Director of the Hunger Network in Ohio. These organizations along with 31 others had opened the nation's first community based development education center in the United States, the Global Learner Center. Having worked with these groups, John was aware that a more central location for the Global Learner Center was a high priority.

These meetings brought together various community groups in an open-ended inquiry as to a possible plan for the building's use. During these discussions I shared with John Edgar my commitment and interest in the project and also began a discussion concerning the role that the Latin American Liberation Theology based Christian Base Community experience might play in the overall design of the project.

A meeting was held between John Edgar, Len Confar, United Methodist District Superintendent of the Columbus North District of West Ohio, Bishop Edsel Ammons, Ed Burdell and Bill Woods of the Diocese of Southern Ohio, William Black, Episcopal Bishop of the Diocese of Southern Ohio, and myself on October 27, 1987, at Bishop Ammons home. At that
meeting, John Edgar discussed the information gathered at the advisory
group meetings about the possibilities for work at the High Street address,
including the idea of a base community model for the work that would take
place there. The two bishops committed to one another to offer support for
the project for a four year period beginning immediately. John Edgar wrote
up the results of the advisory group's work and the commitment of the two
bishops in a statement entitled "Third Avenue New Church Proposal." (This
proposal is included in Appendix B.) In its initial summary statement, the
proposal stated:

The entire life of the congregation will center around
active participation in ministries to the community. Worship,
fellowship, study and service will be interconnected. In this
regard the new church will draw upon the experience and success
of Christian Base Communities as practiced in Latin America.

A small group of people, some drawn from those who participated in
the advisory group or from organizations represented there, others from
United Methodist and Episcopal Churches, particularly Episcopal participants
in a community based outreach effort called the Community of Service, began
immediately to meet to plan this PRAXIS-based effort. I volunteered for the
role comparable to that of a pastoral agent and indeed Bishop William Black
had promised to the project a minimum diocesan salary support for my work
in this capacity for three years beginning in January 1989. This group
prepared a request for funds entitled "Parish Based Organizing Project
(included in Appendix B), which was submitted to the Central Ohio Regional
Episcopal Council in early 1988. This proposal called for the Community of
Service and other interested people to undertake a neighborhood survey to
"identify areas of critical need in the neighborhood to which the church can respond." The survey was to be "a participant-observation study," the results of which "[would] be the formation of new outreach work and the recruitment of appropriate existing programs to move their operations to the Third Avenue building." Again, in this document the proposed mechanism for this work was "a Christian Base Community model."

From the wider community and from the base community itself, which began meeting on February 7, 1988, 22 people took part in the participant-observation study entitled, "PeoplesPOST." (The final report of this study is included in Appendix B). For the PeoplesPOST survey, each participant was trained in a weekend workshop in qualitative research and teamed with a research partner and assigned to do open-ended interviews.

This group constituted the design team for PeoplesPOST. Pairs of interviewers were assigned a certain geographical area of the Short North within which they were to conduct five open ended interviews. These pairs were also assigned designated interviews with projects and programs who had expressed prior interest in the possibility of using the Third Avenue Church as a base for service to the community.

Training was completed in July of 1988 and 95 interviews were conducted between August 1 and October 13, 1988. 57 of these interviews were with neighborhood residents and 38 were with possible service providers.

Six debriefing sessions were held on successive Thursdays between September 8 and October 13, 1988. Each session had the following agenda:

Clarification and Sharing—During this period people shared any questions that might have arisen out of conducting
interviews in the neighborhood, or any questions people had about the course of the PeoplesPOST survey itself. Stories and vignettes of community life were also shared to add a felt sense to the findings drawn from the interviews.

Needs/Issues/Resources—During this period people shared any identified community issues, needs, or problems that arose out of the conducted interviews. This was also the time that resources for ministry that had been raised during interviews were put on the table. These included stated commitments from organizations that indicated their desire to have permanent office and/or program space in the building, groups seeking regular or occasional use, and identification of people in the neighborhood who might themselves be resources.

Design Session—during this period members of the design team offered various proposals for use of building space and design for ministry. Consensus was then sought for including a particular proposal in our final design.

In the earlier sessions, the first two agenda items took most of the evening's time; the last two sessions were used primarily for the design process itself. From these sessions, the following findings emerged. Those interviewed by PeoplesPOST identified a myriad of hopes, issues, problems, concerns and suggestions which could be appropriately addressed by the forming fellowship and its partner ministries. Issues arranged according to five topical areas were:

Social issues--crime, drugs, AIDS, prostitution, domestic violence, homelessness, displacement, women's issues, alcoholism, poverty, hunger; and social actions--drop-in center for the elderly, safe house for teen prostitutes with counseling and referral, pastoral care and counseling, housing advocacy and code enforcement, material assistance, soup kitchen, recycling center, client based services.

Education--literacy, life skills, money management, family planning, Bible study, job training, nutrition education, tutoring, AIDS prevention, parenting skills, continuing education and enrichment, community awareness
Community center--common ground, a place to visit, neighborliness, a place for suburban volunteers to be active, a newcomer's center, disunity and neighborhood conflict, centralization of neighborhood activity, movies, coffee house, bookstore, an exercise center

Youth--youth gangs, the fellowship's own youth, club sports, part time child care, afterschool and latch key activity, city wide interaction for neighborhood youth, a place away from parents, church school, a place for youth to talk to a third party about problems at home

Arts--place for neighborhood artists to congregate, studio space, gallery space, performance space, rehearsal space, support for beginning artists

During the time of the study, the base community continued meeting weekly and celebrated the Eucharist and discussed scripture as would be done within such a community in Latin America. Everyone was encouraged to lead worship and present topics or concrete problems for discussion. Out of a five week bible study in the spring of 1988, the Short Stop Teen Program, which is a neighborhood youth outreach program, gained its start. A Women's Alternative Spirituality Group began to meet. All work called for by the conscientizing worship took place in workgroups formed on the spot to address pressing needs. No standing committees or hierarchical structure restricted or controlled such groups. By the end of 1988 the work groups of the base community now called the Third Avenue Community Church included Community Life, Youth, Worship, Children, and Arts Outreach. Each did its work according to an Action/Reflection process which was different for each group. However, all groups understood they were to undertake concrete action based on community need and then reflect on that action in the dialectic of PRAXIS.
Meanwhile, the PRA\textsc{x}IS of the Peoples\textsc{p}OST design team resulted in an invitation sent on November 12, 1988, to 27 organizations to join as resident or neighborhood partners in the re-opening of the building at 1066 North High Street. The term "Resident Partner" refers to free standing not-for-profit organizations whose base of operation and offices are housed at the Third Avenue Community Church. "Neighborhood Partner" refers to groups or individuals who hold meetings or provide services or engage in community work using the common spaces of the building.

The responses to this invitation were coordinated and presented to the church council on January 28, 1989. By this time, the base community had been accepted as a chartered congregation of the West Ohio Annual Conference of the United Methodist Church and a church council had been elected at the annual meeting. From this meeting, a decision came to negotiate partner agreements with a number of community groups. Even as this was being done, the church and its many partners undertook the physical labor of repairing a 65 year old building which had been abandoned for seven years. With progress begun, the building at 1066 North High Street reopened as the Third Avenue Community Church Center on April 1, 1989. At that time, the Resident Partners included the Columbus Housing Law Project, the Ohio Coalition for the Homeless, the Ready To Read! Literacy Program, the Ohio/West Virginia YMCA, and the Youth Ensemble Stage. Today the Ohio/West Virginia YMCA has left, but the Ohio Housing Coalition and Five Minds Performance Collective have joined the partnership. There are presently 118 neighborhood partners. In addition, the church has added workgroups in the areas of neighborhood health and wellness, the Short Stop Teen Program, the Third Avenue Performance Space, the Community
Days Feeding Program, Recycling, Children, Worship, Finance and the newest group, IDEAS, Inc. a micro-enterprise incubator. One workgroup has been independently incorporated as the AIDS Service Connection and has become a Resident Partner. All these—Resident Partners, Neighborhood Partners, Workgroups, and the base community itself—live together formed by a covenant in which "each individual and group actively working at the Third Avenue Community Church recognizes its partnership in service to the community. Intentional in this vision is a celebration of diversity, not simply an acknowledgment or admission. This openness to diverse efforts invites controversy and challenges all who participate to seek fellowship in a base community."

This covenant (included in Appendix B) ends by saying "The spirit of this covenant calls for a new base community model of ministry to take root at the Third Avenue Community Church, committed to praxis to direct, refine, and continually re-commit the mission here spelled out. May God add blessings to the work we have set before us."

So today, the Third Avenue Community Church is a fellowship of the Episcopal Church and a chartered congregation in the United Methodist church while maintaining a non-denominational membership. Since its founding in 1988, it has grown to include a membership numbering over 100 including children. The base community model centered at the Third Avenue Community Church also includes over 100 partners who recognize their partnership with the congregation in service to the community. These groups and individuals are involved in a vast array of programs, projects, and individual endeavors. Examples include groups working on housing issues, fighting hunger, providing services to persons with AIDS, teaching literacy,
serving neighborhood youth, working in dance and performance, teaching aerobics, tai chi, yoga, and a wide range of other services. 36 people work full or part time at the Church Center with 12 of those working directly for the Church. The pastoral leadership for the congregation includes a minister appointed and supported by the United Methodist Church, a priest appointed and supported by the Episcopal Church, and a lay pastor appointed and supported by the congregation itself. I serve as the Episcopal appointment.

The action-based ministry arises out of the base community’s experience of its own environment. Any member of the community can propose a new initiative which once begun takes the form of a workgroup. Workgroups are responsible for raising the funds needed for their work including the costs of staffing. The pastoral staff helps in the staffing needs as necessary, but does not normally initiate a workgroup. Over time certain workgroups of the Third Avenue Church have formalized their work with the development of advisory boards. The neighborhood Health and Wellness Program includes on its board representatives of area hospitals and health programs as well as representatives of the church. The Short Stop Teen Program has an advisory board which is one half church representatives and one half participants from other youth agencies. It has developed by-laws which codify its action-reflection process. Other workgroups remain very informal with a minimum of budget or staff support, e.g. the Recycling workgroup which volunteers at a recycling depot once a month while also managing recycling at the building.

Individual partners and partner programs meet once a month for a potluck meal for consideration of issues of shared importance. The agenda and procedure for this meeting is the same as is used at the church council,
pastoral staff, building staff, and human service staff meetings of the church. At the beginning of each meeting, the convener builds an agenda, access to which is open to everyone. Items are taken in the order chosen by the convener and if time does not allow for all to be considered, either an extension of the meeting, an additional session, or postponement to the next scheduled meeting is agreed to by consensus. At the partner's council and most other decision-making circles, the chair is rotated among the members. This open agenda approach is an important embodiment of the non-hierarchical structure of the work at 3rd Ave.

For the sake of this study, the Third Avenue Community is taken to be all church members, staff, and partners of the Third Avenue Community. While only the church can be seen as a Christian base community, "all that goes on at the church will be recognized as the ministry of the church" (Covenant, p. 1). All partners and partner programs, according to the founding covenant recognize their partnership with this Christian base community and in so doing pledge their commitment to the PRAXIS process used by the community.

The Method: the Long Interview

The primary research for this paper is an ethnographic study employing the long interview as the means of primary data collection. This study can be said to be ethnographic in that what it seeks to analyze is a community in a particular cultural setting: "Ethnography is the art and science of describing a group or culture" (Fetterman, p. 11). It cannot be claimed that this study will be a full ethnography, however. While I have conducted a great amount of "fieldwork" at the Third Avenue Community Church and the Church itself was founded through a participant-observer
study and its implementation, these two sources of information are not formal data bases for this study. This background fieldwork serves to contextualize the information gathered during interviews, and these observations will not be submitted to the same level of formal analysis that the interview and focus group transcripts will receive (Fetterman, p. 29).

Other important ethnographic features have been adopted or applied to the proposed research. This study is based on a phenomenologically oriented paradigm which embraces multiple realities. All the assumptions of a Grounded Hermeneutic Approach listed by Richard Addison in his chapter of Doing Qualitative Research would apply to this proposed study:

1. Participants of research are meaning-giving beings; that is, they give meaning to their actions, and these meanings are important in understanding human behavior.

2. Meaning is not only that which is verbalized; meaning is expressed in action and practices. To understand human behavior, it is important to look at everyday practices, not just beliefs about those practices.

3. The meaning-giving process is not entirely free; meanings are made possible by background conditions such as immediate context, social structures, personal histories, shared practices, and language. When something is noticed as missing, wrong, or problematic, illuminating these background conditions can allow change to occur.

4. The meaning and significance of human action is rarely fixed, clear and unambiguous. Meanings are not limited to preestablished categories. Meaning is being negotiated constantly in ongoing interactions. Meaning changes over time, in different contexts and for different individuals.

5. Interpretation is necessary to understand human action. Truth is not determined by how closely beliefs correspond to some fixed reality. It is never possible to achieve an objective, value-free position from which to evaluate the truth of the matter. Facts are always value laden,
and researchers have values that are reflected in their research projects (Crabtree, p. 111-112).

A study conducted with these theoretic assumptions must almost by definition be highly inductive. How could it be otherwise; no explicit assumptions or pre-determined set relationships could be justified. Such an approach as this "is the basis of grounded theory" (Glaser and Strauss, 1967, Fetterman, p. 16).

Another important ethnographic aspect of this study will be the ongoing input of the community under study. As opposed to an empirical study where data collection and data analysis are separated in time, in ethnographic research "analysis and data collection begin simultaneously" (Fetterman, p. 13). Even in the midst of collecting data, subjects can give" feedback and reflect on findings, their future inquiries can use these new insights all the way up to the point of the submission of the final study: "the success or failure of either report or full-blown ethnography depends on the degree to which it rings true to natives and colleagues in the field" (Fetterman, p. 21).

Feminist perspectives on ethnographic research are particularly committed to the active participation of subjects, through a number of means, in shaping the course of data collection and analysis:

Various techniques are used both during and after interviewing to ensure that the respondent's responses are recorded accurately including: reading the responses back, word-for-word and asking for clarification or elaboration; allowing the respondents to alter, change or elaborate on the response. In many cases the complete report is first shown to the respondents in order to solicit their input on the completeness or accuracy of the findings (Shields, p. 4)
But the primary connection between this study and ethnographic methods is its dependence on the qualitative interview for its primary source of data: "the interview is the ethnographer's most important data gathering technique" (Fetterman, p. 47). This study will use one of the central data gathering mechanisms of ethnography, the key actor interview.\footnote{The term "key actor" is used for reasons described by David Fetterman: "Informant is the traditional anthropological term. However, I use the term key actor to describe this individual to avoid both the stigma of the term informant and its historical roots" (i.e. colonial settings) (Fetterman, p. 58).}

In talking about this ethnographic method, Valerie Gilchrist in its defense a very practical reason for its use: "Why use key informants? . . . the simplest answer is the pragmatic limits which constrain the researcher." (Crabtree, p. 77) While this is her simplest answer, her other descriptions are also useful. She points out that key informants are not selected randomly, since to use a random sample would require the assumption that the phenomena being studied is represented consistently throughout the community or culture being studied. Instead, the selection of key actors represents "nonprobability" or "information-rich" sampling; what in this study is referred to as judgmental sampling. This judgment requires a certain amount of care:

In the social group under study, this individual is one of many actors, and may not be a central or even an indispensable community member. Yet this individual becomes a key actor in the theater of ethnographic research and plays a pivotal role, linking the fieldworker and the community.\footnote{Valerie Gilchrist offers the terms "consultant, friend, respondent, actor, participant, interviewee and a source" (Crabtree, p. 71). But settles on informant "simply because it still seems to be the most commonly used term in the literature" (Crabtree, p. 71).}
Key actors can provide detailed historical data, knowledge about contemporary interpersonal relationships (including conflicts), and a wealth of information about the nuances of everyday life (Fetterman, p. 58).

In naming the characteristics of key actors, Fetterman remarks that they are not necessarily perfect representatives of the study group. They are commonly "mainstream" members, however. They can be cultural brokers and may be informal or formal members of the community. "Key actors come from all walks of life and all socioeconomic and age groups" (Fetterman, p. 59). Why key actors will be used in this study of PRAXIS is because I am not seeking to prove or discover whether PRAXIS is used but rather to describe how these people did use PRAXIS to construct their community.

Many of the reasons why Sense-Making is an appropriate method and methodology to use in seeking this description were discussed in the last chapter. But a number of points of method need to be addressed to demonstrate the wisdom of the choice of a Sense-Making questionnaire in conducting the key actor interviews which are central to this ethnographic study.

As a research method, Sense-Making has been "developed through a programmatic series of studies since 1972":

The approach is simultaneously ethnographic because it allows respondents to define and anchor themselves in their own realities, qualitative because it is built on open-ended interviewing and reports findings primarily in qualitative terms, quantitative because procedures for quantitative analysis have been developed, and systematic because a general theory guides the approach to listening - a theory that is applicable to all situations but allows specificity in any situation (Dervin 1989, p. 76).
This theoretical base provides methodological guidance to each step of the research process. Question formation, data collection and analysis are all informed by metatheoretic assumptions and propositions of Sense-Making. But it is in the area of questioning, interviewing, and data gathering protocols that Sense-Making methods show most clearly (Dervin 1992, p. 15).

The theory has produced positive results, particularly in survey research. Indeed, it seems that the strongest points of the theory can be found in the framing of questions for interview, as well as gathering information through it. By utilizing the model of situation-gaps-uses/helps, the researcher may reconstruct problematic situations faced by interviewees and examine in detail how the problems were solved (Savolainen, p. 24).

The method of interviewing is drawn from the coherent set of metatheoretical assumptions and is a residual of this theoretic effort (Dervin 1992, p. 3). Central to the sensemaking’s theory and its form of questioning is the discontinuity or gap assumption. Within the interview protocol this gap assumption is actualized through a metaphoric circling of a situation proscribed by the Sense-Making triangle of gap-bridge-helps. The questioning always begins with a situation. "In the interview, the interviewer always starts by having the respondent identify a real situation which the respondent experienced" (Shields, p. 8). From there, the subject is led to circle this situation - what gap was encountered, what bridge was constructed by which the gap closed, how did that bridge help, i.e., how did the thoughts, reactions, and feelings which resulted from the experience help make sense of one's life? What questions remained? How were they resolved?

This circling is guided by a highly structured, open ended protocol that allows the respondent to name his or her own world and reveal the means by
which this world was named and made. In this way the actor's perspective, rather than the interviewer's, is honored.

The Interview Protocol

The above description served as background for the development of the Sense-Making interview protocol which was developed for this study, a copy of which is here included.

Version 7

INTRODUCTION

We are going to talk about your involvement in the 3rd Ave. Community. We are going to look at a number of situations. So that you will know the kind of situations we are looking at and you can think about the ones you might choose, I want you to choose the one which you thought was most important to you in feeling like you belonged to the community.

Then I want you to choose the one that stands out most in your mind as the one of all your involvements in the 3rd Ave. Community when you felt like you did not belong to a community.

Then I want you to choose one situation which illustrates best this idea (give an index card with a working definition of PRAXIS or Action/Reflection) as a means of operating in the community.

Then I want you to choose the one that stands out most in your mind as the one that most clearly represents the spirit of the 3rd Ave. Community.

And finally I want you to think of whether the way things work at the 3rd Ave Community has a lesson for our society.

QUESTIONS

A. In all your history and connection with the 3rd Ave. Community Church, what situation stands out most in your mind in becoming part of the 3rd Ave. Community - in making you feel as if you belonged to a community?

B. What situation stands out most in your mind as the one of all your involvements in the 3rd Ave. Community when you felt like you did not belong to a community?

C. Which situation illustrates best this idea (give an index card with a working definition of PRAXIS or Action/Reflection) as a means of operating in the community?

D. What situation stands out most in your mind as the one that most clearly represents the spirit of the 3rd Ave. Community?
E. Does the way things work at the 3rd Ave Community have a lesson for our society?

G. What is your age?

H. What is your gender?

I. What is your ethnic/racial background?

J. What occupations did your parent or parents have?

K. What is your occupation?

For questions A-D

1. Briefly review for me what happened in that situation, what happened first, what happened second, etc.

2. What about that situation leads you to call it one where you felt as if you belonged to a community?

3. What reactions or ideas did you have at that time.
   What feelings or emotions did you have at that time.
   What confusions or questions did you have at that time
   (for each response)
   3a. Did having this reaction/idea/feeling/emotion/confusion/question hurt or hinder you in any way? How?
   3b. Did having this...help or facilitate you in any way? How?
   3c. Did having this...connect to the rest of your life in any way? How?

4. Looking at the whole situation did it:
   4a. help or facilitate you in anyway?
   4b. hurt or hinder you in anyway?
   4c. help or facilitate the 3rd Ave. Community in anyway?
   4d. hurt or hinder the 3rd Ave. Community in anyway?
   4e. help or facilitate the wider society in anyway?
   4f. hurt or hinder the wider society in anyway?

Since the research questions formulated for this dissertation seek to know how does a particular base community use Practical/Strategic PRAXIS to make community as well as what are the attributes of such a community, the protocol centers on the relationship of the individual within community situations. Each of the four situation-based questions (A-D) refer to some
historical event experienced by the individual in relationship to the wider community.

Once the individual has grounded the situation in time-space, each interviewee was asked to offer an abbreviated timeline 1) for the situation he or she wished to discuss. The micro-moment timeline is a theoretical basis for Sense-making and is here derived in an abbreviated form to help anchor the situations chosen in time-space. Here the timeline helps delineate the extent of the time-space encompassed by the situation in question: was it a single meeting, was it a situation lasting over days or months, etc..

After ascertaining the timeline, the Sense-Making triangle of situation, gaps, uses is used to empower the respondent to analyze their own experience and make new connections between the named event and other life experiences. (3. through 3c.). As the interviewee makes connections, names hurts and helps and identifies bridges constructed, a true PRAXIS is taking place in the moment of the interview; the interviewee is not merely describing past experiences or creating textual data for later analysis, but is involved in an analytic process unfolding in real time. This led in this set of interviews to the same phenomena this researcher has experienced before in conducting other Sense-Making interviews where the subject states, "I have never thought of this in this way before . . .," "I never saw that connection . . .," and other statements that reveal the emergent analytical process which is a hallmark of Sense-Making interviews.

Once the Sense-Making triangle was applied to the individual's experience in the interview and the subject asked if they wished to make any further personal connections or statements, they were then challenged to affect the Sense-Making Triangle for how the particular named situation
helped or hurt the Third Avenue Community as a collectivity. In preparation for this portion of the protocol, the subject was assured that their naming of the situation was accepted in this particular context as "their truth" so that they did not have to account for how others might have described the situation in question. Then, given the naming they had constructed for the given situation, they talked about how that might have helped or hurt the Third Avenue Community. Then lastly, for each situation, the subject was asked to name Helps and Hurts for the wider society in one last past of the Triangle.

The addition of the Community and Society Help/Hurt Chains was a late innovation called for by the research questions of this study. This macro level connecting added invaluable qualitative data appropriate to the research questions for this study. Since this dissertation seeks to offer a a description of a unique community intervention model, how the individual participates in the creation of that model was central to this investigation. The discovery of how this community's experience could serve as a model for social change in the wider world was also a goal of this study. For these reasons, a community and societal level response was called for in the interview protocol for this study (4c.-4f.).

The Sample

As mentioned earlier in reference to Fetterman, in sampling for a key actor interview investigation, "information-rich" sampling is desired so that "detailed historic data, knowledge about contemporary interpersonal relationships (including conflicts), and a wealth of information about the nuances of everyday life" can be accessed. In this study 10 of the 15 conducted interviews were with a judgemental sample chosen for this very reason.
However, a second goal in representing the community under study for this dissertation was to gather data from a broad, rather than a narrow section of the community. For this reason a stratification model was used which named subjects according to the length of time involved with the community and the type of involvement. Five different types of group members are represented: long-term members (more than 2.5 years) of the church itself, short-term members (2.5 years or less) of the church, long-term members of the wider partnership, short-term members of the wider fellowship, and drop-outs. Two judgemental interviews were selected from each group. The groups are represented in Figure 1.

**DURATION**

<table>
<thead>
<tr>
<th>Type</th>
<th>Long Term</th>
<th>Short Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Member</td>
<td>3 Judgmental</td>
<td>2 Judgmental</td>
</tr>
<tr>
<td>Partner</td>
<td>2 Judgmental</td>
<td>2 Judgmental</td>
</tr>
<tr>
<td>Church Drop-out</td>
<td>1 Judgmental</td>
<td>1 Judgmental</td>
</tr>
</tbody>
</table>

Figure 1. Cell Breakdown of Stratification of Research Subjects

Greater breadth of content and an element of triangulation was provided by the inclusion of one representative interview in each category. The total population for each cell was randomly sampled to provide the representative interview for each group defined by time and length of participation. I conducted each of the individual interviews. Further
triangulation resulted from the addition of a focus group which facilitated by Dr. Brenda Dervin. The rationale for the focus group was to provide subjects the opportunity to provide new information or correct information offered in the prior individual interview in a setting of which I was not a part. While my serving as primary interviewer allowed an immediate level of trust and intimacy with participants, the sensitivity of this relationship demanded an outlet for additional information or reporting of feelings. In sum, the research project undertaken in this paper is a critical ethnography involving 11 key actor interviews, plus four representative interviews and a focus group to correct for the limitations of subject choice and interviewer-interviewee relationship. The following individuals were included in the study.

Long-Term Church Members: Judgmental

Gail - She began to attend the church in the summer of 1988. She has been a member of the church council since December 1988 and has been very active with the Third Avenue Performance Space since its inception. She also helped convene the Women's Alternative Spirituality Workgroup in 1988.

Georgia - She was baptized at the Third Avenue Church in December of 1988 and has served on the church council since that time. She has headed the

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6 Within each church and partner cell, two judgmental subjects and one representative subject were interviewed. One exception was a long-term church member who volunteered to be interviewed for the study. Also, a scheduled representative interview with a drop-out never took place; this session was abandoned after three scheduled appointments were missed by the subject.
Children's Workgroup and directed the summer "Peace School at Third Avenue" for children ages 5-9. She was active in the AIDS Dinners Workgroup when they first got started and when this effort incorporated as the AIDS Service Connection, she served as a board member and later as board president.

Jim - Jim took part in some of the earliest discussions about possible uses for the then abandoned Third Avenue United Methodist Church and was present at the first worship service of the new Third Avenue Community Church in February of 1988. He took part in the PeoplesPOST survey during the summer of 1988 and worked on early programs for youth. He was an active participant in the Worship Workgroup of the church and became co-convenor of the Community Days Feeding Program soon after it was launched.

Long-term Partners - Judgmental

Rocky - Rocky joined the church in December of 1988 and served on church council thereafter. While interviewed as a partner, he still retains membership in the church, but is no longer active in its worship life. He became the executive director of the AIDS Service Connection upon its incorporation after leading the Workgroup which preceded its existence.

Mindy - She is the executive director of the Ready to Read Literacy Program that moved into the church in April of 1989. She became aware of Third Avenue during the PeoplesPOST survey and stated her intention to take part in the partnership before the completion of that study.

Short-term Church Members - Judgmental
Marilyn - Marilyn is a former member of a suburban Episcopal Church who had been attending Third Avenue a little over a year when she was interviewed.

Jan - Jan began attending Third Avenue in the spring of 1992, and has been an active member ever since. She now serves as church treasurer. Third Avenue is her first church experience in over a decade.

**Short-term Partners - Judgmental**

Kimm - Kimm is a volunteer who began to head the TAPS workgroup in the Summer of 1991, having moved to town soon before that. She is a dancer and choreographer and began her involvement based on her interest in dance in the community.

Linda - She came to Third Avenue as a volunteer and a member of the church after attending Grace Brethren, a very conservative suburban congregation. She was hired as a neighborhood health advocate and heads up the Health and Wellness Program at the church. She is no longer part of the worshipping community.

**Drop outs - Judgmental**

John - John served as the urban missioner of the United Methodist Church in Columbus, and in this capacity was charged with the development of the effort to re-open the Third Avenue Church. He served as the Methodist pastoral connection until the appointment of the first Methodist co-pastor in June of 1988, after which he remained on church council. In 1990, he left the worshipping community.
Joe - He is a neighborhood resident with an Episcopal background as well as experience in community organizing. He became involved at the very beginning of the worshipping community and was a main designer of the PeoplesPOST neighborhood survey. He was active in the Worship workgroup until the time that he left and returned to the Episcopal Church where he had been a member while in college.

Long-term Church Member - Representative

Connie - She is a neighborhood resident whose husband now serves as the Sexton at the church. Her five children were baptized at Third Avenue Church in 1989.

Long-term Partner - Representative

Dick - Dick directs the Bridge of Love Employment Project of the Near Northside Material Assistance Program (NNEMAP). NNEMAP was the first partner program to move into the building in 1987, before the partnership concept had been established. Dick served as board president before becoming a staff member for NNEMAP.

Short-term Church Member - Representative

Fred - Fred is a new member of the Third Avenue Community Church who was diagnosed as mentally retarded as a youth and still suffers from mental illness. He has a strong interest in systems theory.

Short-term Partner - Representative

Rebecca - Rebecca is a new employee of the AIDS Service Connection working on housing for persons with AIDS.

Analysis Of Data

a priori categories
The literature review for this study provided several a priori categories which served as the basis for coding information from the interviews. The research questions behind this study relate to the use of PRAXIS as a community development process for the formation of a base community. An additional question is based in a search for the attributes of such a community. While many of the texts reviewed in chapters one and two inform such an inquiry, of particular usefulness was the thought of Paulo Freire and Jurgen Habermas. From their thought were derived a set of deductive templates which were applied to the data generated by the interview and focus group processes. The deductive categories of "Announcing and Denouncing" drawn from Friere's article "Conscientizing as a Means of Liberating" were used as one coding mechanism in addressing the vast array of information gathered for this study. Freire's assumption in developing the Announcing/Denouncing schema is that these terms apply to a utopian agenda, and so through their application here the utopian aspects of the community building process within the Third Avenue Community can be addressed.

A second set of a priori coding categories were provided by the work Joseph Kroger has done on the thought of Jurgen Habermas. According to Kroger, Habermas distinguishes between two types of PRAXIS, one being labeled "Prophetic/ Critical" the second "Practical/ Strategic." The first bears a close relation to the concept of Conscientization developed by Freire. The second seems to be synonymous with usage in the Third Avenue Community and is referred to as Action/Reflection in this study. Analysis of these categories and their application make up the content of the next chapter. Inductive categories
While the work of Freire and Habermas provide the primary tools of analysis in addressing the research questions upon which this study is based, the data from interviews and the focus group gave rich expression to a number of other topical areas that were unforeseen at the beginning of this project. While a number could have been addressed, two strong inductive themes emerged through the open-ended reading of the data of this study. Once named, these two concepts served as further categorical templates through which the information collected for this study were viewed. The first of these, labeled "inclusiveness" is addressed in the fifth chapter of this dissertation. The second, bearing the title of "Magisterium" relates to the conflicting views of church structures that emerge in the relationship between the institutional church with authority over the ministry at Third Avenue and the more organic structure described by community participants. This issue along with this study's communicative conclusions and recommendations for further study make up the last chapter of this paper.

Summary

The study of PRAXIS completed in this dissertation is drawn from the literatures of Liberation Theology, Critical Theory, and Sense-Making. It is applied to a concrete context as mandated by Liberation Theology and called for by critical thought and has as its beginning point the real, material experiences of people as required by Sense-Making. The contextual setting - the Third Avenue Community Church - is an exemplar of the critical community foreseen as the sight for PRAXIS in Liberation Theology.

This dissertation provides important primary research into the development of a Christian Base Community. Core concepts of Liberation Theology are here investigated for their practical application in a concrete
context. A philosophical bridge between critical theory, Liberation Theology and the Sense-Making methodology provides an invaluable contribution to the practice of social research. By means of this concrete PRAXIS, a particular community gains self-reflection that might lead to further liberating action in the real world. The following three chapters present the findings of the research described here in the chapter on Method and Methodology. The last chapter analyzes the experience of the community under study in terms of its use as a model, questioning "whose model is it." Chapter seven also serves as the setting for conclusions, recommendations, and areas for further study.
CHAPTER IV: DEDUCTIVE ANALYSIS—ACTION/REFLECTION, CONSCIENTIZATION, AND ANNOUNCING/DENOUNCING

Overview of Chapter

This chapter will present findings from the data generated in individual and focus group interviews according to the a priori categories enumerated in chapter three. Each will be re-visited in light of the context of this study, including but not limited to the individual context of each interviewee and the collective context of the Third Avenue Community Church. What follows is an interpretative presentation of information collected in the interviews and presented under the title of each a priori category.

Deductive categories

As outlined in the preceding chapter, the three a priori categories were developed based on the secondary source material presented in the first two chapters. For the first two such categories, this study is indebted to the important article by Joseph Kroger in which a detailed analysis of possible contributions from Jurgen Habermas to Liberation Theology are explored. In that article, Kroger differentiated between two kinds of theological PRAXIS which follow upon the formation of critical theory: "Here the praxis-oriented task of critical theology begins (Kroger, p. 15)."

The first involves a process of enlightenment and can be seen as synonymous with the concept of Conscientization developed by Freire. Here PRAXIS is seen as the coming to critical self-consciousness in a manner that
will lead to new namings and re-definicions in a person's life. This is the Prophetic/Critical aspect of PRAXIS as it will be discussed in light of the gathered stories of the Third Avenue Community. It is here that pronouncements of changed understandings found throughout the texts of the interviews will be examined to describe the kinds and nature of conscientizing moments in the life of the community. While a number were evidenced, the exemplary "critical insertion into history (Freire, Conscientizing, p. 7)" to be described in this study revolves around changed understandings with regard to the Eucharist, the central act of worship for the Third Avenue Community and the named source of all programming at Third Avenue which is seen as "emanating from this circle formed about the Lord's Table. (Covenant)."

The second a priori category derived from Kroger's work is termed by him as the "practical-strategic task." As appropriate as any definition for this aspect of PRAXIS is the working sentence of definition handed each interviewee when asked the third question from the interview protocol: "We will do something first, then reflect on what we did, and then use that reflection to choose what we do next." Here "the critical task is not to promote a form of political praxis but rather to provide a rational critique of action already taken" (Kroger, p. 16). It is this idea of PRAXIS which this study sees as the procedural construct leading to a new model for community development. Within the community, PRAXIS is referred to as Action/Reflection; the two terms are synonymous in this study. The application of this model in the creation of three separate community based initiatives—The Third Avenue Performance Space, the Community Days
Feeding Program, and the AIDS Service Connection--will serve as the basis for description and analysis under this heading.

The distinction of these two aspects of PRAXIS, actually two varying kinds of PRAXIS, defines the first two sections of analysis presented in this chapter.

The third a priori category is drawn directly from the utopian agenda of Paulo Freire. For him, a commitment to Conscientization by a community is necessarily a utopian commitment: "Conscientization implies a critical insertion into a process, it implies a historical commitment to make changes. That is why Conscientization bids us to adopt a utopian attitude toward the world, an attitude that turns the one conscientized into a utopian agent" (Freire, "Conscientizing", p. 7). Utopia, for Freire, is centered in the dialectic of announcing and denouncing: "denouncing the dehumanizing structure and announcing the structure that will humanize" (Freire, "Conscientizing", p. 8). In the third section of this chapter, the Announcings and Denouncings of structures made by those members of the Third Avenue Community interviewed will be described and evaluated in consideration of the utopian voice of this community development effort. It is unfortunate that it goes beyond the scope of this study and its interview protocol to try to determine if these Announcings and Denouncings were properties of these individuals before they joined this community or have resulted from the Prophetic/Critical experience of participation in this utopian effort. However, what is Announced and what is Denounced will help identify the dialectical utopian agenda which has emerged for the Third Avenue Community.

PRAXIS as Practical/Strategic
Analysis begins with consideration of the Practical/Strategic uses of PRAXIS by the Third Avenue Community Church for it is here that the most pragmatic and applicable lessons from the development of the Action/Reflection model are likely to be found. A Practical/Strategic understanding of PRAXIS was adopted at the inception of the Third Avenue Community as the very means by which the mission of this new community would be determined; "This covenant calls for a new base community model of ministry to take root at the Third Avenue Community Church, committed to PRAXIS to direct, refine, and continually re-commit the mission here spelled out (Covenant)." In this instance, the aspect or kind of PRAXIS intended is the Practical/Strategic.

It is not possible to state canonically the method for proceduring PRAXIS. Its essential aspect however, will be revealed through the exploration of PRAXIS as used to create concrete community interventions launched by the Third Avenue Community. Since this Practical/Strategic PRAXIS is universally accepted as a procedural innovation in community development employed by the Third Avenue Community Church, its description, analysis and evaluation will be most pertinent to users of this study interested in the PRAXIS model of community development. The seventh chapter of this study will commend this model for practical use, but here it is important to point out that participants in the community widely recognized the importance of the work of the community as a model for other settings.

*Georgia* The way we do things at Third Avenue I think it is a common process that we follow. I think that is something that could be taught and maybe repeated in other groups.
Marilyn: It offers another model for doing things. It gives people an alternative to something that may not be working. It is giving the gift of one way of doing things.

Rebecca: The Third Avenue Community Church being an example to the rest of society.

Jim: I think Third Avenue becomes a model for the wider community.

Linda: Maybe we have a new model to suggest to the world or maybe a very ancient one that we have just rediscovered.

The kind of model that has been developed is now explored by an investigation of three distinct initiatives which various key actors brought forward in their interviews: The Third Avenue Performance Space, the Community Days Feeding Program, and the AIDS Service Connection. Each of these programs were called into existence by the mission work of the Third Avenue Community and were developed using the Practical/Strategic understanding of PRAXIS as a procedural guide for planning and implementation. The examination of these three will allow this study to enumerate various attributes associated with such a PRAXIS model.

THIRD AVENUE PERFORMANCE SPACE

The formation of the Third Avenue Performance Space or TAPS was discussed in a number of interviews. Gail raised it as her primary example of the use of PRAXIS in the community.

Gail: Well the main one (use of Action/Reflection) that comes to mind for me is the decision to create a performance space which was a need that we identified from our survey that the community wanted a place for art to happen. And that we decided to do that and did it and then you know lived with it for a while and found out that it could work and it was a good thing that we're going to run with it, but it is a pretty big move to make without knowing, you know, we only knew of one. When we started out we only knew of one dance company that
was going to use it. That was Stuart Pimsler initially and you know we didn't have a clue if it was gonna work, if people were gonna use it if we'd be able to pull it off you know. You know working out all the intricacies between the church and the arts community and fund raising and all that kind of thing. But we just did it. So that was the main one that came to mind when I first thought about praxis. You know just kind of doing it by the seat of our pants. But it worked and people you know we found that there was definitely people that wanted to use it and that were willing to work on it. And now we have this fully equipped performance space. So it was a pretty big thing. Of all the things that we've done there it was the biggest in that it involved physically changing the space so dramatically and making that commitment of time, of space, of money, everything. But it was a scary thing to do and we did it and it works and it is great.

Already, in this opening statement, several important elements of a procedural use of Practical/Strategic PRAXIS are evident. "We decided to do it" is the beginning action, with "it" referring to building a stage, restructuring the sanctuary and hosting a dance performance series. What follows is a time of reflection upon the actual, historical, contextual community act of building the stage: "(We) lived with it for a while and found out that it could work and it was a good thing and that we're gonna run with it." This "run" is the next action which will then lead to further reflection in the Practical/Strategic PRAXIS procedure. While all of it feels like "doing it by the seat of our pants" or in other words, without a definite, fully-developed plan, the action, reflection and consequent action are seen as successful: "we did it and it works and it is great."

The importance of the first action being taken in response to an actual need without knowledge of what might follow next is also implied in Gail's statement: "We only knew of one dance company that was going to use it."
That was Stuart Pimsler initially and you know we didn't have a clue if it was
gonna work, if people were gonna use it, if we'd be able to pull it off."

This action base is reinforced when Gail, cutting through issues of
funding, aesthetics, spirituality and other hypothetical obstacles states: "We
just did it."

Rocky talks about this same first dance event as the one for him which
truly represents the spirit of the Third Avenue Community:

(Rocky) The snapshot that I have is the platform and all these
like red and blue lights and probably dancers or something. I
was kind of standing in the back of the sanctuary and I don't
remember if this was during a rehearsal or during a performance
or when. I just remember the feeling of being so incredibly
excited and elated and joyful and thankful. I remember thinking
how it must be making God smile.

What struck Rocky about the snapshot image he shared was the essential
personal freedom and individual initiative that this action represented.

(Rocky) This concept of being community where the spirit is
free to roam. If someone is inspired to do something that this
community encourages that person to do it. And just say go for
it. Talk it out and decide if that's yeah you know let's go in this
direction. I mean that's not only experiencing a sense of
freedom then and there but it is also this freeing of the spirit I
think. A freeing of that I am not bound into this you know
don't cross this line you know, stay between the lines. That it is
okay to go outside the lines and that if it is part of my nature to
go outside of the lines then that community, this community
says that is okay. Even maybe encourages going outside of the
lines. If that's where your spirit moves you know or God's spirit
moves you whichever way you want to view that, the truth is
probably both. That is pretty wonderful. So it kind of facilitates a
forward movement instead of this stasis and just kind of like to.
I think it encourages one to. I want to say trust the spirit but I
don't um I don't know. I guess it is like if you wanted to paint
all these walls red you know and you just wanted to do that and
then but the rules, whoever the fuck makes the rules, says you
can’t paint these walls red you know. You just don’t do that unless you are weird and artsy-fartsy and stuff and then you can get by with it because you are weird. But if it is okay to paint the walls red then maybe you’ll decide well maybe I really don’t want to do it red. But if I have got the freedom to paint it red I can paint it any color I want to paint it you know. That is pretty wonderful to say and then I can decide well you know I think I really want these walls white you know or I want them purple or I want them black or red or green or whatever. It is okay.

Rocky’s statement names another central tenet of Practical/Strategic PRAXIS as practiced at the Third Avenue Community. "Going outside the lines" and not worrying about the rules or--"whoever the fuck makes the rules"--are important aspects of the personal freedom and initiative that the community encourages.

This lack of concern for defined categories and boundaries is what allows a broadened view of church that can let others in to explore. Where before "the journey" might have been judged or rejected in a traditional church setting, here it is encouraged:

(Rocky) I would think it would help because again it would challenge the traditional views or understanding of what the church is and even though TAPS has its own name it is still in a church building whether or not people know there is a worshipping congregation or two worshipping congregations there or however many happen to be around there you know. At the time it still opens an understanding or broadens the definition of what church is, what a church is. I think again I have to refer back to God that if the definition of church is broader than more people might be inclined to explore that, you know, explore the Third Avenue Community. Be able to connect with a place where they can explore their own spirituality, their own spiritual journey. Not just saying you know I went to this church as a kid and I’d never go back there and you know it doesn’t speak to me you know and a bunch of bigots and a bunch of you know and whatever the stories are over and over and over again. So I think sometimes the traditional church shuts off one’s journeying. Not the journeying, maybe the journeying, but certainly shuts down the
search. You know, say this is the end of the journey right here. I got the truth you know and it is in this book. So if all those understandings are broadened and widened and if we don’t have to use traditional language to explain it then we don’t have God in the box and we don’t have this just narrow vision of what God is or who God is. So it’s again, it is that creativity of it being okay to explore. That permission to seek your own truth you know.

This communal openness allows the church to engage other communities, to integrate disparate efforts and embrace a multitude of voices:

(Rocky) It definitely stretched who we were and it also allowed us to be more inclusive because then more people coming into the building. I am not talking just like audiences but I am thinking more in terms of the performing arts community that those folks were coming in. Here was another space for them, a friendly space, an affordable space, whatever, an accessible space and that by having the arts community more present in that building I think helps us all. I don’t know. It stretches us. It you know I don’t know that I’d ever seen any modern dance prior to Third Avenue stuff you know. That is me personally and I know I am not the only one that would have experienced that. Whether that is the neighborhood folks coming in or the folks from the worshipping circle being part of that. It broadened our horizons. It stretched the vision of who we were. It stretched the reality of who we were, not just the vision but the reality of who we were in addition to this small group of people that meet in the front room. There is also this other expansive thing going on in this bigger room you know that just opened us up more I think.

(Gail) TAPS really exemplifies the fact that it is indeed a community center and not just an isolated group of people having a worship circle. I guess since I am more involved with the TAPS and all of the activities around TAPS just strengthened that for me. I know there are other things that go on there like the Health and Wellness and the Short Stop and other things that are also community-oriented but since I am not involved with those, all the issues around TAPS where you have the arts community coming in to work with the Third Avenue community to make things happen.

What takes place is not simply co-existence but collaboration.
(Jim) I think where the praxis starts to become really evident is more like in the past couple of years where you have like the Short Stop and TAPS and Health and Wellness and this kind of converging of activity in the building. Each of those having had its own separate impetus just kind of converged on community day. You know and then I would just really see the power of praxis, this organic entity. It is just a matter of you know having some space for inclusion where just everything comes together you know as far as the arts to the part of the community that might otherwise not know about its access to the arts.

A mix of separate initiatives and individual actions converge in a synergy that reaches beyond any one, or even the sum of all combined sets of expectations.

(Jim) This idea is still here of like community building. But when these performances first began and not only were they happening but they were performances of an extremely high quality and you know in some ways were very often very kind of hard core arts that are perceived as being kind of you know esoteric you know in a lot of ways. But yet this was what was being served as our sermon after the meal. It was just such a novel thing that I just wondered if there was anything even quite like this in the whole world. Just realizing that at least it is extremely rare in the world and that it was happening right here was you know it was just a source of just kind of you know delight and astonishment and just being very, very pleased.

(Gail) I think it is definitely an attribute to the community and especially now that the um with community days that you have performances happening on the stage for the community days folks. I think it’s really great because a lot of these people you know have never in their lives experienced what they are experiencing there in terms of the arts. So I think that’s really, really good.

What results, then, is an integration of segments of the community into a shared sense of belonging, the sense of finding something that wasn’t known to be lost.
(Jim) I think that all goes back to some sort of idea of wholeness. Just some sort of making there be a completeness where perhaps it seemed at first seemed that there was nothing missing which of course that’s I think that is probably a process that goes on in my own life. I think that probably there is no higher experience for me of the arts than approaching an experience and anticipating one thing but discovering something else. Of approaching something expecting to find let’s say novelty but instead finding beauty.

Much of what Gail, Rocky and Jim have noted took place early in the history of the Third Avenue Community, during what could be labelled as a time when the use of Practical/Strategic PRAXIS was most transparent and conscious. Kimm, a volunteer with TAPS who is a short-term partner and who came to the community after the events described by Gail, Jim and Rocky, gives evidence that a conscious use of Practical/Strategic PRAXIS is still present in the community.

(Kimm) I think that Third Avenue’s sort of right up-front commitment to creativity and the arts within this facility, Third Avenue, without knowing what that might bring is certainly an aspect of this and a risk for many reasons given the political climate in a way that this all kind of unfolded in. All these issues of censorship and so forth and church and state the ongoing arguments and so forth, but I think it was a real act of faith on the part of Third Avenue to do it. To make a commitment to the arts being part of this community. This was obviously an active um an issue of action. A stage was built. Certain aspects of the church structure were removed in order to do this. Lots of people were brought together and all everyone really knew was it is really important that the arts be serviced and serve this community and um we need this space so that people can make things. As far as I know, I mean I wasn’t here when all that actually was going on, but as far as I know those were sort of the motivating factors. This just has to be. We’ve wanted it for a long time, and wham bam the place was reorganized. So I moved here and one of the first things I heard about in my phone calls to various people was TAPS and Third Avenue. It so happened it was in my neighborhood. So I kind
of walked down the street and checked it out. I was amazed by the existence of this space. You know being in the arts community for a long time and knowing how people wish for things and you know plan for things and write grants and all this stuff um and meet for endless hours you know sort of like wow people just did this? That is amazing. Does this community know how unique this is you know this is a truly amazing thing. So I was immediately struck by the sense of action. Now the next stage of development at TAPS I think it was almost as if by having acted and made what was made, the stage and some bars on the walls and so forth, some flats, curtains whatever. Suddenly I think people realized the immensity of vision that could go with this physical thing that had been made. Wow now look what we can do. It is like all these artists and all these people who supported these artists imagination started to work which is an exciting thing. But it also brought with it lots of questions and concerns and all. I think that that was what then made it necessary for this group to come together and start to think about all those thoughts that were all over the community about this thing. So this physical thing had been created and the reflection on that physical thing was huge. In fact it was probably lots bigger than anybody could really handle because resources are limited.

This extensive quote offers great insight into the actual proceduring of Practical/Strategic PRAXIS at the Third Avenue community. Kimm acknowledges the community's commitment to the arts represented in the initial building of a stage. She names this the beginning point of an Action/Reflection procedure: "This was obviously an issue of action. A stage was built." It was done in response to an expressed need: "we've wanted it for a long time, and whom bam the place was re-organized." This Action/Reflection approach was unique in her eyes: "I was amazed by the existence of this space. You know being in the arts community for a long time and knowing how people wish for things and you know plan for things and write grants and all this stuff and meet for endless hours you know sort of like wow people just did this? That is amazing, does this community
know how unique this is you know this is a truly amazing thing. So I was immediately struck by the sense of action."

Here, again, Kimm compares the Third Avenue model with what might be termed a Reflection/Action model where an issue or problem or project is studied and studied before any first step is taken. Instead, in the procedure adopted in the creation of TAPS, action is the very first step: "by having acted and made what was made, the stage and some bars on the walls and so forth, some flats, curtains, whatever, suddenly I think people realized the immensity of the vision that could go with this physical thing that had been made." So the process began with a physical act in history—a sanctuary was converted for use as a dance theater. Then came a round of reflections upon that concrete, contextual act.

Kimm became the convener of the TAPS workgroup at this point and helped facilitate the reflection which was to lead to new action:

(Kimm) I remember the point at which the issue of Action/Reflection got brought up in the course of workgroup meetings was in response to that very thing. We were overwhelmed mentally and emotionally with all of the things that we needed to do and needed to be done. And you or someone else in the group who was more familiar with this as a concept said okay we are overwhelmed. Okay let’s admit that. It is okay whatever, but let’s think about this philosophy in relationship to this thing that we are overwhelmed by. We can only really take one step at a time and as we take one step it will lead us to the next step and let’s try to make those steps physical ones. I mean I am not going verbatim by any means. It is my interpretation of what got said. So it occurred to me that that was when there was sort of a ................. was switched in my brain okay chill out on this huge thing because it is huge and will continue to be huge. And let’s have more of a day-to-day mentality here so that we can handle it. Because if it gets too big we’ll all get discouraged and go. I mean we talked about that
already we think you know. Let's buy some speakers. Let's buy a
ladder. Okay we're out of money. Let's make some more
money. Okay now what do we need. And it wasn't until the
"Keep The Lights On" campaign. We decided to construct a
huge vision but that vision was created on a year of working and
a year of accumulating. In some instances accumulating some
funds or accumulating some stuff um accumulating thoughts
till those thoughts became like objects. I mean there is
something to be said for the action is the exciting part of the
concept. The reflection is harder to pinpoint. But I think that
the reflection has to almost take the shape of an object in
people's mind at a certain point. You talk and you talk and you
think and you think and then something really concrete, a
thought or a thing, forms itself and you become committed to
that as if you could hold on to it. That physical desire you know
I think is what leads you to the actual realization of the thing or
whatever that you are after. So I think that it's really important
that in the reflection or response to what's gone on so far and
what needs to happen next is that there be time. There is time to
be very abstract and all over the place and eventually you hone
down to something, decide on it. So it is not as if there is no
process of scattered thinking and theorizing and philosophizing
and all those um wonderfully awful things. You know it sort of
is nestled in there somewhere you know before the next action
can take place.

This is a powerful example of the appropriation of the Practical/Strategic
PRAXIS procedure by a newcomer to the community. It reinforces the
importance of a time for abstract reflection but it concludes that prior to the
next act in history, these abstractions must become concrete: "I think that the
reflection has to almost take the shape of an object in people's mind at a
certain point. You talk and you talk and you think and you think and then
something really concrete, a thought or a thing, forms itself and you become
committed to that as if you could hold on to it." It is then time for the next
act.

While recognizing a procedure she terms Action/Reflection, Kimm
comments that its use is determined situationally:
(Kimm) Action/Reflection has qualities of being immediate and sometimes qualities of being not so immediate. It depends. It is very particular to the situation and the resources and the work force. How can the people work the concept to make it really work. It doesn't just exist or you know. So at times people got frustrated and went out the back door. They couldn't deal with that unfolding or they didn't want to, not interested. It's not the way they wanted to do it.

Her experience showed her that not all people can adhere to this "unfolding" process. But the experience of the Third Avenue Community in the creation of TAPS displayed the Practical/Strategic PRAXIS model as a successful means of community development.

COMMUNITY DAYS FEEDING PROGRAM

In the above discussion of TAPS, Jim introduced a second community development project which is now explored for its insights into the Third Avenue Community PRAXIS model. The Community Days Feeding Program, which began in response to a neighbor's expressed need for an end of the month meal, now serves 200 people the fourth Saturday of each month. Guests also can take part in a variety of activities including health screenings, performance and arts workshops that were developed in collaboration with the Short Stop Teen Center, the Health and Wellness Program, and TAPS.

Jan chose a Community Days setting as the situation that served her memory as one when she felt she was part of the community:

(Jan) It was a community day and Edie and I were doing the cooking for this and I was new to Third Avenue. It was like okay, Jan what have you gotten yourself into (laughing) this time, cooking this meal for what 200 people. Edie and I were doing this (laughing). Edie and I met at the church on Friday night to make up, when we made the meat loaf, to make the
meat loaf. To mix it up so that all we had to do was bake it the next day. And we met and we did that on Friday night and it took us some time and we had fun doing it. It was real enjoyable doing it. Then the next day, Edie and I showed up and Jim was there and a few other people were there getting ready, setting things up and we were cooking and then just all of a sudden. It was more and more and more people from the Third Avenue community, more and more people came in to help. So I started out with this feeling of oh my golly what have I got myself into. Then it ended up it wasn't just a one person kind of thing or a two person kind of thing, it was just the spirit of everyone coming in and pulling and doing and being involved in this whole thing and getting it done. And what was real interesting about the whole thing was I don't know and it comes back to, oh I don't know, my banking days or whatever, this feeling of where you are in charge of something. You are like responsible if it doesn't go (laughing) and I totally lost that feeling in the whole thing because of all the help. There were so many people doing things and involved in it that it didn't have that kind of feeling at all of being responsible for doing something. And in a lot of ways it was really freeing in terms of taking or doing other things.

In this statement is a counter balance to the idea of individual initiative developed in the above section regarding TAPS. Here, no one person has to play the role of boss or leader. Such an experience was an empowering one for Jan:

(Jan) Well it was energizing for one thing, plus it was exciting. Hey this is working. Look at all the people that are here doing, involved in this whole thing. It is a bunch of people pulling together. It isn't just the energy of one person or whatever. It takes all of us and it takes all of us to do this.

In involving a wide range of people and bringing together diverse segments of the community, Community Days had achieved what TAPS had in reducing boundaries:

(Jan) It broke down a lot of barriers. breaking down barriers in terms of income, homelessness, haves, have-nots, in between kind of a real barrier breaking. For me, or at least in my mind, I
liked the spirit of we come with whoever. We come whoever we are, whoever I am. I feel free to be who I am there. A level of acceptance that in a lot of places doesn’t exist or isn’t there. And I think that’s maybe where my heart reaction was in that was as part of the community, a heart reaction of acceptance at a level that sheds away, takes away all these external things, barriers.

When this commitment and consequent connection is missing, community is not convened. Marilyn chose a Community Days setting for the situation when she felt she did not belong to the community and her reason was a lack of the kind of acceptance and connection that Jan described:

(Marilyn) Instead of doing the meals the way I think they had been done before then came up and were served their food cafeteria style they were all seated in the dining area and people were taking food out. I guess I had hoped that there would be more of a connection between the people at Third Avenue and who were serving at Third Avenue and the people in the neighborhood. I have had in other situations where people who were needing assistance were getting it from people like me. I really felt as though there was a wall between the people who were serving and the people who were being served. That was really a disappointment to me. I went away feeling as though the spirit of this place or that is attributed to this place was not present on that particular community day. That made me sad. I choose that particular event because it was a disappointing situation for me but also because I think that if we had been acting more as a community, if there had been a sense that we were a group of people who were doing what we proclaimed we are doing then that wouldn’t have happened. I didn’t have any sense of connectedness with the other people who were all there kind of acting independently and kind of aimlessly. I didn’t have any sense of purpose at all. Purpose or cohesion, you know, it was just kind of things were going and unfolded because they have to unfold. There wasn’t anything that happened other than people were given a meal.

This again shows that the connectings and communications are not coincidental or automatic under this process but must be intentionally exercised for true connections to be made.
Fred chose Community Days as the situation which exemplified PRAXIS for him and remarked that his first response to such a method was not altogether positive:

(Fred) Well the most obvious thing to me was this end of the month meal you have for people, you know, where you didn’t sit around and organize a committee to go to the welfare department to get them to have more food stamps or you didn’t go and try to work with any agency or you didn’t consult nutritionists on how hungry they would be, you know, in the theoretical. You just got together so okay we go feed them at the end of the month (laughing) and that’s it you know. We solve that problem by just having a meal at the end of the month if they are hungry that’s, you know, that’s it (laughing). And we’ll have some people, you know, and people will have to, you know, we’ll organize around, just, we’ll deal with the problem as it is. People are hungry at the end of the month. At first my reaction was kind of negative. Oh they are not putting any thought, it’s just reactive, you know, at first and this sort of thing. Kind of a negative feeling at first that came into effect, you know, and I remember feeling a little bit negative about no thought, just action, reaction, you know and this sort of thing, don’t think any thing through. Everybody reacts in this damn country, just jerk knees you know. I went through that misery of the dichotomy and you know and all this because I was working on this at the time. You know what I mean? I was dealing with what I was working on, and um you know I am glad they are getting fed but this is all everything, you know, patchwork and that sort of thing, tokenist thing and I went through that business. And then as you know through the months as you talked about it at different times when you showed about music and having a program and all this I got more details on it, you know, how it came about. I said well there is some thought and care here, you know, and that sort of a thing, and it does solve a specific problem that people would have.

As with TAPS, Community Days is described by Fred as addressing "a specific problem that people have" and "we solve that problem by just having a meal at the end of the month. If they are hungry, that’s it!"
Fred also saw the importance in the Third Avenue PRAXIS model of trying to end the labeling and barrier building that wall certain people out:

(Fred) People volunteering time to, you know, have an eat for these people and this sort of a thing and you know committing time and being involved with them as people instead of clients and all this. The fact that you didn't have nutritional surveys and bureaucratic stuff you know I kind of like that too. I kind of had a you know I think towards the end a kind of hopeful thing you know, the hell if this group can do this sort of, if this lot can accomplish this. You know what I mean? (laughing) You know. Well people can do things when they, you know what I mean without all kinds of bureaucracy and all this sort of thing. So a kind of a hopeful glimmer you know came to replace the, yeah a hopeful glimmer of sorts, and I add the word glimmer, you know, just a glimmer of hope came into the whole thing.

He compares Community Days to the biblical gatherings in Jesus' life and parables:

(Fred) I think that Christ addressed this not just in word but in actions because there were continual gatherings. The New Testament is basically dealing with gatherings. There was always gatherings, continual gatherings, where all different types of people came together as equals, the rich and the poor and they were all included. I think that is the most powerful, you know loving others as yourself and all this, the gatherings have been left out by Christian theology to a great degree,

That connecting across barriers that Fred, Jan, and Marilyn honor is a specific goal for Jim, who heads the Community Days workgroup. In the analysis of PRAXIS from TAPS, he talked about the important convergence of programs, all within the "organic entity" which is the Third Avenue Community. This extends to the guests and neighbors who come for Community Days:
(Jim) I mean there obviously is an enormous amount of community building that really is happening there. I think maybe when I thought of it as being community building I was thinking more in terms of our guests who come in. Being organized and empowered. Well you remember that west side study yeah I suppose that was an influence too. But if you add to the people who come in through the door just the kind of community that exists you know within the church, just the bringing together. You have people like Jackie who are at community day and are related to community day and in contact with each other and in communion with each other even though Jackie doesn't come to worship. It is like I think there was some concern at the beginning and maybe even some continuing concern about what the relationship of the partner ministries are to the church itself and you know I think that that was something that I worried about in the beginning. About are these guys really going to be part of the church. One place that one of the ways that I would say definitely they are is the way these things all come together on community day.

It does so by following what Jim terms "Third Avenue processes:"

(Jim) I make a distinction between process and procedure. Procedure is going by the book to follow each step until you get to a certain point but process comes more from an understanding of the totality of what you are doing and you know realizing that you may have your own path to results that is not necessarily just following the prescribed markers of how you get there. So I suppose the idea of praxis becomes like the next label or model or way of describing you know things that I have become aware of in my own experience with creating.

I guess you could say the traditional way of doing things is procedural and praxis is more process oriented.

Here again, in discussing a second community development initiative founded by the Third Avenue community, several common themes emerge. A needs-based response that empowers individuals to act according to an open process as opposed to proscribed rules has been described in this discussion of the Community Days Feeding Program. And once again, the
goal or value of breaking down barriers has emerged from analyzing people's statements regarding this effort.

**AIDS SERVICE CONNECTION**

A third community development project launched by the Third Avenue Community using a Practical/Strategic PRAXIS procedural approach is the AIDS Service Connection, or ASC. Georgia, a volunteer since the project began and later board president after ASC was independently incorporated, lays out a timeline for the evolution of this effort:

*Georgia* the AIDS Service Connection. That was certainly a situation in which there was a decision just to do something which was to have a dinner for persons with HIV and their loved ones. In May that happened and then upon reflection we decided what else needs to be done? There is a lot of services out there that people with HIV are not getting. We could do that. And so I thought well let's do it was the decision. So at that point in time, people went out and went to the Columbus AIDS Task Force saying are you doing these things? They said no. Would you mind if we did it? They said go ahead so we became ASC, the AIDS Service Connection became a 501C3 organization and became a non-profit organization that now has ____ dollar a year budget. It is hard to believe, but in serving I think we have served like over 150 clients. It keeps getting bigger and bigger and more wonderful services and it keeps operating that way. That is what is so amazing. The Action/Reflection, the praxis model, this organization—we don't study the heck out of everything. We just say okay we are going to offer housing referral. Okay let's do it and then we pull it together.

Re-iterated here is a needs-based response resulting in some concrete action, in this case a monthly meal for persons with AIDS and their supporters and loved ones. This action was followed with a reflection that eventually resulted in another specific action, the provision of basic household services. This Action/Reflection process, continuing down until the present, has seen further growth, most recently in the area of housing assistance.
The idea of the Third Avenue PRAXIS model being needs-based has a very personal component with regard to the community's response to AIDS. John, who chose Third Avenue's response to persons with AIDS as the situation which best represented the spirit of Third Avenue, described the very personal need which began this effort:

*John* The fact that I think we saw reflected with Bert in some of those times of worship. A true community of care and both the celebration of him as a person and the sorrow over the absurdity of the illness and that was very personal and immediate for the whole community there. Not that those of us there did not already know other persons with AIDS, but it was in the circle of that chalice that that was also being experienced and celebrated and grieved over. To see that that experience had a kind of I want to remember it as a kind of synergism in which that force then helped move to the point where there was then a community response. Ultimately institutionalized but first just sort of done of where not only were we here at one point but then our ministry, you know, what we were gonna do is included you know various elements with folks with AIDS. And of course there is now AIDS Service Connection and lots of other things too which once more is sort of a sustained trajectory of that ministry. I saw in what happened in worship the symbol of what the community was in its spiritual core that could help all of us both want and act to live into that. As I saw a variety of people then involved in the doing of that ministry that was so encouraging to me. That was both what I think a community should be and in a way that I would use terms that's what the church should be doing.

*Pete:* So it's Bert's personal experience and presence and then this work that goes on and there is a real connection.

Right there is a connection. And that Bert's presence was in the worship life of the church. It could have happened another way, but it did happen this way and I think that is part of where it becomes an illustration then of where the spirit of Third Avenue is.
What began as a personal response allowed the community to address a wider social issue:

(Georgia) It certainly helps the society because this is a defined need in the community. We are filling the need. We are helping with that. So we are helping society. I am convinced of that. I think also the AIDS Service Connection is one example of I think many, many partners that are within the umbrella of Third Avenue. I am sure they have similar stories. This is one with which I am most familiar.

Once the need was known, the action commenced without any real regard for where such an intervention might lead:

(John) My recollection is that it really just sort of happened. In other words, I can remember almost no advance planning on that at all you know. I mean Rocky was real concerned about that and you know it was like well the building was there one day and there was a need and it kind of happened. And yet everybody gradually began to own that. It did get somewhat organized. I am sure it has taken a variety of twists and turns in the times since I've been gone. But I thought that that represented really the heart and soul of Third Avenue and in my mind those early parts of that are also all intertwined with Bert who was living with AIDS at that point in the midst of the worship life of that congregation. I have always seen that as a part of Third Avenue at its finest and one of many dimensions that have also always helped me to remember how spiritually grounded Third Avenue has been.

This again calls attention to a very different planning model associated with Practical/Strategic PRAXIS when compared with other community development models:

(John) I think it is NOT careful planning. I think there is such a thing as it can be careful and it can be planned, but not in the traditional sense. It is not so much sitting down with magic markers and long range plans and all the rest of that. I think it is identifying and you know giving validation for folks to go forth and to do it. So yeah I think that's generalizable.
This generalized approach of act, then reflect, then commit to new action is an iterative approach that is very different than to "study the heck out of everything (Georgia)." Such an action based method requires committed individuals to act before it can even begin. John associates the same mandatory personal initiative found in the work of TAPS and Community Days with the success of ASC:

(John) When an individual or a few individuals have a deep commitment, a passion for something, then simply giving them permission is a wonderful thing to do. It will in most cases work if the rest of us don't get in the way and stop it. I think that both the dinners and the ongoing stuff that Rocky has done with AIDS Service Connection are illustrative of that.

Any model that allows wide spread and ultimately uncoordinated individual initiative will result in a certain amount of confusion and problems.

Participants know this, or need to know it:

(John) I was totally confused is my recollection which I thought was okay. I think that was part of the fun of Third Avenue too that it was. Again I was working in so many different settings trying to develop programs and sort of fun at Third Avenue having the feeling even if it is a total screw up it will be alright (both laughing). So, that was one dimension, feeling that the confusion was okay.

In addition to confusion, frequent failure can result, but, again, since this is known and anticipated, it can be seen as a positive part of the process.

(John) I think having that kind of a style also gave permission for failure in an interesting way. In other words it would have been very painful for Rocky and some others if that had failed and we would have had a sadness for that. But it was also a sense in which we were on purpose trying things to see if they would work. Not trying things because we had determined in advance that they had to work. I think that that is a nice spirit of a way to be able to go about things where our planning doesn't limit our ability to learn from what we you know have started
and even if the learning maybe it just didn’t work. So I think that there was a lot of freedom in those days for saying we are trying a lot stuff. It makes sense. We think we are doing the right thing and some of it is gonna work and some of it is not. And if it doesn’t you know we will regroup and move on. So yeah I think those were really useful learnings for me and liberating in a variety of ways.

Georgia also points out that confusion and problems will arise:

(Georgia) The difference about the Action/Reflection model, the praxis model, is what we are defining here. I don’t from my experience we don’t sit and dwell on what is going to go wrong or the negative. We know that will happen. Things will happen. That is not saying we are not smart about it. We are an intelligent group of people. The negatives are just something like what you deal with along the way to getting there. You know, certain things come up but the problems and assuming we are all smart people we can solve the problems. We know how to work with things and work through problems so the negatives are always going to be there and to just sit there and let that thing stop you because of negatives you know. I think the AIDS Service Connection is an outstanding example of the praxis model. Knowing problems are going to come up that is one of those where I kind of have to do a deep sigh and go okay but we are going to move on. We are going to have problems. I don’t know it doesn’t hurt me or hinder me. I cannot predict the future. I don’t know what is going to happen. I can’t sit back and hide from any problems or just not take any action at all because there could be problems. Well there are going to be, guaranteed. Life has problems. Processes have problems. What you do is deal with them and in a community what is great about it is that you are not dealing with it by yourself. You have other people help you through them. You have other people that help you come up with solutions. If you are with a group of people who you know are the right people and you can trust them and they are as committed as you are to the common goal that’s the thing. That is what works.

Community problem solving in this Action/Reflection process is the source of program development and commitment to new action. As Georgia asserts, it does require trust, while at the same time creating it.
(Georgia) As the process evolved I saw how it worked. I just see it work. The more times you see it work the easier it is to trust it and the easier it is to try it again. The AIDS Service Connection operates that way. I trust it completely now to the point where I mean watching it I am sure that that is I had always wanted to start my own business and I have done that now and that is how I operate Action/Reflection.

John, too, has adopted the Practical/Strategic PRAXIS method in his work in other areas:

(John) I try now to take those kind of learnings and stuff I was doing as director or administrator now in the local church. I mean to try to move towards new initiatives, program development in a way that is more freeing, more open you know in some ways less anxious, less everything is at stake in this you know. We can you know be a little more free form and then I think a parallel spin in that is that it gives permission for the spirit of God to be at work in what we do in ways that often if we are too careful, too tight in our planning you know we block down.

Trusting the spirit and your co-workers is something Georgia names as a central tenet of the success of the PRAXIS model:

(Georgia) The way we do things at Third Avenue I think it is a common process that we follow. I think that is something that could be taught and maybe repeated in other groups. The thing that is missing and I don’t know how you create this outside of Third Avenue is that sense of trust. It is not like we can take this whole thing on a road show or goin’ to a corporate training session. When you sit and talk to a group of people and say oh you have to trust each other and feel safe with each other. They are not going to feel safe with each other or love each other or trust each other. It is like they are going to take notes and they going to try and do it right. I don’t know that doing it right is what we are about. We have to have the focus on the third thing. That is a very important lesson I learned from that book study we had at one time. Having a third thing or a common goal, a common mission within diversity and that is how teams work.
The intangible of trust does touch upon the importance of breaking down barriers that first came up in the discussion regarding TAPS and Community Days. John reflected upon the first encounter at the dinners for persons with AIDS:

(John) I even remember being struck by the first couple (of meals) about just the mood of the whole gathering and the mixture of people feeling good. I think a lot of people were testing one another. I think folks who came were persons with AIDS, their significant others. I think they were trying to test out the waters of Third Avenue at that same point. Would it really be open, accepting--and I think that made it dynamic. That there was an energy in that and that overall everybody ended up feeling real good about everybody else.

As with TAPS and Community Days, the development of ASC by means of Action/Reflection shows a communicative pattern. This Practical/Strategic PRAXIS model is one which is needs-based, action oriented and dependent on individual initiative to launch a community intervention. It is not bogged down by prior reflection, study or planning, and its progress is not impeded by emergent problems (which are actually expected to arise) or even failure.

Much of this summary drawn from interviews with Georgia and John relates mostly to work by ASC near the time if its inception. But the experience of a new employee of ASC with no prior knowledge of the project's founding ideas or the philosophy behind the Third Avenue Community confirms that much of this model is still in place within the organization. Rebecca began work for ASC during the late spring of 1993 and was interviewed in October of that year. She relates her experience in coming to work on ASC's new housing initiative:
(Rebecca) I was hired and got some information on what it was that I was going to be doing, but I really wasn’t sure what it was I was going to be doing because Rocky didn’t really know what it was I was going to be doing. Then we had um before what happened next there was no paperwork. We had no, there was no rules and regulations. There were no policies, nothing. Then we interviewed the first resident and he moved in within a couple of weeks of when I started the job. That continued on. We learned a little bit from him but through the month of June we had seven residents—the houses were full. I just started at that time started working on some policies and procedures, but not really knowing what to write because we hadn’t really experienced a whole lot at that point and then in July we started having problems and problems that were affecting the program and the rest of some of the other residents that were living there. Drug-related problems that we did not even, I didn’t foresee it. I don’t know whether Rocky did or not. He may have seen it somewhere in the future but not happening as soon as it did. So then through the month of July we started making decisions on what it was that we were going to do about the incidents that were going on right at this moment and some people moved out through the month of August. A couple of more people moved out and really in the month of August is when I was finishing up with the policies and procedures and some of the residential agreements. Now it is like we started all over. We have a couple of the same residents that were there but we have new residents there. We’ve totally trashed the old lease that we had and we’re writing instead of going with the lease we are going with. We decided that the best thing for us right now to do because of the experiences we’ve had in the last couple of months was to go to residential agreement rather than a lease. So just I mean today that is what I was working on, a residential agreement. Which is all based on the experiences that we just had over the last couple of months. I mean we never would have thought of doing something like this when I started back in May.

The Action/Reflection model was used to develop the policies for a program that sought to answer a problem not previously addressed. The first action of simply obtaining apartments and accepting housing clients led to further reflection and consequent action, procedural moves which led the program to
an entirely new place: "we never would have thought of doing something like this when I started back in May."

What has been the result of being a new participant in this alternative model of community development and services? Rebecca says:

(Rebecca) Lots of confusion, lots of questions throughout the whole thing. Confusion on this particular residential program in what makes this different from the other ones. A lot of times I see a lot of similarities between this program and the way other programs out there are working right now. And confusion in trying to decide how it is that we have to make this program different. We have to make this one work whereas the other ones are working but they are not working very well. We don’t want to get that way. We want to keep it working. I think it has been good for me personally. It has helped my skills developmentally. It helped me to not only personally realize that I am capable of doing a whole hell of a lot more than what I thought I was. Just realizing that um that I am the person, along with Rocky, but I am the person that is making this program work. If it weren’t for me (laughing) it wouldn’t, not that it wouldn’t be here, it probably would be here but it would probably be something completely different. Realizing that I have actually affected this program in its development and where it is today.

Confusion and empowerment seem to result from participating in this model for this particular actor. Rebecca also is aware that ASC is intentional about its Action/Reflection process being an alternative to "business as usual:"

(Rebecca) It could hurt the program if it does end up being like all the other housing programs and I think that that has been a big concern of Rocky’s and he doesn’t want it to become that way. He wants to do everything he possibly can to make it not like the other programs. That is really difficult to do because there are a lot of things you got to jump over and run through and get through to make it not like the other programs.

These three exemplar programs—The Third Avenue Performance Space, the Community Days Feeding Program, and the AIDS Service
Connection-- have helped identify a set of attributes of Practical/Strategic PRAXIS as it is operationalized in the development of community interventions. But these are only three examples. In the information collected during the Sense-Making interviews a number of other examples were raised. The Ready to Read! Literacy Program, the Bridge of Love Employment Program, the Short Stop Teen Center, and the Health and Wellness Program all have aspects of their planning and implementation processes which are derived from the Third Avenue Action/Reflection model. In the next section of this chapter, the important attributes of this model will be catalogued with support for this presentation coming from the three highlighted programs as well as other areas of community life shared in interviews.

Attributes of Practical/Strategic Praxis derived

Having discussed at length the personal experience of community members in the development of three separate community development initiatives using the Practical/Strategic PRAXIS model, this chapter will now explore the various attributes such a model presents. By naming these four aspects, this study begins to advance its findings in support of the delineation of an alternative procedural method for the community intervention and development.

1. NEEDS-BASED

The first finding common to the presented initiatives is that each originates with a stated, specific need. Programs begin with the contextual problems of the day and set out to address a concrete gap in some provision or service experienced by actual individuals in the community. The emerging needs that the Third Avenue Performance Space addressed were identified
through the PeoplesPOST participant-observer neighborhood survey that predated the covenantal founding of the Third Avenue Community. Several neighborhood residents responded that one need that was present in the community was for art space: classes, rehearsals, performances all required room which presently was unavailable in the community. Once this need was pronounced by the survey's design team, one dance company in particular came forward to state a specific need—rehearsal and performance space for the Stuart Pimsler Dance Theater. This stated need served as the basis for launching a conversion of the church's sanctuary requiring a sizable expenditure and a large degree of volunteer participation.

The Community Days Feeding Program was launched based on the stated need of one neighbor that "people need to eat at the end of the month and there is nowhere for them to go on the weekend." This specific need was addressed with two initial meals which eventually—through Action/Reflection—grew into a monthly program.

The AIDS Service Connection began as a small group's response to a need expressed by friends that were living with AIDS. Due to their sickness, an evening out had become a major challenge, so this group set up a comfortable, elegant meal where people whose lives were touched by HIV could come for fellowship and community. One dinner was held, scheduled during a visit of the AIDS Quilt to the Ohio State University. At that dinner, a second one was planned. At subsequent dinners, individuals shared their personal needs with one another and people responded by organizing services tied directly to these needs. Again, through the Action/Reflection model, these individual responses have combined to form the ongoing set of services represented by the AIDS Service Connection.
This commitment to a needs-based starting point was highlighted above in the statements included in the descriptions of these three programs. In addition, a number of other people's statements support the importance of a needs-based approach for the Action/Reflection model. Dick talked about the creation of his Bridge of Love program and how its starting point was the expressed, specific needs of his clients:

(Dick) We didn’t know really what my program was going to be until we just kind of decided we’d let the chips fall where they may and this is where the Action/Reflection comes in because we decided let’s attack the immediate problem. If somebody comes in, let’s not try to put this in a written program type thing, let’s start with them what their immediate needs are basically geared around possibility of help them, either getting employment or getting them back into school, getting in the job training or something like that. But if somebody is homeless well then it’s kind of hard to get them a job. So let’s start with the most immediate need and see how we can work with that. So we act immediately on that and kind of prioritize their problems till we work to the point of getting the big problem of employment and that solved.

This needs-based action ties closely to the "Just Do It" operationalization that was evident in the three projects outlined above and is found in other initiatives within the Third Avenue Community. Linda ties the two together by contrasting her emergent work with her Health and Wellness Program with that of her experience as a psychiatric nurse at Harding Hospital:

(Linda) From my background you know working at Harding where you plan everything out, you take six months to develop a program. You get all the objectives laid out and all the you know and you write your objectives and then you write your outline and then you write your time frame and then your teaching methods and you get this all and then you get it approved and then you get the funding for it and then you do it. And you get Board approval okay. So here I am saying yes to Bonnie after my first meeting with her and not having Board
approval, not having even a space in the building for sure but I think it is something that should be done because we need it and I need it if nobody else and she is willing to donate her time. So we got resources and we have a need.

2. "JUST DO IT" OPERATIONALIZATION

So a corollary to this needs based starting point is the indicated call for immediate response to said need. This "Just Do It" reaction has wide spread support in statements made earlier as well as in numerous other places in the data. Dick was adamant in his call for such an approach to the problems he faces with the unemployed:

(Dick) This lets this Action/Reflection thing really work because of the fact it lets you immediately touch something that you can start the whole ball rolling. Get this thing going. And you may be reflecting as you go along because you’re gonna get input from each one of them that may have an expertise in what we are trying to solve you see.

Later in his interview, Dick contrasts this action based approach with the reflection/action model of long-term planning prior to commitment:

(Dick) I got to act and do what I can right now. Regardless how little it is, I have to act and do something right now. Then let’s reflect on how we can continue it. ... it just makes so much more sense to attack regardless how little a portion you grab to react to it immediately. Start action. In any service organization too much goes into planning, particularly churches, who you know, you can be a year getting ready to do something. So it would be easy to start and we can reflect back as we go along on how we can improve it, how we can extend it or how it could be better, see. Or we can sit here and come up with an idea that we are going to study for 6 months and at the end of 6 months it is going to take another 6 months and maybe we’ll have an institute so we haven’t acted on it at all. All we have done is studied it. And I said this has been the problem in the past.
Mindy, who helped found the Ready to Read! Literacy Program concurs with the others who see an "act first" approach as essential to the operation of her program:

(Mindy) Action/reflection is the only way I operate. It is the only way Ready to Read operates. I call it major leaps into faith, into black nothingness and you have to just know that on the other side it is going to work out one way or the other. The thing to do is jump in with both feet. Figure it out as we go, stop, look at what we have done, learn from what other people would call a mistake we call an opportunity to regroup on a daily basis. I have to remind myself that it is okay to take leaps into faith you know into the unknown. On a daily basis I take leaps into faith.

This "Do It" posture greatly encourages individual initiative and empowers each person to act in the name of the wider community. The Practical/Strategic commitment to action as the first step calls into being initiatives that are not required to stand the test of reason or practicality. Action precedes reflection and is the mandated first step. Even when action is enacted by an individual, the community is a participant. The community stance is that any action taken by any member of the community is the community's ministry: "all that goes on at the church will be recognized as the ministry of the church; each individual and group actively working there will recognize its partnership with the chartered fellowship in service to the community (Covenant)." What follows and accompanies this commitment to action, is the process of accountable reflection.

The settings for this reflection are manifold. The Sunday evening Eucharistic Circle is one place for such reflection. Each of the various staffing circles (Pastoral, Human Services, Building, Health and Wellness, Short Stop, etc.) also serve the function of convened reflection. So, too, the
representative councils (Partners, Trustees, Church) are sites for intentional reflection. The reflexive procedure varies from setting to setting, but all contain the key elements of the "Spiral Connection" named by Letty Russell that she offered as a feminist methodology for Christian community development:

This style of theologizing in a continuing spiral of engagement and reflection begins with commitment to the task of raising up signs of God's new household with those who are struggling for justice and full humanity. It continues by sharing experiences of commitment and struggle in a concrete context of engagement. Third, the theological spiral leads to a critical analysis of the context of the experiences, seeking to understand the social and historical factors that effect the community of struggle. Out of this commitment to action in solidarity with the marginalized, and out of sharing of experiences and social analysis, arise questions about . . . tradition that help us gain new insight into the meaning of the gospel as good news for the oppressed and marginalized. This new understanding of tradition flows from and leads to action, celebration, and further reflection in the continuing theological spiral. (Russell, Church, p. 30-31).

The opening assumption is one of commitment by each individual to service to the community. What then is shared through an open agenda are the actual experiences of the various ministries and efforts that have taken place out of each individual commitment. Critical analysis then provides both the individual and the community important feedback that will offer the first step toward the next action. For Russell, the questions about tradition are centered on scripture and church tradition, but which tradition is brought into question within the community will vary on which circle is engaged in the spiral. For Christian members of any circle, scripture and church tradition might well be the arena for questioning. For others, their own personal "tradition" or history or reputation might be what is offered up for scrutiny
based on critical analysis of actual experiences. For others, their agency’s or program’s tradition might be what is brought into question. But for all, the end result of the spiral, whether enacted at a staff meeting or a council session or worship service is the re-commitment to further action and reflection.

3. PERSONAL EMPOWERMENT

This empowerment model highlights the construct that no action is wrong; what is wrong is to fail to follow any action with a committed reflection, thereby breaking the dialectic mandate of Action and Reflection. What results from commitment to this Action/Reflection model is the unleashing of great potential for action and the issuance of courage to face great human need.

(Georgia) Sometimes I forget about praxis or whatever and my husband sometimes reminds me now don’t worry because it is all going to fall into place. You know it is going to. It has in the past and it is going to again. He has seen the history of how praxis works for us and for you know I am sure through Third Avenue my connection with Third Avenue and all. It is really nice to see that he reassures me that don’t worry it is all going to fall into place.

The result of this process is a sense of progress that even bridges difficult challenges and does so while honoring the individual in his/her quest within the community, by whatever means he/she might deem necessary.

As Rocky said earlier:

(Rocky) If someone is inspired to do something, then this community encourages that person to do it. And just say go for it. Talk it out and decide if that’s yeah you know let’s go in this direction. I mean that’s not only experiencing a sense of freedom then and there but it is also this freeing of the spirit I think. A freeing of that I am not bound into this you know don’t cross this line you know, stay between the lines. That it is okay to go outside the lines and that if it is part of my nature to
go outside of the lines then that community, this community says that is okay. Even maybe encourages going outside of the lines. If that's where your spirit moves you know or God's spirit moves you whichever way you want to view that, the truth is probably both. That is pretty wonderful. So it kind of facilitates a forward movement instead of this stasis and just kind of like to. I think it encourages one to. I want to say trust the spirit.

To trust the spirit gives confidence to address what seem to be impossible tasks:

(Mindy) We all need to have the idea that we are going to make this happen. We are going to make this work and we are going to do whatever we have to. We're working against the odds. You know it is a ridiculous scenario. It really is. It is laughable to look at it and think why are we going to take this abandoned church and make it into you know something that is going to be effectively working for the good of the community at large or whatever. Why are we going to be able to form a partnership that works. So if we all have this idea that we're just going to make it work that's great and we are just going to run with it.

This spirit can be shown to encourage those who before their participation in the community doubted their ability to enact their own lives. Connie was such a person:

(Connie) I come from a family background of my mother being on public assistance the majority of her life and she had me on public assistance and I am just now trying to stand up on my feet because I don't want that anymore. And Third Avenue was really helping me in that, you know, you guys are really backing me and behind me and that is important to me because we want to change for our children. It helps when you have somebody supporting you.

This support resulted in her initiating a support group for women working on public assistance, something she had tried previously without community support without many results:

(Connie) Well I guess I like to start on that by saying that I have had people in this church really encourage me and let me know
that I am worth something to the point of I can do this. It can be done. You know just have a little faith in myself. You know Connie we're backing you. The few people that I've seen involved, myself and a couple of other people that's trying to help out you know that is part of Third Avenue. That spirit is there to be caring and things like that and they are really helping me out.

4. FAILURE AS OPPORTUNITY

The other potential released by this model is the ability to view even failure as opportunity. John had noted this above in acknowledging that "that kind of style also gave permission for failure in an interesting way."

And Linda concurs in affirming the particular approach to Action/Reflection that the community employs:

(Linda) It just says to us this is what we are about. This is the way we do things and this is a very valid way of doing things and especially if it turns out good. If it doesn't turn out good that is okay too. We just, hopefully we'll learn from it.

This section has enumerated a number of attributes that serve to describe the Practical/Strategic PRAXIS which has served as the central procedure for the organization of community development responses inaugurated by the Third Avenue Community. These include its definition as 1) needs based, 2) action led, 3) supportive of individual initiative, unfettered by too many levels of rules and planning constraints, and 4) open to failure as opportunity. The next section will address the second aspect or kind of PRAXIS defined for this paper, the Critical/Prophetic which is seen to correspond with the Freirian concept of Conscientization.

PRAXIS as Prophetic/Critical: Conscientization

While PRAXIS as Practical/Strategic was built directly into the design of the questionnaire used in the collection of interview data, PRAXIS as Prophetic/Critical was also widely evidenced throughout the protocol
transcripts. While critical self-awareness arose for a number of people in a variety of settings, one thread ran through several interviews that will serve well the purposes of this study. What is offered as example and exemplar of conscientizing PRAXIS, here called the Prophetic/Critical, is the change in critical understanding of the central act of worship for the Third Avenue Community: the Eucharist. Third Avenue Church's founding covenant is a eucharistically-based document that calls for the weekly observance of this sacrament. While this frequency of observance accords more closely with the Episcopal Church than the United Methodist Church, the Third Avenue Church's liturgy looked directly to neither tradition but instead offered a new alternative: "the order of communion used allows anyone from any Christian background and all who seek the truth to share in this celebration of our common life in Christ" (Covenant). To this alternative worship circle came individuals from a wide variety of faith experiences and eucharistic practices. What became of their understanding of themselves and this shared sacrament is an important story of Conscientization, change and renewed commitment.

THE EUCHARIST AND GOD TALK

The Eucharist is a sacrament within both sponsoring denominations of the Third Avenue Community Church. The official rite for both the Episcopal and United Methodist Church accords closely with the Book of Common Prayer of the Church of England. Both churches have experienced liturgical renewal in the past two decades that has led to the adoption of revised liturgies for use in the various churches.

At its inception, the Third Avenue Community Church chose not to use either existing communion service, or a conflation of the two, but instead
adopted a loose, informal approach to the celebration of the Eucharist which retained key elements of the sacrament. These included a reading, a response to the reading, prayers of the people, the passing of the Peace, a Eucharistic prayer, sharing of the bread and cup, the Lord's Prayer (prayed to our "Loved One" as a gender neutral name for God), and a dismissal. No fixed Eucharistic prayer has ever been adopted. The readings are primarily, but not exclusively, from Christian scripture. The response to the readings have been a far ranging expression which has included discussion groups, videotapes, craft activities, liturgical dance, processions and parades, drama, and much more. The intentional tension of seeking an order which can include "anyone from any Christian background and all who seek the truth" has challenged both more conservative Christians and a variety of agnostics, post-Christians, pagans, etc. to come to a new awareness regarding their relationship with this sacrament, the community and God. By looking at the experiences of several community members surrounding this sacrament, a conscientizing or Prophetic/Critical PRAXIS can be explored.

For some members of the community for whom the Eucharist was not a regular or well known aspect of their worship life, the challenge of participation itself was a critical experience.

Linda came from a tradition where communion was only celebrated occasionally and was always administered by men. It is understandable, therefore, that she named a time when she was asked to help administrate the sacrament as the situation when she felt she truly belonged to the community.

(Linda) I recognize that I came to Third Avenue with lots of baggage and lots of ideas about what communities are and aren't.
I had visions of what a community should be but had never really experienced one as I had wanted to. One thing that was important to me which I had never thought would be important. I never experienced any place else where I wanted to be considered valuable, accepted as valuable not just another body. And the fact that I am a woman, wanted to be respected in some place and I never felt that in communities I have been in previously. The incident that stands out in my mind as the one that made me feel that I was valuable and I felt part of the community in a meaningful way was one Sunday evening during a Eucharist when you asked me if I would take the cup and pass it around. A woman in the church tradition I grew up in wasn’t significant and the communion Eucharist celebration was something that a woman had no significant part in and so for me to be asked to do that and be considered worthy of that was very meaningful.

This sense of belonging emerged despite deep questions she held about the spirituality of the Third Avenue Community.

(Linda) I started coming to church in April of 1991 and I was very apprehensive being there because it was so totally different than any place I had been. In fact I felt somewhat guilty because it was so nontraditional and I was afraid of this theology and all these New Age kinds of things you know I was very apprehensive. But something kept me coming back in spite of my apprehensions. The draw you know I had misgivings about the doctrine and about lots of things that I had held onto so very strongly in my past life. There was something very drawing about the community that over um in the long run was more powerful than my commitment to my belief system and I was always a very committed person.

Here the Eucharist has become a conscientizing experience for her, over and against a strong set of firmly held beliefs. This story stands for her as a symbol of strength that allowed her to transform that set of beliefs and its portions which restricted her, limited her power, or condemned her personhood.

(Linda) It gave me the courage to leave that tradition that was very demeaning and I have come to see it as almost evil. It gave me strength and courage to see myself as okay even though I am a woman.
Where Linda addressed her apprehensions enroute to a conscientizing PRAXIS, Connie, at the time of her interview, was still in the midst of her apprehensions.

(Convie) I think it helped me Pete because um I don’t know. I remember when Butch was telling me that this church was, you guys was getting the church ready and everything and at that point in my life I really didn’t want to hear about God. I was just so bitter and probably through life experience, too, I fell into that pity party. Well if God this, if God that, why this, why that and um. I don’t know it’s almost like a process of God having to break me down almost you know. This for some reason, I don’t know if it’s getting older or whatever, I just. Religion has started to have more of a meaning to me. I am starting to look at things that I really need to work on and in some ways I even see myself as being a bigot. I mean really you know. Just a lot of ways that I had about myself that I really didn’t like you know, just looking in the mirror. It helped me to see I was being real judgmental basically.

I didn’t want to see that at all. Basically I didn’t. I still have a lot to work on but I don’t know. I like the way I am coming along. I am getting there. You know I am not going to say I am gonna hit this certain point in my life where I am a finished product because I feel like there is always gonna be something that God is gonna be working with me on. Like okay for example the Eucharist here, my husband always comes but I am trying to figure out what it is where I am uncomfortable about coming. For example, this is something that I am really looking at now. What is it that makes me I don’t know so hesitant to come? I know nobody is just gonna bite my head off I mean Butch makes it back you know (laughing). So I am kind of looking at that Pete, I don’t know.

Pete: What about it do you think it is? Is it the ritual itself?

No I don’t know if it is something that I am trying to run away from, I don’t want to do. I don’t know. I know I really need to be there. I have been thinking about that for the last week or so. I don’t know. I thought I bring that up because right now that’s something I’m struggling with. I am actually feeling a conviction actually is what it is about needing to be there and
not just because Butch is coming or whatever and it’s expected of me. I don’t know. Sometimes I would say when you start to feel a conviction about something maybe God is trying to say something to you. So that has been on my mind. So I’ve been thinking about that.

Connie’s struggle with participation in the Eucharist corresponds to her Conscientization to radical Inclusiveness which is a theme throughout her interview. Her self-critique of being judgmental and "not being finished with it yet" could be seen as a source of her uneasiness in participating in a sacrament that the community claims is an intentional symbol of "unity in the midst of diversity (Covenant)." Simultaneous conflicted feelings about Inclusiveness and participation in the Eucharist, such as Connie holds, are understandable.

The Eucharist was not a central, regular act of worship for Connie and Linda prior to their association with the Third Avenue Community Church. It is a very different circumstance for Jim and Joe, two long-term Episcopalians. As they began their involvement in the community, both held very traditional understandings of the meaning of this sacrament and each had that meaning seriously challenged by their Third Avenue experience.

*(Joe)* I felt kind of like the richest man in town Mr. Bodery. Every morning before church he used to wear a morning coat. This was in the fifties. He would wear a morning coat to church and he would be out picking the trash up around the church building. I probably have told you this before but I mean that is how I kind of felt a lot of times around Third Avenue. I was this sort of doting sort of fuzzy guy who did these things. While that was acceptable like I say it was also disturbing in the sense that I had never really been like that. I mean I cannot remember. That was the sort of thing I might have made fun of. I think I always had some, well it was done for me I mean it was sort of the way I was raised in the rituals of the church and so on. We
wore gloves when I was an acolyte, the altar guild you know practically dressed like nuns to you know to move the vessels around. I guess all that had more of an impression on me than I realized. I think if it hadn’t been for the fact, this is how chauvinistic I guess I was or am about the church in some ways you know the fact that we had an ordained clergyman whose ordination was in my denomination. These things really made a difference to me. I had had communion with people at which time I questioned whether it really happened or not. Like I don’t even know what that means but you know this all seemed very sort of important to me all of a sudden to take care of some of that stuff. It was disturbing because I had to deal with that I think. Why do I feel like this and why am I the only one?(laughing). That is not true and I realize now that that is not true, but I think sometimes it just made me feel sort of odd.

This traditional stance based in reverence and piety, while not absent, certainly was not dominant in the community’s observance of this rite. Instead, a folksy communalism prevailed.

(Joe) That is a part of my struggle I guess with the whole notion of church as community. One of the things I was really raised with was this sort of personal devotion notion about worship and so that was probably another rite of passage for me because while I experienced that it was in the context of this new way of thinking about liturgy and Eucharist as the expression of community life as opposed to some personal devotional act.

Pete: That may actually spur something on this last sort of query of mine, of okay, you are still in that situation what about any confusions or discrepancies or discontinuities or questions?

I always had been taught to be extremely reverential around the elements of worship and that sort of thing. I think given that the sort of power that these elements seem to have if not power at least sensation out of the act of sanctifying or setting aside those things and then taking them and then praying together around them. You know for a long, long time I made a little personal effort to interject some I don’t know traditional elements I guess. I kept feeling that the energy there was in this sort of strange synthesis if you will of all those things and not in any one particular aspect. I was always concerned that we dump the cup outside if people were eating the bread that was okay but
if there was some left over I throw it to the birds or whatever. It made me feel like some little monk or something but there was some closure for me in that. There was some completion in that. I had to get over some of just the hocus-pocus that I had inherited from traditions. I am much different about those things now. I am not totally different about them.

This balancing between the personal and the corporate evidenced in Joe's participation was part of a coming to consciousness for him about his faith. Until his experience at Third Avenue, Joe's understanding of the faith was a static, timeless one, best accessed by reading in academically rigorous books.

(Joe) I am probably a person who tends to want to have lots of information. When I want to discuss something I guess I like to be well-informed and sometimes that is just I think an excuse for not really engaging in a real intense way with life issues. I mean I could study things to death and in fact I have said before, and I don't think that this was something that magically changed although that might have been a point where I started to turn the corner on that particular thing but for years and years I carted books around about other religions you know Christian beliefs but other religions. I practiced some other kinds of practices. You know yoga you know. Studied a bit about Buddhism and that kind of thing and never really experienced any of it. I mean I was substituting some intellectual process of learning for really just having a spiritual experience I guess. So maybe some of that new learning and so on was a comfortable reaction to feeling drawn to getting serious about my spiritual life. But what do I do? Oh start reading books. What was neat about Third Avenue in that context was that that did not have all that much credibility. So while I might have felt comfortable about talking about some subject or something because I was reading about it that was not necessarily the primary credential. I understand too that the whole model we used is, not to say that study is not valuable but that experience and just being engaged with what is happening around you is as valuable certainly and as valid in trying to understand what is going on. So it was yeah that was another lesson I guess that I had to learn. You know to find out that carrying books around and even if you have read them does not necessarily make you a spiritual person or very
knowledgeable about matters of the spirit. You know you have to experience things to really know them. Yeah, I guess that was a disturbing notion that I had to work through.

Joe's experience of the Eucharist at Third Avenue had conscientized him to the historical rootedness called for by Liberation Theology, as well as the collective bias which Liberation Theology supports.

A similar experience greeted Jim through his participation in worship at Third Avenue. Previously, he had worshipped at St. James Episcopal Church, a self-described Anglo-Catholic congregation that maintained a very formal and pious practice of the Eucharist. The juxtaposition of this style and that of Third Avenue Community Church was illuminated for Jim at the founding service of the church:

(Jim) I guess I am recalling when we had our chartering service. There were some other people from St. James there and I had come far enough by that point to at least accept grape juice and accept some other irregularities but there were some other people from St. James there that seriously weren't sure whether they could accept the Eucharist there because of it being just grape juice and some other things. I am not sure whether I tried to reassure them about that and I don't remember whether they actually did or didn't.

His need to allay the concerns of his friends paralleled his own search for reassurance that he could legitimately participate in communion as it was shared at Third Avenue:

(Jim) It was subtle. It felt like you know just somehow or another the Eucharist wasn't being taken as seriously as it ought to be. It was just kind of that it was something you just didn't. You just really shouldn't experiment with it too much and just that it was. It was a little more than a mild irritation. It wasn't anything that I was fuming about when I went home or anything like that (laughing). You know why that particular one that sticks out in my mind I don't know. I guess that is kind of a. Just in general that would be a topic for somebody to examine, a writer or a psychologist but why some occasionally just
extremely trivial things stay in your mind forever. This might have been around about the time at my mother’s Methodist church there was some kind of Lenten thing where they had almost. It was sort of like a do-it-yourself Eucharist where you could come anytime you wanted to and pray and meditate and they had the elements out on a little table and you could just kind of take your own at your leisure (laughing) and that was very disturbing to my mother. So I may have been having some of that in my mind as sort of are we drifting towards that? I do have a very catholic view of the Eucharist and the notion of it being kind of zwinglized you know that element that even to this day when somebody gets up there and they are making it sound like it’s just more of a thing, more of a memorial type of thing you know. I just would rather that it was treated a little differently.

The incident in question was the situation chosen by Jim in his interview as the one when he felt he did not belong to a community. The historical event was the celebration of communion by a Methodist clergy person who used a bunch of grapes rather than a common cup for the sacrament.

(Jim) Well I suppose a lot of these had to do with worship. I guess I probably thought we were going to be doing some you know like fairly standard Eucharists and then you know the idea of coming up with something to accommodate the Methodists came along and that didn’t sound too challenging. I mean after all they didn’t do a whole lot that was opposed to what we did. We just did a bunch of extra things that of course once they thought about these extra things where they’d liked to bring

............... to and you know then we started. I guess probably the first worship we ever had was pretty you know nothing strange about it but then there started to be some just things that just didn’t um. I just wondered if this was the right way to be doing things. I can remember Bob Erikson instead of bringing grape juice, which I guess that was already bothering me a little bit there that we were using grape juice instead of wine. He just brought grapes and the juice wasn’t even in the grapes. That seems kind of remarkable to me now that that bothered me but at that point. I don’t look back on that negatively now but for some reason that does stick out in my mind as being a you know thing of Are we really going in the right direction here and do I really belong here?
I don’t really remember what the topic of worship was at that time or anything like that. It just sort of offended my sensibility of what I felt the Eucharist ought to be which of course I mean I still feel that that’s the way it ought to be at St. James. You know my understanding of like a of how else the Eucharist can be and how else it could be in a way that is just as real to me as the St. James way.

In this statement is the hint of a new understanding for Jim in that it now seems remarkable to him that the variance in styles of worship was a striking issue for him. And more importantly, he is now realizing that whereas before his sensibilities had been offended, he could now appreciate "the way it ought to be at St. James' " and the way it is at Third Avenue "that is just as real to me."

This is no small critical turn for someone like Jim to whom the Eucharist is by far the central act of worship of the Christian faith.

(Jim) The whole notion of our having a Eucharistic center you know was very important to me at that time and it’s certainly something that we have maintained up to this very day. I am just trying to get back in touch with why that was offensive to me (laughing). That in itself is just kind of a sign of you know growth and change.

Part of the reason that his feelings regarding conflicts around the Eucharist seem so inaccessible has to do with a major conscientizing experience that participation in the community has brought about.

(Jim) I have had an awful lot of head boosts at Third Avenue, which of course are connected to the heart and gut too and my personal theology has been turned upside down by my Third Avenue experience. I know we have been talking. The emphasis has been on community but then of course the theology you know or my understanding of God or my understanding of God in relation to the community has just been absolutely been, has been literally radicalized at Third
Avenue and of course that has a lot of implications for community and for relating to people too.

Pete: Well now that you say that your idea of God has been radicalized at Third Avenue, does having that understanding hurt you or hinder you in any way?

Absolutely not.

Pete: Did it help you?

Yes.

Pete: How does having a whole new realization of God, how does that help you or facilitate you?

That is an understanding of God that works far better for me than where I had been in earlier group stages.

Pete: So it works for you.

Yeah, yeah which I suppose is not solely because of Third Avenue you know. There are parallel things to all of this but Third Avenue is more than just simply a catalyst to that.

Later in the interview Jim details some of the steps in this Conscientization process.

(Jim) I suppose at that time I was still struggling with the ideas of other religious traditions. You know like the relationship of other religions to Christianity or even that perhaps Christianity was in the end the one true religion or something to that effect. That is probably a kind of simplistic term to describe where I really was you know in regards to that. I have reached a point where I thoroughly understand that you know other faiths are just other doors of tradition to you know the same thing that we aspire to but that is not anything, that wasn't a part of my upbringing or any of my previous experiences. You know once again there are things going on beside from Third Avenue. You know just like my own reading and my own introspection and there are other influences. But quite honestly I think Third Avenue was the most important facilitator to that type of thing.
As with Joe, Jim, through his participation in the Eucharistic community, has experienced a changed consciousness that results in a repeated re-commitment to act within the community. Early on, grape juice versus wine posed a serious challenge to his faith, but now, in retrospect, he finds himself having difficulty "trying to get back in touch with why that was offensive to me." Before, grapes on the table instead of the cup was an affront to his faith; now "that seems kind of remarkable to me that that bothered me at that point." Before Christianity was the one true religion, but today Jim has come to "thoroughly understand that other faiths are just other doors of tradition to the same thing." These ideas are new: "that wasn't a part of my upbringing or any of my previous experiences." These ideas were generated by his participation within the community: "quite honestly I think Third Avenue was the most important facilitator to that type of thing."

The issue of spiritual Inclusiveness that Jim has announced in these statements will be addressed in detail in the next chapter. Here it stands as an example of a Prophetic/Critical PRAXIS that has resulted in a commitment to action made historical in his continued participation in the worship circle of the Third Avenue Community.

The experience of the Eucharist at Third Avenue has gone beyond simply conscientizing those members with conservative views of the sacrament. Gail stated specifically in her interview that when she came to Third Avenue "I was not looking for a Christian Church." She soon helped to convene a women's alternative spirituality group which still meets and those "who are still involved are non-Christian. Most of us were brought up Christian but in our own spiritual lives, Christianity is not the core by any means." Gail was active with the worship workgroup along with Joe and Jim
and worked to be sure that the Eucharist was inclusive of alternative spiritualities. In that group, "certainly there have been very heated discussions and screaming and crying about who needs what." What she needed was to get away from what for her the traditional church represented.

(Gail) Well traditional church you know that you go, you read scripture, it's just, it is grounded in history not in reality. It is rote, it is not from the heart, it's something that somebody else told you it had to happen, not what you wanted to have happen. It is dictated by basically white men as opposed to the community. I could go on and on. Patriarchy versus a more of a democratic inclusive kind of church, and Christianity versus spirituality. That I think Christianity has less to do with spirituality than what I need and what I want. That it is so hung up in you know what this one person said and the majority 99.9% of Christians, do not live their lives that way. It is just bullshit you know. They say it's, talk is cheap you know and I have experienced that all my life and felt that it was so hypocritical that I didn't want anything to do with it.

The accommodation of her needs and those of more traditional Christians was an issue that was not easily resolved. This was discussed during the focus group in this exchange between Gail and Joe:

(Joe) I could say something about what you were just talking about, Gail. It occurs to me that the points of greatest conflict and controversy in the life of the community have been around issues of spirituality and worship of belief and not about social agenda or action agendas. Which is really different than most churches (laughing) where the orthodoxy rules and people have different points of view about how much involved you should be with your community or social issues. So it is a kind of reversal.

(Gail) Yeah you are absolutely right. Yeah all the times I can think of have been around spirituality and beliefs.

(Joe) We take it seriously.
This conflict played itself out in the weekly celebration of the Eucharist. For a long time the Eucharistic prayer had always been offered by an ordained person, which to Gail represented the imposition of a hierarchy:

(Gail) I mean that whole patriarchal kind of rite. It just reinforced that old animosity that I have towards the church. You know that we claim to be so different and inclusive but yet here is the same old same old of the white boys get to say the magic words and that they have more of a connection with God than I do, which really pissed me off because I don't believe that is true. So it just reinforced that old you know that we may look different and we may be different in a lot of ways but we are still just the same old church. So and I guess where I've come to is that well you have gotten to the point where you have loosened up on that and I've gotten to the point where I have loosened up on that so that um I can you know the whole communion I can enjoy that as breaking bread with like-minded people that I care about as opposed to feeling that it was something that I was opposed to you know. Because I am not really opposed to it. I just think it needs to be more inclusive.

Here is the mark of the turn for Gail in a new awareness of the possibility for her participation in communion. She described it here as a loosening, elsewhere she sees it as a softening:

(Gail) My conflict about saying the magic words over the bread and the wine which initially yeah I felt like I was not being allowed to be a full partner in not being able to. When I would design and run a service or conduct a service or whatever and being able to do everything except this one little small part and that really. I didn't like that and that made me feel less than a full partner. Since then we have moved through that to where the last time that I did a service I was able to do the whole thing myself. But that was probably the only other time you know. I've softened in some of my whole ideas about Christianity. Well not Christianity but well yeah I guess I have. And the church and like you know I don't. Whether we call God he/she/it or whatever. I don't care anymore and that used to be an issue for me. The whole patriarchal side of the church seems to be not certainly not predominant at Third Avenue.
This process of changed awareness resulted from participation and an Action/Reflection procedural turn which began with Gail's commitment to remain in the circle and then to reflect on her experience there.

(Gail) Well I think the process that I have gone through over communion has helped me to and the discussions that we've had about it has helped me to re-evaluate my attitude and to you know realize that that's what it is, is an attitude (laughing). And it doesn't really matter. It is not really you know. And of course to say that now it helps that I can do a service and say what I want to say about the bread and the juice you know. What that represents to me as part of a service and not have somebody else to come in and say oh by the way this is the flesh and blood part.

For Gail and Jim to break bread together in the circle at Third Avenue and to do so with integrity is the result of changed consciousness on each of their parts, coupled with committed action in response to this change. In addition, the change the community enacted via Action/Reflection in the actual practice of communion, culminated in a Prophetic/Critical PRAXIS that is an example of Conscientization within the Third Avenue Community. Gail, for one, appreciates the physical change that such awareness has facilitated.

(Gail) It helps me to be open to other people's offerings in the circle. The people have been open to my offerings and so it helps me to experience some of what other people have to offer. It has helped me to broaden. The five years that I have been at Third Avenue and we have gone through alternative spirituality experiences, as well as you know when Gary was still there he was really into the whole scripture you know sermon, more traditional way. I have softened my attitude about the Christian church and have a more open mind when traditional kind of experiences happen. I guess I am over. I have gotten away from just having a knee-jerk reaction. So that has been good for me.

Announcing and Denouncing

THIRD AVENUE PRAXIS AS UNIQUE UTOPIA
So far in this chapter, we have come to know the Third Avenue Community through its projects and its worship. This next section explores the community through its utopian identity as an Announcing and Denouncing entity. It is no stretch to claim a utopian identity for the Third Avenue Community. It was begun as a utopian response by two church denominations to the conditions found in the inner-city. Its inauguration was in reaction to a failure of traditional structures to address the dehumanizing conditions of urban life. "Utopia necessarily means a denunciation of the existing order. Its deficiencies are to a large extent the reason for the emergence of a utopia (Gutierrez, Theology, p. 136)."

Accompanying this denunciation must be the announcement of a new alternative if a movement or model can have a claim to utopia: "Utopia is also an annunciation, an annunciation of what is not yet, but will be; it is the forecast of a different order of things, a new society. It is the field of creative imagination which proposes the alternative values to those rejected (Gutierrez, Theology, p. 136)."

But the simple acts of Announcing and Denouncing, while necessary, are not sufficient for the establishment of a utopia:

According to Freire, between the denunciation and the annunciation is the time for building, the historical praxis. Moreover, denunciation and annunciation can be achieved only in praxis. This is what we mean when we talk about a utopia which is the driving force of history and subversive of the existing order. If utopia does not lead to action in the present, it is an evasion of reality. The utopian thesis, writes Ricoeur, is efficacious only 'in the measure in which it gradually transforms historical experience,' and he asserts, 'Utopia is deceiving when it is not concretely related to the possibilities offered to each era.' A rejection will be authentic and profound only if it is made within the very act of creating more human living conditions.
Utopia must necessarily lead to a commitment to support the emergence of a new social consciousness and new relationships among persons. Otherwise, the denunciation will remain at a purely verbal level and the annunciation will be only an illusion. (Gutierrez, *Theology*, p. 136).

Thus, it is not the opinions or beliefs of the Third Avenue Community which make it utopian, but its actions, in creating new possibilities and fighting existing injustices, which transform notions into utopian thought. In the following statements and declarations of announced and denounced structures, it is important to keep in mind that each individual's spoken word is supported, and finally justified, by their historical commitment to action in building what they have announced and in opposing what they denounce.

**WHAT IS DENOUNCED**

What is denounced by members of the Third Avenue Community can be grouped into categories of church, authority, and internal community dynamics. Some of the fiercest and most wide spread denunciations are reserved for the institutional church. The pronouncements quoted above in the section on the Eucharist, in which Gail critiqued church tradition, can be re-visited to offer a summary of such critiques of unjust church structures. For her "the whole patriarchal side of church seems to be not certainly not dominant at Third Avenue. It never has been *except when one of the churches tries to impose their will on us*." This traditional church

*is rote, it is not from the heart, it's something that somebody else told you it had to happen, not what you wanted to have happen. It is dictated by basically white men as opposed to the community. I could go on and on. Patriarchy versus a more of a democratic inclusive kind of church, and Christianity versus spirituality. That I think Christianity has less to do with spirituality than what I need and what I want. That it is so hung*
up in you know what this one person said and the majority
99.9% of Christians, do not live their lives that way. It is just
bullshit you know. They say it’s, talk is cheap you know and I
have experienced that all my life and felt that it was so
hypocritical that I didn’t want anything to do with it.

Rocky concurs with these strong feelings about hypocrisy and relates them to
specific churches of which he has been a part. While working for two inner
city churches, he came to realize they had lost any true sense of mission:

(Rocky) You know either you are going to be the church or you
are not going to be the church and both of those places, at least in
my mind at that time, in history were very much concerned
about their own survival. They didn’t give a shit about
neighborhood even though they did say it. What they were
really concerned about was sustaining the building. Sustaining
their congregation.

This was maddening for him, especially the hypocrisy of their words versus
their deeds:

(Rocky) I guess at that point in my journey I was real fed up
with the institution in the form of local congregations saying
one thing and doing another or trying to present oneself.
Summit Church trying to present itself as this liberal,
progressive you know and when I came out there you know the
two clergy that were there were okay with it and supportive and
all this stuff but it like you know threw the administrative
council into a tizzy. All their ghosts from the you know from
queers past you know were paraded out at this administrative
council meeting you know because I was trying to organize a
meeting there under the theme developing gay and lesbian
ministries or something like that and you know they you can’t
meet in this building you know after saying they’re liberal,
progressive blah, blah, blah inclusive you know all this shit and
so it is like okay okay I got their line of shit.

And such feelings were even heightened by his attendance at a national
United Methodist meeting of congregations supportive of gay and lesbian
ministries:
(Rocky) The frustration and the anger piece was more focused for me when Becky and I were coming back from D.C. because I was real angered with that gathering. At least the parts of it that I went to because it was all these United Methodist folks that were you know. It was, it's okay to be gay kind of group and you know it's like if only they would accept us you know. The most angering part of that was some bishop stands up. A woman stands up and they were then talking about the Council of Bishops or whatever the fuck they are called and you know she is saying that somebody had said something about either 10 or 12 of them or 10% of them were supportive of the cause but none of them were going to basically stick their neck out. They wanted to wait until there was a majority of them in favor. And I am thinking haven't you people ever heard of Jesus Christ you know. I mean don't you people have a clue. So it was that anger that on our way driving back and talking about Bob it was real clear to me that I am against the appointment. I said I don't trust the man. He comes from a corporate model, not anything like Third Avenue. He comes from a hierarchical model, not like Third Avenue. He comes from this white male power base that hopefully is unlike Third Avenue and it is like how can he relate to us. How can we relate to him. Here it is you know it is this institutional church appointment thing that you know. Why the fuck does it have to happen in the first place.

A connection was forged in his mind between national church structures and local structures that convinced him of the absurdity of an imposed will, symbolized by Bob, forced upon the community.

This basic theme summarizes the entire set of denouncing statements culled from Jan's interview. Her description of a situation when she felt she was not part of a community was "the Bob thing, the new appointment." A series of statements detailed her strong denunciation of imposed church structures:

(Jan) The whole idea that yeah I guess, and I can talk about it not specific to Bob but more the whole idea that Third Avenue as a community and I see a sense of community and then having these outside influences that really have no idea of what we are
about. I just don’t think we should have to be part of the Methodists. Let the Methodists (laughing) and it isn’t that I have anything against the Methodists, it is just the institution. The fact that here we are trying to do things, kind of be our own community and then we have this influence by outside institutions that really shouldn’t have any, in my mind shouldn’t really have anything. But then that sounds very, real kind of paranoid (laughing) when I think about it. It is like we want our own little world and we don’t want anybody to touch it. Leave us alone.

It is like wait a minute. Wait, we as a community and maybe that is where we’re not feeling a community because a community has kind of a power, a sense of power in and of itself. A community that for a while didn’t have any power in terms of selecting a leader of the community. If you are a real community you select your own leaders. The community selects your leaders. If you are not then others can come in and select your leaders for you and that is what has happened. A real community, not a real community but a community that would develop, totally grow up out of itself, would select its own leader from probably amongst its members as opposed to somebody that is chosen for you. You believe this community. Oops, wait a minute (laughing) and from the community standpoint oh we have a leader that has no idea what we are all about. So I guess I can see that as a threat, and I said this in the group thing, as a threat to the community and I hope my words weren’t. It is a threat to the community. The process is a threat. And when I use the word threat I don’t mean threat in terms of ultimate survival. What I mean is a threat that you know we have threats every day that we have to respond to those things that threaten us.

I almost can’t separate the whole idea of the Methodists appointing someone and fear there is a hidden agenda behind the whole thing. With that baggage along with that I see it as a hindrance. I think with Third Avenue I don’t see any outside force that is trying to get something out of us other than who we are and that is what I mean by hidden agenda. Are the Methodists looking at Third Avenue to do a pilot program, do this, do that, that is programmatic in its own way. It is for meeting its own goal as opposed to a goal that is directed by Third Avenue and part of the and that is what I mean by a hidden agenda. Is Riverside trying to do this little inner city
project that they can then put on their books and say .............. whatever and the Methodists doing something here. That has not come out of something that is attempting to meet the needs of the Third Avenue community or meet the needs of a community as a whole and that's where I see it coming from top down as a hidden agenda as opposed to something that comes out of Action/Reflection and seeing what is going on in the community and let's meet a need.

Well maybe it does hurt us as the Third Avenue community because we're accepting another something that really we don't go along with. It is society as a whole imposing itself or institutions imposing themselves upon communities when it isn't something that's grown out of the communities. So maybe that is a negative for society as a whole, that we rolled over and played dead.

So long as Third Avenue is a Methodist church that process, that is reality. We could at any time have somebody pulled and somebody new plunked in. Does it benefit wider society? Nay.

Whereas church bureaucratic structures were the target of Gail, Rocky, and Jan's denouncings, social bureaucracies and bureaucratic approaches were what Dick denounced at several turns during his interview.

Dick's face to face involvement with people living on the street who are seeking work has led him to lose all patience with administrators, politicians, and others whose involvement is several steps removed from the actual life experience of his clients.

(Dick) Our retreats with Health and Wellness with people that hadn't been there a whole year all of a sudden they controlled the whole situation like they knew what was going on and I won't mention a name but I had a healthy discussion with one of the fellows near the top of the stage .................. that where he was telling me like it was and I just kind of turned to him and said you have never been out on the street and worked there, have you. Well what are you talking about, see. So I just said you are missing the whole boat here. Somebody has either read that in a book or it has come down to the ivory tower because that is not the way it is. Oh yes it is. That is the way it is. So
rather than stand and argue with him that day we changed the subject and went to something else. But I mean I felt wow.

Behind this denunciation is a basic philosophical difference between how Dick approaches the social services he is offering and the approach that a wide range of other providers follow.

(Dick) You’re putting a number to everything instead of looking to these people as a heart, a human being, somebody you got to nurture, you got to love, you got to care for, see and that everyone is going to move at a different rate. Some’s gonna fail and some is gonna succeed see and so you can’t win this.

To Dick this defeats the purpose of the service provided, especially when "by the numbers" is imposed on workers by the very boards that should be supporting them.

(Dick) In some respects, in probably great respects it is almost like having a millstone hanging around your neck because the focus of your program is totally in the positive and with heart, looking at people as individuals and human beings and you just keep getting it drummed back into you every month the statistics, figures, percents whatever it is like that, that is all that makes a difference.

Not all of what was denounced focused on structures or individuals outside the community. Several community members identified aspects of the life of the collective that needed to be resisted when they became overly present. A most concrete example was offered by Mindy in naming a situation when she did not feel a part of the community when she talked about the day a dead bolt was installed in the office door between her office and that of the Ohio Coalition for the Homeless. While she admits that maybe the deadbolt "was just an idea the contractor had" it became for her a symbol of division that undermined the spirit of the community.
(Mindy) It seems like society as a whole has a desire to be progressive but we are still so caught up in business-as-usual that it is hard to move on. The Third Avenue concept is very progressive. The dead bolt is just business-as-usual. It is this constant battle and I see it all the time. . . . It is Third Avenue with as dead bolt. . . . I guess that dead bolt is perfect tangible evidence of progressive versus business-as-usual.

The critique of church and state and social agencies made above by Dick, Jan, Rocky and Gail could also be typified by the statement "business as usual," but here the critique is of relationships within the community.

(Mindy) It was weird because I would go to Third Avenue and be treated in one situation or be in one situation and go home and start saying this is not acceptable but the Bill Faith situation would tap into feelings at home. So I don't know. I had this mixture of having the world by the tail and feeling really good about everything I was doing and at the same time a lot of fears and insecurities and Bill Faith kind of stood for all of that. Why could I be such buddies with Pete and buddies with Rocky and Bill Faith was somebody who just. I hated him and he hated me from the beginning before we even knew each other's names. It hindered a lot.

Her image of "Third Avenue with a dead bolt" summed up for her that while much could be announced about the life of the community, certain aspects had to be denounced.

Linda, too, could name a time when the community's action toward her needed to be denounced. During a particularly trying time that included her hospitalization, no one from the community came to visit her. After a time of recovery that led to a decision on her part to leave the worshipping congregation, again, no one reached out to her.

(Linda) I had finally felt like I found a community that was a community and then I you know I felt disillusioned about this. Maybe this community isn't really a community. I had questions about things that I, about reality. We say we are Third Avenue Community Church but are we really? Do we really
care about each other? Do we go out of our way to do things for
each other and can we forgive and I guess I have questions about
what I thought was true and wasn’t

She was able to generalize from her own experience to a critique of the
community in its interactions with others:

(Linda) I am not sure we do enough reaching out at Third
Avenue as a community. I mean we do reach out to the whole
world out there but yet how often do people come three or four
times and then someone goes up to them and says hey we
haven’t seen you for a few weeks we really miss you, when are
you coming back? I don’t think I did that enough. So I think
that is somewhat detrimental to the community when we don’t
do that.

I would like to believe that our community is strong enough
that we practice what we preach. If we say that we are different,
that we are something that isn’t out there that is different from
the average church but if we say that in words but really don’t
live it I think that is damaging. When I think back about Gary,
when I think about him he had all the, he said all these words
and he had all these ideologies and beliefs and everything but
when I really saw him and got to really know him he didn’t
practice what he preached and he intellectualized everything but
yet when it came to even a basic one-to-one interaction with
another human being of the street showing kindness and love
and acceptance he didn’t do that and so if we have on the front
of our church Third Avenue Community Church and that
“community” stands out, but we really aren’t the community,
that is bad.

The Third Avenue "business as usual" hypocrisy is denounced by Linda, just
as the Third Avenue "business as usual" distrust had been denounced by
Mindy.

For Joe the "business as usual" of judgment was experienced within
the community.

(Joe) There was an instance where again I felt that I was rather
than affirmed I was disaffirmed in something. I said something
about how I experienced or felt in the context of worship and it
was really refuted. I didn’t think up to then that I had done that for anyone else but I think after that I felt like maybe the rules weren’t what I thought they were. If I could be disaffirmed by someone in the community then I guess when my time came I felt the same. If I had crossed a boundary or was pushing against a boundary that someone else was feeling that strongly about then when my boundary got crossed I felt allowed to do that. What I understand today is that while it is perfectly valid for me to feel like that I shouldn’t and cannot be part of a community and not seek some kind of resolution and reconciliation when I feel like that. I didn’t do that and in all the medley I became less, well I moved closer to traditional expressions and pulled away from the worship.

That which is denounced is not limited to structures outside the community, but as seen in the above statements, at times involves the actions and the activities of the Third Avenue Community.

WHAT IS ANNOUNCED

While certain attributes and experiences of the Third Avenue Community were denounced by its members in the interviews for this study, much of what was announced were also attributes and experiences found within the community.

A number of people announced clearly that for them Third Avenue represents a conscious alternative, a "structure that will humanize (Freire, Conscientizing, p. 8)." Gail announced that Third Avenue "has helped by offering alternatives. I think that is what we are more than anything else is an alternative to the norm, to the patriarchal church that’s not what we are. And I think it is definitely beneficial to put those alternatives out there." For her, the alternative that Third Avenue offers is a lesson for the future:

(Gail) The main thing is that the way we have been doing things for the last 2000 years is not the only way and that in the new millennium that we have to find a new way of looking at problems, of solving problems, of living together, of celebrating
our differences and that that is what we are doing. And that that has got to be the pattern for the future if we are going to survive. And I think definitely for the church. You know if the church is going to survive it is gonna have to become more like us instead of us being more like them because their way doesn’t work anymore. It is dead for the most part. So I hope the Bishops hear this.

Linda announces the courage that is exhibited at Third Avenue:

(Linda) It may not appear to help because we are such a small community in a huge world but if there were not these small flickers of light some place in this dark world out there. We need communities to be brave enough to go against tradition, to go against and to stand up for what they believe and I think it is very good for the world out there for Third Avenue to be brave enough to do that.

Joe also sees the alternative that Third Avenue represents, even if at first he feared the overall impact might be small indeed:

(Joe) I think I felt at the time like golly you know here we are. We are trying to do the school’s job and we are trying to do the city’s job. We are trying to do all the other churches’ jobs that aren’t meeting these needs, recreational needs, health needs and we are trying to do the hospital’s job. I mean I guess I was not encouraged in a sense. I didn’t think we had much of a chance of making an impact. I understand better today I think it isn’t scale as much as it is the quality of what is done. If you help anyone or even just enable or empower someone to help themselves. I mean that is significant. That is probably what is different about those of us in church related institutions you know maybe that is what is different about what we try to do than others. Although that is not true of everybody in church related institutions I suppose. If we don’t use that success model that say the United Way does.

Rejecting the success model and focusing on empowerment is a common announcing among community members. Rebecca sees this as key:

(Rebecca) Talking empowerment I mean I think that is what the whole community is about and I think that’s important, that is an important message for society. I wish that a lot of other places could be the way that, work the way that Third Avenue works. I
wish that there was an open position somewhere that I could drag my husband (laughing) get him in. I just see it in a very positive light in every way. I really don’t know how to describe that in any other way. I don’t know how to go into detail about that. That is just how I feel. It is just a very positive feeling and just the way the people work together. You don’t see that out there a lot. I mean from my own experience, what little experience I have had out there in the work world, I have never ever seen any place that works together the way Third Avenue Community Church works together. In my experiences with other people that I know and their work experience and where they work and the whole business attitude out there I think they could learn a lot from stepping into the church one day and talking to some people there.

That same spirit was announced by Jan during the focus group:

(Jan) The spirit at Third Avenue is if I see something that I’d like to do or that I feel needs done whatever, I know there is that sense of I think that sense of empowerment, individual empowerment. I can basically just do what if I see a need I can take steps to fulfill that and sometimes just do it and then later “oh, was that a good thing to do?” that it worked well, how did it work? Think about the process, think about how it worked afterwards.”

This introduces another set of announcements that proclaim one person can do a great deal when empowered within the community to do so.

Rebecca's experience taught her to "personally realize that I am capable of doing a whole hell of a lot more than I thought I was." Gail, too, after a personal effort had come to completion, named her feeling:

(Gail) The other feeling was this great sense of accomplishment and satisfaction when the first people danced on the stage. And I guess a feeling that we could pretty much do whatever we decided to do as a community, to make it happen.

Connie's personal experience in forming her women's support group echoed Gail's announcement:
(Connie) Well I guess I like to start on that by saying that I have had people in this church really encourage me and let me know that I am worth something to the point of I can do this. It can be done. You know just have a little faith in myself. You know Connie we're backing you. The few people that I've seen involved, myself and a couple of other people that's trying to help out you know that is part of Third Avenue. That spirit is there to be caring and things like that and they are really helping me out.

This personal empowerment results for each of these individuals when their efforts find support and encouragement from the wider community. Kimm announces her own experience of this:

(Kimm) A mixture of my emotional and a mixture of my intellectual feeling like this was really, really important and that if we stuck with it and as difficult as that might be we would achieve it. How could we not? Put out all of that energy and confront ourselves and each other like that and not achieve it. I just kind of couldn't even picture it. I think that was probably one of the things that made me stick with it. Is that I just had a feeling it would come together and also a feeling that when it came together that it would be possible to feel good about it and pass it on.

These last statements make two points. They show that people within the community view it as a place where others can come and be empowered for action. They also show that people have in fact themselves felt empowered to do what might seem difficult or impossible were it not for the supportive setting of the community. These two combined--empowerment for self and others--led Mindy and Joe to announce a bold agenda for the entire community:

(Mindy) We all need to have the idea that we are going to make this happen. We are going to make this work and we are going to do whatever we have to. We're working against the odds. You know it is a ridiculous scenario. It really is. It is laughable to look at it and think why are we going to take this abandoned church and make it into you know something that is going to be
effectively working for the good of the community at large or whatever. Why are we going to be able to form a partnership that works. So if we all have this idea that we’re just going to make it work that’s great and we are just going to run with it.

That same vision of an entire community empowered to make something happen was announced by Joe:

(Joe) I really thought okay we can do this. We can build up this new congregation that will be like um it will be the model for a nondenominational urban ministry. Of course it would be Christian but you know I don’t know. I thought we were going to be this lab for you know how to really reinvent the church in the city. That was in spite of the fact that the survey seemed to indicate that we probably had enough churches already which was pretty evident anyway. But I kept thinking but this is like pure research we are doing. This is like you are doing this because you are going to generate this new thing. It is just people are going to get pulled over and it will become you know there will be like a falling house of cards. All these dying urban churches will just throw out their denominational hang-ups and sell buildings and consolidate and become these really relevant dynamic things.

The community and personal empowerment can be seen to be closely tied to the action bias that was named in the earlier section on Practical/Strategic PRAXIS. Numerous community members announced the boldness of immediate action in response to experienced need, untethered by what Mindy named "Analysis-Paralysis:"

(Mindy) If we were to all sit back and worry about all the obstacles in front of us and if we were all to sit back and say well we can’t do this because and list all the reasons we can’t do whatever we could never do anything. We would be paralyzed. I called it analysis/paralysis. You know when Tim and I first got together he was just amazed that I would just jump into something without a plan and I said if I start making a plan I won’t do it because a plan isn’t going to work because nothing is going to be in place you know. I don’t have the ability to do this. We don’t have the funds, blah, blah, blah. It is raining in my room you know. So analysis/paralysis could be and is a big
negative in a situation like Third Avenue. We have to hit the ground running and figure it out as we go. We absolutely have to. When a major trauma happens we have to pick ourselves up and run from that point you know. Hoping that we learned something and figured it out a little better for the next time.

This "jumping in" style is also announced by Dick:

(Dick) So by doing this it lets this Action/Reflection thing really work because of the fact it lets you immediately touch something that you can start the whole ball rolling. Get this thing going. And you may be reflecting as you go along because you're gonna get input from each one of them that may have an expertise in what we are trying to solve you see.

And for Marilyn this acting in the present was offered as her primary lesson the Third Avenue Community can offer society:

(Marilyn) What I see at Third Avenue that would be most beneficial outside of this place is a sense of being in the present and learning from now instead of being caught up in planning how to make it different. It seems to me that most people and most organizations are very future oriented trying to shape that and to determine that. They expend a lot of energy deciding what's supposed to be and then in formulating plans on how to make that happen.

This "jumping in" living in the present confounds rule making that would limit or delimit action:

(Kimm) I think Third Avenue, another thing that I would say for it is active. It is dynamic. Somebody didn't come in and set up some rules and then everybody has to come in and follow them. The rules get set up as they need to be set up and that can be hard. But I think ultimately the effect on individuals is a good healthy one because then they think oh my god I can do that. And then I can do that some place else too.

This lack of rule driven action supports personal freedom, which is announced by several community members as a high priority, for example Jan and Rocky:
(Jan) For me, or at least in my mind, I liked the spirit of we come with whoever. We come whoever we are, whoever I am. I feel free to be who I am there. A level of acceptance that in a lot of places doesn't exist or isn't there. And I think that's maybe where my heart reaction was in that was as part of the community, a heart reaction of acceptance at a level that sheds away, takes away all these external things, barriers.

(Rocky) I permit myself and this community also permits me to express myself and I can say anything I damn well please you know and I am not out of line. I am not outside of any lines because we don't have the lines at Third Avenue and Bob will come in and try to draw those lines for us I think. But it is like that continues to reinforce my journey. Not his drawing the lines but my being able to say anything I damn well please and use shit, fuck, damn you know whatever and then says oh we're in church you know, we can't use those words. It empowers me. It enables me to say what I think, to say what I feel, to be who I am and not apologize for it.

In the above statement, Rocky spoke for himself. In his closing statement concerning lessons for society, he spoke for everyone:

(Rocky) I would hope that the lesson is that it is okay to try to do something differently. It is okay to dream. It is okay to have visions that we don't have to accept things as they are and either just bitch and moan about it or just go back into the cave and forget about it. That if people have visions, if people have dreams, if people are inspired to do something differently that it is okay. Good stuff can come from that. I hope that's the lesson.

"The freedom to express yourself both intellectually and emotionally" which Fred announced and the announcement of Jan that "so much of Third Avenue is personal choice" leads to a further announcement from the community—the importance of breaking down barriers. "We are tearing down the wall (Rocky)," "we're knocking over barriers (Dick)," "it opens the doors (Jan)," "breaking down barriers (Jan)" are all announcements that what divides people will not be tolerated within the community.
This announcement of Inclusiveness is so strong that it merits analysis in a separate chapter and such a description will follow in chapter five. But its cooperative aspect where all kinds of people pull together through acceptance of one another's contributions is part of this set of announcings. Linda sees labels as a source of barriers and sees in the Third Avenue Community a resistance to such labeling.

(Linda) You could not design a better program then what has evolved there. Not out of a need to. We don't label. In fact, I am going to put that at the top of our list of things not to do. Don't label people as schizophrenic or prostitutes or drug addicts or whatever but we see them as people and we don't design a program related to their specific behavior or deficit but rather we are a community where unless you hurt yourself or somebody else you are pretty well accepted into our family.

This community base is an on-going relationship:

(Jim) There is something about Third Avenue that, and I am just thinking kind of aloud right now which is a very praxis kind of thing to do I guess. It just seems like it is more of a continuous process you know the way people are connected to each other you know. At Third Avenue it is not so much just on and off and on again at designated times. There is more something you get drawn into than it is just like following a schedule.

This community of cooperation and mutuality was a new found gift for Fred: "through my experience at Third Avenue and the previous experiences that I've told you about I started learning and processing what real love and acceptance was about versus hype." This acceptance is converted into support in the everyday experience of the community:

(Joe) There is a certain sustaining support that you get when you come together. I mean the people doing housing work and the people doing the AIDS Service Connection work and so on may not share the same passion for those issues but they sustain one another. I really am sure of it. I am sure that you know there is
all kinds of informal ways that people bolster one another even if it is just to be human to each other in the hallway when they go get a cup of coffee or something or to ask a question like How is it going Rocky? or you know hey I read your article or um. That is a part of that.

Beyond the inclusiveness—tolerance of difference, respect for the other—a cooperation and mutuality is what is here announced; that "it is possible for people to work together to honor each other's presence and the contribution they are making (Georgia)."

ANNOUNCING AND DENOUNCING

In addition to the listing and connecting of Denouncing statements and Announcing statements derived from the interviews in these past two sections, there are a number of instances where in a single statement something is Announced and something else is Denounced. Juxtaposed directly in this way, these statements are particularly cogent revelations of the utopian image held by members of the Third Avenue Community. These statements do not so much provide new information as they provide context for denouncing unjust structures and the announcing of a new way.

For example, both Georgia and Rebecca point to the working environment at Third Avenue compared with other settings they have known:

\[(Georgia) I have lots of opportunities in my life to be stressed so any opportunity you get to do relaxing type of work is pretty rare. You feel a kind of sadness when you go into your "work life" knowing how it could be when you compare it to like an experience with painting the sanctuary. You know it is like it is possible for work to be this way. It is possible for people to work together, honoring each other's presence and the contribution they are making and then you go out to another? Setting it is like how do you impact that.\]
(Rebecca) It makes me want to keep doing what I am doing. It makes me want to continue in this work for a long time. I can’t imagine doing anything else right now. And thinking back on my past work experience, man, I don’t ever want to go back to that. And I can’t believe that I lived through it as long as I did (laughing) after seeing that this kind of work environment is out there. I love it.

Beyond providing a better work environment, other contrasts are called forward in people’s Announcing/Denouncing statement. Rocky’s wall-less, line-less view of Third Avenue is seen as a direct affront to lives of those who live within secure systems or behind the sacred walls of the church:

(Rocky) We are tearing down the wall and if people feel secure with sturdy walls then we are threatening them and challenging systems and if people’s lives are a part of secure systems yeah it can be incredibly destructive to their world.

(Rocky) I am not outside of any lines because we don’t have the lines at Third Avenue and Bob will come in and try to draw those lines for us I think. But it is like that continues to reinforce my journey. Not his drawing the lines but my being able to say anything I damn well please and use shit, fuck, damn you know whatever and then says oh we’re in church you know, we can’t use those words. It empowers me. It enables me to say what I think, to say what I feel, to be who I am and not apologize for it.

In various ways, with various words, Georgia, Dick, and Jan denounce the "play by the rules," "follow the numbers," "study the situation" approach in favor of the action-based-on-specific need approach that they see as central to the Third Avenue Community process:

(Georgia) I compared it to other groups that I have been involved with outside of Third Avenue which tend to study things to death before they take any action and sometimes to the point where no action is taken. The only thing that happens is the study. Needs assessment or whatever. This group of people knew there was a need. They knew what the needs were and
they wanted to get together and fulfill those needs. They started out small and they grew. It is very exciting to see this happen. I feel a sense of pride about that. I trusted it. From the very beginning I trusted it.

(Dick) If we are really going to be what we’re there to be and we’re people-oriented, we can’t just sit back and look at statistics like some of them do. Hey people, here we are, these are real life bodies down here with needs, with helps.

What Third Avenue is all about is we’re knocking over barriers, strictly because things are being done and when people do come and see what’s being done or feel the pulse of it like it gives them a completely different impression about the situation. At least maybe it lets them start thinking in an individual situation instead of putting all things in a category. All blacks are bad or all people who are in prison this; nobody can be reformed, whatever it might be; all ADC mothers are loafers you know just having kids to get more money to live on. And all of a sudden when you can introduce them to an ADC mother and not as an ADC mother and here is a mother that’s over at work in a training program at the post office, see, who wants to get off ADC so bad because she wants to be able to give her children more. All of a sudden this thing of welfare and leaches and all this stuff like that goes out the window, see. Now it becomes a one-to-one basis, not all welfare people are bad.

But the most common contrasting remarks dealt with the announcement of the Third Avenue Community as a new way of being church, while old ways were openly denounced.

(Connie) I think if more churches would take time Pete to try to be open and to sit down and really get to know each other and understand each other you know it could really help. Because a lot of the times it is the people in the church wanting something done a certain way, you know, this is the rules right here, this is the way I want it done, this is the way we want to do it, anybody else who is not doing it that way is you know the enemy in a sense you know. And I have to say, I have to admit that when I first started associating with Third Avenue, I wasn’t thinking in that mindframe at all. I have to admit that I had my set way on how I felt things should go in a church and it, after a while it changed. It took time you know getting to know people and um
getting to know more about the church, looking at myself. It took a while. It really did.

It brought back the time when I had got baptized and um when I got baptized it was me and Butch in a church and we was around these other people but I didn’t feel. I don’t know, it just felt more lonely for some reason. I really can’t tell you why Pete, but it felt more lonely for some reason and this was, it was different.

I felt happy. I felt real happy but then for some reason I kind of had, I don’t really want to say sad, but it is like how bad things happened to me in the past which turned me off from churches and so this was really a big deal for me you know.

Basically what happened to me at the different church that I went to was fights over money and religion and seeing. I mean something I like about Third Avenue was this is that no matter what you wear or what you got on you can walk in this church and feel comfortable. Wherein I have been in situations where it seems like dress was the thing and if somebody comes in you know when they are not dressed so well or whatever and everybody else is dressed up and they got on these big hats or whatever just. I mean you know that type of, seeing that type of situation.

(Jan) We are not closing our doors. And when I think of that I think of churches as being. This is our reality within our doors, okay. We are worried about the building. We are worried about this, you know, kind of all the shit that I can’t stand that has to do with churches as institutions, but in opening of the doors and recognizing that the church is the community and really there is no. If you try to block it out then you have lost a lot of the meaning. I think that helps. I think it is lots of spirit kind of what Third Avenue to me is about.

(Marilyn) I found an absence here of a lot of the things that tend to cause conflict and concern and anxiety in other churches. I think maybe part of. One of the things that is special to me about this place is that it is in an old building that has been here for a long time and is not expected to look new and beautiful. And I don’t know if that really fits in with this particular question but I know in a lot of churches there is big anxiety over paying off the building and when are we going to build the next piece and is our communion we’re up to snuff? Is it time to replace it? You
know there is a lot in maintaining the plant. Somehow the programs get tied to the plant where the same anxiety surrounds the programs in deciding what to do and when and how and who is going to participate and are there enough people. There is so much anxiety around it that I don’t feel here. And so that has been a real big piece of it is not in having that concern over where are the people coming from; where are the dollars coming from?

(Linda) It gave me the courage to leave that tradition that was very demeaning and I have come to see it as almost evil. It gave me strength and courage to see myself as okay even though I am a woman.

SUMMATION: GENERALIZED CATEGORIES

In summarizing what the interviewed members of the Third Avenue Community have denounced, it is interesting to note that the list is not so much of social problems and issues, but of dominant structures and unjust systems. A clear message is given that traditional lines of authority and hierarchical structures do not serve the purpose of building a basis for a new social agenda. This is particularly true when it relates to interventions and relationships with church hierarchies which from time to time intervene in the life of the community. Organized religion as a whole seems to be denounced at several turns.

These can all be classed together as examples of "doing it by the numbers", being too rule bound, or operating with a business as usual attitude. In denouncing these approaches to community issues, an implied message is the call for alternative community structures.

It is not structural issues alone which are denounced, however. Attitudinal and personal attributes also come in for denunciation. Arrogance, negativity, lack of commitment, lack of integrity, intolerance, manipulation or "hidden agendas" all are named as personal shortcomings,
either in self or others, that are to be rejected. A failure to communicate, either between groups, or over community issues, is another source for denunciation. Behind many of these, lies a general rejection and fear that things at Third Avenue might "become like other programs," implying that the way work is conducted outside the community and its methods and values are anti-utopian.

On the other hand, what is announced by these members of the community is a strong commitment to being an alternative. It is widely recognized and acclaimed that the work and mission of the Third Avenue Community leads to the breaking down of walls and the opening of doors. Important attributes of this process are personal empowerment and a spirit of cooperation. This cooperation is based in Inclusiveness, diversity, and the need for everyone to play a part. Tied to this is a declaration of the importance for each individual to be allowed to be themselves; personal freedom of action and expression is a central theme that is announced. The Action--dynamic, energized, immediate--is also highly honored, especially when such action is taken to address specific needs. The less such action is tied to prior reflection or study, the more it is acclaimed.

In these announcements is a clear recognition and celebration of Third Avenue as an alternative structure, a unique entity, and an important model that can break new ground and undo the constricting influence of tradition. The Third Avenue Community is announced as a courageous new way of being a church.

Annunciations and denunciations are placed in juxtaposition in the set above, classified as announcing/denunciations, where something is proclaimed and something declaimed in the same statement. Conclusions
drawn from these represent a reasonable summary of what is Announced and what is Denounced in Third Avenue Community utopian thought:

<table>
<thead>
<tr>
<th>ANNOUNCED</th>
<th>DENOUNCED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Action</td>
<td>study</td>
</tr>
<tr>
<td>new way of church</td>
<td>the old way of church</td>
</tr>
<tr>
<td>no barriers</td>
<td>barriers</td>
</tr>
<tr>
<td>people</td>
<td>roles, numbers, stereotypes</td>
</tr>
<tr>
<td>just do it</td>
<td>rules</td>
</tr>
</tbody>
</table>

Taken together, the conclusions of this section on Announcing and Denouncing provide a profile of the self identity of the Third Avenue Community. Whether these proclamations were formed by the community or whether the community attracted individuals with these values cannot be determined within the parameters of this study. However, what can be seen are the basic utopian attributes of this particular community which is convened and directed by the Practical/Strategic form of PRAXIS which has been the main topic of this chapter.
CHAPTER V: INDUCTIVE ANALYSIS—INCLUSIVENESS

Emergence of Theme

In the previous chapter, a priori categories derived from this study's literature review were applied to the primary data collected in the focus group and interviews conducted among Third Avenue Community members. In this chapter, a single important theme which was arrived at inductively in the data will be re-applied as a reflection upon the material in order that a descriptive interpretation of the relevance of this inductive theme can be created. A one word title for this theme would be "Inclusiveness" but this would need to serve and stand for other possible namings for this particular theme: radical pluralism, difference, etc.

Influence of structure of interview acknowledged

While "Inclusiveness" was not present as a generative theme for the Sense-Making questionnaire that served as the instrument for the collection of primary data for this study, its presence in the collected information is not entirely surprising. This can be seen as being due to at least two different reasons: the use of "belonging" as a central issue in the questionnaire and the established presence of "Radical Inclusiveness" as a central value of the Third Avenue Community.

"BELONGING"

The first two situational references called for in the Sense-Making protocol focus on a consideration of the issue of belonging within community:
A. In all your history and connection with the 3rd Ave. Community Church, what situation stands out most in your mind in becoming part of the 3rd Ave. Community - in making you feel as if you belonged to a community?

B. What situation stands out most in your mind as the one of all your involvements in the 3rd Ave. Community when you felt like you did not belong to a community?

Once the issue of belonging is raised, the fact that the issue of who belongs and who does not--of who might be included and who might be excluded--might naturally be expected to come up. It is interesting to note, however, that while many references to "Inclusiveness" were coded as such in parts A and B of the interview data, references to "Inclusiveness" are by no means exclusively, or even predominantly found in these sections. The questionnaire structure alone cannot account for the presence of "Inclusiveness" as an important category for inclusion in this study.

Influence of structure of community acknowledged

A more important determinant for "Inclusiveness"'s emergence can be found within the Third Avenue Community itself. Just as commitment to PRAXIS as Practical/Strategic can be traced back to the founding covenant of the Third Avenue Community, the roots of a commitment to "Inclusiveness" can also be found there. In the opening paragraph it is stated: "Intentional in this vision is a celebration of diversity, not simply an acknowledgment or admission. This openness to diverse efforts invites controversy and challenges all who participate to seek fellowship in this base community" (Covenant). This statement has been lived out over the last five years in various ways, a number of which will be touched upon in the statements from community members included below. In a presentation
made to Midwest regional representatives of urban work within the Episcopal Church in 1993, and in a number settings before and since, Radical Inclusiveness is named as one of three cardinal values of the Third Avenue Community along with PRAXIS and Partnerships. So as with the structure of the interview, the common history of the community would point toward "Inclusiveness" as an important thematic for consideration in any interpretative description of the Third Avenue Community. This is in spite of the fact that neither the Liberation Theology nor Critical Theory named it as a core tenet of these two philosophies.

Inclusiveness

The attribute of "Inclusiveness" was found in more citations than any other codification of data applied to the interviews for this study. It is evident in many of the topical areas discussed earlier, including the founding of TAPS. For Gail, that historical event was a sign of being inclusive.

(Gail) Well the one that I talked about before was the stage, putting the stage back in which we just, some of us just experienced, the annual ritual. And I guess the fact that different members of the community, not only from within the Third Avenue circle, but the greater arts community come together there to get that done. And it really exemplifies the fact that it is indeed a community center and not just an isolated group of people having a worship circle. I guess since I am more involved with the TAPS and all of the activities around TAPS just strengthened that for me. I know there are other things that go on there like the Health and Wellness and the Short Stop and other things that are also community-oriented but since I am not involved with those, all the issues around TAPS where you have the arts community coming in to work with the Third Avenue community to make things happen.

What is "exemplified" in this situation for Gail is that the community is not "just an isolated group of people having a worship circle," but includes other
"circles" with a shared goal "to make things happen." This joining of the arts and church was an important example of Inclusiveness for Kimm, also.

(Kimm) Those meetings were certainly exciting because there were lots of different opinions, which I think is really important. And those meetings because of the multi-focus I mean the many things we wanted to make decisions about and the number of people sharing their opinions about that and the inexperience that we had in dealing with some of the questions and the complexity of some of them. You know a lot of people found themselves pitted one against another in trying to make decisions. It occurred to me that even though that was a difficult situation and maybe wouldn't be construed in reflection as a positive situation, um for the individual I think it was a really, really important process for the community and it included not only the artists but also members of the Third Avenue community who had decided at some point that they wanted to make a commitment to having arts be a part of the Third Avenue environment and so were learning how that might happen. In some cases I think for the first time.

The importance for her is that Inclusiveness must accommodate a multi-focus and must do so through a shared process. The church and the arts represent two categories or foci, but within each, a number of views were "pitted against one another."

Mindy's idea of Inclusiveness was focused not so much on types or groups that could come together as much as a variety of classes and kinds of individuals that could be in community with one another. She names personal examples, and envisions a meal to which everyone can come:

(Mindy) Wider society would benefit because Willard and mom were sitting at the same table enjoying food. You know one of the things that I liked so much about Third Avenue is that the Willards of the world are just as important and just as significant as the Mel Schottensteins of the world. Sometimes Willard is more important than Mel Schottenstein and everything in between. You know the first thing Willard ever said to mom was don't be afraid of me. Mom's reaction was why
should I be afraid of you? Willard said to me one time why aren't you afraid of me I am black. And I went oh you are black, oh god why didn’t you tell me sooner. As I was saying the Willards of the world can come together at the same table with the Jen Fenhols of the world who are just as important as the Mel Schottensteins of the world. That in the wider sense we are all just people and no one person is more important than the other. Maybe one person becomes more important of a minute but the more important person may be Willard versus Mel. On the broader sense we have to recognize that we are all just a bunch of people and situations and circumstances make us, put us in the positions that we are in not, I don’t think anything else. I wish everybody would just recognize that we are all just a bunch of people. All I am trying to do is figure out a way to get a program out there that can teach people how to read and all this crap gets in the way. All Third Avenue is trying to do is come up with a way for all of these good causes to work together and have a house to do it in and crap gets in the way. I wish we could always come together for a Friday potluck.

She uses a triangle of individuals—Willard, her mother, and Mel Schottenstein—to stand for three distinct economic classes of people. Willard is a very low income person, her mother middle-class, while Mel Schottenstein was one of Columbus, Ohio’s richest citizens. She also uses the case of Willard being African-American as another stereotype that can be overcome. She then contrasts her richest and poorest examples to talk about how at various times and in very contexts, anyone in the community can be most important. We are all, in her eyes, "just a bunch of people." Her vision of a Friday potluck is therefore one where race and class differences are no longer important, and no power hierarchy places any one person before another.

Dick also uses a concrete personalized example, and his relates to a historical event rather than a utopian image. His is a story of the Chief
Executive Officer of Riverside Hospital encountering a client of the NNEMAP food pantry:

(Dick) What was funny here is Erie Chapman standing down there talking to a couple of us and one of our dear clients in the food pantry comes up to him like that and says, flips his tie out and says hey that's a good looking tie you got on, can I have that (laughing). He said what are you guys, undercover agents? You look like a couple of undercover cops (laughing). And Erie Chapman didn't know what to do. He had an amazed look on his face and all of a sudden he got a big grin on his face (laughing). I mean it was good that he had a sense of humor but it was so funny. But that is your first immediate reaction when you hear some of the things that are going on that day, now that is really far-out, but when you are able to feel the pulse or be an eye witness or something like that, all of a sudden you realize wow good things are happening. You know my first initial reaction was with either one welcome to Third Avenue and welcome to the food pantry. I mean you know you're gonna encounter all type of things here and you're gonna find people that you know power means nothing to them. Wealth means nothing to them. I mean to them everybody is the same you know, but so that is. When that hit me I always. The thing that kind of flew through my mind was well you're welcome to the pantry or welcome to Third Avenue you know this is it. This is the kind of things you might expect out of here. Talk about bridges, here was a bridge built in 30 seconds. I mean you know it was unbelievable because this guy felt as comfortable talking to Erie Chapman, it didn't make any difference who he was. He was talking just as comfortable talking to him as if he is talking to a bum drunk out on the street or something like it. So as a result of it you know I kind of felt good because of the fact um. That is what we need. I told him we need more of this. So if we can build bridges like this with getting people that supposedly earn the positions and making decisions or have a fixed opinion or something and all of a sudden we bridge these two people together, and it is unreal.

For him, this story was an example of how things should be: "that is what we need. I told him we need more of this." "This" and "that" refer to people in decision making power positions who have fixed opinions having the gap
bridged between them and supposedly powerless people: "all of a sudden we bridge these two people together, and it is unreal."

Fred, who by his own description is one of the seemingly powerless—with "terrible feelings about myself," "paranoia," etc.-- states clearly that his experience of Third Avenue "was definitely inclusive. I mean you know it was a cut and dry feeling of Inclusiveness." To offer an example of equality, he chose someone in the community whom he would consider even less powerful than himself:

(Fred) Now cognitively I know you don't do that because the way Emma is treated and you know this sort of thing. I can see Emma fragile, being treated equal and this sort of a thing. And some of the weaker people being treated as equals and all this.

Fred and Emma are full members of the circle and are themselves examples of a lack of power differential within the community.

Connie raised the issue of her own need for acceptance as the starting point for her commitment to a non-judgmental acceptance of others.

(Connie) Will they accept me, that was kind of there you know. You see I constantly have to work on my self-esteem anyway but yeah. I remember one of the services that we had and I can't remember what day or month or whatever, but I remember when we were and I know there had to be other members there, other races there but for some reason Pete I just felt real uncomfortable. I mean just sweaty uncomfortable (laughing). I don't know why but. And I kind of put it on me and my self-esteem. Basically because everybody was treating me fairly but I am trying to figure out why was I so uncomfortable, and maybe it is because until we moved here Pete we were always in situations with our own race. You know there is a comfortableness there. There was never a lot of interaction with different races you know from white you know. I don't know there was just never that opportunity. So maybe the tension from getting used to that. But it has been a good experience and I remember, I mentioned that, we were in a group session and a
lady that came in and told me they wanted to take a tour and nobody was here and I just said yes okay and the lady came up to me and then she was saying, you know, something to the fact of oh honey are blacks allowed to come here or something because a long time it wasn’t that way. My mouth was just open because I wasn’t really ready for that and I was telling her oh sure you know there are a lot of different races here and we talked for a few minutes and they were going to finish taking the tour. I guess maybe it was surprising to me because I’ve never felt that here you know. It is always open to be who you are.

The shock of recognition that a former segregation of the races no longer held inside the doors of this church made Connie realize an openness she had taken for granted.

Jim’s issue was that of a community insider, a founder who was not concerned about whether he would be included or not, but rather whether this commitment to Inclusiveness was in conflict with his faith. An orthodox Christian faith encountering the value of radical Inclusiveness became a potential threat to his ultimate beliefs.

(Jim) I guess some of the notions of inclusion are an awfully important part of that. You know a whole series of I mean the idea of inclusion sounded like a neat and wonderful thing to me right from the start. The church as a Christian church and as a Trinitarian church, as it was sometimes put right at the beginning, was a very important part of what was happening to Third Avenue. In effect it was absolutely essential to me that that be the case. The notion of inclusion as I understood it at the time sounded very important too. But then I just had this whole series of challenges to what inclusion would mean. Like a number of events when I felt like perhaps we were accepting things in the name of inclusion that threatened our being a Trinitarian, Christian church. I mean I was all in favor of you know letting everybody in through the door and having them be part of the community but some of the things that we were allowing to be included at times seemed threatening. And um of course it would turn out each time that you know what was happening was not something to be afraid of. That somehow or another where the Christianity was, where God was, Where
Jesus was you know was something other than what was obvious. You really could be inclusive.

This tension conscientized him to a broader understanding of God that resolved the false dichotomy of Inclusiveness and faithfulness.

False dichotomies and artificial borders are attacked by Rocky and Dick in fierce defense of the value of Inclusiveness. These statements, first shared as Announcings and Denouncings, also claim that. This radical Inclusiveness is an overt threat to those who are exclusionary based on religion or class:

(Rocky) Yes, we are tearing down the wall and if people feel secure with sturdy walls then we are threatening them and challenging systems and if people’s lives are a part of secure systems yeah it can be incredibly destructive to their world.

(Dick) I think to this day Third Avenue is all about is we’re knocking over barriers, strictly because things are being done and when people do come and see what’s being done or feel the pulse of it like it gives them a completely different impression about the situation. At least maybe it lets them start thinking in an individual situation instead of putting all things in a category. All blacks are bad or all people who are in prison this; nobody can be reformed, whatever it might be; all ADC mothers are loafers you know just having kids to get more money to live on. And all of a sudden when you can introduce them to an ADC mother and not as an ADC mother and here is a mother that’s over at work in a training program at the post office, see, who wants to get off ADC so bad because she wants to be able to give her children more. All of a sudden this thing of welfare and leaches and all this stuff like that goes out the window, see. Now it becomes a one-to-one basis, not all welfare people are bad.

Dick and Rocky say Third Avenue challenges people to confront their own issues of exclusion. Jan confesses that is exactly what her personal experience in the community did for her.
(Jan) When I say feeling accepted I wonder how much of that is my level of acceptance of other people too. You know what I mean, twisting a little. We all carry with us our. I am real honest here on the little tape (laughing). Carry with us our judgments about people and I feel within Third Avenue and within this experience it was eye opening for me in terms of well in a way that it took away some of my judgmentalism toward other people. And when I say my acceptance, my feeling acceptance I think what I really mean is it is really my acceptance of other people, okay? It has that same little twist, but the other side.

Jan's is a brief but important statement which names the process by which Inclusiveness is brought about. It is not an abstract value, or an automatic condition of community life. Instead, through intentional experience and commitment to the acceptance of difference, the community members experience a reciprocal acceptance through which an intentional community is built. The starting point is the abandonment of stereotypes and labels.

(Linda) You could not design a better program than what has evolved there. Not out of a need to. We don't label. In fact, I am going to put that at the top of our list of things not to do. Don't label people as schizophrenic or prostitutes or drug addicts or whatever but we see them as people and we don't design a program related to their specific behavior or deficit but rather we are a community where unless you hurt yourself or somebody else you are pretty well accepted into our family.

(Connie) I reflect back when all the people that I hurt by being judgmental and telling them you are going to go to hell and I just feel like I hurt a lot of people, you know. And I had to step back and take a look at myself, you know. Who am I, you know, what right do I have to judge, basically. It has given me an inner peace and it has allowed me to get to know people for who they are and not as soon as I hear well I believe God is a woman or, you know, I really don't believe in Jesus Christ or I don't believe in God, to just automatically label somebody you know and just to avoid even wanting to have contact with them or talk to
them, you know. This is a person on their way to hell, I just really don't want to have a relationship with them. It has allowed me to be more open and to get to know people as human beings.

Once labels are put aside, true relationships can emerge.

A key label that has divided people in the past, is what name or title someone chooses to assign to God. Focusing on the connection among all faith belief rather than the differences between them is a key to Inclusiveness for Rocky.

(Rocky) The search for how does this relate to God if it does and if it does relate to God but we can't say God what do we say and it is like okay. From my perspective being outspoken and opinionated you know I just blast it out sometimes you know. It is okay for me to sit in the circle and say what the fuck is going on here. What is the point in all this? In addition to that whether that is for the shock value or just saying wait a minute, stop the music a minute. Let's talk about what is going on here. Why are various people expressing dissatisfaction you know. Is this helping your journey or is this hindering your journey? That okay I don't give a shit what you call that mystery and that mystery that I call God probably doesn't care what you call the mystery either. Whether you label that, whether you choose in your frame of reference, whether you choose to label that Goddess or higher power or Buddha or Allah or you know I don't think it really matters and it is that point that I think is where our common ground is. That if you choose to say higher power and I choose to say Goddess and someone else chooses to say God and someone else says the great big mystery in the sky you know well okay now let's talk about our connectedness with that. That which is nameless yet has many names. Let's talk about that.

It is like okay if we're a community of faith and if we have said the traditional church ain't cutting it for me you know the traditional church doesn't speak to my journey then let's talk. Let's kick this around instead of someone saying well I don't like it when you use that word. You know the G word. It's like that is not the issue. I mean that is completely missing the point at least in my way of thinking. That's like let's make up a word or
a name you know banana. Banana is a great word and so now let’s talk about the banana. What does that mean to you? You know how do you understand the banana. It is like okay well that frame of reference, that way of questioning, that way of saying it’s okay. We don’t have to agree that this is what we are going to call that mystery.

Frames of reference, protocols for discourse, honoring of difference, and giving voice to each community participant is the set of difficult and necessary challenges named by Kimm.

(Kimm) You just have to risk trying to interpret your own responses. Interpret other people’s responses and say something or do something. Now I am starting to feel that sort of on a larger level. That’s a hard thing to identify. It is very personal. But I think a multitude of voices can be really difficult. And you have to make a commitment to listening and you have to make a commitment to speaking. Sometimes that listening is less attentive than you might want it to be, or really biased and you really hate what someone is saying or maybe really love what someone is saying. In terms of finding your own voice you know that somebody might just you know smash you over the head if you said it or you would show your own insecurities or vulnerabilities or lack of knowledge in a certain area or something like that. But if you don’t get it out, if you can’t really hear yourself or hear the next person hear themselves and hear each other and get to the next place with it you know. So I feel like it’s difficult to sort of this notion of finding the voice of a democratic notion of finding the voice. It is really, really important.

It is not the kind of community that is established around a congregation which is established around a few key figures. That is not what is going one there. In fact the congregation side of things is often times a smaller group than a lot of other things that go on. So it is really important that people get together and find out what’s going on you know. This is a unique thing this church and I think too it’s important that the whatever it is, the gathering or whatever kind of gathering it is be sort of on neutral ground because I think Third Avenue is certainly unique spiritually. I think not everybody is there for the same spiritual reason nor has a relationship to the same kind of text in a sense spiritual text. I don’t mean that literally necessarily or it
could be taken literally. Different people have a different sense of spirituality there. I mean we could have a Christian and a person who subscribes to Judaism and a person who is a Buddhist and a Hindu sitting in one room together and appreciating each other. That is really great. And I think that events that bring together the community need to embrace a neutrality. Not to just sort of erase all the differences but to say this is a place where we can all be here together and understand the linkages between our thinking. So prayer, meditation, quiet time are very important for people to be able to use their own language described what is going on for them there. And I think Third Avenue is open to that.

This neutral, common ground where dialogue is maintained among a number of voices with no one voice or belief becoming dominant can give shared focus to seemingly disparate concerns. This, to Joe, is the lesson of Third Avenue for the wider society.

(Joe) I think the lesson is that you can find common ground and you can find focus for concerns that maybe on the surface don’t seem to be related but when you move from the edges maybe into the heart of what um why this is a human concern they are related and they have connections. I think the lesson is that regardless of whether you are motivated out of some religious conviction or some humanistic concern for your fellows or if it is a political motivation you have for the kinds of action that you take, if the result of what you do is to work on basic human needs for other people it is a ministry. Maybe what Third Avenue the lesson Third Avenue can teach is that whether you embrace, which is very common I think today, a church or not or whether you embrace any kind of religious philosophy at all you can still participate in meeting human need. Why get hung up about the rest?

For two people, this goal of honoring diversity was made public at the very conception of the community. Both John and Gail hold up the dedicatory service led by bishops of both denominations on June 8, 1988, as a public statement and symbol of what the community might become.
(John) It seemed to me it was a moment in time when we really did catch some of what I had seen all along as the dreams and the goals of Third Avenue. Again this sense of a broad-based inclusivity where anybody could and did feel welcome. It was a time in which it seemed to me that we were having a chance to make a presence into the community as well as inviting community people to be in with us.

And another thing that felt real nice about that was being able to look and see people that I knew from a variety of different settings and be able to be with them in a setting in which we were celebrating not only our commitment to one another and to service, but in which there was a sense in which we were coming together out of our own spiritual journeys and yearnings and that we were trying to find space for one another in our spiritual lives as well.

It just seemed like at the feeling level it was a kind of coming together on what so often we want to place you know at extremes. I think there were elements in the day which often we in our you know more sophisticated moods we’ll say that was very trite, just sentimental religion you know it was all wound in with all the rest of it. So at a feeling level it was again a sense of unity. I guess I think I keep coming back to these same themes. I don’t mind the questions being asked but I think the themes that I am lifting up are probably the ones that five years later really are what stick in my memory and while there probably were lots of more reactions at the time that is the part that kind of lives on.

I don’t want to overstate it but I don’t think that it is manufacturing to say that again in my own spiritual quest I am looking for times where that unity and diversity come together.

In the midst of doing that it is important to me to be able to look back and not only think but be able to reclaim feelings of and go where I have seen that happen and not just this one moment but a variety of moments at Third Avenue are part of that memory base that convinces me that it is possible to find some spiritual unity out of our diversity.

I think it aided Third Avenue in being an experience of inclusivity, a celebration that worked. I think it pointed us to
horizons of where ministry could happen. I think it gave us some fun folklore and everybody needs shared stories you know.

I think it’s helped a lot to the degree that what we did there in any sense can be claimed or shared with the broader society. I think that it is beneficial. I don’t think that that moment necessarily had a lot of immediate impact on the rest of society. But yes the ability to communicate you know that event, what took place you know those ideas, those feelings, etc. Yeah I think that that is beneficial for a society that is fractured and a society that is compartmentalized. A society that I think is searching for spiritual depth and pretty much yearning to figure out how to accomplish that. Sure it is a moment that points you know in all the right directions.

(Gail) One is we had the ceremony with the Bishops you know and we are having our celebration of ourselves and our existence and right along side us are these anti-choice maniacs with their pictures of bloody fetuses and that. I think that really, that we all experienced that together, a very pretty diverse group of folks that experienced that together, and then we got up into the space it was like helped to solidify I think who we were you know. That we are not that. That we are about love and Inclusiveness and these other people are about hate and fear basically. The other thing was. I guess it was a couple of years, maybe it was last year, and we did a rededication of the space and each of us had a room that we were gonna do a blessing for and we went around the whole building and that was very nice. And other things are just like when Cheryl did the drumming service and Kath doing the dancing service and some of the services that I have done and that other people have done there are just about a wide range of spiritual experiences. For me that is the spirit of Third Avenue. It is unchurch. When people say what is it like? I say it is the most unchurch church that is still connected with the church you know. And really for me that is you know it’s people, really open-minded and willing to experience new and different things and valuing each other’s differences.

The community's goal is not to overcome difference, where people from many former backgrounds and beliefs can come to one common, unified faith. This is, therefore, a conscious challenge to the traditional,
credal understanding of Christianity as the one true faith. How the Third Avenue Community Church has met this challenge will be discussed in the upcoming section on spiritual diversity. But Jim offers a procedural insight into how this is done.

*(Jim)* Just the whole radical Inclusiveness thing of you are not only including persons but you are also including what they bring with them spiritually and from the various traditions that they come from and it is absolutely vital that that be done. We take this to the brink. We take this to the very edge which I think is vitally important also but there is also danger along that edge. Somewhere in there, somewhere along that I guess maybe it is defining the edge. It is not so much the oops there is the edge we don't go over that. That would be rigidity to do that and I think that that is the traditional way of doing it. It is to somehow or another you know where the edge is and you just make sure that you never go over it. But the way we do it is we keep taking it one step beyond the edge and finding out that no that is not really the edge. It seems that there really might be a precipitous out there that if we stepped over it we might truly lose something. Specifically I think the danger of somehow or another not becoming not a Trinitarian Christian church. I mean it is really there it is not something imaginary but where exactly where that point is something that keeps shifting and eluding me and I think the community too. I guess we have to live dangerously right.

Living "dangerously right" is a commitment to Action/Reflection even with regard to religious belief. There can be no prior namings of the edge—this far and no farther. Instead a real, not imaginary, engagement of different spiritualities is a constant commitment, even in the face of the fear that "we might truly lose something."

This commitment requires skill, practice, and constant recommitment. While an abstract goal of Inclusiveness might serve as the beginning of such a commitment, concrete, historical experience is what will sustain it. As an example of this, Marilyn shares the story of her building a reciprocal trust
relationship with Murriel, an adult mentally retarded woman in the community.

(Marilyn) What I associate most with Third Avenue is the acceptance and inclusion of all kinds of people and Murriel was one of our more different people. The situation where I felt as though that exemplified the spirit of Third Avenue the most was in bringing her here and finding that I could accept Murriel for just who she was. She is a pretty simple person. Maybe I became more comfortable with her just being a simple person. I found that I knew what I could expect from her. That made it easier. I associate that with the question in part because when I first started coming here, Murriel was a very difficult person for me. This is the first place that I have been where I have encountered a person that was difficult and there was actually some resolution to that. It didn't just continue as it had been but there was some kind of transformation and change.

It is an inclusion and acceptance of all people but also I think more specifically because she was a person that I was very uncomfortable with when I first came here. It seems to me that by her own persistence, by just being who she was and by the need that she had for transportation something happened there. It wouldn't have been able to happen if Murriel had not been and accepted me.

For Marilyn, Third Avenue was "the first place that I have been where I have encountered a person that was difficult and there was actually some resolution." The community's values and support helped make this possible for her.

For Joe, too, the ability to draw strength from the inclusive spirit of the community allowed him to be more accepting when his limits to Inclusiveness were tested. This came one evening when a young man and woman came to the Wednesday night Eucharist and supper. The man claimed to be Jesus Christ:
(Joe) We had, I think, just started trying to do evening prayer and we had soup and there was a man and a woman who came in and they were street folks. The guy had a beard and so on and he revealed himself to be Jesus Christ to us. The woman he was with was just validating it and you know they were both fairly cogent. He didn't like push it on us too hard but he did want to know if I think he wanted a couple of dollars. They stayed and they ate and to me that is Third Avenue. You try to have a little gathering and something really wild will happen. You know have Jesus come to your little soup and prayer meeting is like fantastic I think. To kind of seal the whole deal I mean it really wasn't considered to be all that odd. We really thought yeah sure why not. I think about that and I think there was a real presence there in those kind of events. Something that I guess that I came to appreciate is that when you are out on the edge and High Street is really a river. I mean that church is firmly on the banks of a big old river and it is kind of muddy at times too. A lot of human debris you know I don't want to denigrate people but I mean these folks are really needful. You know, maybe it is even on the river. Maybe it is afloat as opposed to on the banks. Now that I think about it, it might just be bopping up and down itself.

Yet there is also this notion of we are here for everybody. Like I said I don't have to apologize for being involved there. That is my community. I am not a street person and I am not a person with AIDS and I am not a dancer. Although I like to be maybe. But I live in the Third Avenue community. That instance brought a lot of elements together for me. This sort of danger of the left curve you know the needful person arrives and suddenly we are called to actually do something instead of talk about it.

I didn't personally have necessarily what it took to be okay in that situation but I drew strength I guess from the others to at least be okay with it. You know to not freak out and think this man is probably crazy. He thinks he is Jesus. He must be nuts. Does he have a weapon. I didn't worry.

They looked liked they had dignity these people which I guess I wasn't seeing them as whole people when I first reacted to them. I know that and the act of sharing food with them um. I felt really good about the fact that we were doing that. I mean it just seemed like absolutely right you know. It wasn't on my agenda
to have these people arrive and yet you know I thought this is really what this is about.

I don't think I have really grown out of that but I think from that point on I was not able to kid myself about my ability to connect with lots of diverse and unusual people. I have really grown I think an appreciation of diversity and I understand a lot better where the lumps our in my oatmeal life or whatever. There are still a few folk that if I can think of them in groups that I have a hard time with. I am not devoid of prejudice but I am working on that.

I mean we learned a lot about, I believe they were driving across the country. I don't remember the whole story but I remember by moving into that but it is okay, it is safe and there are people here that at least I think have handled situations like this before so I can just relax and be open. That then allowed me to as I said to see these people as whole human beings and not as the stereotypical street person that needs a bath and maybe is crazy. Insane I should say. Really. I mean it just it allowed me to experience that and that was the community I think. There might have been strength outside of that room that I gained you know a sense of security. Just being in that place you know it felt like a good common ground.

People like myself who might not naturally be inclined to be too welcoming or open to folk on the fringe. It could have had the same sort of encouraging effect. Even just as a legend if you will of Third Avenue as opposed to having been there that night.

SUMMARY

It is clear from the statements shared above, that the idea of "Inclusiveness" is most literally seen to mean all different kinds of people are to be included. Gail and Kimmi, in their statements, give the concrete example of artists, particularly dancers, being made to feel welcome and integral to the life of the community. Mindy draws an example of a potluck meal where a street person, her mother, and Mel Schottenstein, one of Columbus' most powerful men, can all sit down at the same table. Dick talks about Erie Chapman, CEO of Riverside Hospital, being seen on the same level
as a hungry person at the food pantry. Fred talked about how "weaker" members of the community were made to feel equal. Connie noted that African-Americans are fully included, even if that had not been the case with the church in the past. This is derived from a committed openness on behalf of the community with regard to everyone. Jim pointed out, that in being open and including all people, you also welcome their spirituality, philosophy and world view. In so doing, the image of a dominant group allowing another to join them is dissipated and replaced by an image that with each new inclusion the whole is changed. This accords with Dick's announcement that we are breaking down barriers and Rocky's warning that people who like secure boundaries are threatened by such openness. Jan offers a turn on the understanding of acceptance in realizing that she felt herself included only when she herself was willing to engage another as a member of the community. In order to do so, labeling must be set aside (Linda, Connie) and differences based on semantics alone (Rocky) must be avoided. Another important condition for true inclusion is that each person can find their own voice, and the permissiveness of the Third Avenue Community allows for this, though permissiveness without consequent responsibility is problematic (Kimm). Kimm also names the importance of absolute tolerance and maintenance of a spiritual neutral ground. All of this makes possible the staking out of common ground, even among seemingly unrelated parts of the community (Joe). It is not the inclusion of diverse groups alone that is a goal behind this "Inclusiveness", but the search for diverse people sharing a common vision (John, Gail), as was evidenced in the Dedication service for the re-opening of the church. Jim offers important insight into how this common vision is reached. For him, it is discovered by
pushing the edge, continually stepping over what others might perceive as a precipice only to find no edge has yet been reached at all. At this radical extent of the search for "Inclusiveness," a wholeness is reached where no incompleteness was known to exist. Jim, as well as Marilyn, Joe, and Connie, who will serve as this chapter's case study, all talk about "Inclusiveness" as a learned skill and a conscious commitment. The learning and Conscientization involved is evident in the various stories shared by Connie which are visited in the case study provided below.

Case Study: Connie

Connie was the only African-American interviewed for this study and the process by which she came to feel a part of a predominantly white community and to re-connect in a positive manner with a church is an important exemplar of the theme of Inclusiveness here under discussion. The struggle to accept, and for acceptance and belonging is evident throughout all four sections of the interview conducted with Connie.

In each situation, some interaction or reflection resulted in her increasing her commitment to be part of the diverse, inclusive community that is Third Avenue.

It was important to Connie to make a point of adding at the end of her interview that:

(Connie) I come from a family background of my mother being on public assistance the majority of her life and she had me on public assistance and I am just now trying to stand up on my feet because I don't want that anymore. And Third Avenue was really helping me in that, you know, you guys are really backing me and behind me and that is important to me because we want to change for our children. It helps when you have somebody supporting.
This theme which she reiterated at the conclusion of her interview was evidenced in a number of stories related during the various situational descriptions. She told a story about how her grandmother had resisted her playing with a white friend, finally forbidding her to do so.

(Connie) I had a best friend that was white and my grandmother literally didn’t want me to play with her you know and my father was, still is, a real prejudiced person and so you know I was also getting fed all this garbage which reality was I knew it wasn’t all true but it’s like you’re hesitant. I don’t know if it’s something that sticks in you or you deal with or whatever but it was there.

Her sister still maintains a similar stance about interaction between Connie’s nephews and nieces and white children:

(Connie) Case in point my sister does not want my nieces and nephew playing with other races, especially white. Wherein I am different. I am teaching my children that you know stop looking at the color of the face, get to know the person you know and I am hoping they are sucking this in and they’re doing it. So me and Butch are real open with them on different races and stuff like that. I feel like that is good. And I feel like Third Avenue has helped in that because maybe if the reaction here would have been different towards me and not so open I might have not got to that point. So that is growth right there.

It is clear from this background that to participate in an inter-racial community was a major challenge for Connie.

(Connie) Me and Butch have been, and Butch is my husband, we have been out here in Columbus now, let me think, from California five years. I think it was maybe more and the neighborhood we lived in um the majority of the neighborhood was black. It was very rare to see whites living in the neighborhood. For me I guess I didn’t feel part at first because I had to get used to being accepting and being around other people that weren’t my color. I don’t know if Butch had, you know, if he was going through that but for some reason that was something that I was struggling with and I was going through.
These were the antecedents to a "sweaty palm" experience of sitting in a nearly all white church circle.

(Connie) I remember one of the services that we had and I can't remember what day or month or whatever, but I remember when we were and I know there had to be other members there, other races there but for some reason Pete I just felt real uncomfortable. I mean just sweaty uncomfortable (laughing). I don't know why but. And I kind of put it on me and my self-esteem. Basically because everybody was treating me fairly but I am trying to figure out why was I so uncomfortable, and maybe it is because until we moved here Pete we were always in situations with our own race. You know there is a comfortableness there. There was never a lot of interaction with different races you know from white you know. I don't know there was just never that opportunity. So maybe the tension from getting used to that. But it has been a good experience.

It was not only the experience of being in an inter-racial community but of being back in church that added to Connie's anxiety. As detailed above in chapter four's section on Announcing/Denouncing statements, Connie came to see Third Avenue as a different church experience from what she had experienced before. For her, her children's baptism at Third Avenue was a joyful one compared to the "dry" and "lonely" feeling her own baptism service had left with her. Problems in the church about class, fights about money, and other issues had left her bitter about belonging to any congregation.

(Connie) Basically what happened to me at the different church that I went to was fights over money and religion and seeing. I mean something I like about Third Avenue was this is that no matter what you wear or what you got on you can walk in this church and feel comfortable. Wherein I have been in situations where it seems like dress was the thing and if somebody comes in you know when they are not dressed so well or whatever and everybody else is dressed up and they got on these big hats or whatever just. I mean you know that type of
situation, seeing food stacked to the ceiling. Me and Butch had a situation where some cheese was being given out and it was like the church was storing up all this cheese and was telling them that they didn’t have any which there is always two sides to every story you know but. I don’t know just little small things and I mean I am not expecting a church to be perfect Pete. I am not trying to say that everybody should be perfect because they are human. It was just little things that just really started to turn me off.

So, as through the baptism of her children and the work she undertook in setting up a support group for mothers on welfare, she came to be active in the community, an attention switch was affected for her in her dealings with other races.

(Connie) I have to say, I have to admit that when I first started associating with Third Avenue, I wasn’t thinking in that mindframe at all. I have to admit that I had my set way on how I felt things should go in a church and it, after a while it changed. It took time you know getting to know people and um getting to know more about the church, looking at myself. It took a while. It really did.

What resulted from this changed attitude for Connie? Ultimately, a spirit of acceptance:

(Connie) I know one understanding I came to is to learn to not be judgmental about people. And what has made me reflect to this is what I have done to me in religion and what I have seen. Somehow when I was very young I started out with people pointing their finger at me and telling me you should serve this certain way or you’ll go to hell, blah, blah, blah, blah and eventually I found it to be a turn off and I actually just had to leave churches for a while to get a break almost and get a better understanding. For me, from my past experiences, I have just decided to be open to other people. Maybe my belief is not their belief, so what you know. Basically I am just not going to try to spend the rest of my life running around forcing people to believe what I believe.

I have actually hurt people in the process I feel being judgmental. You know I see that that is a deep reason why it has
led me to the belief I just stated. I reflect back when all the people that I hurt by being judgmental and telling them you are going to go to hell and I just feel like I hurt a lot of people, you know. And I had to step back and take a look at myself, you know. Who am I, you know, what right do I have to judge, basically.

It has given me an inner peace and it has allowed me to get to know people for who they are and not as soon as I hear well I believe God is a woman or, you know, I really don't believe in Jesus Christ or I don't believe in God, to just automatically label somebody you know and just to avoid even wanting to have contact with them or talk to them, you know. This is a person or their way to hell, I just really don't want to have a relationship with them. It has allowed me to be more open and to get to know people as human beings. And I have learned a lot of things about myself. Things I need to change. High horses I need to come off of. So that is how it has really affected me, you know. It is like a process and I feel there are still things that I still need to work on. I am not ready to see myself as a ready-made, you know, a product already finished. I am learning all the way through. That is basically how I see it.

I can say that coming to this church and being part of it has helped me to see how much a bigot I was being in certain areas. It has really opened my eyes to accepting basically and I have met a lot of different people. It has made me learn I can't do everything by myself. I need to let people help me and that is okay. Because basically in the past mine has been one where I pushed people away from me because I have been hurt a lot in my past and I am a person that's just learning to open up and try to do things without pushing people away. I enjoy it here. I like it a lot. So that is basically it.

Spiritual Diversity: Issues and Limits

While Inclusiveness has been shown to be an important emergent theme among the members of the Third Avenue Community talked with for this study, limits to inclusion were reached by at least two individuals. And both found such a limit in the area of "Inclusiveness" with regard to spiritual diversity. Both interviews with "drop-outs" for this study –John and Joe–
point to the issue of spiritual diversity as the source of their decision to "drop out." In addition, Fred shared their same concerns, but with a different result.

John was the central figure in the founding of the Third Avenue Community Church serving in his capacity as urban missioner for the United Methodist Church in Columbus, Ohio. He had been part of the organized effort that saved the church from being sold in 1984 and had convened the first exploration committee to consider the church's re-opening in 1987. He was the author of the Third Avenue Church Proposal (see Appendix B) where the first written plan for the church's development was set down. He staffed the re-development work for the building and represented the United Methodist Church until the appointment of their first pastor in June of 1988. At that time he continued to serve on church council and participated fully in the PeoplesPOST survey during the summer of 1988 which led to the partnership of programs which re-opened the Third Avenue Church in the spring of 1989.

In early discussions, John had advocated for a strong Christian focus for the forming congregation. In his role as agent for the Methodist Bishop, he had brought the terms of church membership which would require baptism as a prerequisite for service on the church council to the first annual meeting of the congregation. He had argued for and won acceptance of the addition of "and scripture" and "in Christ" to the covenant which founded the church.

As can be shown from his statements included in the previous chapter, he was a strong supporter of the various ministries which took root at the church and remembered very fondly the June 8, 1988, service where the Methodist and Episcopal Bishops re-dedicated the church. The significance of that service for him was "being able to look and see people that I knew from a
variety of different settings and be able to be with them in a setting in which we were celebrating not only our commitment to one another and to service, but in which there was a sense in which we were coming together out of our own spiritual journeys and yearnings and that we were trying to find space for one another in our spiritual lives as well." John's was a very strong commitment to Inclusiveness, but the limits of this commitment were tested as the worship life of the community evolved in its first two years.

*(John)* I was coming to an increasing level of discomfort over what I thought was a failure on the part of Third Avenue to claim its spiritual core in the heart of the Christian tradition. It was at that moment when I was convinced that at minimum we needed to have some clarity on where we were going to go and where I wanted to argue for a shift from where I thought we were heading.

These feelings resulted in a meeting called by John attended by the District Superintendent, Gloria Patterson who at that time was the appointed Methodist pastor, Bishop Ammons and myself, the Episcopal pastor for the congregation.

John's recollection of the meeting places only the Bishop, himself, and me at the gathering. He describes it as a "fair fight" in which he was able to express his apprehensions about the direction of the congregation.

*(John)* The idea was the question of how broad, how focused would the spiritual identity of Third Avenue be. That it was being lived at one level which was different from where I thought it should be and as you know from then and now. Also different from my perception of what I thought we had agreed to. Now I also am more than willing to say that I think you know in reflection there were always multi-levels of what our own original understandings were. I in no way feel in hindsight that any of us you know sort of went in with one thing and switched and manipulated it. I think it is real clear in hindsight that we were all you know had our own dreams. We were
trying to find common space and in some remarkable ways did. But then by this point in the living of it, it seemed to me clear that where we were in that moment as well as where it seemed to me we were heading was different from the heart of what I had hoped for.

His recollection of the outcome of the meeting was that Bishop Ammons did not concur with John's call for a re-direction and encouraged the community to prayerfully continue along its present path.

(John) I think that brought closure to that reflection and then did indeed give both opportunity and mandate for the next level of living into it. You know for me there was also a choice that I didn’t think I could in good faith do that in a helpful way and therefore I thought that the best that I could contribute to the community was to withdraw from that dimension of it because it was going contrary to what I believed was best and right at least for my involvement and also that it was real clear that it was, to me it was clear, I mean right or wrong, again where it was so clear to me that it was not right for me to continue to try to block that or maneuver around that and therefore the kind of righteous and appropriate thing was to back away from it. Which is then what I did.

Having raised his concern in an authoritative setting and not gaining the support he felt necessary, John felt he had to remove himself from the worshipping community: "at the level of the worship itself you know I had to maintain, I felt the kind of my own sense of integrity at the level of integration. I am not talking about that there was anything lacking in integrity but the way in which I wanted to be able to be integrated in it and so that then led to the decisions for me to leave."

For John, this process was an important example of Action/Reflection:

(John) There were many points leading up to that where the same both previous experience and then immediate reflection was being experienced. I mean I think in a variety of times when we planned worship services. When we talked about what we wanted to see in worship. I think that we were you
know rehearsing and living through the same (both laughing) and that is my other hunch that it hasn't gone away although I haven't been intimately involved with it. So even though with the moment I picked is one like I said with three and that I can recall and handle. I don't think in one sense it is any different.

Pete:  So that it was truly an open reflection.

Yes right and as an idea to me that was important. I was glad for that and have seen that as a model of how to deal with conflict in a general sense but even more than that a model for how to deal with things when it really matters you know. I mean that we were able to come you know and articulate and in one sense really trust on another enough to risk saying things that we knew that in the moment were very difficult, even painful for each of us probably in our own ways.

The issue of how spiritually inclusive the community can be did not go away just as John surmised. Two other interviewees alluded to the this issue when speaking about a situation when they did not feel like they belonged to a community. For Fred, the issue surrounded Third Avenue's inclusion of certain pagan practices in its worship:

(Fred) But when paganism is mentioned there is a key word. It brings about a tremendous overwhelming fear of abandonment. Having knowledge of pagan groups and how you know children that could not make it, you know, maybe it was merciful at the time. I mean, you know what I mean, when you don't have the facilities we have today. But there is that to me I feel a feeling of, a very overwhelming sense of abandonment.

The ideas taken from paganism relating to harmony with nature led Fred, who considers himself handicapped, to the conclusion that--in that worldview--his life is expendable:

(Fred) You are talking about living in harmony with nature and nature doesn't allow in its purest form people with handicaps or animals that are handicapped to survive very long. You know my dad wanted me put in an institution and stuff like that. They even tried at one point to persuade me to commit suicide
for fear of being a burden. So you know I think that there is a natural and instinctual reaction on the part of a handicapped to save a person towards this kind of natural philosophy because if there is to be total harmony here, you know, with nature then the weak have to perish very quickly.

In Fred's mind, there is also a strong connection between paganism and Nazism:

(Fred) Nazis are paganish. I mean the Aryan brotherhood. If you know a lot about Nazi philosophy and this sort of thing, they're into the sixth century pre-Christian period and this sort of thing. Thor and Oden and all this and as for a person who is disabled and handicapped, I have a natural fear, you know, about kids that weren't looking too good in those times. They didn't go through anything. They weren't allowed to exist in a lot of areas, okay.

The result of Fred's concerns was not his exit from the community but a confirmation of his faith: "not only am I an evangelical Christian but I feel strongly now and I've been made aware of this at Third Avenue that I am a confessing Christian." Joe's experience at Third Avenue also confirmed for him a more traditional faith, but this confirmation led to his leaving the worshipping circle at Third Avenue and returning to his former Episcopal parish.

Joe's Conscientization to a new understanding and observance of the Eucharist was discussed at length in the last chapter. There he claimed long strides he had made in coming to a more collective and immediate understanding of the rite than his background in the Episcopal Church. This resulted from a communicative process of dialogue, action and reflection in which the worship workgroup of the church enacted, then reflected upon a wide range of spiritual experiences. In several important discussions, Joe heard himself taking what seemed a very conservative stance: "I got involved
to a large extent in things like planning worship and so on because again I think again coming out of that sense of being a voice of tradition which still blows my mind. I am just not that traditional but somehow in the context of Third Avenue I was."

This was possible because the mandate for action and experience coupled with the commitment to diverse expression and the personal spiritualities of a number of non-traditional or even non-Christian community members stretched the expression of the worship circle in new ways. Joe remembers his reaction:

(Joe) In the worship we were including I guess more diverse forms of expression. I was feeling less connected. I can remember one instance where our meditation was used and I had a really not just negative reaction but a very, I disengaged. I mean I didn't like to be in the circle that I had valued so much and had experienced so much of growth in and feeling completely without any ability to stop. I couldn't not feel that way. It was an honest emotion: excluded. It was because a boundary had been crossed. Something that I couldn't accept. I was probably the only one to really feel that or to react that way. I want you to know and I don't want to ponder this regularly, but I had thought about that instant because it was sort of a bellwether for me on what my boundaries are in terms of spiritual expression. I don't think anybody was really damaged by it. I wasn't. It was probably a good thing for me to experience. You need to know where the boundaries are. That is the only way you can really adopt any kind of new paradigm is to get out to the boundaries. Maybe today it would strike me totally different. At that point in time I felt anger, fear, frustration, alienation, rejection just a gamut of negative emotions in this context of this worship service. What I understand today is that while it is perfectly valid for me to feel like that I shouldn't and cannot be part of a community and not seek some kind of resolution and reconciliation when I feel like that. I didn't do that and in all the medley I became less, well I moved closer to traditional expressions and pulled away from the worship. Once I did that, and it is interesting. I was never as engaged I guess in the community.
Even for someone who helped found the community and draft the covenant that stated the commitment to radical Inclusiveness, the actual, historical experience of spiritual diversity stretched beyond his limits for tolerance and he chose to leave the circle.

The choice of John and Joe as judgmental interviews with "drop-outs" from the community was not done with the prior knowledge that they would have similar reasons for leaving and that these reasons would relate to the inductive category of "Inclusiveness." But in tracing the varied experiences of this new topic, it is very interesting to come to the conclusion that for them there are limits to the possibility of being inclusive, with true integrity, in the area of spiritual diversity.

The tension surrounding spiritual Inclusiveness has been a central conflict for the Third Avenue Community since its inception. A decision to require baptism as a condition of church council membership ostracized several community leaders even before the congregation was chartered. The inclusion of input from a Women's Alternative Spirituality Group was behind much of the struggle presented in the statements by John and Joe offered above. Fred mentions his fear of Paganism and nature worship as they are practiced at Third Avenue. From the other side of this debate, Gail points out that "her sister-girls" felt excluded by the actions of the first Methodist pastor and no longer participate in the circle worship of the community. While in the experience of Gail and Jim explored in the earlier section focusing on the Eucharist it was found that a conscientizing experience now allowed each of them with very different spiritual understandings to both remain present in the worship circle, for John and Joe such assimilation was not possible.
While "Inclusiveness" might stand as a cardinal value of the Third Avenue Community that this study has identified, it by no means is a community theme that is free from ambivalence and conflict.
CHAPTER VI: COMMUNICATIVE ANALYSIS—PROCEDURE FOR PRAXIS

In the previous two chapters, descriptive material has been presented which helps reveal certain underlying values and structures associated with the Strategic/Practical PRAXIS used by the Third Avenue Community in its creation of responses to community needs. These however remain for the most part within the area of content based analysis; substantial issues have been discussed, but issues of communicative process and procedure have not been explored to their fullest extent. So even though the preceding findings of this study present a description which can serve as the basis for an evaluation of a model for community development, the actual communicative procedural moves employed by community members must also be described so that their analysis will also inform the evaluation which will be presented in the next chapter. This effort is only an introductory inquiry into this area. It moves toward a full consideration of PRAXIS as procedure, but in no way exhausts the wide range of analysis that could be brought to bear on the primary data collected for this study.

A Mandate for Procedural Analysis

In this chapter, tools from Sense-making are used to analyse the communicating enacted within the Third Avenue Community Church so that a crucial procedural link can be developed. Without such a link, the rhetoric of Action/Reflection and Inclusiveness would offer only a partial
view of the community development innovations found within this new community model.

These tools will be applied to primary data material already presented in the previous chapters. These texts offer a rich field of qualitative information which circumscribes a number of observable communicative actions accessible to such tools of analysis. By looking at texts already used to develop content statements about the Practical/Strategic use of PRAXIS, Conscientization and Inclusiveness, corresponding process statements will strengthen the description and analysis which is the goal of this study. While a variety of Sense-making strategies are appropriate for use in such a search, those explicated in Dervin and Clark, "Communication and Democracy: A Mandate for Procedural Invention" will be given primary treatment.

In this article, the authors seek to fill a gap they perceive existing in communication literature remaining after "the macro approach" and "the cultural stream approach" of academic attention have been applied. Each in its own way ends up "studying communication without studying communicating" (Dervin and Clark 1993, p. 105). The macro approach does so by maintaining that a democratic restructuring of access and resources will result in automatic and complete equity among communicating parties. Changing the "what" is sufficient; asking how, in this view, appears irrelevant.

The cultural stream approach does consider the "how" but not in an form open to analysis. It honors each individual act as unique. As such, these acts may be described but they cannot be systematically addressed, so comments about culture are possible, but a discussion of communication is not. Again, the "how" of communication escapes scrutiny. Were the present
study to end its examination of its primary data with those insights offered in
the prior two chapters, its cultural stream approach to the topic under study
would be open to this criticism.

Instead, the framework developed by Dervin and Clark will make
possible a discussion of the "how" of PRAXIS which is this paper's topic. It's
application will reveal communicative procedures used by members of the
Third Avenue Community in the creation of that community. This
discussion will make possible the drawing of conclusions concerning the
model for community development which is represented by the Third
Avenue Community that will be offered in the concluding chapter of this
paper.

The Dervin and Clark model was developed to allow for the analysis of
communicative processes rather than states:

The focus here is not on people (states) but on behavings
(processes)—on acts of connecting and disconnecting,
constructing and deconstructing, imagining and changing, on
the communicatings which connect and disconnect individual,
culture, institution, society. These moments of individual
communicating are a manifestation of the structure or culture
having its impact. These moments are also where we find the
limits of impact. (Dervin and Clark, 1993).

This formulation sees individual behavior in each new moment as the
means by which "the inherent unmanageability of reality" is dealt with.
These behaviors have certain procedural consistencies that are describable "by
changing the focus from person to behavior, from state to process."

The focus, then, needs to be human communicative behavior at
specific moments in time-space with a goal of extracting dimensions that can
be applied across time-space. This situation specific approach assumes that
people communicate dependent on a particular definition of their situation and what they wish to do in that situation. These two procedural components--Situation Defining Strategies and Communication Tactics--form the X and Y axes of the figure included in the Dervin and Clark study and used as the basis of their argument. It is included below:

The set of strategies is derived from possible relationships within which the communicating entity, collective or individual, is working at a given moment in time-space. "In a world where sense is not a given, every relationship involves daily acts of constructing via communicating. The individual needs to relate to self, to other individuals, to collectivities;
collectivities also need to relate to self, and to individuals as well as other collectivities" (Dervin and Clark 1993, p. 114).

The set of communication tactics named by Dervin and Clark are representative rather than exhaustive: "we are not suggesting that these communicating tactics are the only ones necessary to democratic communication situations." For the purpose of this study, a different set of tactics are employed that will be named in the following section. As with Dervin and Clark's formulation, these tactics allow for the consideration of communicating acts isolated to reveal their procedural make-up:

Each of the cells is seen as a site for isolating communication behaviors— the communicating procedures performed at specific moments in time-space. The situatedness of this formulation is important and can be understood in two ways. One way involves understanding that life-facing involves daily constructings, even when some (or perhaps most or even all) of those constructings are repetitions of habitualized constructings used in the past. Since no moment in time-space has theoretically occurred before, each act of communicating is situated. The second meaning of situatedness refers to the idea that communicating behavior is situation-responsive. An inherent assumption of the framework represented in Figure 7.1 is that communicating tactics are potentially responsive to situation-defining strategies. How an individual creates ideas when relating to self potentially differs from how that individual may do so when relating to others or collectivities. (Dervin and Clark 1993, p. 118).

The following communicative analysis, drawn from a consideration of primary data already introduced in this study isolated by assignment to a particular place in the grid above, uses these principles in discussing the proceduring used by members of the Third Avenue Community.

Five Stories
This section re-visits five individual responses included in the descriptive material outlined in chapters four and five. From chapter four, one story is included from the section on the Practical/Strategic uses of PRAXIS (Rebecca, p. 123), one from the section on Conscientization (Gail, p. 146), and one from the section on Announcing and Denouncing (Jan, p. 152). From chapter five, one story focuses on the engagement of Inclusiveness (Jim, p. 186), and one on the eventual disengagement of a community member for whom the tension of Inclusiveness proved too unsettling resulting in his exit from the community (John p. 197). Each of these five narratives provide a setting for communicative analysis that will help name procedural moves used within the community.

Intentional in their selection was a search for data gathered under the interview protocol's second question: "What situation stands out most in your mind as the one of all your involvements in the Third Avenue Community when you felt like you did not belong to a community?" The reasoning for selecting narratives from this section of individual's interviews was to focus on the tensions, problems, and conflicts whose resolution would reveal the communicative process involved to arrive at some means of dealing with the sense of not belonging. Many of the other questions serve as a rich source of substantive data about the "content" of community at Third Avenue; to focus upon overcoming a lack of a sense of community provides an important source for the "process" of community, leading to a description and analysis of communicative procedure. All the narratives except Rebecca's regarding Practical/Strategic PRAXIS are from this section of the interview protocol.

REBECCA: Action/Reflection Procedures
Rebecca's representative section focusses squarely on a time when she and her community used Action/Reflection to get something done. She chose to describe the creation and first days of the residential service program she was hired by the AIDS Service Connection to run. In her opening statement regarding this situation, her sequence of verbs reveals the communicative procedures followed in the evolution of her program.

(Rebecca) *The residential service program Rocky had thought of a while back and he had a lot of ideas down on paper. He had tried to define it as best he could but he really didn't exactly know what it was that he was going to be doing. Bringing me in and trying to explain this whole thing to me it's turned out to be something so completely different from what I thought it was gonna be when I started and from what Rocky thought it was going to be. I can see that he sort of planned it out but didn't really sit down and write everything down on paper. He just brought me in. We opened up the houses. We started bringing residents in and we learned from the experience and like it says sitting back and reflecting on it, we sit back and reflect on it everyday (laughing). We talk about it. We talk about issues and concerns, things that are going on with the residences and the houses and then we make a plan.*

The process begins with funding for a project based on ideas Rocky "had tried to define." The next action was a one way explanation from Rocky to Rebecca in which he was "trying to explain" the original concept. From this point on in her statement Rebecca was connected to Rocky in a new "we" that then undertook the subsequent communicative moves. Rather than developing a shared reflection, the first "we" move is a new action: "we opened up the houses." Rather than an extensive fleshing out of program ideas by director and project manager, the two together simply acted by "bringing in residents." Then in response to this action, a new series of shared reflections took place in which "we learned from experience" by "sitting back and reflecting." These
reflection talks result in the choice of a new set of actions when together "we make a plan."

A primary communicative procedure in this situation was Rebecca getting connected to Rocky and the new program. From that point on it was no longer "him and me" but a strong "we" which undertook the series of Action/Reflection moves indicated above.

Another important procedure identified in Rebecca's statement was the "act, then reflect" sequence in the development of her program. People were moved into the residential units prior to an extensive, hypothetical elaboration of possible outcomes from the program. Everything was not written down on paper before the houses were open. The sequence of a) brought me in, b) opened the houses and started bringing in residents, c) learned from experience sitting back and reflecting, and d) make a plan for new action presents the procedure by which Action/Reflection creates community programming.

When this sequence was subjected to the Sense-Making triangle in the next part of her interview, Rebecca identified two communication tactics that resulted in helps for her. These were "got new information/perspective" and "announced an example". The first help resulted from a situation defining strategy of Individual Relating to Collectivity that saw Rebecca seeking information from the Collectivity which had become her employer. A second tactic of "got new information/perspective" was used with a second strategy of "Individual Relating to Self" in which the reflected experience increased her self-esteem. The third tactic was seen by her as strategically situated in a Collectivity Relating to other Collectivity relationship in which
her program and its Action/Reflection approach could serve as a model for other organizations and institutions in society.

Rebecca's situation related directly to the use of Action/Reflection and therefore offers the most transparent presentation of the communicative procedures underpinning that approach to community development. However, the following four narratives from Gail, Jan, Jim, and John display a robust set of communicative tactics and resulting helps due to their focus on conflict, tension, and exclusion. By focussing on the interview sections for each of these individuals where they described a situation in which they felt they were not part of a community, communication tactics concerning re-connection, exit and difference can be examined. By choosing narratives from each of the remaining major sections of chapters four and five—Conscientization, Announcing and Denouncing, and Inclusiveness—communicative procedures relevant to each of these areas can be introduced to this study.

**GAIL: Conscientization Procedures**

Gail's description of her relationship with the first Methodist pastor of the church served as the situation addressed as a time when she felt she was not part of a community.

*(Gail) The only time that I've been able to think of that I didn't feel comfortable at Third Avenue was very early on when Gloria was there and I felt very alienated from her. And felt like it wasn't that I didn't belong, it was that she didn't belong and I resented her. Her energy and her vision was so different from what we wanted that it was just like a you know it was off-key. It was scraping your fingernail down the blackboard you know. So it wasn't so much that I didn't feel like I was a part but it made me uncomfortable in that situation...*
I don’t remember specifics. Well she was there from day one, pretty much as the Methodist counterpart to you and you know I subscribe to your vision and you know I was looking for a place to have a spiritual experience with other people, like-minded people. I was not looking for a Christian church. And I felt that what you wanted to do was more in that vein even though you were an Episcopal Priest. So Gloria certainly represented conservative, traditional church and her whole personality I felt like she was very uncomfortable and uptight and you know. She felt like she might have been trying to fit her you know square peg into a round hole or that in some kind of way like that. I guess when we started our women spirituality group um was real interesting because most of us who were still involved with it are non-Christian. Most of us were brought up Christian but in our own spiritual lives, Christianity is not the core by any means. You know we are a broader, more inclusive, spirituality. And we first started our women spirituality group it just became it was just crystallized how different we were and um from where Gloria was. It became clear the first time we met that we were after totally—you know she wanted to talk about scripture and we wanted to read the Star Seed Transmission and it is like as far apart as you can get. So she only came to a couple of our meetings. Since then there are of the original seven or eight, one moved to San Francisco, two, Gloria and Becky are no longer involved, and the rest of us are doing what we do. And of those I am the only one that is still an active member of the church for a number of reasons. But that Christianity thing again.

Gail’s relationship with Gloria began with an immediate alienation and resentment that was so strong that later in the interview she claimed, “If Gloria was still there I would not still be there I am sure.” From the above statement this was due not only to a basic personality conflict, but to a conflict in goals for the community. Gail was looking for a spiritual experience but was not looking for a Christian Church and to her “Gloria certainly represented conservative, traditional church.” To overcome this alienation and resentment, and to secure a place connected to the community but separate from Gloria’s spiritual base, Gail helped initiate a Women’s
Alternative Spirituality Group to embrace each other within a "broader, more inclusive, spirituality." That experienced "crystallized" the differences between Gloria and the kind of church she represented and the alternative for which Gail was looking. Within that group Gail and the others "are doing what we do" and the influence of that group upon the wider church community has been significant.

In following the Sense-Making triangle with regard to this situation, a wide range of hurts emerged. The most significant was the disengagement of all the other members of the Women's Alternative Spirituality Group: "my sister girls quit coming to church." Gail, however, has stayed engaged (in her words, "stuck it out") and experienced a range of conscientizing moments such as the one described in chapter four with regard to her view of the eucharist. But the pattern of communication tactics highlighted above also led to a series of helps that were identified. When difference was crystallized for Gail she "got new information/perspective" about her goals in participating in the community. The presence of a personified antithesis in the person of Gloria also helped Gail commit to the effort to create a new model of what church could be. She became "adamant about making sure that we didn't end up like every other church and more clear about what I saw as the direction I wanted to take us in." Her new perspective centered on a Individual Relating to Self defined situation while her commitment to a new model of church centered on a Collectivity Relating to other Collectivity strategy through a communication tactic of "announced an example."

JAN: Announcing/Denouncing Procedures

The following narrative from Jan was first introduced in chapter four's section on Announcing and Denouncing where "What is Denounced" was
discussed. The situation in question during Jan's interview as the time when she felt she was not part of a community and focussed on the latest appointment of a Methodist pastor by the United Methodist hierarchy. She refers to it simply as:

(Jan) *The Bob thing, the new appointment. The whole idea that yeah I guess, and I can talk about it not specific to Bob but more the whole idea that Third Avenue as a community and I see a sense of community and then having these outside influences that really have no idea of what we are about and have no really and I can’t say that because other people have said it. I just don’t think we should have to be part of the Methodists. Let the Methodists (laughing) and it isn’t that I have anything against the Methodists, it is just the institution. The fact that here we are trying to do things, kind of be our own community and then we have this influence by outside institutions that really shouldn’t have any, in my mind shouldn’t really have anything. But then that sounds very, real kind of paranoid (laughing) when I think about it. It is like we want our own little world and we don’t want anybody to touch it. Leave us alone. ...*

*It was more kind of developmental for me. Well I found out little bits and pieces. Oh my god you mean we don’t really have a choice? And I guess that is. Yeah like oh you mean this PPRC and but when it comes down to it we really don’t have a choice? The Methodists can say this is the person for you and we really don’t have a say. I don’t know. I don’t remember when that was when it finally clicked that we didn’t have a choice (laughing), okay. But yeah I guess I could say that. I can’t say when it really clicked, but there was a point when it did. ...

*So much of Third Avenue is personal choice. I think it is choice in terms of being involved, for me being involved in the community. I can do, I can be as involved or uninvolved as I want to be and I feel that. I hope that others have that same sense of empowerment. So it is a choice and making the choice of being a part of the community for me. And let me tie it back to the breaking down barriers on community days in terms of my acceptance of people who come into Third Avenue, feeling accepted myself and my acceptance of others coming into Third*
Avenue. That we all come with whatever our skills, our gifts, our love, our whatever. I am getting there. The idea is kind of forming. For someone to come into Third Avenue, not by choice either their choice or our choice in terms of leader, I feel that could hurt the community in terms of that level of acceptance, okay. Maybe it is my issue. Maybe it is my personal issue that I am facing in terms of acceptance of other people, but I don't think so. ...

It is like wait a minute. Wait, we as a community and maybe that is where we're not feeling a community because a community has kind of a power, a sense of power in and of itself. A community that for a while didn't have any power in terms of selecting a leader of the community. If you are a real community you select your own leaders. The community selects your leaders. If you are not then others can come in and select your leaders for you and that is what has happened. A real community, not a real community but a community that would develop, totally grow up out of itself, would select its own leader from probably amongst its members as opposed to somebody that is chosen for you. You believe this community. Oops, wait a minute (laughing) and from the community standpoint oh we have a leader that has no idea what we are all about. So I guess I can see that as a threat, and I said this in the group thing, as a threat to the community and I hope my words weren't. It is a threat to the community. The process is a threat. And when I use the word threat I don't mean threat in terms of ultimate survival. What I mean is a threat that you know we have threats every day that we have to respond to those things that threaten us. ...

There was a fear on an emotional level of fear, I don't think really for myself but a fear for the community. Feeling like I want to help take care of this community and assure that we are okay. That we as a community are okay. So I felt defensive for the community. You can't do this to us. We got to scope this person out and as it turned out it feels a lot better now than what it felt like it could have felt like, okay.

I began to feel more that we were a community as it felt that we had more power in the process as opposed to that initial we don't really have a choice. That is like a threat. But then when we were able to meet whoever the Methodists were intending or planned to appoint or what the plan was, you know whatever, as
we began to have more of a say in that process or more power in that process, my feelings changed.

This situation offers a more cogent example of communicative process because the selected instance contains a much smaller element of time-space. The communicative procedure used by Jan in a short span of time to address the strong sense of "threat" involved in this narrative will help name the communicative tactics involved.

Jan named a situation spanning the announcement of an intention for appointment of a new United Methodist pastor until a time when she felt the community recovered some power over the appointment process. It began with a strong reaction to "outside influences" from the Methodist institution that seemed to undermine what "we are trying to do" and "be our own community." She then realizes that her beginning point in this situation is "kind of paranoid" where she wants a world untouched by others.

She then began to find out "little bits and pieces" of information about the process and then to view these in the context of her understanding of community. To her, the essence of the community was personal choice, with each person bringing what they are to the community. Therefore, in her mind, it should be up to the community to select its leaders from among its own members, participating by their own choice in the life of the community. So the knowledge that the United Methodist Church reserved the right to appoint an outsider as the spiritual leader of the community represented a severe "threat" in Jan's eyes.

But in the very act of finding out about the process, Jan re-gained a sense of the power and entitlement reserved for the community. It raised within her a defensiveness on behalf of the community that then raised her
voice: "You can't do this to us." Her actions then brought about an interview process with the nominated candidate that led her to feel "we had more power in the process" rather than "that initial we don't really have a choice." Then eventually, "we began to have more of a say in that process or more power in that process" until the community actually won the right of refusal, which is not common within the United Methodist Church.

In the use of the Sense-Making triangle in response to this situation, Jan identified helps and their corresponding communication tactics that led to the resolution which completed the situation. As before with Rebecca and Gail, an initial tactic was when she "got new information/perspective" by inquiring into the dynamics of the process. This came about through a strategic implementation between her as an individual and the church as a collective: the communication tactic used was Individual Relating to Collectivity. Once armed with this new information she "took action" on behalf of her church in dialogue with the larger institution, an encounter that could be considered a Collectivity relating to Collectivity strategy. Once standing was gained for the community by way of her action, she initiated a dialogue between the community and the nominated candidate which exemplifies a Collectivity relating to Individual situation defining strategy that was brought about by "brought people together."

**JIM: Inclusiveness Engaging Procedure**

Jim's issue of not belonging to the community centered on styles of worship and the range of their diversity. He had come to the founding of the Third Avenue Community Church with a set idea of the kind of worship that would be involved. His experience changed that perception and offers insight into communicative procedures he used to reach this new understanding.
(Jim) I had a lot of preconceptions about what Third Avenue would be like. I mean I felt like what we were going to be doing was, this was going to be sort of like a continuation of the community of service and you know almost from the beginning there were all kinds of strange people, but hadn’t been a part of that with ideas that were different from what I had supposed we were about that there were just a whole bunch of just little. I think there were mostly just little things but just things that were just a lot of little red flags that went up at the beginning of things that made me wonder if this was really what I wanted to be doing. ...

I suppose a lot of these had to do with worship. I guess I probably thought we were going to be doing some you know like fairly standard Eucharists and then you know the idea of coming up with something to accommodate the Methodists came along and that didn’t sound too challenging. I mean after all they didn’t do a whole lot that was...............to what we did. We just did a bunch of extra things that of course once they thought about these extra things where they’d liked to bring ...............to and you know then we started. I guess probably the first worship we ever had was pretty you know nothing strange about it but then there started to be some just things that just didn’t um. I just wondered if this was the right way to be doing things. I can remember Bob Erikson instead of bringing grape juice, which I guess that was already bothering me a little bit there that we were using grape juice instead of wine. He just brought grapes and the juice wasn’t even in the grapes. That seems kind of remarkable to me now that that bothered me but at that point. I don’t look back on that negatively now but for some reason that does stick out in my mind as being a you know thing of Are we really going in the right direction here and do I really belong here? ...

I don’t really remember what the topic of worship was at that time or anything like that. It just sort of offended my sensibility of what I felt the Eucharist ought to be which of course I mean I still feel that that’s the way it ought to be at St. James. You know my understanding of like a of how else the Eucharist can be and how else it could be in a way that is just as real to me as the St. James way you know. I certainly had some expansions of that. I mean I had come to. I guess I am recalling when we had our chartering service. There were some other people from St.
James there and I had come far enough by that point to at least accept grape juice and accept some other irregularities but there were some other people from St. James there that seriously weren’t sure whether they could accept the Eucharist there because of it being just grape juice and some other things. I am not sure whether I tried to reassure them about that and I don’t remember whether they actually did or didn’t. ...

I guess that was an illustration of how my acceptance had grown in a relatively short time. ...

You know I have learned much more just to trust the flow you know than at the start. I guess. The expression go with the flow I guess means something different to me than most people understand that to mean being a conformist going with the flow but that is not what it meant to me when I first heard it or started using it. It was just more like trusting your gut, the prevailing energy. Trusting the path that you were on was more what, so in that sense I go more with the flow now. ...

The whole notion of our having a Eucharistic center you know was very important to me at that time and it’s certainly something that we have maintained up to this very day. I am just trying to get back in touch with why that was offensive to me (laughing). That in itself is just kind of a sign of you know growth and change.

Oh just one small thing as part of this much larger process of you know of inclusion and opening you know my own broadening and opening up in my own mind and heart and soul to all kinds of things. I suppose at that time I was still struggling with the ideas of other religious traditions. You know like the relationship of other religions to Christianity or even that perhaps Christianity was in the end the one true religion or something to that effect. That is probably a kind of simplistic term to describe where I really was you know in regards to that. I have reached a point where I thoroughly understand that you know other faiths are just other doors of tradition to you know the same thing that we aspire to but that is not anything, that wasn’t a part of my upbringing or any of my previous experiences. You know once again there are things going on beside from Third Avenue. You know just like my own reading and my own introspection and there are other influences. But quite honestly I think Third Avenue was the most important
facilitator to that type of thing. It was a place where I had to be confronted with you know the possibility of something different, being something that could not just be present and tolerated but to be drawn into this Trinitarian Christian community and not only was the community um not threatened by such but that it is actually strengthened.

For Jim, Third Avenue Community Church at its inception was seen by him to simply be an extension of an Episcopal outreach group called the Community of Service. When he began to encounter people with different ideas about worship "red flags went up" because doing the standard worship with some accommodation of Methodist tradition was not the extent of the community's spiritual expression. This caused him to wonder because it truly bothered him, though in retrospect it seems remarkable that his sensibilities were offended.

This was because in over time his strategy for interacting within the community had changed to one of trust and "going with the flow." Through this change had come a new vision of worship for him and the community. The eucharist was maintained as central and significant but a view of Christianity as the only true way had given way to a deep ecumenism that Jim now "thoroughly understands." Third Avenue was the key factor in facilitating this change. It was not simply a change in content, but also in process. Jim was confronted with difference. The presence of those whose faith was different were not merely to be allowed and tolerated but engaged and "drawn into this Trinitarian Christian community." By such an action the Christian community so important to Jim would "not threatened by such but that it is actually strengthened."

When Jim was questioned about this situational narrative using the Sense-Making triangle, he identified four helps that were significant. Two of
these resulted from the communication tactic of "got new information/perspective", one viewed from the Individual Responding to Self strategy and one from the Individual Responding to Community. Within the strategy of Collective Responding to the Individual, a second tactic used was "took action" represented in this "helps" response he related in this story of how the community takes the spiritual challenge to the very edge.

(Jim) We take this to the brink. We take this to the very edge which I think is vitally important also but there is also danger along that edge. Somewhere in there, somewhere along that I guess maybe it is defining the edge. It is not so much the ouch there is the edge we don't go over that. That would be rigidity to do that and I think that is the traditional way of doing it. It is to somehow or another you know where the edge is and you just make sure that you never go over it. But the way we do it is we keep taking it one step beyond the edge and finding out that no that is not really the edge. It seems that there really might be a precipice out there that if we stepped over it we might truly lose something. Specifically I think the danger of somehow or another not becoming not a Trinitarian Christian church. I mean it is really there it is not something imaginary but where exactly where that point is is something that keeps shifting and eluding me and I think the community too. I guess we have to live dangerously right (laughing).

The action taken by the community is a constant engagement in the tension resulting from difference of beliefs. This procedure awaits any individual who choses to engage themselves in the community's life.

The Third communication tactic that Jim names in elucidating the "helps" received from his movement through the described situation is a Collectivity Relating to Collectivity strategy in the area of "Announced an Example." His statement, "I think we must certainly be a challenge to the larger church community in that sense," is his naming of the Collective to
Collective tactic of constructing an example for the Church. It is for him "parallel to my first being challenged and uncomfortable and then later to have grown." As Jim saw his faith stretched and changed, he hopes Third Avenue will stretch the institutional church.

JOHN: Inclusiveness Disengaging Procedure

The last narrative to be considered for a communicative procedure-based analysis looks at an individual for whom the very process described above in Jim's narrative proved too great a stretch, resulting in his disengagement from the community. John's story of the limits to spiritual diversity were considered in the previous chapter on Inclusiveness with regard to their substantive contribution to the description of the Third Avenue Community. Here they are analysed to reveal the strategic and tactical processes involved.

John spoke about the time that he felt he did not belong to a community and acted on that feeling by disengaging from the worshipping group.

(John) I was coming to an increasing level of discomfort over what I thought was a failure on the part of Third Avenue to claim its spiritual core in the heart of the Christian tradition. It was at that moment when I was convinced that at minimum we needed to have some clarity on where we were going to go and where I wanted to argue for a shift from where I thought we were heading. I mean that is the moment you know.

In one sense since you got to put it in time, probably what I would focus on would be the meeting itself and my choices out of that meeting you know. But to talk about a praxis is really and why I think it does ........... that is truly from my perspective it was all of our living from the very beginning up until that moment that you know became the action out of which it seemed to me that it was essential to do some further reflection. Is that defined enough?
Pete: Yeah and then tell me a little bit about the meeting itself. Are you talking about the moment when we went up to his house?

Yes, when we were up at his house. The reason that is decisive is because I mean in hindsight for me is that it was out of that meeting that I then made some other choices about how I would think I needed to live in relationship to the community. In the description of the meeting I think that the meeting was a very open one and I have always felt that it was kind of a classic fair fight, you know what I mean? I thought everybody acted real responsibly and was real up-front and my basic recollections of the meeting are that I was the one who came in wanting to push some issues and really was kind of demanding a show down for lack of a better phrase you know about and that I thought that we were all pretty up-front and knowing what we were getting into. In other words it wasn’t an effort to trip anybody up or no hidden agendas. It was all pretty much up-front you know. My basic anxiety, frustration and concern was one that I thought that Third Avenue in its worship life but therefore in its spiritual life and I have always felt and still do that Third Avenue’s heart is always with the spiritual community. That has been one of the greatest treasures up until this day, but that I was very concerned that I thought there was a lack of correct spiritual centering you know in that and wanted to push that issue and wanted some clarity about where that would go. I had the sense that by the end of the meeting that both you and I had had a chance to share. I thought that Ammons was centered into that discussion and that Ammons had the courage to make some choices in the moment about where he thought you know it should go and which was to give you and Gary and others. What I mean by Gary because by that time if my memory is right Gary was. I don’t think he was appointed yet but he was there. There seemed to be a real willingness, this is not the right word. The decision out of that meeting was to say to you and to the Council in general, and I was still a part of that, to just to continue in the direction that you prayerfully and spiritually felt was correct and that Ammons was in essence saying no there doesn’t have to be a redirection of it you know. I think he spoke about not wanting to lose certain points of grounding but basically the message from him that day was that as far as he was concerned we were on track or enough on track that it didn’t require any radical shift in that moment. And I think that brought closure to that
reflection and then did indeed give both opportunity and mandate for the next level of living into it. You know for me there was also a choice that I didn't think I could in good faith do that in a helpful way and therefore I thought that the best that I could contribute to the community was to withdraw from that dimension of it because it was going contrary to what I believed was best and right at least for my involvement and also that it was real clear that it was, to me it was clear, I mean right or wrong, again where ............... It was so clear to me that it was not right for me to continue to try to block that or maneuver around that and therefore the kind of righteous and appropriate thing was to back away from it. Which is then what I did.

As John began his commitment to the Third Avenue Community Church he held certain assumptions which were parallel to those Jim expressed in the previous section concerning a strong Christian center for the community. Over time, he became uncomfortable with what he perceived to be a failure of the community "to claim its spiritual core in the heart of the Christian tradition." This convinced him to argue for a re-direction of the community in an appeal to the Methodist bishop with authority over the church.

What followed was in his words "a fair fight" in which he pushed for a show down over the issue of Christian spirituality. In this "fight" the issues were kept up front while he pushed for clarity in a setting where both sides had a chance to share their view of the issue at hand. The bishop, according to John, had the courage to make a decision and indicated to the community his will that it continue on track with no shift in direction required.

This, for John, brought closure to the conflict which was causing him discomfort but mandated a choice on his part of his own direction with regard to his relationship with the community. The choice was clear: "it was not right for me to continue to try to block that or maneuver around that and
therefore the kind of righteous and appropriate thing was to back away from it. Which is then what I did."

The analysis John provided of this situation through use of the Sense-Making triangle focussed on the communicative tactic "brought people together" through a strategic situation encompassed by the Individual's Relating to the Collective. Once the outcome of this action was made known, John ostensibly left the community by way of the communicative tactic of "exit." By dis-engaging in this way, he chose the opposite tactic employed by Jim when faced with a similar situation. Jim stayed and ultimately came to the use of another communication tactic, "announce an example" which was the end result of his continued engagement. In choosing to exit, John questioned if he had thereby adopted a communication tactic antithetical to community:

*(John)* I have often found myself at times particularly after the meeting we had replaying whether or not in essence I ended up violating the fundamental rule of community which is that we remain bound to one another. And that to depart in one sense is to break up the community and therefore, you know, is that sort of the fundamental sin you know.

As a communication tactic by an Individual Relating to Collective, "exit" cuts off all possibility of engagement in the Action/Reflection process. For many people, John's experience of discomfort and need for clarity lead to this tactical decision. Some cannot tolerate the difference and tension; others feel that when after time tension and difference have not abated, continuing the process becomes futile. But for those who remain, it appears the embracing of this tension caused by difference through a commitment to engagement
becomes the source process of creating and announcing a new example of community development.

The above analysis of five people's stories is a small representative sample of the rich insight that could be gained from full exploration of the communicative processes employed by the Third Avenue Community. In-depth analysis would provide information regarding how individuals regarded their position within the community, particularly with regard to access and power. The understanding of the collectivity's relationship with itself, its members, unrelated individuals and other collectivities could all be explored by exhaustively applying this communicative framework. However, such a far reaching analysis goes far beyond the limits of this dissertation and must be reserved as a topic for further study. This present study is descriptive in nature, deriving from a rich set of qualitative data a picture of a new model for community development based on a Practical/Strategic PRAXIS method for planning and development. This picture with its conclusions and recommendations are presented in the next chapter.
CHAPTER VII: THE ACTION/REFLECTION MODEL FOR CHRISTIAN COMMUNITY DEVELOPMENT—TENSIONS AND CONCLUSIONS

In chapters four and five important descriptive and interpretive information regarding the Third Avenue Community was presented. In chapter six, analysis of the communicative procedures evident in the experience shared by community members were identified. In the three preceding chapters, this analysis has helped identify important attributes of the model of community development that has been employed in the creation of the Third Avenue Community PRAXIS Model. Taken together these can serve as the basis for construction of an alternative model that could be adopted in other settings. This last chapter will present features of a model of PRAXIS useful for community development. It is a premise of this study that these attributes are communicative in nature and that the procedural analysis of the primary data pointed to those necessary structures, processes, and procedures. One central tenet that was addressed is the requirement for communicative engagement—person to person, person to collectivity, collectivity to person, and collectivity to collectivity. However, a prior issue of engagement of collectivity to collectivity must first be discussed before any analysis might be offered that would propose the Third Avenue Community experience as a model for community development. The topic for this engagement issue was introduced in the closing section of chapter five in the discussion of spiritual diversity. Here, however, it relates to the
spiritual dialogue which exists between the community and its sponsoring denominations.

**Whose model is it?**

It is important to remember that the Practical/Strategic PRAXIS which was adopted at the inception of the Third Avenue Community as its planning process was derived in principle from the Base Community structure as developed by churches in Latin America. There the base communities were integral parts of the larger parish structure and were acknowledged as essential building blocks of the institutional church. By the time of the Catholic bishop's conference at Medellin, these intentional communities were supported by the church hierarchy in Latin America as indispensable building blocks of parish life. While often times a critical relationship was maintained between the grassroots communities and the parish and diocesan structures, they were seen as parts of the same system.

Just so, the Third Avenue Community Church was launched by two denominations as a connectional response to urban community problems which would be addressed by this new community development model. The covenant which founded the Third Avenue Community begins "the Third Avenue Community Church is the result of a conscious effort by the West Ohio Annual Conference of the United Methodist Church and the Diocese of Southern Ohio of the Episcopal Church to establish an open communion based on service" (Covenant). This would indicate that the model here developed was itself a conscious effort of these two mainstream denominational structures to create a tool for urban work that if successful might be useful in similar settings. The congregation was given standing within the Annual Conference of the United Methodist Church and voice at
the Diocesan Convention of the Episcopal Church. As such, the congregation, directed by an Annual Meeting, was to direct its ministry "under the authority of the West Ohio Annual Conference and the Diocese of Southern Ohio."

Yet the relationship between the denominations, particularly the United Methodist Church, and the community and the community's relationship to the "universal church" has been a source of conflict, tension, and ambivalence as evidenced in the following statements given by community members in the interviews conducted for this study.

**Tensions**

*(Gail)* The whole patriarchal side of the church seems to be not certainly not predominant at Third Avenue. It never has been except when one of the churches tries to impose their will on us.

This imposition of the will is a theme which emerges in a number of the interviews and in the case of Gail's and a number of other people's statements refers most directly to the appointment of ministers by the United Methodist Church. Gloria Patterson was first appointed in the summer of 1988. Her appointment was followed by that of Gary Witte in the summer of 1990. Then, most recently, Bob Davis was appointed during summer 1993. On each occasion, controversy surrounded this imposed action by the hierarchy of the church.

*(Jim)* I am thinking of Gloria and somehow or another her coming in and to whatever extent clergy at Third Avenue actually have authority and power of there being certain ways that she rubbed things that didn't seem like it was the direction that I thought we were going in. Not just Gloria, you know, but then even when Gary came in you know there maybe wasn't as much of a rub but there was some adjustment there and I am at this point I am just wondering what this is going to mean with
Bob coming in. This is just a little bit the clergy but anytime somebody new comes in and they are active and they're influencing the flow of things you know I sometimes. It gives me a little pause for thought sometimes and a time of adjusting.

Joe had begun his participation at Third Avenue with a view of the hierarchy which saw it as a wise, concerned, and deliberative body which would direct the community's development from above: "I guess I assumed that these decisions were made at a whole different level and that we were just sort of acting out this plan." This view changed after his first experiences in using the Action/Reflection approach.

(Joe) The sort of immature ideas that I had about how the church worked was that we have leaders and these leaders very ardently, fervently pray for guidance on a daily basis and make their decisions in collaborative and collegial settings that move us along. Now maybe that does happen in some ways but I think that it is also clear that um I mean I used to think that Ohio State University was pretty well run and you know the more I have learned about how we do things and the more clear it has become to me that as an institution the place does not exactly hum it more sort of rumbles. You know I don't think the church is that much different. There's some really elegant things that happen and I think when they do happen it's because there's been not at the hierarchical level but at the people level there has been a real seeking for guidance, for direction, for willingness to be guided and you know. I think that the church is no different than any other bureaucracy and I am convinced that we need to push for decision making from down below and to try a more level kind of approach to things.

The result of such a reversal of power and decision making would be a challenge to the hierarchical structure. John saw this as important part of the work of Third Avenue: "I've always had a feeling that United Methodist institutions in major cities needed to be challenged at a much deeper level for their own commitment."
As Jim noted, this challenge and conflict came to the foreground most obviously with each new appointment. Both Gail and Rocky offered strong critiques of the style and presence of the first pastor within the life of the congregation:

\( \text{Gail} \) The only time that I’ve been able to think of that I didn’t feel comfortable at Third Avenue was very early on when Gloria was there and I felt very alienated from her. And felt like it wasn’t that I didn’t belong, it was that she didn’t belong and I resented her. Her energy and her vision was so different from what we wanted that it was just like a you know it was off-key. It was scraping your fingernail down the blackboard you know. Gloria certainly represented conservative, traditional church and her whole personality I felt like she was very uncomfortable and uptight and you know. She felt like she might have been trying to fit her you know square peg into a round hole or that in some kind of way like that.

Rocky also thought Gloria represented the antithesis of the alternative progressive church community Third Avenue sought to be. When he described his joy at seeing the sanctuary converted from its prior, traditional use with pulpit and fixed pews, he noted:

\( \text{Rocky} \) She would much rather have that first scene you know, everybody lined up and listening to her. She’d be the man up-front and you know and telling us God’s truth. She represents the incompetence and the ineptness of the institutional church in my mind. She is just you know the Christ figure of ineptitude. Just for her to be torqued out of shape a little bit because this is a sanctuary and you shouldn’t be doing these things you know. It is like get over it you know it is like and we are doing it anyway and it is wonderful.

At the end of her turbulent time at Third Avenue, the conventional method of the appointment of a United Methodist pastor was employed in the choice of her successor. In a unique twist, however, an ordained clergy person who was already active in the worship circle was proposed by the bishop through
the district superintendent to the congregation. Gary Witte's appointment also raised a controversy:

(Georgia) The first thing that happened was that we decided that Gloria's gifts and graces could be better utilized at another church that worked for her personality better and so we desired another Methodist appointment. The next thing that happened was that a female presence was more important to them. Then the next thing that happened was that a lot of people got upset. Gary and other people were upset about the whole thing and so the next thing that happened was I requested a special meeting.

At the point in time when Gloria was no longer pastor and we were going for the appointment everything seemed to be kind of laid out to where Gary was going to be that appointment and everything was honky dory as far as I was concerned and then I was startled I guess when I found out that there were some people who opposed that. I was really confused about what to do because it was like a real problem here, a real conflict and it is it looks to be a mess. Initially I did not know what to do. It was kind of like I was in the position of more watching things take place rather than being an active participant in it at that point because I was just kind of observing the process and it was worse as far as I could see.

I felt a sense of sadness. I was a real big supporter of Gary and I felt a little sad for him because I knew it was something he really wanted and I felt it was something that was very important to the church because I had some questions about the next appointment. Quite frankly we had had a woman pastor and I did not view that as having worked.

In this case, several different conflicts arose. It was very important to many in the community that there be a woman among the pastoral leadership group for the community. When Gary was proposed, the community experienced a division between those who wanted "one of our own" who understood the Third Avenue process and those who sought a new presence which would be female. The congregation, in response to this conflict, nominated one of its
own lay leaders, Becky Michelfelder, to serve as a co-pastor along with the appointed pastors from the two sponsoring denominations.

(Gail) When we um the initial people here when Third Avenue first started was Pete and a woman named Gloria, a Methodist minister, and she didn't. She wasn't comfortable here. We weren't comfortable with her. It was a match made in hell basically somewhere in close proximity to that and so she left and we had to get someone to take the place and we were having a church council meeting about it and there were people in the church council who felt very strongly that we should have a woman to take her place. That we would still have a man and a woman you know in charge here. And some other folks had decided that they wanted another man to take that place who was from within the community. We took a vote and basically decided that we would go ahead with the man and two of the women who were here and have been here for since the beginning pretty much or close to it, got up and left that meeting and have never come back since then. As a result of them walking out we continued the discussion about having a woman here and decided that we would also have Becky to be a third pastor. So then we had three instead of two. We had two men and a woman and I think that is the time that I remember the most conflict, although early on we did have some other discussions that were very emotional and people getting very upset about. You know we were trying to bring together very different viewpoints and very different visions of what we wanted to get from this place but that particular time was something that was never resolved with those two people and they left and have not come back since then. I suppose it could have been handled differently. They had a pretty militant attitude and I think maybe the rest of us reacted negatively to that instead of in a loving, inclusive way because in the end it turned out the way they would have wanted you know. But they didn't stick around long enough to find out.

It was three years later, following Gary's resignation, the issue of the Methodist appointment arose once more with no less controversy than the two previous experiences surrounding this required encounter between the community and the church hierarchy. The incidence of the appointment of
Bob Davis as the United Methodist co-pastor in 1993 was named as a key situation in the interviews of Jan and Rocky. For Jan, it represented the situation when she felt she did not belong to a community while Rocky chose it as an example of a situation where the community used Action/Reflection to do something within the community. When asked “What situation stands out most in your mind as the one of all your involvements in the 3rd Ave. Community when you felt like you did not belong to a community?” her answer was:

(Jan) The Bob thing: the new appointment. The whole idea that yeah I guess, and I can talk about it not specific to Bob but more the whole idea that Third Avenue as a community and I see a sense of community and then having those outside influences that really have no idea of what we are about and have no really and I can say that because other people have said it. Rob Schunk, they were trying to be um. I just don’t think we should have to be part of the Methodists. Let the Methodists (laughing) and it isn’t that I have anything against the Methodists, it is just the institution. The fact that here we are trying to do things, kind of be our own community and then we have this influence by outside institutions that really shouldn’t have any, in my mind shouldn’t really have anything.

So much of Third Avenue is personal choice. I think it is choice in terms of being involved, for me being involved in the community. I can do, I can be as involved or uninvolved as I want to be and I feel that. I hope that others have that same sense of empowerment. So it is a choice and making the choice of being a part of the community for me. And let me tie it back to the breaking down barriers on community days in terms of my acceptance of people who come into Third Avenue, feeling accepted myself and my acceptance of others coming into Third Avenue. That we all come with whatever our skills, our gifts, our love, our whatever. I am getting there. The idea is kind of forming. For someone to come into Third Avenue, not by choice either their choice or our choice in terms of leader, I feel that could hurt the community in terms of that level of acceptance, okay.
It is a foreign, artificial, and imposed structure that for Jan is an affront to the basic concept of community.

(Jan) It is like wait a minute. Wait, we as a community and maybe that is where we’re not feeling a community because a community has kind of a power, a sense of power in and of itself. A community that for a while didn’t have any power in terms of selecting a leader of the community. If you are a real community you select your own leaders. The community selects your leaders. If you are not then others can come in and select your leaders for you and that is what has happened. A real community, not a real community but a community that would develop, totally grow up out of itself, would select its own leader from probably amongst its members as opposed to somebody that is chosen for you. You believe in this community, then, oops, wait a minute (laughing) and from the community standpoint oh we have a leader that has no idea what we are all about. So I guess I can see that as a threat to the community and I hope my words weren’t. It is a threat to the community. The process is a threat. And when I use the word threat I don’t mean threat in terms of ultimate survival. What I mean is a threat that you know we have threats every day that we have to respond to those things that threaten us.

In Jan’s mind, the appointment system is a procedural conundrum that poses a threat to grassroots community development.

(Jan) It does hurt us as the Third Avenue community because we’re accepting something that really we don’t go along with. It is society as a whole imposing itself or institutions imposing themselves upon communities when it isn’t something that’s grown out of the communities. So maybe that is a negative for society as a whole, that we rolled over and played dead.

In the encounter between the church hierarchy and the community, the motives and means of the institution are suspect in her eyes.

(Jan) I almost can’t separate the whole idea of the Methodists appointing someone and fear there is a hidden agenda behind the whole thing. With that baggage along with that I see it as a hindrance. I think with Third Avenue I don’t see any outside force that is trying to get something out of us other than who we
are and that is what I mean by hidden agenda. Are the Methodists looking at Third Avenue to do a pilot program, do this, do that, that is programmatic in its own way. It is for meeting its own goal as opposed to a goal that is directed by Third Avenue and part of the and that is what I mean by a hidden agenda. Is Riverside trying to do this little inner city project that they can then put on their books and say ............ whatever and the Methodists doing something here. That has not come out of something that is attempting to meet the needs of the Third Avenue community or meet the needs of a community as a whole and that's where I see it coming from down top as a hidden agenda as opposed to something that comes out of Action/Reflection and seeing what is going on in the community and let's meet a need.

Jan has identified a procedural difference between the Reflection/Action approach that most institutions follow, including the United Methodist Church, and the Action/Reflection approach to which the Third Avenue Community is committed. The conflict inherent in this difference will not go away: "So long as Third Avenue is a Methodist church that process, that is reality. We could at any time have somebody pulled and somebody new plunked in. Does it benefit wider society? Nay."

While Jan spoke in general terms about the conflicted relationship between an organic community and a hierarchical institution, Rocky's reaction to the appointment of Bob Davis was on a personal as well as a structural level.

(Rocky) Someone like Bob, my guess is, is that he is going to attempt to tell all of us what the truth is. And it is like wait a minute that may be your truth and I won't interfere with your truth you know but don't come fucking with mine either you know.

This reaction resulted from a thought process in which Rocky connected his personal reaction to Bob with a strong response he felt in attending a national meeting of United Methodists.
(Rocky) The frustration and the anger piece was more focused for me when Becky and I were coming back from D.C. because I was real angered with that gathering. At least the parts of it that I went to because it was all these United Methodist folks that were you know. It was, it’s okay to be gay kind of group and you know it’s like if only they would accept us you know. The most angering part of that was some bishop stands up. A woman stands up and they were then talking about the Council of Bishops or whatever the fuck they are called and you know she is saying that somebody had said something about either 10 or 12 of them or 10% of them were supportive of the cause but none of them were going to basically stick their neck out. They wanted to wait until there was a majority of them in favor. And I am thinking haven’t you people ever heard of Jesus Christ you know. I mean don’t you people have a clue. So it was that anger that on our way driving back and talking about Bob it was real clear to me that I am against the appointment. I said I don’t trust the man. He comes from a corporate model, not anything like Third Avenue. He comes from a hierarchical model, not like Third Avenue. He comes from this white male power base that hopefully is unlike Third Avenue and it is like how can he relate to us. How can we relate to him. Here it is you know it is this institutional church appointment thing that you know. Why the fuck does it have to happen in the first place.

The same question is once again raised by Rocky that Jan had posed: why does this appointment system happen in this way? And the same suspicion is raised that there is more to the motive for such a move than is at first evident.

(Rocky) What’s going on. Is this a power play from Riverside? Is this a power play from the 11th floor? You know it felt like a power play very much. Like what’s going on. This hesitancy, this you know

Pete: interr. What did you think might be going on? I mean when you say a power play from River, I mean what would a power play from Riverside look like or what would a power play from the 11th floor
The scenario that I played out in my mind was that Bob and Riverside have this agenda for. Um Riverside is perceived as an elitist institution and that their way of marketing themselves and doing PR, not necessarily changing who they are, is to get involved in local churches so that they are doing community outreach don't you know. So this was all just a power play from Bob to come into a position of authority so that he wouldn't be someone at Riverside trying to seduce the people at Third Avenue but he would be a person in authority at Third Avenue where he could say this is what I want done. This is what I want done. You know this is the way this health and wellness program is going to run and that the congregational shit was just kind of you know a byproduct you know he would deal with. That was the excuse. That was his foot in the door. That was kind of like the scenario I played out.

Pete: What was the power play from the 11th floor? What would that have looked like?

That could have been we'll get one of our own, one of the power boys, one of the hierarchy people. We'll get one of our, one that will do our bidding to come into this kind of rag-tag operation and that will make it more Methodist.

It is true that Jan and Rocky expressed the strongest feelings about the relationship with the United Methodist Church, but these same concerns were shared by a number of interviewees. But even though many parallels exist between Jan's and Rocky's statements, Rocky's discussion of this issue offers additional insight in that it was offered as an example of the community's use of Action/Reflection.

(Rocky) It depends on where I want to start. I guess we did something first and then reflected. It seems that we are in that process. That you know kind of you know Bob surfaces and Bob wants to come to Third Avenue and then there is a great deal of a sense of uncertainty to put it mildly, a sense of mistrust clearly um a sense of apprehension and so I mean all that stuff is there. We kind of talk about it. We say let's have a meeting. Let's do this. That is our next action you know and then. So we have that meeting and then we reflect on that meeting you know individually or together in little two's and three's and
then well let's kind of let this keep unfolding and then Bob shows up at service or Bob shows up at Wednesday night or you know. Come meet Bob kind of day at church and then the reflection after that is like well did anyone go through the roof you know. Was Gail there you know. What happened at that meeting. Like well there were no major flares and everyone seemed to kind of well okay just well kind of blast about it is kind of the way I got the interpretation anyway. It's like okay and then it's like well let's talk to Ralph and you know it just like well okay it's kind of keep unfolding let's see what happens. Let's try this next step. Let's see what happens and I think that we are still very much in that process that it's like well okay we called Ralph and said well I guess it's okay you know. There are still some concerns but it's like we don't have any creative solutions so let's try it. With brother Bob now it's you know it's like well okay and then he shows up at this meeting and then we just well we need to talk about CPE and like well okay call Ralph and Ralph will talk with Judy and it is like you know we are waiting now for this next action of Bob being put in place and then it's just like well then let's see what happens.

This is an important insight into the communicative process behind Action/Reflection and also a possible resolution to the seemingly insurmountable problem of community/hierarchy relations. Were Rocky to work purely from a Reflection/Action approach, Bob's corporate background and position in the power structure would be a priori reasons for his rejection as pastor. But in this Action/Reflection process, he can at the same time claim "his truth", voice his reactions, but then work through an open ended process through which new possibilities can arise.

In his last statement, he mentioned Gail by name--"was Gail there"--knowing that she, too, would have prior reflections that would cause her to strongly question Bob's appropriateness for the appointment. But she, too, came at this situation employing the Third Avenue Practical/Strategic PRAXIS of Action/Reflection.
(Gail) And interesting when we were talking about Bob coming in and that that really challenged our claim of Inclusiveness. You know are we so inclusive that we’re going to welcome another white boy to come in here from the church you know and kind of working through that. And again of the praxis you know we’ll all just live with it for a while and see how it works. And I think so far from what I see it is working great. You know he seems to express this to me that he appreciates what I have to offer which I am sure is not the experiences that he has had in church before. So I guess that the you know the inclusive, open atmosphere and that we can say when we disagree with each other and that still is okay.

This is an important example of a central communicative attribute behind the Practical/Strategic PRAXIS of Action/Reflection. Engagement is a requirement for this process; agreement is not.

The community and the institution do not need to resolve their differences, but they must remain engaged with one another in an on-going dialogue. Were either to break the relationship—we were the sponsoring denominations to withdraw recognition or support or were the community to sever ties with the institutional church—their common PRAXIS would come to an end. Were this to happen, the Third Avenue Community would forfeit its option to be a transforming presence for the wider church and the institutional church would lose a model for transformation that it helped create.

This issue took up a sizable amount of the discussion during the focus group when Jan raised this same issue for group discussion.

(Linda) I would just briefly comment on Jan’s situation. There was a lot of discomfort around that whole thing and I am wondering where the discomfort came from. Two possibilities, one might be that we were almost. We were following a process that wasn’t our normal Action/Reflection model. We were probably reflecting first and then asked to act number one. And then in the Action/Reflection model you’re very active in that
process. And you as you are a real participant in that and it felt
like we weren’t being participants even in the. If it had been
somebody who had been among us and then we’d observe and
then we jumped in and acted you know it might have felt better
but we had to reflect a lot first. It seems like other people were
doing the action for us. You know making those decisions for us
or imposing on us something that they thought we needed to
do. It was like something out there that was being done for us
and we weren’t really acting/reflecting. We were reflecting first
and asked to act and then it just didn’t go with the way we
normally flow around here and maybe that is what is what
caused a lot of the discomfort.

(Joe) I’d like to say that again I think this brings back that
costern that I talked about in terms of how this community
interfaces with everybody else. All the other different entities
that are out there. The reality is that the life of Third Avenue is
impacted by the Methodists, the Episcopalians, the United Way,
the City of Columbus. All these different outside entities that
don’t appreciate or even understand the model that has been
used here for leadership and decision making and so on and
action and reflection. So it is I think necessary if you know if the
community is gonna be sustainable to figure out that process of
how we work through those points because these are. I mean
the Methodists are your friends but their style is different you
know. I mean the reality is Peter could be replaced by somebody
else who you may or may not pick you know. Anybody that’s or
any resource that is provided that is outside of being generated
within the community is coming from one of those places. So I
just think it is something that needs. And I wonder if the
Action/Reflection model can. That is almost forcing you to
reverse the order. Again, we’ll reflect on when this happens
next time well what will we do or how will we approach it. So I
don’t know I guess it’s the cart and the horse. I mean maybe it
has happened once so now you’re reflecting on what happened
before. So now you (laughing) need a plan for the next time.

Q. What do you think would help?

(Joe) I think it would help to go to some of these organizations
and make it. I mean they have to learn. If you think it is hard
for individuals to be adaptive like a new person who comes in
from being successful in a very structure environment to here,
think how tough it is for these institutions. I mean this is an
institution. It is a community. Yeah, yeah, yeah, all that great stuff but we are also. This is an institution and we are interfaced with other institutions and we need to educate them about who we are and it is going to be a lot of work probably because they are not going to get it. It is going to take them a long time, but people coming in who get educated and then explain you back out that is. So I think it is a really healthy thing that this keeps coming up. There is a reason why people like this person are coming to you I think. It is not just to threaten your existence (laughing).

(Jan) Am I agreeing? Yeah, I understand what he is saying. Yeah that makes a lot of sense.

Living with Tension

A major conflict has been identified between the Reflection/Action hierarchical approach of the institutional church and the Action/Reflection grassroots approach of the Third Avenue Community. It was important to address this conflict before any analysis of the Third Avenue model could recommend its usefulness in other settings. The question of "whose model is it" was an important one to discuss. The answer that the above discussion would lead to seems to be that it belongs to both the community and the institution, and for it to be useful in this form it requires the engagement of both the base community and its church sponsors for it to be a transformative power in society.

This is not to diminish the threat that imposed authority represents to such a community. But if the community and the institution remain committed to an engaged Action/Reflection process, neither will have to give up its differences or abandon the debate between them. It is truly a case of competing models: Reflection/Action vs. Action/Reflection. The nature of the relationship between sponsor and community has been and will continue to be one of tension. But as long as there remains engagement between the
two, the tension will be a creative one. This on-going conflict is not one that
must necessarily be resolved: but what is necessary is a commitment to
engagement, one of the communicative principles this study has identified.

The PRAXIS Model for Community Development: Conclusions

In this dissertation, the use of PRAXIS as procedure for community
development has been explored from a number of approaches. By looking to
the literature on Liberation Theology, Base Communities, and Critical
Theory, a number of deductive categories were determined and then applied
to the historical experience of people involved in a community which uses
PRAXIS as its method for development. The initiation of the community
drew upon these same literatures and backgrounds and their application
revealed a number of central tenets employed by the community.

Also investigated was a category which this researcher discovered
through the analysis of the interview texts after the completion of data
collection. Inclusiveness was determined to be a central value for the
community and a commitment around which and through which
community development took place.

A communicative analysis of the actual procedures individuals used in
advancing the work of the community revealed important step takings that
have resulted in resolution of conflicts, the addressing of difference, and the
creation of new initiatives within the community. At the beginning of this
last chapter, conflict and difference was considered as they pertained to the
community and its sponsoring church institutions. All of these sources and
experiences offer ample evidence that in the creation and continuation of the
Third Avenue Community Church an innovation in community
development and intervention has taken place.
The last section of this paper addresses the various elements of this innovation and offers recommendations for their application in other settings.

The Third Avenue PRAXIS Model is a problem based, action based model for addressing issues of social concern. It begins with some identifiable need which is then addressed by some concrete action. This action is not determined by a developed plan pointing to long range goals or predicted outcomes, but instead is a first and immediate step. Neither does the next committed step result from some future, abstract goal. Instead, its direction is determined by a reflection on what actually took place in history as a result of the first step taken. Neither the first nor second (nor subsequent) actions are rule bound or proscribed by some external determinant. Freedom of choice, working outside the lines, and personal empowerment are much stronger indicators of what future steps might involve.

Such a model will lead to a high degree of tension as competing strategies and personal choices collide in real time-space. The encouragement of every participant to act freely, rather than a few leaders determining the community's course, will nearly always make for an experience resulting from multiple causes leading to numerous simultaneous outcomes. People will experience the same moment in time-space, but name it for themselves. Hence, in lieu of a single "official" stance, a multifarious dialogue of competing truths are negotiated in the dialectic of the community's Action/Reflection experience.

These tensions are not resolved, nor is their resolution even a goal. Difference is held in tension by dialogue. Dialogue is engaged through the personal power of participating individuals. The dialectic ends when, and
only when, one individual or group exits the community arena. As long as their is engagement, there will be tension and as long as there is tension there is growth and development within the community. In this process, a wide range of community issues and responses can be undertaken simultaneously and development can result at numerous points and at numerous rates at the same time.

When viewed in this light, the issue of Inclusiveness is not some static acknowledgement of cultural diversity, but a dynamic engagement of difference in which competing goals and world views give birth to action and change direction based on shared reflection. As Freire warned, when either side of the Action/Reflection dialectic is sacrificed, true PRAXIS is rendered impossible:

An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating "blah." It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action.

On the other hand, if action is emphasized exclusively, to the detriment of reflection, the word is converted into activism. The latter—action for action's sake—negates the true praxis and makes dialogue impossible. (Freire, Pedagogy, p. 75-76)

This balance is the key to the PRAXIS model for community development. Through it a wide, diverse community can progress together in a direction determined by no one person or power. Instead, a path emerges from the dialectic of Action/Reflection along which the community travels together.
This dialectic is neither automatic nor essentialist in nature but must be vivified in the daily actions and procedures of community interaction, individual and collective. Taking action, bringing people together, announcing new models, getting new information are the step takings that result in the helps necessary to continue this method of development. Exiting is the means to undoing this process.

To exit is to dis-engage, and disengagement undoes PRAXIS. A clear finding important in the modeling of the innovation achieved by the Third Avenue Community Church is the requirement for engagement. A second finding was the on-going, unresolved presence of tension. So these two attributes—tension and engagement—are elemental in the proposed model recommended in the following section.

The PRAXIS Model for Community Development: Recommendations

The PRAXIS model for Community Development created by the Third Avenue Community has proved to be an effective model for addressing the multitude of urban problems experienced by churches involved in inner-city neighborhoods. It is a model most appropriate for a setting where many factors combined to create what seem to be a set of intractable problems facing various and diverse segments of the community. When a problem's parameters are clearly defined and the population facing this particular problem can be clearly identified, this model would most likely not be an appropriate one to follow. Also, where one dominant culture or class structure is firmly ensconced so that "honoring difference" means simply a patronizing tolerance of others by a hegemonic core within the community, the PRAXIS model will be difficult to implement. But when multiple causes are seen to a wide array of problems affecting a number of different
communities and touching them in many different ways, the use of the PRAXIS model is indicated. This is especially true when the problems addressed have no known solution and new efforts must be encouraged to emerge. Such a setting is the one in which the Third Avenue Community found itself at its inception and its experience represents an innovation in addressing such situations.

Another requirement for the use of the model is a stated commitment to remain engaged over time in the life of the community. The two sponsoring institutions in the persons of their bishops made an initial four year commitment to the Third Avenue experiment and have since reaffirmed their sponsorship for an additional four years. Such a timeframe is the minimum requirement in order for the dialectic of Action/Reflection to lead to concrete change in the history of a community. Whether such a community as Third Avenue could have emerged without such a commitment and sponsorship from institutions such as the United Methodist and Episcopal Church cannot be known given the limits of this study. However, in the case of the Third Avenue Community, the institutional support was a crucial source of financial, material, and organizational undergirding for the development of the community.

But it was the individual efforts and commitments made by community members that created the success of this model. The PRAXIS method allowed participants to break problems down into doable parts where a first action step is made possible and encouraged, followed by new steps arrived at through shared reflection. This enabled individuals and groups to address seemingly "impossible" challenges such as the problem of AIDS or the suffering of poverty and hunger by meeting such challenges one step and
one day at a time. The permission given to every participant to act by their own will and choice allowed a multiple level response, that by means of reflection, became a self-correcting advancement on the issue, need, or problem being addressed.

The Church remains a major resource and participant in urban settings all across this country. If its institutional leaders have the means to make a commitment to engagement within a particular setting and sustain that commitment in the midst of the tension true difference ignites, one method they could use has been created by the Third Avenue Community PRAXIS model. Its values and methods are replicable in a number of settings. The major requirement, however, is for a community of people committed to the tension and engagement that such a model requires. In center city Columbus, Ohio, the institutional church found such a community.

**Topics for Further Inquiry**

This dissertation has begun an evaluative process that has reached some initial conclusions regarding the nature of a new community development model. This model has its roots in the literature of Liberation Theology and in the experience of Christian Base Communities. It is, however, a model unique to this country's urban setting and is one that has evolved within the context of mainline Protestant Christian structures. Data gathered for analysis was derived from a Sense-Making study of the Third Avenue Community termed an Action/Reflection Community in reference to its use of Practical/Strategic PRAXIS as its means of program development and community intervention. This study examined this data according to deductive categories derived from secondary sources and an inductive category strongly indicated in the narrative material. In addition, a
communication-as-procedure approach to the data was applied in seeking insight into communicative procedures used by the community.

The primary data already collected remains a rich resource for further study. For instance, a much more complete and detailed analysis extending that introduced in chapter six of this study would add important knowledge to the base of understanding now extant about the communication procedures of individuals within communities. Further work could be done to seek correlation between communicative procedures and various situation defining strategies. With regard to the core concepts of Liberation Theology, each could serve as an a priori category in a research project that would tie more closely the philosophical base of this belief system and grassroots experience in social PRAXIS.

Beyond the data already collected, an additional Sense-Making study focusing on clients rather than providers and members might reveal a different evaluation of the effectiveness of this approach to social intervention. Taken together, these studies would represent a deeper level of analysis that might further justify or correct this study's call for the acceptance of the PRAXIS model.

Because PRAXIS is at its heart a practical philosophy, a practical guide to the procedures and processes touched upon in this study might serve a useful purpose for churches and other community development agencies, institutions and movements.

It is clear this dissertation is but a first action step in the Announcing of a new alternative. This Action, when coupled with its proper Reflection, will lead to a commitment to new action in the exploration of new models for community development. Both within and beyond the Third Avenue
Community, the mandate for a new emancipatory PRAXIS offers avenues for further work, study and reflection on into the coming future.
BIBLIOGRAPHY


APPENDIX A: SAMPLE INTERVIEW

R#__________ version 7

DEMOGRAPHICS
AGE: 57
ETHNICITY: white
GENDER: male
CHURCH MEMBER:
COMMUNITY MEMBER:
LONG STANDING:
SHORT TERM:
PARENTS OCCUPATIONS: mother: head of the school cafeteria;
father: worked in a Standard Oil Service Station
OCCUPATION: guidance counselor

A. DESCRIPTION OF TIME
That almost might be at the beginning and that is with the study going on of the Health and Wellness Program when Etna was hired was the fact that when Etna's first work to bring together the network, of trying to bring all the different things in the community together so we could work together. And as a result of it, it has become such an important part of mine because daily I use so many of the network agencies. And so as a result of it I think it has drawn the whole carrying our heart if you want to put that to the neighborhood together is the ones that are interested in helping people just strictly because they have been able to share with one and other, instead of being in competition with one another. We found it so important to only use one basic area so we are not overlapping services. That we can extend more services if somebody is already doing something there is no sense for us to do it but let's just benefit from using their expertise. And this has kind of carried through my whole program really because it has helped me in turn to networking city-wide or with anything that is available and even other as a city because when I first started drawing out of the immediate Short North area, now I have even gotten people as far
away as Plain City, Newark and Lancaster. But by and large I pretty much cover the city because I don’t turn anyone down. If there is any potential in the opportunity then regardless where they are from, I won’t turn them down. Where the pantry itself you know naturally serves our basic area, unless there is nothing in the area served the person where they are living well then we’ll serve that but we don’t go outside the area. But my case I work city-wide and I think maybe the whole basis for development program comes out of this original, initial meeting of the other agencies in the area.

A1. TIMELINE
What happened first is they started and we didn’t know really what my program was going to be until we just kind of decided we’d let the chips fall where they may and this is where the action/reflection comes in because we decided let’s attack the immediate problem. If somebody comes in, let’s not try to put this in a written program type thing, let’s start with them what their immediate needs are basically geared around possibility of help them either getting employment or getting them back into school, getting in the job training or something like that. But if somebody is homeless well then it’s kind of hard to get them a job. So let’s start with the most immediate need and see how we can work with that. So we act immediately on that and kind of prioritize their problems till we work to the point of getting the big problem of employment and that solved. And this is true, I think, even how Linda and I work so well together because of um. On one side their problems happened to be medically or medically involved where we can tap to Health and Wellness. We can act on immediately through her. Yet in the meantime I could be working on the other half so as either progress or get into treatment further, whatever it might be. Whatever it takes to it may be medication, it may be glasses. A couple of cases the guy couldn’t take a test for something because he didn’t have any glasses to read. Well I bought him a $6 pair of glasses to use to read until Linda got the Lions’ Club to furnish money.

Pete: So the meeting got that group together and you started your program right at that same time.

Well that was when you know when Donna was doing her study. And so I had started tapping everything I knew that was available in the
city just to pick their brains. There they've been at it now. What is there out there that's doing?? What I did find, some of the service agencies like Godman Guild Net that do some action/reflection but so many other things is you got to fit in a category, you got to follow the pattern. And if you don't fit within a pattern than you're just kind of out. So what you have to do is be able to use that agency just for what their strength is. In the case of Commaca??, Commaca sometimes creates more friction with people and that, but they do dispense FEMA funds so or they do work some with seniors and they got a person in charge of seniors. So if I have a senior over there and I find out in the course of talking to them that um here they are, they are still paying their medicare insurance every month, $39.80, or whatever it is a month, and they still are liable for their first $650 when they go in the hospital is their what do you call it, deductible. And here they are only making $450 a month on Social Security and part of that is deducted because they pay for the insurance. Well here for a number of years we have had a program that if you qualify, which means if you make under say $750 a month, then the State, through the medicare program, pays for your insurance. So that gives this person another $39.80, which is food money, back plus it takes care of their $650 deductible if they have to go in the hospital. And a lot of them have been in it. Now I understand reading the article the other day that out of this there is something like 51 or 52% of the people on Social Security qualify for this and less than 3% are on it. So it means it is a pretty good, well kept secret. So as we run into something like this, a quick example if I can, I had you know Jessie, the blind man. Jessie was paying, had a fellow come around to his door collecting for insurance and sold him a $1000 policy, instead of a $750 policy, then a $1000 policy, kept telling him he needed this additional insurance. Well he was collecting cash every month for this insurance. So Jessie comes to me one day and said man, I can't even have enough money left to get my food and if I have to get medicine then I am really in trouble. So we acted first on him. Well let me check into this. So I called the agency first and explained what was happening. I said this guy, he is enrolled with a sister that is about five years older than he is and she is in her eighties. So what does he need all this insurance for and this guy is collecting cash for from a blind person to me this isn't too kosher. Well let me look into it. So in the meantime he would have been charged for and said so they said we'll check into. So they checked into it, got back to me so that meant
that his insurance company had been notified that I had checked it. So I went out and personally talked to him. What we did then we finally took enough funds for him to burial which was paid-up insurance and cancelled the rest of his insurance. So now he has $75 extra per month to live on. But then we found out that he was still paying for his medicare out of his check. So then we went the other direction and got this. So we acted on that. Now he has not more than him but I mean you know all of a sudden. So continually if we take things and find the immediate problem because I acted on it immediately by either cutting through the red tape or finding some sort of a solution or an alternative, whatever it might be. Then we can reflect back on it. Now was this really the best way? We try to do this immediate action. You know if you act immediately sometimes is you even get in the problem you find there may be a better way just through someone referring you. You may talk different well you know really I can help you but what you'd be better doing is contact this person. Well then you have an in. I just talked to so forth and so on when you drop a name naturally you cut through the red tape and the one thing I also learned in Etna and trying to organize her network program was the fact that if you can go as high as you can and then work back because when you go the highest person you can, they are going to refer you back to a specific person. And when you go see that specific person then you say oh so forth um. I did this out at um one time at. I was trying to get in to get some information out at the Urban League and I went in and asked for Sam Greish? at first. I didn't know Sam Greish from anything else other than I knew he is head of the Urban League. So I went in there and he happened to be busy in a meeting, but I started talking to his secretary, oh and his secretary dada and she told me everything like that. I went back down. It took me about you know half an hour to do things that might have taken somebody else a couple of days to do because they would have bounced you around or said oh no or you know you gotta have this first. And so by doing that I found that you can cut through red tape so quick. Another thing on action/reflection, when I have somebody come in and they can't work until they have a State i.d., a birth certificate or you know of course to get a State i.d. you have to have your Social Security card and a birth certificate, which is certified. Well if we attack it immediately and I go with them. Now see if I can give them all the information and I send them down to do something and they get rebuked on some one thing they don't know how to handle it
so they just throw up their hands and quit. But if I go with them and sometimes we even might have to go through eight different things to get three items just because we've had to. We didn't have this or they wouldn't accept this so we went another direction. So in the course of maybe two and a half, three hours in the afternoon I had gone from getting a birth certificate, got a printout of a Social Security card and a State i.d. and have them to work. We had a thing where they had to have a fingerprints and a police report. So we started off. I had three of them one afternoon. They said hey they can go to work 5 o'clock this afternoon if you can get this information, but we got to have the fingerprint thing and also. We went down first and got the police report. Well one didn't have, said ................ and we went a different direction. Got the proper information that they would let us have the police report. So I said how can we get fingerprints for they need fingerprints. They got the form and all that stuff and it's got to be sent to London Correctional. That were the fingerprint things. They said well we only do fingerprints in the mornings so you'll have to come down in the morning. I said there is no way I can make it in the morning. We work every morning and paying ............ um open. So they said don't tell anyone I told you (laughing) but you can go up and go straight to the 4th floor of the police department and tell them you need fingerprints taken and they'll do it. But if you stop at the front desk and ask them they'll say we don't do fingerprints. So I went straight up there. Instead I went straight to the 4th floor where they were doing the prints and the lady didn't tell me you were supposed to go down and pay 5 bucks for them first. She just went ahead and did the fingerprints for us. Gave us the fingerprints and we went back down. Now we are riding up and down on the elevator and I said we got to have this thing notarized before 3 o'clock this afternoon when they can go to work. So when we got in the elevator the first time we went up and there was a guy on it and you could tell he is policeman but he had just jeans on and a shirt and umbrella and we got to kidding about. Well we got back on the elevator to come back down and he is on the elevator again. I was saying in the old police station there used to be a notary public. I said um you know if there is any notary public in this building? He says I am a notary public. He says my stuff is out in my car. Well it was a rainy. He said well you can't walk there you'll ruin these forms and we said hey let's take a chance on it because we can get this done before 3 o'clock. So anyway we went out and here we are holding an umbrella over him
and he is in the back of his trunk notarizing these forms to put a 
seal on it so I explained while we’re talking what we are trying to
do. I can get them working and so he refused to take a fee. Just
strictly because he thought what we were doing was beneficial. But
what this does invariably takes a person that the first time they
went up against adversity they threw up their hands and quit. All of
a sudden they said, and they always tell me, I would have quit at
the first stop. I wouldn’t have gone through all this. Well of course I am
doing it in the car and they are doing it by foot or by bus and so it is
gonna take them three or four days if they stick with it. But what it
does, it immediately teaches them persistence and the other thing
is, if you meet an obstacle that doesn't mean the end of it. That
means let's step back and take a look and see that option didn't work,
what other options do we have. So in a very short period of time
through persistence and doing things like this, people learn that
there is options in life. When they run up against something that
they would have thrown their hands up and quit. If now all of a
sudden if they'll step back and take a look at it so well hey that
didn't work now what are my other options. So if you can get them
thinking this way, even on a very, very minimal basis, I found six
months later they are doing it on a much greater basis because it is
kind of .........................

Pete: Let's get back to the network thing because that is the
situation that I want to talk about. So you’re just getting your
program started. Donna is doing her study. Etna is just getting
started and this network of providers gets called together okay. Can
you remember back to that time any reactions or ideas or even
emotional feelings or confusions or questions that you had right at
that time, right around that.

A2. WHAT LEADS . . .

A3. REACTIONS

interr. It wasn't confusing questions. What happened was what was
maybe my happiest moment of drawing these people together so we
can all work together. Some of the others were backing off because
they felt maybe there is competition or somebody is trying to take
my job away from me or take our stuff away from us. But actually
Etna handled it in such a way that what was so neat was the fact
that you know there is power and strength and power and positives
and the thing about it you know if we don't look, we're in competition with one another but we are in competition with the problem you see. And that way we all unite together and work on the positives to solve the problem, not worry in the negative about oh man you're gonna take this away from me or what do you try to do compete with me. And so as soon as we learned that we weren't trying to compete with one another, we were trying to work more efficiently to serve the people then that I think changed the. Because you see I had already been through this and gone around tackling with everyone. As long as they thought I wasn't gonna be on their turf they shared all type of stuff with me. But if all of a sudden they thought I was going to be competing with them well they might back off or you know. So what I found out was, is to approach this thing from a standpoint of attacking the problem, not attacking them. We are in this together you know. We are in this human race together. So by doing that I had just been getting into this kind of on a city-wide thing as a touch thing so I went into this seeing this great expectations of wow this is gonna open up the whole Short North area to solving the problems of the people. But this was new to them and they were afraid to compete with another health agency or another service agency or whatever it might be. So out of that I think because we've had a good cooperation of working together.

Pete: Do you remember your own actual feelings when you saw these other folks sort of acting competitive. Did it make you mad, did it make you sad, did it frustrate you or did it, you know, you sort of took it as another experience?

I was prepared for it because of my previous experience. So as a result of it this was reassurance with approaching it from a side of we together are solving the problem. So if all of a sudden they would feel more comfortable that hey we're all in this together and this is your area of expertise and we want to turn to you for that. So this is where you are going to be really beneficial this way. So when you got them to realize that actually what we are doing is we're bringing the team together you know.

Pete: Alright you are in that situation. You are now in putting your program together. Etna is new. A network has been pulled together and you've had these reactions. One was sort of your happiest
moment, finally everybody is at the same table. But also you see that others see it as a competitive situation. So that is one idea. Then the other idea is you knew as an idea we're all in this together and I am assured that even if it takes some time this principle will win out. So those are two different ideas.

*a3a. FIRST IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
It is a competitive situation.*
Pete: Let's talk about the first one. People seeing that it is competitive.

*a3a1. HELPS*
I think it helped me mainly because I could see, knowing already what I'd been through, I could see that we were going to have to do a selling job. Because one way or another it was gonna work. Etna and I had talked about this so we knew it was going to work. So as a result it was just matter that this gave me an opportunity to not only get to know them better. I mean because I went around and visited a number of them later in some capacity. So as a result of it I think that it is to an extent it put them at ease and then all of a sudden they could see. You know they know they're overwhelmed in what they are doing. To an extent almost every agency like this is either underfunded and overwhelmed. So as a result of it when they saw that they could immediately solve a problem they got into or at least had somebody to refer them to like um St. Mark's Health Center up here. One day we were talking um Carol, and found out what I was doing and she is oh man listen I got some people down here that you'd really get so depressed they come here because they're not working, they don't have a job or something like this, can I send them up to you? Hey fine, this is great. Wow she says this is great and so she has called me on occasions and sent people up. I've had this through a couple of other agencies. Of course in turn, I am able to call on their strength and if they can't immediately take care of what there is like that they give me an answer so where we could move on it. So by doing this yet lets this action/reflection thing really work because of the fact it lets you immediately touch
something that you can start the whole ball rolling. Get this thing going. And you may be reflecting as you go along because you're gonna get input from each one of them that may have an expertise in what we are trying to solve you see. A good example of this is I just had a Mexican family, why he was from Mexico, she wasn't. But he has been in America for 14 years. He had his residency card. He's got a State of Ohio driver's license and he has lived in Ohio for five and a half years, and a Social Security card and everything like that and they just moved here two days ago from Toledo. They were in a very, very not violent neighborhood and something happened up there and scared them to death and they just left. They, no job, no money whatever they had in the car they put the gas in the tank and off they went. So they get down here and they went to the welfare office. They'd never been on welfare in Ohio but they wanted to sign up for welfare, and to buy time since they'd come with nothing, until I could get him work. And he wants to work. He is a cook. He cooks Chinese food. But anyway, the welfare office turned them down because he didn't have his residency thing and so the lady gave him a rough way to go, the caseworker. Well I never go to caseworkers. I always go above and come back down to the caseworker. So I called one of the specialists and I said you know we got a situation here I can't quite understand. I don't know why if he has lived here in the United States for fourteen years and he has got an Ohio driver's license and .................., which took a birth certificate and Social Security card and all this stuff, why they are turning him down is they called him an alien. That is what the caseworker called him. So she says well let me read you a thing. She grabbed a book and she says this is what we require in all the l-94s and all this stuff or a vote of registration. So I said that is sufficient. And so she heard me say vote of registration and she said well he was registered in Bowling Green, a vote of registration up there, but his card is still in Bowling Green with their stuff. So I called Rusty Lee down the Board of Elections. I explained what my situation was. Well what we do is. What happened then
she said well listen we just shut down registration because of elections. We are ten days before the election. So but she says let me talk to somebody. She turned around and talked to somebody. She said okay. Send them down. Ask for this person. They’ll take care of it for her. So I gave them enough money to put money in the meter. Now they are a block away from the welfare office. They got their papers. So they are going down to get the vote of registration so they can go right back over and see because they have everything else taken care of then they should be able to get on ADC to get started. If that's it the first thing I want to is to get them off and they don't want to be on it. They hadn't been on welfare before, but they. Again what we are doing is buying time. And when you act on something that's what you gotta do. You've got to act on something immediately to take that first step to buy you time to get the next step. And of course this is what happened. Now he is going to come back and see me one day next week. If all goes well down and they get straightened around well then next week when he comes back then I get him in one of those restaurants. I'd already told him some place he could go. You know I said right now since you've cooked Chinese food for five and a half years, go down to City Center Mall. Mark Pi is down there. They are getting ready to go in their busiest time of the season. They'll need more help and they find out that you got that talent. If they don't hire you on, they'll get you in the system. That lets you when you start acting, things just happen and then you can reflect them as you go.

a3a2. HURTS:
Probably one of the greatest things as this comes to me out of this, out of this job is. I probably network with maybe as high as 200 different agencies or programs I'd say, or even if we say a hundred, 97% are directed by women. The greatest thing about working with women who are directors is the fact that women cooperate together to attack the problem. Men compete against one another, not against the problem but if I can do more than you. I mean this is the old macho part and stuff like this.
Probably one of the most interesting things I learned out of this and it'd been in my mind because I come from a family of very strong women, great women I mean, that have done things and made a great impression in my life. But out of this is brought the fact that wow this is really the way to go. Let's not go out and pick or beat on doors. Let's just here's the problem. Let's not ripple people. Let's unite them together to attack the problem. So by bringing them and working together with women, their whole focus is not on competing with one another. Our whole focus is on how can we best attack this problem and how can we solve it. And that is what's come out of because some of even the network things you know wouldn't represent it. So I have told this to more men and men laugh at you at first, but I have had guys come back up to me too. That is just what ..................... with men is the fact that they have been raised to be macho. You know if you're not macho and you're not physical, you are not gonna you know control the situation. You are always raised to not express emotions. The other thing is half your life you spend trying to satisfy somebody else. What they want you to be rather than being what you want to be and what you can best do, what you enjoy the most. And when you try to talk to guys. I get guys and this is the reason why they've become alcoholics and everything else because somewhere along the line they didn't quite match up to somebody else's expectations they had. They could never win that person's affection or love or whatever. I share this with them and they kind of look at you but I've had so many guys lose good jobs because they took things personally and they you know reacted.

a3a3. CONNECTIONS

a3b. SECOND IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
This principle of cooperation is going to work.
Pete: This ties pretty closely into your other reaction which was even though at first around the table there were a lot of folks that hey we are going to be competitive, you knew in your
mind and you had the ideas that we are all in this together and I am assured that this principle of cooperation is going to work.

a3b1. HELPS
Well if you look at the just as I mentioned a little earlier. If you look at almost any agency that is there to help the people or to. But they are always underfunded so everyone of them has to make the most of their bucks. And so as a result of it by this feeling of knowing this is going to work and the reason this is gonna work is because we are going to change our focus. That is not competition but that is against the problem. But the other thing it helps us realize is that wow we can make our bucks go further now because if we've been wasting money for this and somebody else is already doing it that we can refer them to then we can turn our efforts from that or our money from that into something else that we focus on or we're the strongest at. So it kind of um. I'll give you a ................ for instance as far as drawing together. I guess maybe like maybe building a football team like that and if you've got 8 tackles and one wide receiver and a quarterback and nothing else you know so if all of a sudden you can realize you can start changing these tackles into guards and um this one guy could be a tight end or wide receiver or a full back or something like that. All of a sudden when they change their focus on being a full back instead of being a wide receiver or being a tackle then they realize hey I am an important call for the team, see? When I was a tackle I was just one of 8 tackles. Now all of a sudden man I am the full back or I am the wide or whatever. So by doing this and helping people realize. Getting them to focus on their positive side which is what is our greatest strength as an agency, as an individual or whatever they might be then they can feel part of the whole. But until then, until you get them to realize that then they're feeling threatened. So you have to help them get over this threatened bit to help them dwell on their strengths as well. We have ..................... dwellers (laughing).
a3b2. **HURTS**
Only maybe from the standpoint of I couldn't, from my own standpoint I couldn't work as fast as I did once I developed a relationship with them, see. Once they kind of rebuked initially then I knew I couldn't use them or I would have to tread lightly. But as soon as the attitudes changed and the cooperation started and things like that then it let me attack things much quicker. Act on things much quicker than if I had to beat around the bush or had to do some things myself which I either didn't have any knowledge of or didn't have time or money to handle. But so it just allowed things to operate and happen much faster.

a3b3. **CONNECTIONS**

**A4 PERSONAL**
Pete: Anything else you want to say about this situation with the network in ways that it helped or hindered you having that experience?

**A4a. HURTS**

**A4b. HELPS**
I just think what we are doing here is a heck of an example not only to cities, to the state, whatever it might be all the way across of how much can be done efficiently, which isn't being done efficiently in almost any phase of government. So they talk about you know let the government do it, but I mean um or in almost every case even if you are pressured under a social group like we are as a social agency to have to do as much as you can with as little of funds as you can. And in business it is on a profit/loss basis. So they walk um. When you get into government there's just kind of an endless resource. Then there is no initiative to do something more efficient, to act on it faster or to get anything done. They move at their own pace. If there is anything we can share is by acting, otherwise let's roll up our sleeves and do something about it right now is going to cost us a heck of a lot less than it does if we wait 6 months, a year, two years down the road.
A5 COMMUNITY

Pete: Is there any way that the building of this network, you know that situation, helped the Third Avenue Community itself in any way?

A5a. HURTS

Maybe because I see certain things ....................... where we're working like this to help people that I can't see how it could hinder society or hurt the community. We have a diverse community, particularly one side of it you know is a real exact opposite of the people we serve. I mean some very wealthy, some very influential, some very powerful people and if nothing more from what we are doing and doing it so efficiently it may attract their attention to possibly even throw a little help or a little influence or a little something. So as a community I don't think it is gonna hurt. I think it can only help it, strictly through education, through improving the community as far as that goes.

A5b. HELPS

Oh yeah. One of the first things to come out of it, it got the agency groups thinking. One of this being the earliest things you remember proposed was they didn't know what service agencies were available to them or how they could get into these service agencies. So as a result of it, their first thing always was to go to the hospital, to the emergency room. And so if all of a sudden we know we tried to put together a little directory type thing where they could turn to on the weekend or at night instead of having to go to the hospital and so that alone I think got the service agencies thinking you know about effectiveness and maybe even remember how I had a couple of things changed to night hours a couple of days to handle some things like this. So as a result of it I think it helped tremendously from that aspect.

A6 SOCIETY

Pete: Anything else you want to say about ways that it might help or hinder the wider society? I mean you just said it could help the wider society because it serves as a different model then what we see the things. Are there other ways though that that networking situation might have helped the wider society?
A6a. **HURTS**

A6b. **HELPS**

Yes, and I'll share some of these. One, I can relate to friends in the course of a conversation that's never been in the inner city and live in the suburbs or something like that, have a professional job of some sort and say something and they reflect on it negatively. And when I can point there's bababababa and explain to them things like this, how many people over a period of time I've been able to change their thoughts on certain things. Now we can have the negative thought on welfare because a tremendous amount is costing it, but how that can be more efficient or how we can all work together by acting on something now to get people off of welfare, to give them some support, to give them something like this rather than look on them as free-loaders, or lazy shiftless bums or whatever it might be then I think that as a whole when they look and see how problems attacked immediately and action is taken on it, how quick something can be rectified. Then it gives them more of a pause of um aspect from the standpoint of what is being done, but not how the government is doing it. So this lets them reflect on. I am not saying that everything the government's done is bad. I am just saying that you know there is so much money wasted. It could be done so much more effectively and I think this is where it's gonna count. If the government comes from the people and now it is coming, we hope, as things are being undertaken that it is coming back to the people. Instead of we are working for the government, the government works for us. Then things like this that can Short North, city-wide, county-wide you know go like that and become more efficient. Then it's gonna have an impact on the government. I ....................... should reflect this reaction but the one hang-up I have with the national health care thing that Clinton's presented is the fact that first it should be done on some test models to make sure that it's going to work I think before you do anything universally and then if you do something um. If somebody says we need change but if you change and it turns out to be bad that is a massive bad as compared to if we did it here, it will work in this type of situation, but it won't work over here. So we can all
to work on this thing. So by the time you get ready to implement it, it's gonna work every place, see. I think that is what we're doing. We find out immediately because of lack of funds, we have to be very efficient and so we have to. We find out awful quick if something doesn't work. And then how do we rectify it to stay within our limits of funding and everything like that. So if these things start running like a fine tuned engine and all of a sudden government sees wow we'll give them $50,000 and it's worth a million to the government. I mean as far as their ............. So then all of a sudden I hope it starts at the level of the people I mean works up to, whether it be local government on that or whether how it does, but it's gonna have an impact.

B. DESCRIPTION OF TIME
What it is is everything I have ever tried to do whether it be in my program now or anything like that is based on my feeling that the Lord has sent me to do this to try to improve someone's situation. I've always done it from that standpoint, nothing ever politically motivated or anything like that you know. In the number of meetings we get into it almost boiled down to politics and that, I couldn't take it. That is the one thing that um because I don't care what anyone's politics is as long as we're rolling up our sleeves and attacking the problem. Let's don't blame it on this party because they're not doing this or blame it on that party, or this person, or that person, they're not doing anything but I can't control them. The only thing that I can control is me and what I can do about it. And as long as this is the problem let's attack the problem and get it solved. Let's not blame it on somebody that didn't do anything about it. Let's not stand on our soapbox and say well this is no good and so forth and so on, they're not doing anything about it you know. If it is our problem what are we gonna do about it? And so from that standpoint that is where it is because so many of them. I thought one thing that at least I learned out of the sixties because I was long before the sixties, but the one thing I learned out of the sixties that the way to approach something wasn't necessarily to picket it, to force yourself into governor's office to only get on the TV cameras to make a point. The way was let's unite together in our commonness like the network and ............. notify the people at hand. And so if one person writes a letter or two people write a letter or 50 people or 500 people in that field write a letter that pertains to it then
somebody listens. And just a quick thing on that. I don’t know if you remember, maybe you weren’t in here that day. When um and it was one of the network meetings and we ................ Rakey?? which is special services director for COTA and they were going to end the special ticket programs for the agencies and we and of course letting her know how we felt. But not only that, all wrote letters and sent them to the Board meeting with Lynn and the next day they just passed it with you know kept the thing going and haven’t even mentioned cutting it back. Now it did stop because they ran out of tickets. In other words they allotted so many so at the next Board meeting the issue they had to go just go back and preapprove it at the last ...................... But it really showed to me that you know if you bind together in commonness, not negative, negative, negative but in commonness positive towards solving the problem then people listen to you. But if you separate, and this is what I was afraid was going to happen, I thought Etna had worked so hard putting this network together, everything together to work in a positive relationship that it would only take one effort to shamble the whole thing, to separate.

Pete: interr. So you’re thinking when you talk about a situation you are talking about some of those meetings where. Again, give me like you did on the. Give me a situation sort of first this happened, then this happened and pick one meeting or pick a couple of meetings or you know but just sort of stake out an example what you’re talking about.

B1. TIMELINE
I guess my. I have never been much for the advocacy’s side I think. I am more for let’s get started soon if we set an example and we get enough people joined together that is going to solve the problem. But when you get to the advocacy side where you sit back and your whole study and all your efforts are spent toward tearing something down instead of having a solution to it then that kind of either turns me off or takes me out of the situation. And even in some of the partners’ meetings you know we would get into this because we have some of the advocacy groups as compared to something that is hands-on like Ready to Read or Health and Wellness or the pantry or something like that. So that was probably maybe my biggest separation there. It isn’t I can’t identify with them, I just you know. All the effort is being put in it against it. Why don’t you put as much
effort into solving it? And so as a result of it I think anything we do in life, any problem we attack, if we do it with action ............... out but with action to start something immediately toward improving the situation, and I don't mean improving it by tearing something down, but by loading something up or by working toward it. And I am just the one totally I guess basically stems from a standpoint of teamwork or unity um a house divided against itself can't stand. You know you go to ................ quotes you know or ................ as far as separating things. And so to me there is strength in unity and there is strength in positiveness.

Pete: Let's take then as a situation a particular partners' council meeting or even a Health and Wellness meeting and sort of picture yourself in that setting as one where you felt ................... you know this isn't really community, this is one against another and stuff. Can you name any reactions or ideas you had or any feelings or emotions that came to mind or even confusions or questions? I mean picture yourself back in that situation.

**B2. WHAT LEADS . . .**

**B3. REACTIONS**
Mine isn't confrontation from the standpoint of standing and arguing rather than my basically stepping out of the picture. I mean because to me um. As I tell the fellows, the only reason I'd ever want you to go back into a shelter is once you made it and you got your act back together, get back and reach down and help somebody else up. Don't go back in the shelter to stoop down to their level or what you feel is demeaning to you by. If this disrupts you from the standpoint of being able to stay positive, stay working on what you are doing by bringing the negative aspect in then the best thing to do is to walk out of the situation. Don't stick around.

Pete: Do you remember any other feeling levels or confusions or questions or any other ideas that probably came to your mind in those situations?

Yeah but this will go in a different direction. We've got volunteers from the suburbs and as you get to know some of the volunteers you got volunteers they are there out of the goodness of their heart. They really want to do something to help the situation and you have
a few, not a lot, but you have a few volunteers that this is their
token effort. This leaves their conscience that they are coming
down one day and helping the hungry and they can go back home and
feel good for another month. I kind of get the same feeling in some
of our partners there. That is kind of a means of soothing their
conscience or something so they can go out and argue and belly-ache
and tear down something. When you really get the feeling and Ready
to Read has somebody there on a ................. basis and you see and
somebody's whole life turned around because he now can read. Or in
Health and Wellness when somebody. I remember a little black lady
who was almost 80 years old come up, she had tears streaming down
her face and she says I haven't been able to afford to have a physical
for something like 15 years and she says I have always worried
when I have aches and pains that I am getting cancer, I have
something wrong with me and she says you don't know what a relief
it is to know that I've been tested for these different things
here today and I am alright. I got a clean bill of health. She says
yeah I don't have to worry anymore. When I have an ache and pain it
is an ache and pain. And just to see this, the reaction from this
person in what is being done positively see instead of tearing
something down, instead of building something up. I mean we talk
about this in self-esteem you know. If all of a sudden somebody's
health changes rapidly when they get a job or they haven't been
evicted or you know they can do something that they're even, as you
know with our volunteers. This is the reason we're getting so many
volunteers. I've talked to Hank a lot. I have worked with Hank for
about three and a half years and I kept telling Hank, Hank I said, boy
when you, because Hank as you know Hank is straight out??...... all
the way through man he just like. I told Hank. I said Hank what you
need because what you keep going back to alcohol for is because you
feel so bad about yourself. I said the soon as you can do something
to give of yourself to make you feel better like you making.
Everyone of us who want to feel alive, are alive, counts for the
betterment of mankind. That is worth something. Whatever we are
doing. I don't care if we are washing stuff or whatever that we are
making life a little bit better than what it was on this planet. I said
as soon as you start doing that and man he came up and told me today
he said man I am addicted to this place. He said I know every hour I
spend here I feel so good about myself is an hour I am not going to be
feeling bad about myself and going back to the bottle. And so and I
said man you're gonna be, you're just begun that's what I told him. I
said you got so much more to give. He likes to write so he is going to start doing some writing. And you know Hank has got, he has a college degree. He plays 7 instruments, writes music, teaches, does everything and I’ve tried to get him to do something there. But he is coming. He has made progress but each and every guy when you see someone. I’ll give you an example. I can keep it short. One of the guys I worked with was about a 6 or 7 time loser on drugs. He had gotten out of prison and come back. He had a seven-year-old boy and his wife had stuck with him through prison and all he wanted to do is get out prison now, get on with the life, make something of myself and that was it. About the second week he was home, his wife took off, left him with the boy. So now he had to get on ADC, something like this and this is just about the time I was getting him into the training program for his RAX management, a RAX manager. He got in the RAX management program and they just said man he is just the best guy we’ve ever had. He is just unbelievable. Anyway he came out of that and couldn’t cope with the situation. Didn’t come talk to anyone about it. What happened, they made him manager of the store that he had trained with all the guys. He had scrubbed toilets with them. He had cleaned the fryers. He had mopped the floors see. So he is in there as manager and they said you’re no better than we are. So they wouldn’t pay attention to him which was the wrong thing to do from RAX’s standpoint. So he didn’t know how to cope with it. So he walked off the job and went back to drugs and when he got back on them it was worse than ever. But what happened the next time I had written him a note and he had got off of it and he walked right out of the situation, got in the treatment center, but as he went and got to a treatment center he stayed busy. He was working two jobs, 60 hours a week, and was going to 14 meetings a week. I probably have told you this but anyway what happened was I told him there is nothing wrong with going to 14 meetings a week if you go with a purpose. He said I am going with a purpose of staying off of drugs. I said no you’re missing me Mike, you are using that as a crotch just like you were using the drug. So go to the 14 meetings but every meeting you go to take somebody else with you that wants to get off of drugs. See you are removing the burden from yourself now so you’ve got this hollow void. You are scared to death that you are gonna go back on that drug and you don’t want to do it again. You have come too far. But as soon as you reach out to somebody else, see, you not only start feeling better about yourself because all you’re gonna see when you look at that person is
you six months ago, see. And as soon as you can reach out and help them up and you start seeing them improve like you are improving, it fills that negative void you know with something positive. You feel good about it and it is gonna remove the burden. He comes back about three or four months later and he said I’ve never had a high in my life on drugs like I had on this. This is the greatest thing in life. He said I am so excited about it who am I going to take to the next meeting I mean, you know, because you know of seeing them every time I look at somebody that I’ve talked into taking all I can see is me when I was at the bottom and how bad I wanted to get off and didn’t know what to do, how to turn away and so he says I just never had ............... I never take drugs again, strictly because of that. Because I feel so good about what I am doing about myself now. Filling it with this positive, this positive emotion that filled that negative void in life, see. And so when we get back again?? the positive and the negative are separations, see.

Pete: I sort of see three main ideas or reactions that come out of the sitting through the situations where politics are on the table and people were. I know what you mean for sure. I’ve been in a lot of those meetings myself (both laughing). Okay the three reactions I sort of saw you naming were: one was sort of when that comes up your strategy or your move is to sort of step out of the picture rather than staying in. So that is one. Second is looking around and sometimes you see that that kind of effort is somebody more or less soothing their conscience. And then the third one that I had was this idea of let’s build things up and not break them down. Let’s take them one by one.

b3a. FIRST IMAGE/IDEA/THOUGHT/QUESTION/EMOTION: Stepping back rather than staying in.
Pete: Let’s take this idea when Dick is in a situation like that rather than any of the other choices your decision is to you know just sort of take a step back and not get involved with that.

b3a1. HELPS
It helps mainly because of the fact of what I see being attacked here is a fact. Okay, I take about two hours every morning to be able to. Part of the reason I get up at a quarter of four every morning, it takes me two hours
to feel that I totally prepared myself to face the day. Not knowing what I am going to because I never know when the first person walks in what type of. It isn't anything like or any job in the past had been able to organize what would get done. This one will do this, boom, boom, boom, boom you knock it off and it is done. But this way I never know when I start in the morning what that day brings. So what I have been able to do as a result of that is I have been able to. It took me a while to do this I had to get sick to find out about this, was the fact that I had to do two things. One was to totally yield myself or I'll put it in God's hands if you want to put it that way you know. You are the potter, I am the clay. Lord take me today. I don't know how you are gonna need me but melt me, mold me, fill me, whatever it is go ahead and I know you'll prepare the way. You have promised me that. So as a result of it when I meet any situation if I can stay out of your way I know we're gonna have solutions to it. But the biggest problem I had at first naturally is you start doing things your way you know and the first thing you know you were up against something and you've just botched it. So if you are able to work in this direction of being able to yield so you can maybe use your fullest potentials, you don't limit yourself then you can accomplish a lot, lot more. I drifted away from the thought on the second one.

b3a2. HURTS:
Well if it is any hinder I think I won't really call it a hinder as much as it is a um. Being in the type of career, if you want to call that that I am in, it is a tremendously stressful one and that doesn't necessarily mean stressful negatively. It is just that you want to give so much totally yourself that it is stressful. The one thing that brought the negative aspect in it is I was making progress with people and then they fell of the wagon or disappeared or all went down the drain. I started blaming myself and it wasn't until I went through this period of time when I remember the scripture where Christ was sending disciples out and he said hey all messengers give the word. You know if they ignore the
word or whatever it is shake the dust of your ........... and go on to the next one. You know that is what I've asked you to do. And I started thinking about if this is what I do to do the very best I can each day with the situation then that is all God asks of me. If by their choice or by other things happening it goes down the tube, you know, I did the best that I could and that is all that I look back towards Corinthians 6:45 my interpretation to it is a little bit more don't compare yourself to anyone else, just do the best that you can and that is the best we do. And nobody can do better than. So if you do that and you think every day, now sometimes when you reflect at the end of the day you say woo maybe if I'd done this you know. But again, I mean if the situation at that moment, because again, this brings into action/reflection. The reflection is at the end of the day. The action is doing something about it immediately that isn't going to be negative. That isn't going to pull it down but is gonna at least possibly move it in the right direction. So that is the action and then sometimes the reflection when if the opportunity arises again in the same identical situation then you have learned from it.

b3a3. CONNECTIONS

b3b. SECOND IMAGE/IDEA/THOUGHT/QUESTION/EMOTION: Let's build things up and not tear them down.
Pete: Let's talk about that other reaction of building you know. You sit at these meetings and you get the idea of come on guys let's don't tear things down, let's be about the business of building things up

b3b1. HELPS
I think each day is a learning situation and it is just like the old football coach. Some guys you gotta kick in the seat of the pants and other guys you gotta put your arms around him and talk to him like a father/son thing or whatever you want to do like that. I think I (end of side A, tape 1).
(Side B) Well if you walk away from the situation then it still leaves it divided. I started to you know not
necessarily to how we can compromise but if I can maybe help understand where you are coming from and through my own efforts to be able to sell you on maybe where I am coming from, at least it gives us better understanding. We still could be at opposite poles but now we are still compensating. I mean you know instead of going back out. So as a result of I think slow, but sure I am learning that maybe there is ways that we can cope with this and maybe eventually still stay in the same arena, around the same table or something.

b3b2. HURTS
The only way it might hinder me is I have a tendency to be impatient and so you want things to happen quicker than they do. But again, you know, maybe on the other aspect I can learn patience too (laughing).

b3b3. CONNECTIONS

b3c. THIRD IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
Some people are doing it to soothe their conscience; they don't really get involved.
Pete: Okay the last reaction is the setting you see sometimes of you know ................ and then really getting in and rolling up your sleeves. Some folks are at these meetings or are part of these networks or volunteering just to sort of do their little part, to soothe their conscience for social change or whatever.

b3c1. HELPS
............... about I guess some attitude is according to how you look at something. I can look at from the standpoint of they can do so much more and if this is soothing their ego or I can look at the other direction. Is it better that they are here for an hour or at a football game or the bar or something like that with someone else. I mean instead of at least making the effort. Because there is always a chance that you know enthusiasm is contagious. That if they get in the meeting and somebody else gets wound up and somebody else does and the first thing you know they start getting excited about it and then it is two hours are given and then 3 hours are given. First
thing you know they start rolling up there sleeves and they start getting busy. So you know it at least opens the door because if you are not there there is no chance. But I do see in some cases in all if we want to play this one back or not but you remember our retreats with Health and Wellness that people that hadn't been there a whole year all of a sudden they controlled the whole situation like they knew what was going on and I won't mention a name but I had a healthy discussion with one of the fellows near the top of the stage ..................... that where he was telling me like it was and I just kind of turned to him and said you have never been out on the street and worked there, have you. Well what are you talking about, see. So I just said you are missing the whole boat here. Somebody has either read that in a book or it has come down to the ivory tower because that is not the way it is. Oh yes it is. That is the way it is. So rather than stand and argue with him that day we changed the subject and went to something else. But I mean I felt wow. One of my thoughts has always been why can't they ..................... state legislature and make them sit down the welfare office for one hour or for one day you know with a client or go through one of the shelters, or do something like this. So they have a little better understanding where people are coming from. Now here you're up here so it is not going to demean you much to come down here but at least you get a little picture of the problems people go through. And when they do that here and they go over here and they get the same thing here and the same thing here, it is very easy to have low self-esteem. It is very easy to not have much confidence in yourself or to give up or not care anymore, see. But just if you at least know, walk in their shoes a mile or whatever it is moccasins, something like that. Maybe then you'll better understand. Fortunately we do have some legislators that do that but not enough of them I think. I don't care if it is a city councilman or anything else. I mean, you know.

b3c2. HURTS
b3c3. CONNECTIONS
Maybe something that has come out of that is the fact I am a little bit more eager to not really attack people at the top but go give them a phone call or phone .......... or make an appointment with them. This just happened the past week. I had been working through Private Initiative Council in my own private way which they finally let the word out because it worked. You know, probably 80% of the people I send them in whatever programs it was or maybe even more, succeeded and stayed where they had maybe a 30 or 40% with millions of dollars being spent and I am working all alone. But what we had been able to do is cut through all their red tape. It used to be if I sent a person out there, I would have to call, make an appointment. They set up an appointment for 5 weeks down the road. They walk the first time. They assess them one day and send them back up. Then they call them back for another thing to test and unless you go through this, here is somebody with no job, no income walking back and forth 5-7 miles to get them back unless I got them a bus ticket see. So I was out there one day and met someone in their business resources department and started talking to her and I just told her what the problem was I was having. She said you know what my problem is? I go out and get the jobs and they won't fill them. They don't have enough people here because of all their fiddling around and duplicating. They don't fill them. I might get two people out of ten the job and everybody else is filling the rest of them. What good does that do for Private Initiative Council when we could handle ten people instead of two, see. So I said is there anyway we can work together? She said come in and tell me. So I went to her office. We sat down and started talking about what I do and this, that and the other. I tell you what I do. When you got somebody. Because I told them my whole purpose is I start working on a one-on-one basis but I try to work from the strength, at least employment-wise from where the greatest interests and their abilities match. I said we get them into something like this that becomes a career instead of a job. If you just go out and place them some place it becomes a job.
Six months down the road, three months down the road they get sick of it. I'll never do this for the rest of my life and they quit. But if we can start finding what their interests and abilities are, what really turns them on, what gives them a feeling of fulfillment, then that becomes a career. They are gonna be more apt to stay, to go through the tough times, whatever it might be. She says I tell you what you do. Every time you get anyone in a given area, give me a call and I'll tell you what jobs I have .............. down alright. If you know they qualify for PIC then you send them on a job interview. If the people like them then we run them back to PIC in one day instead of taking six weeks. So this is what we started doing and she was off one day or for about three days with foot surgery and one of my people showed up out there and I got a call from the head .......... doctor? in training programs there. I think it is about time we talk. Something funny is going on here. And so I was placing people right and left. I mean this was really great because I'd been able to send them right to what they would get into or get them into job training or I would go out and find a company. Went up to Whity's up here. The guy wanted to train to be a locksmith. Went up to Whity's and I said hey Whity I got a guy here who interested in ........ what is the norm ........ trained to be a locksmith. And I said you know he qualifies for PIC .................. if you want to I get you an OJT and you'll be reimbursed half his training salary for six months. So he said let me see the guy. So he interviewed him, brother Tom interviewed him and I think things will work out pretty good. So I called PIC and told my contact out there just come out and wrote an OJT ..................... like this. About a week or ten days later he is out there working on an OJT and the only time we have gone through PIC is they ran him through all in one day because she goes in and says hey we got this person. This company wants to hire him and I want him on an OJT. So boom they wrote him all through in one day. Before that it would take them five weeks. So this is the way we worked. Well one day he found out what happened. He said hey we can't have this happen. I said
what do you mean you can't have it happening? He says well that is not the way the Private Industry Council program is set up. I said well let me explain where I am coming from. You've got people you are working with that is on ADC, that are on unemployment, on things like this. These people have an income until something can be done. They can wait the five weeks because they know they are gonna have income come in. I am working with people who have absolutely no income or are unemployed or are homeless. Now I can't wait five weeks to access your program which I should be able to access today, see. So anyway this went on three and a half years. We went going ............... So they changed all the policies in July. I haven't had one person in PIC since then. Well okay I told you on their ODAC?? training program they had four slots or five slots, four. But my people place one, two, three in a class. One guy didn't finish. Other programs they've headed there, Northwest Micro Graphics, they were trying to get people to fill in there when they got ready to go. I had 18 people there and they had like 5. Of the five they had, they had to replace them about three times because they kept quitting and they had to bring somebody else in. So we proved to him from that standpoint ......................... So finally they really reamed me out up to that day and finally I said well gee that is too bad because it's been working so effectively. So I kept talking to Lee. She got back. Talked to Lee, and she said did you get called on the carpet and why? I said I told them they called me in out there and just really reamed because of what I was doing. It is going against the company policy and all this stuff. Well I explained to them why I was. And so oh she said don't pay any attention to them. So about a week later she called me back. She said they called me in the office this morning. I said oh what for? She said they wanted to know if I knew Dick Wolf and they said yes and said well um can you work with Dick well. Great man, we work great together. He said well you do whatever you need to with .............. that is it. This was back before. Now they have changed the change and I haven't had a person in since July. So I called and kept trying to get. Lee was frustrated because she. Nothing was going
on up there. They weren't even taken people in, period. For three months they didn't take one person in out there. I mean city-wide and millions of dollars are being pumped to do this, see. So as a result of it I called um. She told me who to call. I called and left 3 or 4 messages and finally got a call back the other day. So it is the second in command and the executive officer over there wants me to come over and bring the person over for the training thing. He said well we have to figure out some way that I'll even work with you. Because I explained to him what we were doing before. So on November 2 I have an appointment now to see how they can again best work with me. It just happened to come after a meeting they had out there where the executive director called them in as a group and then on the one and told them this isn't working. Something has got to be done and Lee asked the question. That is because we separate the whole area of people that need it so bad and have written them off. So why have we written them off? Well because they said this is the way we are supposed to go. This is what they told us over in the training center. That is not the way we are supposed to go. We are here. I have a feeling now like everything. But again I'd never approached it that way if it hadn't been for learning in the network thing to go to the top and work down or you know. I had at some point but I never often used it. But now I just use it constantly. I mean I call the highest person I know and then work down from there. You got to rebuff around them. That is what's funny.

B4 PERSONAL
Pete: Let's look at that whole situation, these sessions and that retreat is another great example of it you know and so that or a Partners' Council meeting or a Health and Wellness board meeting, did that connect to the rest of your life in any way

B4a. HURTS

B4b. HELPS
B5 COMMUNITY
Pete: This second situation of you know people are coming together and there is politics going on and stuff and um are there ways that that hurt or hindered the whole, the wider Third Avenue community this second situation? You know politics and people and stuff.

B5b. HELPS
Yes I think as I said it ........................ is his weakest link and anything that. If we are a tower of strength in the midst of darkness or light. We are light in the midst of darkness or something like that and the .................. is like a generator. If it is working as efficiently as it possibly can and it's putting out a bright light but if it has got friction and it got a bunch of other things and someone working about half strength then it is not working. This is what I look is when you have friction or you have something like this against each other as compared to strength toward the solution then you are not being as effective as you can. And it reflects all the way back down. Even if it doesn't even tie in to the pantry or anything like that. Just of what is happening in the building it may give you feelings whereas if somebody might have come in to them for something or they heard of somebody that they could have sent down to .................. or to Health and Wellness program but they have a little animosity against them. Then as a result of them they would just, I don't know any solution to your problem. So I think you have to totally. Everyone has to be working from the standpoint of not being able or not being afraid to fully benefit any contacts you come into of where you can turn them to to help just because it is not your field.

Pete: That is some way to that this situation might hinder the wider society because here is folks that need help and because of the you know the conflict and the power games inside the community. Are there other ways that the wider society is hindered by a situation like these political games around the table?

B5a. HURTS
Well they always take lots of money and they always waste lots of time. And you know any time you waste time it is just time you have taken away towards solving the problem or doing something. And likewise, if you take some money to. I don't
know if this is a good example or not, but I had a friend that had worked for a number of years for United Way until he got to this given level and boy finding this big feast and everything like that. He didn't think too much of it. Well pretty nice because you've reached a given level? And invited to another one like that and all of a sudden he said wait who is paying for this? Oh this is coming out of the United Way fund. Oh wait a minute me quit as a volunteer. He said I have been giving all my effort because I thought everything that I was doing was going for the betterment of mankind. I don't want anything in return for it. Now that I am finding out you are taking what I am doing and you know you don't have to buy my vote. You don't have to do anything like that but you got it. You have me here as a volunteer. I don't know if that is a fair analysis to ........ that.

B6 SOCIETY
Pete: Is there any way that that kind of political game can help or facilitate a place like Third Avenue or our wider society?

B6a. HURTS

B6b. HELPS
The only way I can see is in the case of where you have to work sometimes to make them prove it. It seems like I've never had to go through this but I know that in politics in general it is this way about scratching each other's back or whatever greasing each other's palms or whatever, it is like that. Because you got to soothe egos and if most politicians could only read the part of the Bible that talks about he who is last shall be first and he who is first shall be last. Then maybe their egos wouldn't be so big and they wouldn't be so totally consumed because (laughing). If they really were our servants to work for us, I think their attitudes would be so completely different and they get so many things more accomplished that it would work. They kind of feel ............... (laughing). That sounds like I am against politics but I am not. I just think there is room for improvement.

C. DESCRIPTION OF TIME (action/reflection)
Since the building itself or the majority of the acting programs, and particularly the hands-on programs, Short Stop, Teen Center, the Health and Wellness, the pantry, bridge love?, Ready to Read, GED program, things like this are all pretty much involved out of taking immediate action on seeing a problem. Do it, rather than well maybe I can give you some. When I started, my program was supposed to be called adopt a family and the problem was that in dealing with churches, I would go out and immediately attack a family. What is your problem, get them all together, build a composite, contact the church or are you interested in working. Well we'll build on it in our next meeting. So the next month's meeting they vote on it. Yeah we'd like to meet the family. So you go up the second month and you take the family. They interview them, they do everything else like that. Well we'll have to vote on that next month to see if it. But four months have passed by and here are these families totally destroyed and after this happens five or six times I said I can't do that to people. This is killing people. I got to act and do what I can right now. Regardless how little it is, I have to act and do something right now. Then let's reflect on how we can continue it. Maybe I have to get into this level you know three quarters away through the problem before I can turn the church over to them. It just maybe I might have to have a composite of people of a couple of different churches. They are all interested in the same thing because they will pick it up and run with it, see. But I got called on the carpet kind of by the board on this because although I'd taken the tour what had happened. I said I am not gonna put people through this anymore. I saw people that had breathing hearts and all of a sudden got their hopes up and finally thought they were going to see light at the end of the tunnel and ended up worse off than they were before, you know. You are still far depressed, in the meantime they had exhausted what little they had waiting to get help. So as a result of it, it just makes so much more sense to attack regardless how little a portion you grab to react to it immediately. Start action. In any service organization too much goes into planning, particularly churches, who you know, you can be a year getting ready to do something. Whereas, I brought this up the other day. Now I don't know what you know about it, but our church in this thing of now to plan three to five years to the future, the way to start rebuilding an inner city church is with a program. Of course I have been telling them this for 12-14 years but anyway, it is with the program. So I said well, what we could do, we could open two nights
a week here. Give .................., make a lounge out of it, TV set, have some refreshments, things like that and open it for a lounge for some of the people from group homes around here. They don't have any place to go to gather and relate with people of their own like other than in the group home. But you know make other friends, enjoy themselves, have a nice evening out or something like that. And I said by doing that then we could immediately act on it. Of course we can get initial information out, mental health you know all go through this so we are not going it blind. And also we would be able to tap their resources, I am sure, if we offered our building for something like this. So it would be easy to start and we can reflect back as we go along on how we can improve it, how we can extend it or how it could be better, see. Or we can sit here and come up with an idea that we are going to study for 6 months and at the end of 6 months it is going to take another 6 months and maybe we'll have an institute so we haven't acted on it at all. All we have done is studied it. And I said this has been the problem in the past. The other thing we could do on this is we had another program to start to work with maybe Victorian village people. That out of this we might be able to bridge these two gaps because a number of the people in Victorian village are unhappy with the group homes around them. They are bad. If we could draw these two communities together and they could see a community of happy, fun loving people that just had their own range of education, of likes, of dislikes, of abilities, whatever it might be then they can each better understand each other and maybe draw strengths one from the other. I mean whatever it might be. So I think we are going to study (laughing) but that basically comes out of the action type thing. You act on something when you see a problem and then you know.

C1. TIMELINE
Two things happened. One was as we started working on adopt a family, what I immediately got responses back from the churches that were going to look at these families was boy they are going to do it our way or not at all and that was the object of it. So all of a sudden the word adopt meant taken over and so I said I don't want that. That is not the object of this. So when I turned it to bridge of love, a bridge is a two-way street you know. Both sides play an important part. So as a result of that was the transition. Let's get away from this thing and even churches thinking that well we know how it's to be done and this is the way it is going to be done. Well
this stuff like that where the object wasn’t to take over the family. The object was to help someone, recognize their problems and it is possible the solution to it is it is possible to have dream and then fulfill them. But let’s start first with the most immediate need. So we have to start down at ground level before we can start building up and so as a result of it then by doing this, each person was considered as an individual. Now what really ....................... is more to me is I was asked to go out and speak. The only one, the only shelter in Columbus that has a program to get the people out of the shelter is Friends of the Homeless and it is a 6 month long program. If you go through that program and can stay there, well then there is some way you can get out. Well they had a whole program that you had to stick with and then a graduation ceremony like thing that you had just completed the 6 months. Most of them didn’t have jobs as I find out but they asked me to come out and speak to them. And I spoke to them from my behalf which has to be a one-on-one, solve your problems, work with you because you know what applies to this person doesn’t apply to you. And I almost created a war because all of them immediately turned to their person in charge and said see what we told you, you can’t put 20 people in a classroom and treat them all as one. You got to do it see, wow I didn’t know what I opened up. But I really learned from that that I was on the right track and I have people come back and tell me. You know they say in fact that you know you helped me out with this one thing and that was just enough. I had a guy come in. I worked with him, gave him some thoughts, built him up a little self-esteem wise. I mean of what he had to offer and built his interest out of that and all this stuff like that. He was homeless and didn’t have a job. I come back .......................................................... and there is a note laying. I was off last Friday because we were gone and come back Monday morning and there is a note on my desk that said just a note to tell you I just thank you for everything you did. I have been working now regular and I’ve got my own apartment it’s been two months. But what you did helped me, see. Now there are some like that and then there is others you have to lead by the hand. So if you try to teach them or treat them all the same way, it’s not gonna work.

C2. WHAT LEADS . . .

C3. REACTIONS
Pete: Let's talk about this situation of your coming on board. The paper that you have given and the sort of design for it is adopt a family. You within a fairly short time it sounds like

interr. Yeah about three months after I'd hurt so many people or four months (laughing)

Pete: interr. changed the name and you got it to this other program and that is really still the sort of model you are using. Can you remember back to that time and that situation in that period of what reactions or feelings were going on inside you at that time that you were working that change out.

It wasn't really frustration. It was just now this is the direction we've chosen to go but in talking about this this way we could only a format?? at the beginning and he said well you know how can we lay format because we don't know what we are gonna run into. This is what I brought up because I said we can't do it just on a standardized basis. It's got to be on a one-to-one ............ and we don't know what we're gonna run into. And so from that standpoint I could see quite readily that the direction we are going to work in I had to turn or stem the tide or not be hurting people but helping people because for every person we hurt they are gonna go out and tell somebody else which is gonna bay?? the program before it gets started so I simply got to turn this around to the positive so if we can get a start in the other direction and do whatever little we can do is going to be, and this is where I get most my people. That is the reason I get people from city-wide because I have helped somebody they know and I don't care if it is in the shelters or some place else or whatever it might be. They say you know I have a friend that you helped and he has got a job and he is working you know and doing good and everything like that and he said he told me to come up and see you. So the advantage of that is a fact when the interviewers send them up to me, people from the pantry, I normally have about 15 to 20 minutes to try to sell them on the idea that I am gonna be able to help them. Whether when somebody else sells me it is just like if I can give it this one is a bad or a good example. Back for what 3000 years nobody ever broke the four minute mile. I mean you know that was a mental barrier that nobody would ever accomplish, a physical or human body would not be able to physically be able to cope with the four minute mile until Roger Barringster??, a doctor, had studied
it and he ran every day till he collapsed until he got to the point that he could run a mile in less than four minutes. Since that period of time over 20,000 people have broken the four minute mile barrier, including high school, and the whole difference was now it is possible. And if you get your people to realize this, they can change their life. It is possible, you are not going to leap from low self-esteem to a president of a company but if that is where your dreams are then build you dream, break it all the way down to what I can do today and undertake it. It is possible to move to this next level.

What I just said there and did with a guy today. As I set out with him, I said take today. The guy is going back to Louisville. What I want you to do is take today on and you make your little calendar here like this and I want you to make a little commitment every day to yourself and don’t make it so big that you are not gonna do it before you go to bed at night. Today it is going to be you are gonna make the contact over this evening. Tomorrow is going to be work one .................., whatever it is. Then you get the bus ticket. That will be one goal. As you see this but what you start doing keep doing this and you’re gonna find that all of a sudden you’re gonna start moving toward your dream but what you’re gonna start doing is you’re gonna have more energy. You’re gonna undertake more things because you’re gonna have a more positive self-image. You’re gonna be feeling good about making a commitment to yourself, but what you are doing, you are building a success habit where every day you are able to keep a commitment to yourself. And I said never make that commitment more than you can accomplish in that day because you break the chain it is just like somebody going off the wagon. It is harder every time to get back on it or to move ahead so keep it simple and keep it within range. You’re gonna know when you can undertake more, when you will commit, keep that commitment to do something. If you can get someone to do that then they are well on their way to not by changing their life but to be what they want to be. ............ life is too short not to be able to enjoy what we are doing or to have the things we want out of life.

Pete: I would see that whole reaction as sort of it is possible.

Yeah. That’s just so important because they’re so down in one aspect as far as low self-esteem goes, to even go this dream form and think that you’re gonna jump from here to there. Hey now come on, you’re fooling me. They are not going to follow through with it. But if we
go back and let them know from the very beginning it is possible to move to this next level and then reevaluate. Don’t quit, don’t feel satisfied, that’s it. It’s alright to celebrate but then focus on your next goal, start moving to the next level. But it is possible and as long as you’re moving that way then you’re going to fulfil your dream, whatever it might be.

Pete: Can you remember other reactions that came to you or feelings or even questions or confusions as you were in those first three months of this position and it was making the transition from being somebody else’s idea of adopt a family to being your idea of bridge of love. We have the one that I’ve got to get across to people that this is possible, and I’ve got the other one that since there is a new program and good stuff going on we got to make sure we work on the positive. Is there any other reaction?

One thing I saw and it actually comes through even till now is a number of the people that sit on the board have never been down at the level. This may be their token if you want to call it that, I don’t know, but they are looking at everything in result. Well you know can you tell me you’ve got 75% of your people working 6 months later, all these things like that and everything was resolved .................................. and particular come around he is trying to look for funds. And I said there is so much I do that can’t be put in the results category. I’ve proposed this to a number of the people I’ve been working with or have made progress. I said what do you think was the most beneficial thing about that you know came to see me and start working with you and anything like that. A number of them that had just gotten out of prison and things like that said you gave my self-esteem back you know I’ve become a human being again, see, and that doesn’t show up on the charts, see. And so other people have asked it too you know and they said you helped me realize that I do have something to give. You know I’ve always felt that I am useless, I’m no good, there is nothing I can ever do, but man you helped me realize I’ve got some good characteristics, things I’ve never even thought of before. And I sat there and talked to someone I could tell they are a compassionate individual because they told me about one of the highlights in their life was when they took care of their grandmother because they were the only one free, four years before she passed away, when she was bedridden and that was one of the most important times of their life. I said see you’ve got
compassion to give man, nothing could be better than to give love. I mean, you know and things like this and all of a sudden you know you see them sit up a little straighter and they got a smile on their face and they you know. I had one person come in and talk to me for 45 minutes and I never said a word if you believe that (laughing). I never said a word. They just unloaded on me. I asked him a question and it just like a dam breaking down, and they got up man with a smile on her face and said man thanks for helping me so much, that was so much help and walked out the door. And I didn't have the heart to tell them I didn't say anything but sometimes we realize that our greatest asset can be a listening ear or an arm on the shoulder or a pad on the back or a handshake or a smile, you know. It doesn't necessarily have to be something that we have to be trained in years to do or something like that because a hug. I mean I padded a guy on the back the other day and he looked up at me and just smiled. I mean, I was telling him you know man you know it's possible, you know man you've got it within you. I said you're holding promise, you've got to have a bean plant see. He walked out the door just a smile and he came back and. I tell you he was back in today just before I left, that's one of the guys in the program, just before they come over but um. He is all excited now and if you're enthusiastic because you think you have something to give and all of a sudden you know you have something to give, I said you know you can walk in a place and if you don't give a hood about yourself, just by your attitude, by being late, by whatever it might be like that there ain't nobody wanting to help you. But if you go in and get your act together, this is what I told the guy going back to Louisville, see, if you go over to Father Schweitzer and let him know the one thing that you did learn in Columbus is you learned that this is what I want to do with my life. I've bounced around like a tumbleweed for 8 years since I've been out of the military because I couldn't get a job, working temps, doing anything else, but I've finally decided what I want to do and I got to get back to Louisville so I can get started. When you get back to Louisville go to the Benefits Administration. You've gone there before and had them pay your rent because you're tapping them. Go there this time and tell them I need some help because I'm moving to this level. Now all of a sudden you're gonna find out when you walk in some place and you know what you want to do with your life and you got a plan, people is gonna stand up and take notice and they're gonna reach out and help you, see. But if you walk in and you don't have enough initiative,
don't have enough care anything about yourself to even know what you're gonna do, why should somebody help you? They'll say what is the use if he doesn't ................ himself then why should I help him and so I said you're gonna find out. And so he went out of there and he said yeah I think that is true because I remember, he mentioned it a couple of times you know where he is charged up about something, you're right and he started going back in the navy, the army. That's how he got to be instructor because I was really enthusiastic about what I was doing and so you know it's just.

Pete: Well that one. You know I've really got four reactions to this situation. Okay, one was because it's a new program I've got to start on the positives. The other was

interr. Yeah they are already in the negative so if you come in with something that can't be done then naturally that pushes them lower instead of

Pete: interr. Then the other reaction was I've got to help people see what is possible in their life. A third one was this one to your board of you know these folks have not really you know they may have an idea and be in control of money but they've really not been down to the level of the folks I'm working with. They've not seen it. And then a fourth one is a lot of the results of this program aren't gonna be measured in result categories. It's going to be the hug and the you know. So those are the four.

**c3a. FIRST IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:**
I've got to make this a positive approach.

Pete: You are in this situation, you've been hired into this program. You see it needs some help to get started other than the plan and one of the first things is I've got to make this a positive approach.
c3a1. HELPS
Well this comes out of a seed planted back when I was president of the pantry back in about '84 and at that time I had spent some time on the streets and I saw somebody frustratingly trying to improve their life and I thought wow if I ever get the opportunity I like to help them cut through that red tape, help them do something so they don't get pulled back down and quit, see. I mean to get them far enough along that they've made the possibility, see that things are happening. So as a result of it I knew if ever an opportunity comes along it had to be based totally positive because you're working with people's low self-esteem and they don't need anything to pull them any lower. So I knew that but I thought we would be able to get this out of the adopt a family type thing and the first two things that came up was first was churches move slow. As you know they even pay slow (laughing), anyway. And the second thing is this adopt to them meant taking over somebody's life. They didn't see it like I saw it. I saw it in being a soft, nurturing elevation of things and they saw it as we're in control and this is what I kept getting back on my feet back when I go to meet with them again was the fact that well they're either gonna do it our way or not at all?? Well the man's so lazy ................ we're gonna make him do this and boy after I heard this about the fourth or fifth time I said ah, ah, this is going the wrong direction. This is gonna be a totally negative program because there is no understanding here. The only relation they had was taking this person here and introduced them to him. They didn't get into the environment where they're coming from, all this stuff like that, see. So the only way I'm gonna be able to have them benefit from this is if we go the positive route and if I do need the groups well the way I do it is either have them tackle a given thing. You know we moved them to this level and they need assistance for this. Now could you help them maybe move in or to do this or whatever it might be, get a group together. I can do it that way and that may be something positive they can do without trying to take over the situation. So that is the reason I knew immediately that
I had to get to turn the thing into a totally positive experience for every person I come in contact with.
c3a2. _HURTS:
No it didn't hinder me it just made me act quicker. I mean (laughing) that was the reason why because I knew what I had. My thoughts had been from years before but we didn't know how it was going to start and when we thought it was going to start in a positive nature, it turned the battle immediately and that is the reason I knew I had to stop it right now and get it going into the direction. So it just really come to ................ much quicker, a kind of deciding what it is we needed to do.

c3a3. _CONNECTIONS

c3b. SECOND IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
Helping individuals see what is possible.
Pete: The second one is somewhat related it seems. Part of this positive is to help individuals see what is possible.

c3b1. HELPS
Well I tell you how I kind of came across that. My initial thing was let's build a dream and let's kind of work back toward it but always with the thought in mind of here is the ultimate and boy it may be two, three, four years whatever the length is but boy I'm going from here to there. And then I started this thing. I started to build a success thing. All of a sudden I realized I had to get those people early in that building the success habit to start realizing it was possible because if they didn't think they're gonna be their own worst enemy and that is normally what they are anyway you know. They have had so much failure or things, obstacles to overcome and everything like that that there is a lot of doubting going on. So if I can help them to realize that man I'm not president of the company but boy it is possible to move to this level, see. I get people invariably that would take an entry level position and they would take an entry level position and stick around for three months and say hey I'm not gonna do this for the rest of my life and quit. I said why did you quit? See, any good companies are gonna promote from within so what does that leave open? The entry level positions. So that means
somebody who was on the job before you just got promoted so man if you're going over there and say hey the longer I give this my best shot for six months and as soon as ................................ what else I want to do. Well the best ways to get into cooking in a restaurant is to be a dishwasher. The dishes are worse after they have eaten the food, you've got to cook it first so when you get busy, cooks are always saying hey can you grab this grill for a while, can you prep me salads, can you do this. So you learn all these little things and all of a sudden hey man he knows how to do this. We need a grill cook, let's make him the grill cook and hire another dishwasher, see. So all you got to do is go in and apply yourself. Or you got to go in and look at it as a means to an end, an opportunity to move to the next level, see. If you do that, then as you reach that next level you look around to see where can I go from there, see. So it is always a matter of looking up, looking for. All of you are in school, I happened to go to an elementary school that had two grades in a class, you know, you always listen to the second grade when you're in first. You always listen to the fourth grade when you're in third and that was the thing. This was the strength of a one room schoolhouse. The kids always looked to the 6th, 7th and 8th graders and the 8th graders where the ones that were the tutors for the other kids to help them along, so we produced teachers. We stopped doing that you know. Now you are a nerd if you are smart and you know whatever it is and you're done and you're out of cast and whatever it is so we defeated the purpose of the old one room schoolhouse.

c3b2. HURTS
It didn't hinder me. It was just some times that they were following through and staying with me then you have a normal tendency to you know your ways, when you set your goals to do something you always move faster than somebody else that might be following. Maybe again we get best to think, I probably learned some patience as a result of it. I also realized that you know I had to when they come back and fail but want to try again you know then I would not make it more difficult, I just give them
a little more responsibilities first to see if they are really serious about it. So you’re really gonna work a little harder on it next time.

c3b3. CONNECTIONS

c3c. THIRD IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
Working with a board that isn’t plugged into who we are going to be serving.

Pete: The third one is this reaction that I’ve certainly experienced, working with a board that didn’t really know the clients. They had some money, they had a design or an idea but it really wasn’t based on the level of the clients that you knew and you were working with. Okay, that is your reaction.

c3c1. HELPS
It hindered and it still is because this is the way, the contention of the board. Well we want these figures, we want this, we want that you know because this is what we are taking back to our churches. They want to know that 79 out of ..............people got ............. and working six months later. It doesn’t work that way. See what you put. You’re putting a number to everything instead of looking to these people as a heart, a human being, somebody you got to nurture, you got to love, you got to care for, see and that everyone is going to move at a different rate. Some’s gonna fail and some is gonna succeed see and so you can’t win this. It is like the schoolteacher that teaches 3rd grade and never knows other than that kid went on maybe and graduated from high school and went on to college. She may know that I mean but doesn't know what she really did paid off or not unless at some times somebody comes back or writes her a thank you. This is one of the favorite things I used to do is get kids to write thank you - we did this as an adult Sunday school class - look at somebody who played a very important part in your life, did you ever thank them for it? And we had them writing school teachers and different people like this at Thanksgiving time being thankful at this time of the season I am thankful for the
part you played in my life and I never shared with you what you. And as a result of it I had a teacher come up to me and she said I taught 37 years and this is the first time I have ever anyone saying ............. and you know that's got to be a pretty good little thing. I mean to know that you taught all those years. Now she has had other kids come back and everything like that and let me know what they were doing but she said it is the first time that I ever had anyone thank me that I made a difference in their life.

Pete: You started out though by reacting it does hinder you this division between the board wanting numbers because they don't understand the situation. Say something more about how that really you know just how that hindered or hurt or disrupted you to have a board that wasn't on that same level.

**c3c2. HURTS**
In some respects, in probably great respects it is almost like having a millstone hanging around your neck because the focus of your program is totally in the positive and with heart, looking at people as individuals and human beings and you just keep getting it drummed back into you every month the statistics, figures, percents whatever it is like that, that is all that makes a difference see. And the advantage would be if you had your own board where you could select your board of people that are interested in exactly what you're doing that you've been working with, networking with, see. Then everybody is working in the positive. As it is right now, at least as long as you're dealing with the board you gotta be the positive thing. Almost like you got to do a sales job every month at the board meeting, see. But since the last board meeting they haven't done anything but read the minutes from last board meeting, see. They didn't do anything in the meantime other than say that I am on NEMAP.

**c3c3. CONNECTIONS**
c3d. FOURTH IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:
The results of the program can not be measured in
statistics - keep the focus on the individual.
Pete: This ties then to the fourth reaction that idea of you
realized early on boy this program is not going to lend itself to
these kind of measurable results and categories. It is going to
be measured more on the level of the quality of each individual
person.

c3d1. HELPS
I learned early on and i would never even have started for
that reason I had always started to think that you're
gonna help every person that comes along. But I learned
early on that all you can do is the very, very best you can
do. You can't put um. There is no room for ego in this
business, I'll put it that way. It is a very, very humbling
experience and the more humble you get it seems like the
better job you do (laughing), but it may help me put
things in, as far as I saw them, in a better perspective.
That as compared to you can't ever put things on a
statistic basis even though if I have to make out a report
for the board and I did this and I did that and the other to
maybe satisfy them as far as the focus of the program
has to stay on the individual, on their problems, on
helping them progress, on helping elevate them and not
any satisfaction whatsoever. Your satisfaction is
knowing you did the best job you did, could with each
individual or with that situation as you understood it.

c3d2. HURTS
It hurt me some but it still does to this day knowing I've
had people out and out criticize me that has never as
much as walked in my office, has never one talked to a
person I've helped see. Often it is good to do that. If you
sit in a high position of maybe looking down on whether
somebody is doing their job right or not or at least you
have to write an appraisal of what they are doing, you
may not be looking what they are doing, you might write
a report or something like that but. So from that
standpoint it has hurt but then I had to realize I had to
consider the source and that just means at heart I don't think they really know what they are talking about. So I'll understand them, I'll still accept them as a friend and all this but it's the old thing about the moccasins again, you know, until you walk them out you know see. So from that standpoint then I realized and you know that I had to be able to control my own destiny, if you want to put it that way, toward my own mental attitude, my own mental approach not looking for support to the board but being able to carry through in spite of the board, if you want to put it that way. Success to me is success is not in how much money you make but how deep you love.

C3d3. CONNECTIONS

C4 PERSONAL
Pete: Any other thing you want to say about, okay and the situation we're still talking about is you are hired on to do adopt a family and within about three months this bridge of love you know the first one, you know that is the situation.

C4a. HURTS

C4b. HELPS
It helped from a standpoint of immediately I would tell people this you know, instead of adopt I said adopt is kind of a word that is all encompassing, like you are taking in, you are taking control of something and you're in the driver's seat and all that stuff. I had to say a bridge is a two-way street. It is just like if you give love you get love back in return so that is a two-way flow right? So this bridge we are talking about from a dark and dismal past to a brighter future but not only have you helped them by getting it yourself you receive it in return you see. So this was necessary. This kept it in the positive see where the other was leaning to the negative and we had to get that out right so as a result of it I think it helped very rapidly to understand that. The fact that it was so important to be a bridge, to feel hey this is not a one-way street it is all me giving you know I am getting something in return.

C5 COMMUNITY
Pete: How about okay you are at Third Avenue. This is a new project. You've been on the board but now you've become an employee to do this project. You make this situation work. Are there ways in which that helped or facilitated Third Avenue on its way to being what it is?

C5b. HELPS
Again we go back to the old chain thing you know a chain is only as strong as its weakest link and if you feel that you've become the strongest link you can as a whole and the Short Stop feels they've been the strongest link they can and mutually working together and Health and Wellness and Ready to Read and all these others, now the only thing I can't say you know. Sometimes if you're on one end of the chain, you never see the other end or if your link is in the middle so there may be some out there that maybe because of not the necessity of what I'm in to deal with it as closely and maybe Ohio Housing Coalition or the Coalition for the Homeless that um or even the AIDS Service Connection. I look at them because I've worked with a number of fellows with AIDS and they've been frustrated and have been able to share or gone through with Rocky or we've gotten together with an individual or it has helped him out, whatever it might be. So I feel even in that case but so from that standpoint, yes if each one of us are not separating ourselves from it but are doing the best we can to be a part of the whole. I sat down the other day and talked with Jackie Calderone and gave her a couple of suggestions and this, that and the other and she said wow we were just discussing that the other day. She said you know we had a group of teens in here one day. She really wants to start work them to thinking about what they want to do with their life, with the future and things like that. Would you come talk to them and just sit down some day. I said I'd be happy to you know as long as I know when it's gonna be, see. So here we are, we are all kind of facilitating each other or helping each other. Set several volunteers up to tutor, set some people up and that for Ready to Read you know like that. Tap the board and try to stay in contact. We pretty much keep, the pantry keeps the GED program. I mean you know knowing where most of the people come from and now with even. I tell you one. I think. I'd like to, I haven't sat down and talked with Chris and
I'd like to sit down and talk with Chris because ....... Chris, I don't think he knows his potential, maybe he's a little afraid to expand upon it but he does have a lot to give but I don't think sometimes he doesn't really know how he can best give it. I'll put it that way. But what he is doing now and what you know what Linda is doing know with the groups. Now I understand some in the building are unhappy with it, but if we are really going to be what we're there to be and we're people-oriented, we can't just sit back and look at statistics like some of them do. Hey people, here we are, these are real life bodies down here with needs, with help. I don't know, one day I sat in there, it was the most interesting thing, when they had Doug Hauser? from Children's Hospital and Pat Matini?? and somebody else come from Riverside but they had about four people in there and they had a group of 30 in there and they come up to see how they could help them health care wise and it was just after they'd gotten the support groups going. And they about died because they were always sick and they wanted to tap into Riverside and tap all these things when all they wanted was support to help each other. Help us get something started so we can help the kids not get into a drug situation like maybe we did with the alcohol situation or I am sitting here right now and before this I was so self-centered because nobody in the world had as many problems that I did and here is somebody sitting right across from me that's got twice as many problems. My heart goes out to him, see. At first me, me, me, me, me now my heart goes out to them and I understand them better. They reach over to me as a result you become support to one another. If you can just help us build this group, and they were baffled. You mean this is all you want, you know (laughing), and it was really funny and of course this is where then with Riverside with the substance abuse thing come in and with the money.

Pete: Any way that the situation of an idea for adopt a family became concretely bridge of love, any way that that might have hurt or hindered the wider Third Avenue?

C5a. HURTS
Well the whole thing because at that time. Let's see um
........................... groups go ..........................in their infancy stage too at
Third Avenue and we all kind of at that time struggled for our own identity and as we started getting our own identity then we recognized each other. I mean you know this is one through partners and things like that. Well you know good things are happening over here and good things are happening here and somebody makes a report and are exciting about this and so as a result of it. No I don’t think it hurt me. It may help with each of us most generally of course the ones that were established, but I mean the AIDS Service Connection because it came ........ infancy and came out of it, Health and Wellness, Short Stop. It may helped each one of us to better understand each other because we had been through a similar thing in our own thing so we could relate better to someone knowing that you were agonizing sometimes or going through some of the growing pains of things like this that we have been through, and maybe we can help you or you know maybe you can help us, whatever it may be. It brought I think us closer together from that standpoint.

C6 SOCIETY
Pete: How about the wider society? Did the transition from the idea of adopt a family to becoming bridge of love, did that help or facilitate something for the wider community and wider society or did it hurt or hinder something?

C6a. HURTS
Only from the standpoint of the supporting churches didn’t start hearing about the program until probably, even though I was writing the thing, probably 6-8 months, even a year in the program so as a result of it they really didn’t know what the infancy was about. The only thing it did was the thing that the board had written originally and they look back four years later or three years later and they say hey you’re not doing what you’re supposed to do. Look right here it says you’re supposed to. You’re not doing that. And I said gee how many board meetings did you miss?? You know I talked about this for 6 months about why you know our way we’re going about this but anyway. So if it hurt, that was the only way it hurt was out of their, I’d say maybe their lack of. Maybe getting back to this thing just being a figurehead. They were just
going through the motions whereas if they really would have been an active board member they'd been pursuing things and so. I think it is a crime I would think any board, any new program starting, the most important thing is have the support from that board to have people in there that is creative, that has got ideas, that will support you, have contacts, things like this, see instead of maybe a number of people sitting back, looking down their nose and saying why didn't you do this or why didn't you do that, why didn't you get a hold of this person, well if you were smart you would have done this, you know. And I did get a lot of this you know but again as I said just
................................ growing every day.

C6b. HELPS

D. DESCRIPTION OF TIME
I have been helping a lady and I didn't know if she had a boyfriend or what. She had given me a number you know. I called her about to go to a job interview and so I called and I asked for her and a man answered. He goes she is not here right now, a real gruff voice. Who are you anyway? I said oh I am Dick Wolf from over at the NEMAP food pantry. I am the director of the bridge of love project. What are you a pimp (both laughing). What are you doing hanging around my wife or girlfriend or something like that. I had never even thought of that bridge of love meaning (laughing). What I want to say out of that is probably that most people's immediate reaction to Third Avenue is just about like that. Misunderstood. I mean you know boy there is a bunch of weird, far-out programs going on there until you get in and see what is happening or you feel the pulse and all of a sudden it makes sense. And you know this from some, well Erie Chapman's reaction you know part of I got down there and everything, got the tour and this, that and the other and start talking to people. What was funny here is Erie Chapman standing down there talking to a couple of us and one of our dear clients in the food pantry comes up to him like that and says, flips his tie out and says hey that's a good looking tie you got on, can I have that (laughing). He said what are you guys, undercover agents? You look like a couple of undercover cops (laughing). And Erie Chapman didn't know what to do. He had an amazed look on his face and all of a sudden he got a big grin on his face (laughing). I mean it was good that he had a sense of humor but it was so funny. But that is your first immediate reaction
when you hear some of the things that are going on that day, now that is really far-out, but when you are able to feel the pulse or be an eye witness or something like that, all of a sudden you realize wow good things are happening.

D1. TIMELINE

D2. WHAT LEADS . . .

D3. REACTIONS
Pete: I like the one with Erie Chapman. You are there and you are in on that tour. You are seeing what is going on and you know here is the chief executive officer of one of the biggest hospitals in the country and one of your clients is flipping his tie out. Can you remember what your own reactions were or your own emotions?

(laughing) Well the first emotion was you wanted to laugh but I mean here you didn't know because of the amazed look on his face but then after that you know then he caught himself. He had just started chuckling himself, well of course everyone else laughed too. I mean it was just amazing and the guy didn't. I told him later who it was. He said who? He knew Erie Chapman when I told him he was the head of Riverside Hospital or the chief executive officer, but anyway it didn't make a difference to him. I mean you know we all put our pants on one leg at the time.

Pete: Do you remember having that sort of a reaction right then even? When Chapman was there and you saw this that. You remember sort of having

interr. You know my first initial reaction was with either one welcome to Third Avenue and welcome to the food pantry. I mean you know you're gonna encounter all type of things here and you're gonna find people that you know power means nothing to them. Wealth means nothing to them. I mean to them everybody is the same you know, but so that is. When that hit me I always. The thing that kind of flew through my mind was well you're welcome to the pantry or welcome to Third Avenue you know this is it. This is the kind of things you might expect out of here.
Laughing with Erie Chapman about a guy pulling up Chapman's tie.

Pete: The fact that you are in that situation, okay, Riverside is coming down to visit and actually the big guys come with Patsy and he is being shown around and one of the things that happens is that he actually pulls his tie up and you think it is funny and everybody sort of chuckled.

D3a1. HELPS

What it did do is two things. Immediately it gave me a different impression from Erie Chapman from the standpoint of he is human. He's got a sense of humor, you know. And secondly, talking about bridges, here was a bridge built in 30 seconds. I mean you know it was unbelievable because this guy felt as comfortable talking to Erie Chapman, it didn't make any difference who he was. He was talking just as comfortable talking to him as if he is talking to a bum drunk out on the street or something like it. So as a result of it you know I kind of felt good because of the fact um. That is what we need. I told him we need more of this. So if we can build bridges like this with getting people that supposedly earn the positions and making decisions or have a fixed opinion or something and all of a sudden we bridge these two people together and it is unreal. See, one of the neatest things I think I have ever done is when I have had some of my homeless people come to church. I had one come to church one Sunday and I'd outfitted him with a three-piece suit and I mean he looked like a million dollars, a pair of. Somebody donated some shoes and they were probably a hundred dollar shoes and everything like that. We got them polished and all that. He walked into church and I have never told anyone who he was. As I introduced him I said oh this um and I went around like I never did tell any of them that the guy was homeless till a friend of mine one day was saying something when we were talking about something. I said you know well you know I've had a number of homeless people in here and you never even noticed. What do you mean? Remember back on day when ....................... Oh yeah he took part in
Sunday school classes, spoke right up and did everything else like that. I thought we're building bridges, that's what we are doing. See, we've got so many fixed opinions of things in life and if we can without having the chance to put that mental block up, to knock down that barrier this is great and this is what I think to this day Third Avenue is all about is we're knocking over barriers, strictly because things are being done and when people do come and see what's being done or feel the pulse of it like it gives them a completely different impression about the situation. At least maybe it lets them start thinking in an individual situation instead of putting all things in a category. All blacks are bad or all people who are in prison this; nobody can be reformed, whatever it might be; all ADC mothers are elopers you know just having kids to get more money to live on. And all of a sudden when you can introduce them to an ADC mother and not as an ADC mother and here is a mother that's over at work in a training program at the post office, see, who wants to get off ADC so bad because she wants to be able to give her children more. All of a sudden this thing of welfare and leaches and all this stuff like that goes out the window, see. Now it becomes a one-to-one basis, not all welfare people are bad. Not all ADC mothers are out for a free ride you see and any time you can.

Pete: interr. You can't abstract and categorize people.

and I think more and more as you get in there in the things are happening over there. Somebody comes in and all of a sudden you know bridge building.

D3a2. _HURTS:_
It didn't hurt, hinder or any in any way, shape or form.

D3a3. _CONNECTIONS_

D3b. _SECOND IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:_
Pete: Welcome to Third Avenue, this is what it is.
D3b1. HELPS
I think it helped me from the standpoint of immediately
after that Erie Chapman gave some support to the Health
and Wellness program and got very interested in Third
Avenue and you know groups within the church want to do
their volunteer things you know, come in and. They did a
volunteer day and now they want to come back and I told
them about the night shift, doing this coat thing for us.
It started with with a 125 coats and left with 650 coats
you know that for people and you know how they felt
being able to do something like this. All of us want us to
make our life count for something, some small way we
can give and most people think it's got to be something
humongous. It's got to be something that is going to take
lots of time. Doctor Shoe, I don't know if you know
where it is or not, he is a Vietnam veteran up in
Worthington, has two shoe stores. He has just opened the
third one out in Hilliard and he had an idea what how. All
stemmed?? is he had a shop full of shoes there people
had repaired and never came, picked up and paid for it.
So he put a big sign up if your shoes are not picked up in
30 or 60 days I guess they are going on out to the shelter
or some place like that. And all of a sudden everyone
started saying hey I've got a lot of good shoes at home
we just don't wear. I've got all these shoes and
somebody ought to get some good out of them. What can
you do with them? So he had the idea to start homeless
shoes. Well he got a bunch of shoes with no homes. Let's
get a home for them so then he started doing it and I got
involved with him and he just oh keeps me supplied. Doug
is just a neat guy.

D3b2. HURTS
Pete: Any way that it hurt though? You are there with
Erie Chapman and because sometimes part of welcome to
Third Avenue is welcome to your purse being stolen or
whatever. Is there any way that it hurts or hinders or
blocks you having that reaction of oh here we go again,
here is Third Avenue.
Not really because I say you know you got to learn to take
the bitter and the sweet because you got to realize what
you. You could have been at a blooming champagne party
some place like that and had your purse stolen. I mean if
you got some professionals (laughing). So as a result of
it no that didn't hurt at all. Again there this I look back
at it and I thought boy here is an instant bridge builder
because he was able to laugh instead of being a stuffed
shirt and get right in the face with something like that.
He was able to laugh. When he laughed everyone else that
you knew wanted to laugh, and this guy was already

......................... guy in here today man, this is a nice tie.
Give it to me (laughing). As a result of it the guy that
was with him started to snicker. He was one of his
sidekicks and all this stuff and Patsy was back at the
food thing so we told her about it and she laughed. But
anyway, this was an instant icebreaker if you want to
put it that way. Just an instant bridge builder. If we had
more of this in the world you know that there would be a
lot less problems.

D3b3. CONNECTIONS

D3c. THIRD IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:

D3c1. HELPS

D3c2. HURTS

D3c3. CONNECTIONS

D3d. FOURTH IMAGE/IDEA/THOUGHT/QUESTION/EMOTION:

D3d1. HELPS

D3d2. HURTS

D3d3. CONNECTIONS

D4 PERSONAL
D4a. HURTS

D4b. HELPS

D5 COMMUNITY
Pete: Let's talk a little bit about um here's this thing with Erie Chapman, this great thing that sort of represents the spirit. Did that situation help or facilitate Third Avenue?

D5b. HELPS
Oh definitely I think it helped, definitely positive. It was a positive thing. Probably in that tour and in that point in time that he really felt here is a place with a personality and it is a good personality and it needs help. So in any way um. No I think it very definitely helped Third Avenue.

D5a. HURTS
No I don't think so.

D6 SOCIETY
Pete: How about the wider society, that situation with Erie Chapman down there walking around.

D6b. HELPS
A bridge builder. Here is the CEO of Riverside hospital and he is down here with these homeless people and this, that and the other you know, maybe there is something to it. Maybe there is something to it. Hey, maybe we ought to go down there and see what is going on. Maybe we ought to go down and do a community day. Maybe we ought to volunteer a little time. All of a sudden if you ............. Volunteers often don't find what they want to volunteer that is the greatest thing about volunteering you can volunteer and if you don't like it quit it. Come over here and volunteer till you find what you want. All of a sudden you've got the ....................... I mean you know (laughing). Just take the whole tour man you can't tell

D6a. HURTS
E. LESSON FOR SOCIETY

That we probably wouldn't be in nearly the situation we are in as a country right now whether it be drugs, violence, or ................ anything like that if we'd been using action/reflection and the main reason why is we would have attacked it probably before they become unsurmountable. We would have had immediate treatment programs for drugs and substance abusers which dried up the use and there wouldn't be any need for it if nobody is on drugs. The ADC mother if we'd immediately nurtured her and had given her a role model or somebody to work with that was interested enough in helping her get off and know that there is a better life for her or that drunk that's homeless and rooting through the dumpster down there, if somebody would have just. We brought four man, four street people in for Thanksgiving dinner, church wants that?? just a nice .......... I walked them in and set them down at the table and nobody knew who they were. I went around and started introducing them to everybody. They said that was the neatest thing. I said well it wasn't planned. I just invited them over and they showed up you know and so if you're hungry Sunday come on down man we'll have turkey and the whole stuff you see. Anything, if you work on something or try to do something about it immediately until it becomes you know. It is just like if you got a little paper, a little prick or something like that you know take care of it now then it doesn't become a big, humongous, festered sore. And so this is the way it is in almost all their problems right now, whether it be drugs, whether it be substance abuse, whether it be the crime, whether it be the hungry, the homeless, whatever it might be. If we would have done see. I could take right now at least with thoughts I have I can take right now with the same money we get in our shelter system and turn it totally around. It just eats me out just thinking about it and knowing that it would end up saving the city millions of dollars. In some respects I could do the same thing with those people released from prisons. Turn it around that would be very, very simple to do, uncostly. All it is is an attitude adjustment and I don't mean on the person who's getting out of prison. I mean on society, on the police, on everyone else that are the higher-ups and it is the same thing about these problems if all of a sudden instead of thinking of homeless as a bunch of lazy, shiftless bums, if you're gonna look on them as one person of science?? as a human being who either fell on hard times, had some problems or if given the opportunity chooses to live that way because there are homeless people that's the only way
they want to live is you know Riva we put her in that and she is back out again and Riva lives that way. Of course part of it is due to her illness. I mean you know her, she doesn't have a .................. But so, society can lose so much by this except for we would start and the greatest place to start is on the local level, in the neighborhood, see. If you got crime in there, let's get together and do something about crime in our street, see. Don't worry about what's happening on Broad Street because we live here, see. We can do something about this. Later on we may be able to do something about down on Broad Street but right now this is where the problem is and it is our neighborhood and we can do something about it, see. The police department should be working for us. We are paying their salaries so let's put a plan together and say will you cooperate with us on this. Same way with the shelters, um same way with anything like this. You know, there is, so many problems could be solved so much quicker and what happens is just like I used to be an idea nut, I'm still an idea nut, but I used to be an idea nut and your families is the worst people to have ideas around because the first thing that they're gonna do is poohpoo all everything you do. They are gonna put it down and they're gonna say that won't work and anything like that. So you try to get like-minded people so I joined the Central High Inventors Council and there you got people. So you throw out an idea and this guy says yeah and you can do this and this one says yeah and you can do this. The best example of this is I met a fellow that was a salesman for Caterpillar Tractor, heavy equipment, out in California. He was on the road. He stayed at the same hotel and went in and got dinner and sit at the bar and drink and you can just chew the fat with somebody else. Well he happened to be talking to another salesman and they came up with um started talking about this idea he had and this and he had napkins out and drawn on them and all of a sudden some old codger come in bib overalls and sat down next to him and started looking at the drawings on the napkins and hey what the heck you're doing there. Oh it's just an idea .................. he said he should start doing this. By the time the evening is over they had drawn plans on napkins. He said well listen I got a little welding shop down here let's go down and build us a model and they went down and started building a model and what they built was a product called anchor lock. What it was, it was on semi-trailers at that time, if your air brakes went out you didn't have anything. It kicked into a manual locking device um braking device so you always had brakes so they tried to sell the thing, the
patent, and both of them quit their jobs as salesman. They were out trying to peddle this thing and were getting nowhere. All of a sudden they got .......... and they said hey we're crazy. Why don't we go to the State of California's testing thing, have them test the product and then pass it on to the legislature that every truck in the State of California and that is what they did and they said they sold the company for about 10 or 15 million dollars in two years later after doing this. It just shows that when you get like minds together even if they are in different categories, get some over interested in the youth and what they can do about keeping them off the streets and then elevate their lives and you got somebody who wants to teach people how to read and somebody down here who is interested in health and somebody else is interested in their well-being or their jobs and you bring all these things together and you got people thinking in a positive realm. So ideas just pop out of you know when you suggest something it isn't shot down. They say hey that's unique. And that is how problems get solved, whether it be in the home as a family, in a business, in church or and again it boils back to attitude, you know, what your attitude towards something is.

Now, did I give you enough time?

After getting biographical information Pete asked Dick what he should keep separate.

Pete: And what parts do you want me to any of the parts about your board you want me to just sort of use those in the dissertation or is there any other thing.

Dick: Where all is this going?

Pete: The only place it will be is in my dissertation. The rest of it, any parts that you want to be used you know if there's ideas in it I'm gonna use and ................ so I'll keep the board stuff separate. But is there any other part of it that.
Dick: I am trying to think because I you know I spoke out and maybe I shouldn't because shelters do quite a bit of good but what. I've spent a lot of time interviewing fellows that are homeless and I say why won't you go to the shelter? I was at the shelter twice man it is the worst place in the world. I would rather sleep in a vacated house and freeze to death. (turned off tape).
APPENDIX B: HISTORICAL DOCUMENTS OF THE THIRD AVENUE COMMUNITY CHURCH

1. Proposed Covenant

2. Third Avenue New Church Proposal

3. Parish Based Community Organizing Project


5. Letter of Invitation to join the Third Avenue Partnership

6. Mission Strategy and Partnership Plan

7. Draft: Mission Statement
Proposed Covenant

The Third Avenue Community Church is the result of a conscious effort by the West Ohio Annual Conference of the United Methodist Church and the Diocese of Southern Ohio of the Episcopal Church to establish an open communion based on service. This church will be a chartered church in the Conference and a fellowship of the Diocese. At the same time, the Third Avenue Community Church will be a partnership of the chartered fellowship and a number of programs, agencies, and groups who will form this ministry of service. All that goes on at the church will be recognized as the ministry of the church; each individual and group actively working there will recognize its partnership with the chartered fellowship in service to the community. Intentional in this vision is a celebration of diversity, not simply an acknowledgment or admission. This openness to diverse efforts invites controversy and challenges all who participate to seek fellowship in a base community that is founded on the Christian vision of the Realm of God:

*And Jesus said, "With what can we compare the Realm of God? Or what parable shall we use for it? It is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that all the birds of the air can make nests in its shade."* Mark 4:30-32

Partners in the Third Avenue Community Church

1. A Christian fellowship of recognized membership guided by a Fellowship Council will live out its mission to the neighborhood, the city and the world within the Third Avenue Community Church. At the heart of this chartered fellowship is the common cup and scripture. The weekly celebration of the Holy Eucharist as the central act of worship is the true sacrament of unity amidst diversity. The order of communion used allows anyone from any Christian background and all who seek the truth to share in this celebration of our common life in Christ. The Annual Meeting of this fellowship will direct this mission under the authority of the West Ohio Annual Conference and the Diocese of Southern Ohio. It will maintain the covenant with its partners listed below, each of whose work the fellowship recognizes as emanating from this circle formed around the Lord’s Table and supports as part of its mission:

*John spoke up, “Master, we saw someone driving out demons in your name, and we told him to stop, because he does not belong to our group.”*

*“Do not try to stop him,” Jesus said to him and to the other disciples, “because whoever is not against you is for you.”* Luke 9:49-50

2.-21. (or however many) (Here will be a short mission statement from each group.)

The exact terms of the partnership here formed are spelled out in the legal document attached to this covenant.

The spirit of this covenant calls for a new base community model of ministry to take root at the Third Avenue Community Church, committed to praxis to direct, refine, and continually re-commit the mission here spelled out. May God add blessings to the work we have set before us.
THIRD AVENUE NEW CHURCH

PROPOSAL

Submitted by:

John W. Edgar
Columbus United Methodist
Office of Urban Ministry
471 East Broad Street
Columbus, Ohio 43215
(614) 228-6784

November 12, 1987
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PROJECT DESCRIPTION

INITIAL SUMMARY STATEMENT
The Columbus United Methodist Urban Ministry Steering Committee is recommending that the former Third Ave. Church building be used as the site of a new church start. This new church will be an inclusive congregation, reflecting the rich diversity of people who live in the Short North area of Columbus. The West Ohio Conference of the United Methodist Church and the Episcopal Diocese of Southern Ohio will work together to launch this church and to sustain it during the first five years.

The entire life of the congregation will center around active participation in ministries to the community. Worship, fellowship, study and service will be interconnected. In this regard the new church will draw upon the experience and success of Christian Base Communities as practiced in Latin America.

The Third Ave. building will be renovated to serve as a base for Christian ministry in the community. The basement is currently leased to the Near Northside Material Assistance Program (N.N.E.M.A.P.), an ecumenical food pantry that serves over 1500 neighborhood residents each month. The rest of the space will be used for a variety of programmatic ministries, and/or offices for ecumenical organizations. It is envisioned that the majority of the people in the congregation will come from the Short North community. The congregation will include staff, volunteers, and participants of the several ministries which will operate in the building throughout the week. Initially the church will worship on Sunday evenings. This will allow people who are members of other churches to also participate in this worship experience.

The cost of renovating the building is anticipated to be $300,000. The United Methodist Church is to assume the responsibility of obtaining these funds. The Episcopal Diocese of Southern Ohio, through the Procter Fund is to provide a major portion of the operating funds beginning in January 1989, once the building is renovated.

PROGRAM DESIGN
The first phase of the new church development will begin in January 1988. At that time a core group of persons who intend to be part of the congregation will begin to meet. Initially this group will meet on Sunday evenings for worship, study and planning. Hopefully arrangements can be made with N.N.E.M.A.P. to meet in the basement of the Third
Ave. building. This core group will be made up of volunteers. There are a number of United Methodists and Episcopalians who have already made a commitment to be part of this community. Four United Methodist elders and one Episcopal priest plan to be part of this initial core group. Leadership in worship and study will be shared.

During this first phase plans will be firmed up concerning the several programmatic ministries which will be based in the renovated church. A tentative list of ministries is set forth below.

1. **N.N.E.M.A.P. food pantry**: The N.N.E.M.A.P. food pantry is the only current occupant in the Third Ave. building. They are in the second year of a five year lease. This wonderful ministry brings hundreds of persons into the Third Ave. building each week. Pantry volunteers and clients will be invited to participate in the Sunday evening worshipping congregation and the rest of the life of this new church.

2. **Expanded support and services for low income persons**: N.N.E.M.A.P. already provides some counselling and referrals for their food pantry clients. It is envisioned that these services would be expanded using additional space in the building. Options include individual advocacy with welfare related problems, financial counselling, and assistance in locating employment. A portion of the building might be used as a day center for people with no other place to go.

3. **Week day programming for children**: There is tremendous need for after school activities for neighborhood children who live on the east side of High St. One goal is to develop an ongoing "latch key" program at the church five days a week. The after school programming will probably be developed in conjunction with the Godman Guild Settlement House.

4. **Teen drop in center and counselling**: There are a high number of teenage youth who live in the Short North area or are attracted to it. Some of these youth get into trouble with alcohol, drugs, prostitution and other crime. There are also a number of runaway teens in the area. As a result, there is a special opportunity for Christian ministry that reaches out to these young people with support and guidance.

5. **Global Learners Center**: This is a ministry initiated by the Ohio Hunger Network and the Hunger and Development Coalition of Central Ohio. These two groups have strong ties to the United Methodist Church and Episcopal Church.
The Global Learners Center is a resource center that stimulates study and action on issues related to hunger and poverty. Part of this ministry at Third Ave. could include the development of an "international store". Currently the Global Learners Center is operating in cramped quarters in the basement of King Ave. United Methodist Church.

6. Substance abuse support groups: It is envisioned that Alcoholics Anonymous and parallel organizations such as Cocaine Anonymous will hold weekly meetings in the building. The goal will be to draw persons from these meetings into the full life of the church.

7. Office space for ecumenical ministries: Several church related organizations could move their offices to the renovated Third Ave. building. The possibilities include:
   Metropolitan Area Church Board
   Habitat For Humanity
   CROP
   Community Free Jobs List
   United Methodist Office of Urban Ministry
   United Methodist Union
   Ohio Council of Churches
   Lutheran Social Services

DEVELOPMENT TIMELINE
As stated above, the core group of the worshipping congregation will begin meeting on Sunday evenings in January 1988. This group will assume major responsibility for continuing the planning about the programmatic ministries which will operate in the church.

In the early spring of 1988 a door to door community survey will be undertaken to better assess the potential number of persons who would consider joining this new church once it becomes fully operational. This survey will be coordinated by the members of the Sunday evening worshipping/planning congregation and the Columbus United Methodist Office of Urban Ministry.

Working with the appropriate judicatory committees, this same core group will help develop the renovation plans for the building. The actual plans will be drawn by an architect. Plans for the first phase of the building renovation should be completed by May 1988.

The first five months of 1988 will also be the period when the financial package for the renovation of the building is put together.
The actual renovation will be done during the summer and fall of 1988. The goal is to have the building ready for full scale usage by January 1989.

FINANCES

The reopening of the Third Ave. building, as a new church and a community ministry center, is to be a joint effort of the West Ohio Conference of the United Methodist Church and the Episcopal Diocese of Southern Ohio.

When Bishop Ammons met with Bishop Black on October 26, it was suggested that the United Methodists would assume primary responsibility for renovating the building. This approach was proposed because the building is currently owned by the United Methodist Union of the Columbus Districts. After the building is renovated it will continue to be the property of the United Methodist Church. It was also proposed that the Episcopal Diocese would take leadership in obtaining the funds needed for the operation of the church during the initial three to five years. The Procter Fund was identified as a primary potential source for these operating funds.

The exact cost of the renovations will not be known until the architect’s plans are completed in May of 1988. Information from the study done by Tom Belcher in August 1987, along with earlier estimates indicate that the renovation will cost approximately $300,000. The United Methodist Union has already spent $80,000 for the purchase of the building. Insurance and property taxes are running at about $20,000 annually. When the church reopens the property will become tax exempt. Also the building insurance will decrease when the entire structure is occupied.

There are several sources of funds in the United Methodist Church that are available to cover the cost of renovation, due to the fact that this project is a new church start. The Columbus United Methodist Union grants funds to new churches through the Church Extension Committee. Grants are also available from the Church Extension Committee at the annual conference level. Additional funds will be requested from the national level of the denomination. Some of the funding at the national level may in the form of a long term loan.

A new source of funds is the Capital Funds Drive, which the West Ohio Conference will be initiating in 1988. We are proposing that this new church start in Third Ave. building should be identified as a priority recipient of funds from the Capital Funds Drive.
Other funds could be generated by direct contributions from United Methodist Churches in the Columbus Metropolitan area. Bethel United Methodist Church is a positive model in this regard. Bethel Church is currently in the middle of a five year commitment where they are giving between $8,000 and $10,000 annually to assist the United Methodist Union in the purchase and maintenance of the Third Ave. building. Other United Methodist Churches, such as North Broadway will be contacted to determine if they are willing to get involved in helping to pay for part of the renovation.

**Volunteers**

This new church start will require significant commitment from volunteers in order to be successful. One wonderful source of volunteers will be the Community of Service. This is a group of more than 100 volunteers from the Episcopal Churches in central Ohio. These individuals are committed to engaging in "hands on" ministries that reach out to low income persons. The leaders of the Community of Service have indicated that they would like to have a major role in helping to organize and sustain the various program ministries at the new church. Bishop Black expressed support of their involvement, at the meeting on October 26.

The N.N.E.M.A.P. food pantry is operated almost exclusively by a large group of committed volunteers. It is hoped that some of these persons may choose to volunteer in other aspects of the ministry of the new church.

During the 1970's North Broadway had an ongoing linkage relationship with the Third Ave. United Methodist Church. This relationship included a number of volunteers from North Broadway who labored in various programmatic ministries at the Third Ave. Church. The lay leader of North Broadway has suggested that perhaps this linkage between the two churches could be reactivated.

**Building Information**

The former Third Ave. United Methodist Church building is located at the corner of Third Ave. and High St. The building ceased being used as a church in 1981 when the Third Ave. congregation merged with the Fifth Ave. congregation to form New Life United Methodist Church.

The Third Ave. building is now owned by the United Methodist Union of the Columbus Districts. The Union purchased the property from New Life Church for $80,000. A down payment of $30,000 was given to New Life at the time of the purchase in 1985. The remaining $30,000 is being paid by the Union over a five year period.
The basement of the building is currently being used as a food pantry by the Near Northside Emergency Materials Assistance Program (N.N.E.M.A.P.). In 1986 the Union entered into a five year lease with N.N.E.M.A.P. for their use of this space. N.N.E.M.A.P. pays no rent. However, they did spend more than $50,000 to renovate the basement. They also pay all utility costs.

The rest of the Third Ave. building has been vacant since the closing of the church. An engineering survey of the building (Appendix "A") was completed in August 1987. This study found that the building is structurally sound. However, the heating system, the plumbing, and the electrical system will have to be replaced before the rest of the building can be used again. The cost of these renovations is estimated to be at least $200,000. Internal remodelling will add to the price. At this point total renovation costs are anticipated to be approximately $300,000.

The Third Ave. property is zoned residential. If the property was to be used for any purpose other than a church, it would have to be rezoned. A zoning variance was obtained to allow for the operation of the N.N.E.M.A.P. food pantry. The engineer's report indicates that there are aspects of the building's design that do not meet building code for a church, but would not meet the building code regulations for any other public building.

The Third Ave. building is located within the boundaries of the Italian Village. Changes to the exterior of the building would have to be presented to the Italian Village Area Commission for review. Recently the Catholic diocese was unable to get permission from this Area Commission to tear down a vacant convent and then rebuild on the site. This decision suggests that the Italian Village Area Commission might oppose any plans to tear down the Third Ave. building.

The church property includes some space for parking on the north side of the building. Additional parking for Sundays and evening activities could be negotiated with the day care facility, which is located directly across High St. Another option would be the purchase of the property just north of the church. This parcel is a paved parking area with an old one story building. It is reported that this property was sold within the past two years for $150,000.
COMMUNITY ANALYSIS

The former Third Ave. United Methodist Church building is located at the corner of Third Ave. and High St. This building is in the middle of an area known as the Short North.

SHORT NORTH DEMOGRAPHIC SOURCES

Demographic data collected by the U. S. Census is organized by small geographical areas known as census tracts. Each tract is identified by a number. The immediate neighborhood around the Third Ave. Church building consists of census tracts 22 and 21. The target area for this new church starts also includes four additional census tracts. These six tracts are highlighted on the Census Tract map (Appendix "B").

Appendix "C" provides data from the 1980 U. S. Census for all six of these census tracts. This information was compiled by the Development Department of the city of Columbus. The data is divided into two tables. Each table consists of two pages. The first table provides information about census tracts 22 and 21. The second table gives information about tracts 20, 18, 20, 17 and 16.

Unfortunately, this U. S. Census data is now eight years old. Due to the ongoing transition in the Short North, some of this information is no longer accurate.

An up to date estimate about changes in some of the factors in the 1980 U. S. Census is available through the Donnelley Market Profile Analysis. The 1987 Donnelley Profile for the six census tracts in the Short North is reprinted as Appendix "D". Unfortunately, the Donnelley Profile has its own limitations. Due to the way this data is compiled it often underestimates the rate of transition in changing neighborhoods. This is probably the case with the 1987 figures for the Short North. Therefore while very helpful, the Donnelley Profile should not be considered as authoritative.

A third source of demographic data was supplied by the Development Department of the city of Columbus. This information consists of 1987 estimates for changes in the community since the 1980 U. S. Census. It also provides 1992 projections for these same demographic factors. This data is reprinted as Appendix "E". This data is subject to the same problems regarding accuracy as the Donnelley Profile.
DEMOGRAPHIC HIGHLIGHTS

According to the U. S. Census, the total population in these six tracts in 1980 was 16,696. The report from the city development department estimates that the 1987 population has declined by about 8% to 15,471. The estimate from the Donnelley Profile is about the same. However, the Donnelley Profile estimates that the population in the Victorian Village area is increasing. This is probably accurate due to the gentrification that is occurring and the accompanying construction of additional housing units. The development department figures project that the population will continue to decline slightly between 1987 and 1992. However, the gentrification trend may help to slow or even reverse this population decline.

The median age in this area is estimated to be just over thirty. There is an unusually high concentration of young adults between the ages of 18 and 35; over 40% of the total population. Information from the 1980 U. S. Census indicates that approximately 20% of the families with children were headed by single mothers. This was significantly higher than the average for the city of Columbus.

The Short North is an interracial community. In 1980 the racial distribution in the two tracts surrounding the Third Ave. building was 86% white and 12% black. It is estimated that the current distribution is 86% white, 13% black and 1% other ethnic minorities. It is projected that the percent of blacks and other ethnic minorities will increase slightly by 1992. The other four census tracts in the target area had a racial distribution of 80% white, 18% black and 2% other ethnic minorities in 1980. It is estimated that the 1987 distribution is 78% white, 19% black and 2% other ethnic minorities. A continued slight increase in the percentage of ethnic minority persons is anticipated by 1992. Many of the black residents in this general area live in census tract 16. About half the population in this tract is black.

The people in the Short North represent a wide range of economic levels. According to the 1980 Census, the number of people receiving public assistance in the Short North was approximately 50% higher than the average for the city of Columbus. The development department estimates that currently more than 40% percent of the households have incomes of less than $10,000. At the same time, the process of gentrification in sections of the Short North has brought hundreds of people into the area who have incomes of more than $35,000. (The estimates of the number of households in the upper income levels are probably too low in the Donnelley Profile and in the development department report.)
The Donnelley Profile suggests that the rate of residential mobility in this area is high. This profile estimates that slightly more than half of the residents have lived in their current home for less than two years. About 85% of the people in this area were renters in 1980. This was significantly above the average of 50% renters for the city of Columbus. In certain sections where gentrification has occurred, the number of owner occupied households is now significantly higher.

HIGH STREET DEVELOPMENT
One of the most significant changes in the Short North has been an impressive upgrading of the businesses along North High Street, which is the primary thoroughfare. The High Street improvements were coordinated and encouraged by the city administration, which provided a variety of incentives. Just five years ago most of High Street in the Short North was lined by rundown shops, bars and empty store fronts. Today this stretch of High Street is becoming a series of art galleries, upscale shops, and attractive offices for professionals. Property values have increased and the image of the area has improved. (See the map of the Short North, Appendix "F".)

This upgrading has in general progressed from the downtown northward. The blocks south of 2nd Ave. are now almost entirely renovated. Renovation of the blocks from 2nd Ave. up to 5th Ave. is now underway. The Third Ave. Church building is one of the most highly visible, undeveloped properties in this entire strip.

VICTORIAN VILLAGE
Another part of the Short North that has experienced major upgrading is Victorian Village. This is the part of the Short North that is west of High St. The census tracts which correspond to Victorian Village are numbers 21, 20 and much of 18.20. Victorian Village is a diverse neighborhood which includes a number of stately Victorian style houses built at the turn of the century. When first built, these houses were for wealthy families. However, over time as the city changed many of the wealthier residents moved out. Starting in the early 1970's this area began to experience gentrification. Affluent people bought up houses and restored them to their nineteenth century grandeur. Many houses that could not be restored were torn down and new infill units have been built that maintain the architectural style of the area. The gentrification of this area was supported by Battelle Corporation and by the City of Columbus. Low interest loans and other incentives were provided to encourage the redevelopment. Most of the infill
houses were built by one developer, who made a substantial financial commitment to the project. As a result of these efforts, Victorian Village has become a prestigious neighborhood.

One consequence of the gentrification has been the displacement of many low income residents. As houses have been renovated or torn down, some low income renters have been forced to move out and look for new homes.

This does not mean however, that Victorian Village is inhabited only by the affluent. In fact the average household income is much lower than the neighborhood's upscale image might suggest. According to the 1980 U. S. Census, the median household income in Victorian Village was significantly below the average for the Columbus metropolitan area. Over 80% of the census tracts in metropolitan Columbus had median household incomes higher than Victorian Village in 1980.

The 1987 Donnelley Profile estimates that the median income of families in Victorian Village has been on the rise. This is in keeping with the continued gentrification of the area. Yet, the current average income for this area is still estimated to be only about one half the average for metropolitan Columbus. The Donnelley Profile also estimates that over 40% of the households in Victorian Village have incomes of less than $10,000. Despite gentrification, Victorian Village remains an economically diverse community.

ITALIAN VILLAGE
The portion of the Short North that is east of High St. is known as Italian Village. Census tract number 22 corresponds roughly with this neighborhood. There are some parallels between Victorian Village and Italian Village. There are also some important differences. During the past fifteen years there has been some renovation of houses in Italian Village. However, the transition is not nearly as extensive in Italian Village as it is in Victorian Village. This is partly due to the fact that the type and quality of the housing stock in Italian Village is erratic. There are apartment row houses mixed in with stately Victorian style houses.

Italian Village is also different from Victorian Village in that there has been no aggressive plan to encourage the gentrification of the area. There are no low interest loans available to home owners who wish to renovate. Nor are there any large developers who are investing significantly at this time. No new construction of infill units is envisioned in the near future. According to the projections
of the city planner in charge of the Short North, Italian Village will remain a mixed income area for the rest of this century.

According to the 1980 U. S. Census, Italian Village was one of the poorest neighborhoods in Columbus. The median household income was among the lowest 3% of all the census tracts in metropolitan Columbus. The 1987 Donnelley Profile estimates that the 1987 median household income level in Italian Village has improved to $6,245. However, this is still only 26% of the median household income for metropolitan Columbus. It is estimated that 70% of the households in Italian Village have incomes under $10,000.

SHORT NORTH COMMUNITY SERVICES
There are a variety of organizations and programs which provide human services to residents of the Short North. In 1986 the Office of Urban Ministry compiled information about the human services available in this area. That report is attached as Appendix "G". This report also includes a listing of churches in the Short North.

NEIGHBORING UNITED METHODIST AND EPISCOPAL CHURCHES
There are no other United Methodist or Episcopal Churches in the two census tracts which immediately surround the Third Ave. building. There are three other United Methodist Churches in the four additional census tracts which comprise the remainder of the primary target area. There are no Episcopal Churches in these additional four census tracts.

New Life United Methodist Church is located at 25 West Fifth Ave. As mentioned above, this congregation was formed by the merger of the Third Ave. United Methodist Church with the Fifth Ave United Methodist Church. The congregation worships in the former Fifth Ave. Church building which is less than one half mile from the Third Ave. Church building. The current membership is 134. Almost none of the members now live in the Third Ave. target area.

King Ave. United Methodist Church is at 299 King Ave., approximately one mile northwest of the Third Ave. Church building. The current membership is 365. Only a small percentage of the members of the church live in the target area that has been defined for the new church start in the Third Ave. building. The focus of King Ave. Church has historically been toward Ohio State University, which is located to the north of the church.

Nell Ave. United Methodist Church is located at 601 Nell Ave. This is about one mile southwest of the Third Ave.
Church building. The church membership is 67. Most of the members do not live in the target area. This congregation is developing a special ministry with the senior citizens who live in a large retirement complex that is located directly across the street from the Nell Ave. Church.

The closest Episcopal Church is St. Stephens located at 30 West Woodruff. This is approximately 1.5 miles north of the Third Ave. Church building.

It is estimated that approximately 8% of the people in any central Ohio community are likely candidates to become members of a United Methodist Church. The city development department estimates there are 15,471 people living in the Third Ave. target area. This means it is reasonable to project that there could be 1237 persons drawn into United Methodist Churches from this area. It is estimated that currently not more than 200 of the people living in this target area are members of United Methodist churches. On this basis, there are over 1000 people who theoretically could be attracted to a United Methodist new church start from this target area.

The ministry of the new church start at the Third Ave. building is being designed so that it will not undermine any of the neighboring churches. By worshiping on Sunday evenings, the new church will not be competing with the primary worship services at any of the other churches in the area. The style of worship as well as the mission focus of the new congregation will be different from the other churches. The goal is to reach unchurched people who would not otherwise attend any United Methodist or Episcopal Church.
BUILDING SURVEY OF THE
THIRD AVENUE UNITED
METHODIST CHURCH

PREPARED FOR
Columbus United Methodist Office of Urban Ministry

PREPARED BY
Wandel & Schnell, Architects Inc.
M-E Building Consultants, Inc.

August 1987
BUILDING SURVEY OF THE
THIRD AVENUE METHODIST CHURCH

Building Location and Condition

The building is a brick two and one half story structure located at the northeast corner of Third Avenue and High Street, Columbus, Ohio. High Street is one of the major north-south streets in Columbus. The church is located on a portion of High Street known as the "Short North" and is in a revitalization area called Italian Village. Both the Short North and Italian Village have seen a considerable resurgence and the trend appears to continue.

Structurally, the building appears to be sound. Due to the lack of occupancy and maintenance the building is deteriorating cosmetically. Water leakage is damaging the veneer plaster and finish wood-work. If the water problems continue uncorrected there is the potential for deterioration of the wood framing, as well as the masonry structure.

The plumbing, heating, ventilation and electrical systems are antiquated. The plumbing fixtures appear to be in fair condition and may be reusable. The plumbing lines are concealed and a visual inspection for broken or leaking lines was not possible. The heating system is in very poor condition and would not be economically practical to repair and update.

The electric service is undersized and outdated. Much of the building’s wiring and electrical equipment does not meet current standards and would not handle additional power requirements of new equipment for heating and ventilation, new lights and general power needs.

Compliance of Building Regulations

The building is considered as a place of assembly and a church constructed of masonry bearing walls and combustible interior structural members. Continuing to use this building as a church without making any major alterations or constructing additional floor space will not require the existing building to comply with current code requirements. If the building use is changed there will be areas of the building which will need to be revised to comply with requirements of the current building code based on that new use group.

An example of this situation occurred when NNEMAP remodeled the basement level for the food pantry. The building use changed and alterations were made to the space with walls and partitions. As a result, a fire separation was required between the basement and upper floors, as well as revisions to the mechanical and electrical systems.

Should the type of occupancy change, zoning and parking may become an issue as well. At the time NNEMAP was planning their space the property was zoned residential. If the building is continued to be used as a church or religious building, zoning will probably not become an issue. The same is true regarding parking. Although if the intensity of the new use is greater than the previous use, additional parking spaces will be required based on the increase of intensity and the current number of parking spaces. Constructing additional floor space will also have an effect on the number of parking spaces required.
Renovation Costs

Just as it is difficult to identify portions of the building which will be required to comply with current code regulations without knowing the future use of the building, the same is true for budgeting construction costs or design fees. Considering current market values renovation costs for general construction work (i.e. partitions, ceilings, paint, carpet, etc.) can range between $20 and $60 per square foot. The dollar value will be lower for cosmetic work and increase depending on the degree of alteration of the existing building.

Based on our tour of the building, whatever the facility is used for, the heating and ventilation system will have to be replaced. Depending on the ultimate type of occupancy the cost in a building of this type can be expected to run from $8 to $12 per square foot. If it is decided not to air condition the space in summer the cost would be slightly less.

Plumbing is totally dependent on how the building is divided. If the existing facilities are adequate, the replacement fixtures will run about $500 each. If additional plumbing fixtures are required, the cost will range from $1,000 to $1,200 for each new fixture added.

There is also the possibility that some fire protection may have to be added. If the water supply to the building is adequate, then a sprinkler system will cost about $1,500 per square foot.

The electric power and lighting budget will depend on the quantity of light fixtures and additional equipment, as well as the quality of these items. Costs will probably run between $7 and $10 per square foot.

At such time when more specific information is available, concerning the type of occupancy and the amount of alterations which are to be made to the structure, a more accurate evaluation can be made regarding code requirements and construction costs.
APPENDIX "B"
CENSUS TRACT MAP
(SHORT NORTH AREA IS OUTLINED)
### APPENDIX "C"

#### 1980 U.S. CENSUS DATA

**SHORT NORTH CENSUS TRACTS**

<table>
<thead>
<tr>
<th>TRACT</th>
<th>TRACT</th>
<th>TRACT</th>
<th>CITY OF FRANKLIN</th>
<th>COLUMBUS</th>
<th>COUNTY</th>
<th>NATAL</th>
<th>MSA</th>
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#### MARKET ANALYSIS FOR COMBINED CENSUS TRACT AREAS 21.00 AND 22.00

#### POPULATION CHARACTERISTICS:

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<tr>
<th>Total</th>
<th>1,706</th>
<th>2,207</th>
<th>4,009</th>
<th>568,066</th>
<th>68,162,712</th>
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<td>Family</td>
<td>45,312</td>
<td>53,345</td>
<td>49,444</td>
<td>51.05%</td>
<td>51.00%</td>
<td>51.48%</td>
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<tr>
<td>White</td>
<td>94,192</td>
<td>102,405</td>
<td>87,483</td>
<td>74,951</td>
<td>83,501</td>
<td>73,947</td>
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<tr>
<td>Black</td>
<td>5,225</td>
<td>16,663</td>
<td>11,672</td>
<td>12,112</td>
<td>15,075</td>
<td>11,051</td>
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<tr>
<td>Native American</td>
<td>5,904</td>
<td>0.43%</td>
<td>0.27%</td>
<td>0.16%</td>
<td>0.14%</td>
<td>0.130%</td>
</tr>
<tr>
<td>Asian</td>
<td>0.41%</td>
<td>0.179</td>
<td>0.75%</td>
<td>0.81%</td>
<td>0.75%</td>
<td>0.59%</td>
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<tr>
<td>Hispanic</td>
<td>1,141</td>
<td>1.48%</td>
<td>1.45%</td>
<td>0.02%</td>
<td>0.75%</td>
<td>0.462%</td>
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<tr>
<td>Pop. 10 years old</td>
<td>8,972</td>
<td>16,021</td>
<td>13,035</td>
<td>14,575</td>
<td>14,535</td>
<td>14,063</td>
</tr>
<tr>
<td>Pop. 20 to 29 years old</td>
<td>6,243</td>
<td>15,028</td>
<td>12,153</td>
<td>16,113</td>
<td>17,081</td>
<td>17,537</td>
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<tr>
<td>Pop. between 30 and 44</td>
<td>8,972</td>
<td>15,021</td>
<td>13,035</td>
<td>14,575</td>
<td>14,535</td>
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<tr>
<td>Pop. between 45 and 59</td>
<td>11,048</td>
<td>14,087</td>
<td>11,976</td>
<td>14,535</td>
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<tr>
<td>Pop. between 60 and 74</td>
<td>11,048</td>
<td>14,087</td>
<td>11,976</td>
<td>14,535</td>
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<tr>
<td>Pop. 75 years old</td>
<td>5,563</td>
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<td>7,131</td>
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#### HOUSEHOLD CHARACTERISTICS:

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<th>Household characteristics</th>
<th>Total households</th>
<th>Owner occupied</th>
<th>1,024</th>
<th>1,029</th>
<th>2,053</th>
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<tr>
<td>Owner occupied</td>
<td>9,903</td>
<td>17,368</td>
<td>13,725</td>
<td>49,109</td>
<td>57,271</td>
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<tr>
<td>Rental occupancy</td>
<td>3,102</td>
<td>13,733</td>
<td>11,311</td>
<td>15,553</td>
<td>17,331</td>
<td>8,476</td>
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<tr>
<td>Owner value specified</td>
<td>662,645</td>
<td>571,925</td>
<td>533,222</td>
<td>41,500</td>
<td>47,100</td>
<td>53,165</td>
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<tr>
<td>Renter value specified</td>
<td>1,155</td>
<td>873</td>
<td>915</td>
<td>171</td>
<td>174</td>
<td>176</td>
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<tr>
<td>Average monthly mortgage cost</td>
<td>825</td>
<td>821</td>
<td>827</td>
<td>835</td>
<td>834</td>
<td>837</td>
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<tr>
<td>Households with earnings</td>
<td>74,108</td>
<td>50,243</td>
<td>62,051</td>
<td>82,719</td>
<td>41,423</td>
<td>43,393</td>
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<tr>
<td>Households with wage or salary income</td>
<td>71,053</td>
<td>49,005</td>
<td>59,911</td>
<td>81,104</td>
<td>82,499</td>
<td>81,736</td>
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<tr>
<td>Households with non-farm self-emp.income</td>
<td>8,372</td>
<td>2,321</td>
<td>4,338</td>
<td>6,283</td>
<td>7,040</td>
<td>8,416</td>
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<tr>
<td>Households with farm self-emp income</td>
<td>8,005</td>
<td>0.005</td>
<td>0.005</td>
<td>0.005</td>
<td>0.005</td>
<td>0.005</td>
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<tr>
<td>Households with int.div. or rental income</td>
<td>14,000</td>
<td>12,541</td>
<td>17,465</td>
<td>34,792</td>
<td>43,435</td>
<td>43,615</td>
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<tr>
<td>Households with social security income</td>
<td>28,396</td>
<td>42,966</td>
<td>33,715</td>
<td>20,794</td>
<td>20,501</td>
<td>21,572</td>
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<tr>
<td>Households with public assit.income</td>
<td>11,358</td>
<td>31,478</td>
<td>21,564</td>
<td>9,422</td>
<td>7,463</td>
<td>7,005</td>
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<tr>
<td>Households with all other income</td>
<td>16,838</td>
<td>20,991</td>
<td>18,944</td>
<td>22,498</td>
<td>22,024</td>
<td>21,573</td>
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<tr>
<td>Avg. annual household wage or salary income</td>
<td>11,683</td>
<td>10,911</td>
<td>11,172</td>
<td>12,779</td>
<td>12,015</td>
<td>11,985</td>
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<tr>
<td>Avg. annual household non-farm self-emp income</td>
<td>42,663</td>
<td>33,917</td>
<td>33,295</td>
<td>10,519</td>
<td>11,779</td>
<td>12,109</td>
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<tr>
<td>Avg. annual household farm income</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
<td>80</td>
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<td>Avg. annual household int.div. or rental income</td>
<td>874</td>
<td>7,449</td>
<td>7,449</td>
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<tr>
<td>Avg. annual household social security income</td>
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<td>84,204</td>
<td>84,129</td>
<td>84,005</td>
<td>84,012</td>
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<tr>
<td>Avg. annual household public assit.income</td>
<td>81,212</td>
<td>82,201</td>
<td>82,037</td>
<td>82,656</td>
<td>82,628</td>
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<tr>
<td>Avg. annual household all other income</td>
<td>87,955</td>
<td>83,943</td>
<td>82,442</td>
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<td>84,063</td>
<td>83,842</td>
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<tr>
<td>Households with 1 car</td>
<td>37,336</td>
<td>26,143</td>
<td>31,400</td>
<td>40,073</td>
<td>38,464</td>
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<td>Households with 2 cars</td>
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<td>10,291</td>
<td>11,172</td>
<td>31,701</td>
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<td>Households with 3 or more cars</td>
<td>4,703</td>
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<td>11,301</td>
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#### FAMILY CHARACTERISTICS:

<table>
<thead>
<tr>
<th>Total families</th>
<th>228</th>
<th>451</th>
<th>739</th>
<th>136,625</th>
<th>219,948</th>
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<tr>
<td>Married couple families</td>
<td>184</td>
<td>542</td>
<td>404</td>
<td>74,095</td>
<td>74,095</td>
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<tr>
<td>Head of household</td>
<td>61,002</td>
<td>6,676</td>
<td>8,403</td>
<td>5,153</td>
<td>4,462</td>
<td>5,232</td>
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<tr>
<td>Female head of household</td>
<td>55,001</td>
<td>23,543</td>
<td>29,941</td>
<td>20,763</td>
<td>16,308</td>
<td>14,751</td>
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<tr>
<td>MARKET CHARACTERISTICS</td>
<td>CENSUS</td>
<td>CENSUS</td>
<td>COMBINED</td>
<td>COMBINED</td>
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<tr>
<td>------------------------</td>
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<td>TRACT</td>
<td>TRACT</td>
<td>CITY OF FRANKLIN</td>
<td>COLUMBUS</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21.00</td>
<td>22.00</td>
<td>21.00 &amp; 22.00</td>
<td>COLUMBUS</td>
<td>COUNTY</td>
<td></td>
</tr>
<tr>
<td>Average annual family income</td>
<td>$14,495</td>
<td>$9,767</td>
<td>$11,739</td>
<td>$20,46</td>
<td>$23,160</td>
<td>$25,125</td>
</tr>
<tr>
<td>Total labor force</td>
<td>990</td>
<td>398</td>
<td>1,497</td>
<td>200,172</td>
<td>434,560</td>
<td>567,491</td>
</tr>
<tr>
<td>Labor force working in county of residence</td>
<td>79,422</td>
<td>84,111</td>
<td>91,301</td>
<td>W/A</td>
<td>80,222</td>
<td>78,035</td>
</tr>
<tr>
<td>Engineered to native workers</td>
<td>57,015</td>
<td>52,152</td>
<td>52,627</td>
<td>24,701</td>
<td>29,432</td>
<td>57,081</td>
</tr>
<tr>
<td>Employed in white collar jobs</td>
<td>32,211</td>
<td>6,535</td>
<td>27,733</td>
<td>22,636</td>
<td>22,646</td>
<td>24,296</td>
</tr>
<tr>
<td>Employed in nonwhite collar jobs</td>
<td>3,063</td>
<td>6,045</td>
<td>2,745</td>
<td>33,555</td>
<td>33,412</td>
<td>3,360</td>
</tr>
<tr>
<td>Employed in sales</td>
<td>7,103</td>
<td>5,521</td>
<td>7,482</td>
<td>9,462</td>
<td>9,003</td>
<td>10,083</td>
</tr>
<tr>
<td>Employed in service occupations</td>
<td>11,301</td>
<td>10,341</td>
<td>10,234</td>
<td>20,842</td>
<td>20,837</td>
<td>21,861</td>
</tr>
<tr>
<td>Employed in farm, forestry, &amp; fishing occupations</td>
<td>0.000</td>
<td>0.000</td>
<td>0.001</td>
<td>0.410</td>
<td>0.646</td>
<td>1.530</td>
</tr>
<tr>
<td>Precision production, craft, &amp; repair occupations</td>
<td>5.373</td>
<td>10,733</td>
<td>10,629</td>
<td>9,015</td>
<td>9,461</td>
<td>11,432</td>
</tr>
<tr>
<td>Machine shop, assembly, &amp; inspec.</td>
<td>6.433</td>
<td>17,395</td>
<td>10,828</td>
<td>6,767</td>
<td>6,384</td>
<td>9,203</td>
</tr>
<tr>
<td>Transportation &amp; material moving</td>
<td>4,278</td>
<td>6,033</td>
<td>5,782</td>
<td>3,712</td>
<td>3,712</td>
<td>4,482</td>
</tr>
<tr>
<td>Handlers, equipment cleaners, &amp; helpers</td>
<td>7,172</td>
<td>10,377</td>
<td>8,421</td>
<td>3,663</td>
<td>3,731</td>
<td>4,304</td>
</tr>
<tr>
<td>EDUCATIONAL CHARACTERISTICS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary</td>
<td>1,174</td>
<td>1,413</td>
<td>2,046</td>
<td>211,372</td>
<td>490,305</td>
<td>714,694</td>
</tr>
<tr>
<td>4 or more years of college</td>
<td>48</td>
<td>4</td>
<td>52</td>
<td>20,722</td>
<td>21,601</td>
<td>12,183</td>
</tr>
<tr>
<td>College attendance</td>
<td>23,356</td>
<td>40,671</td>
<td>35,003</td>
<td>20,222</td>
<td>21,601</td>
<td>12,183</td>
</tr>
<tr>
<td>4 years of high school</td>
<td>20,543</td>
<td>24,855</td>
<td>22,855</td>
<td>18,685</td>
<td>21,581</td>
<td>16,521</td>
</tr>
<tr>
<td>4 years of high school</td>
<td>24,378</td>
<td>13,583</td>
<td>19,378</td>
<td>23,035</td>
<td>23,035</td>
<td>30,173</td>
</tr>
<tr>
<td>2-3 years of college</td>
<td>11,428</td>
<td>7,483</td>
<td>9,784</td>
<td>15,278</td>
<td>15,278</td>
<td>16,278</td>
</tr>
<tr>
<td>4 or more years of college</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Market Analysis for Combined Census Tracts in OS, 17, 20, 22, 20 and 20 Columbus County

#### Population Characteristics:

<table>
<thead>
<tr>
<th>Total</th>
<th>Female</th>
<th>White</th>
<th>Black</th>
<th>Native American</th>
<th>Asian</th>
<th>Hispanic</th>
<th>Age 0-14 years old</th>
<th>Age 15-64 years old</th>
<th>Age 65 years old and over</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,545</td>
<td>1,333</td>
<td>2,679</td>
<td>3,870</td>
<td>0.003</td>
<td>0.544</td>
<td>1.065</td>
<td>20.244</td>
<td>6.172</td>
<td>2.257</td>
</tr>
</tbody>
</table>

#### Household Characteristics:

| Total Households | Owner Occupied | Renter Occupied | Rental Vacancies | Owner-occupied
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>936</td>
<td>1,320</td>
<td>626</td>
<td>175</td>
<td>217</td>
</tr>
<tr>
<td>Owner-occupied under 65</td>
<td>626</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rental-occupied under 65</td>
<td>175</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Owner-occupied over 65</td>
<td>217</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rental-occupied over 65</td>
<td>171</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Average monthly mortgage cost: 1,029

### Family Characteristics:

<table>
<thead>
<tr>
<th>Total Families</th>
<th>Married Couple Families</th>
<th>Head of Household</th>
<th>Marital Status of Head of Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>542</td>
<td>442</td>
<td>8.24</td>
<td>4.52</td>
</tr>
<tr>
<td>Head of Household</td>
<td>8.24</td>
<td></td>
<td>4.52</td>
</tr>
</tbody>
</table>

**Source:** U.S. Census Bureau, 2020 Census Data.
## Market Analysis for Combined Census Tracts 16.20, 17.00, 18.20 and 20.00

### Market Characteristics

| Cluster | Census Tract 16.20 | Census Tract 17.00 | Census Tract 18.20 | Census Tract 20.00 | Combined City of Franklin & Columbus
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Families earning $5,000</td>
<td>67.00</td>
<td>64.00</td>
<td>68.00</td>
<td>69.00</td>
<td>67.30</td>
</tr>
<tr>
<td>Families earning $10,000</td>
<td>64.00</td>
<td>63.00</td>
<td>67.00</td>
<td>68.00</td>
<td>65.30</td>
</tr>
<tr>
<td>Families earning $15,000</td>
<td>61.00</td>
<td>60.00</td>
<td>64.00</td>
<td>65.00</td>
<td>62.30</td>
</tr>
<tr>
<td>Families earning $25,000</td>
<td>58.00</td>
<td>57.00</td>
<td>61.00</td>
<td>62.00</td>
<td>59.30</td>
</tr>
<tr>
<td>Families earning $30,000</td>
<td>55.00</td>
<td>54.00</td>
<td>59.00</td>
<td>60.00</td>
<td>57.30</td>
</tr>
<tr>
<td>Families earning $40,000</td>
<td>52.00</td>
<td>51.00</td>
<td>56.00</td>
<td>57.00</td>
<td>54.30</td>
</tr>
<tr>
<td>Families earning $50,000</td>
<td>50.00</td>
<td>49.00</td>
<td>54.00</td>
<td>55.00</td>
<td>51.30</td>
</tr>
<tr>
<td>Families earning $15,000</td>
<td>67.00</td>
<td>64.00</td>
<td>68.00</td>
<td>69.00</td>
<td>67.30</td>
</tr>
<tr>
<td>Average annual family income</td>
<td>$11,547</td>
<td>$11,401</td>
<td>$12,179</td>
<td>$14,041</td>
<td>$11,229</td>
</tr>
</tbody>
</table>

### Labor Force Characteristics

<table>
<thead>
<tr>
<th>Category</th>
<th>Total Labor Force</th>
<th>Labor Force Working in County of Residence</th>
<th>Labor Force Working in County of Residence</th>
<th>Labor Force Working in County of Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>15,000</td>
<td>14,500</td>
<td>14,000</td>
<td>13,500</td>
</tr>
<tr>
<td>Employed</td>
<td>12,000</td>
<td>11,500</td>
<td>11,000</td>
<td>10,500</td>
</tr>
<tr>
<td>Unemployed</td>
<td>3,000</td>
<td>2,500</td>
<td>2,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Not in Labor Force</td>
<td>2,000</td>
<td>1,500</td>
<td>1,000</td>
<td>0,500</td>
</tr>
</tbody>
</table>

### Educational Characteristics

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 12 years of high school</td>
<td>2,500</td>
</tr>
<tr>
<td>12 years of high school</td>
<td>10,000</td>
</tr>
<tr>
<td>4 years of high school</td>
<td>12,000</td>
</tr>
<tr>
<td>5 or more years of college</td>
<td>12,000</td>
</tr>
</tbody>
</table>

### Source
Economic Development Division analysis; based on 1990 U.S. Census data compiled by Site Evaluation Location System (SELS).

---

*Page 21*
# APPENDIX "D"

## DONNELLEY MARKET PROFILE ANALYSIS

### 1987 ESTIMATES FOR SHORT NORTH CENSUS TRACTS

<table>
<thead>
<tr>
<th>CITY NAME</th>
<th>ZIP CODE</th>
<th>POPULATION</th>
<th>HOUSEHOLDS</th>
<th>MEDIAN HOUSING VALUE</th>
<th>MEDIAN AGE</th>
<th>MEDIAN INCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Columbus</td>
<td>43201</td>
<td>56,955</td>
<td>24,743</td>
<td>$19,700</td>
<td>38</td>
<td>$30,000</td>
</tr>
<tr>
<td></td>
<td>43202</td>
<td>43,930</td>
<td>19,238</td>
<td>$20,000</td>
<td>40</td>
<td>$32,000</td>
</tr>
</tbody>
</table>

### DETAIL MARKET FACTORS - I

<table>
<thead>
<tr>
<th>CITY NAME</th>
<th>ZIP CODE</th>
<th>POPULATION</th>
<th>HOUSEHOLDS</th>
<th>MEDIAN HOUSING VALUE</th>
<th>MEDIAN AGE</th>
<th>MEDIAN INCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Columbus</td>
<td>43201</td>
<td>56,955</td>
<td>24,743</td>
<td>$19,700</td>
<td>38</td>
<td>$30,000</td>
</tr>
<tr>
<td></td>
<td>43202</td>
<td>43,930</td>
<td>19,238</td>
<td>$20,000</td>
<td>40</td>
<td>$32,000</td>
</tr>
</tbody>
</table>
## APPENDIX "E"

### SHORT NORTH DEMOGRAPHIC ESTIMATES

**PREPARED BY THE COLUMBUS DEVELOPMENT DEPARTMENT**

**DEMOGRAPHIC ANALYSIS FOR COMBINED CENSUS TRACTS 21 AND 22**

### POPULATION

<table>
<thead>
<tr>
<th>Year</th>
<th>Pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>4,609</td>
</tr>
<tr>
<td>1967</td>
<td>4,693</td>
</tr>
<tr>
<td>1980</td>
<td>5,240</td>
</tr>
</tbody>
</table>

### HOUSEHOLDS

<table>
<thead>
<tr>
<th>Year</th>
<th>House.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>2,675</td>
</tr>
<tr>
<td>1967</td>
<td>2,958</td>
</tr>
<tr>
<td>1980</td>
<td>3,061</td>
</tr>
</tbody>
</table>

### FAMILIES

<table>
<thead>
<tr>
<th>Year</th>
<th>Fam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>2,579</td>
</tr>
<tr>
<td>1967</td>
<td>2,714</td>
</tr>
<tr>
<td>1980</td>
<td>2,729</td>
</tr>
</tbody>
</table>

### POPULATION GROWTH

<table>
<thead>
<tr>
<th>Period</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960-67</td>
<td>-1.52%</td>
</tr>
<tr>
<td>1967-72</td>
<td>-6.68%</td>
</tr>
<tr>
<td>1980-87</td>
<td>-11.19%</td>
</tr>
</tbody>
</table>

### HOUSEHOLD GROWTH

<table>
<thead>
<tr>
<th>Period</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960-67</td>
<td>-3.06%</td>
</tr>
<tr>
<td>1967-72</td>
<td>-4.95%</td>
</tr>
<tr>
<td>1980-87</td>
<td>-6.07%</td>
</tr>
</tbody>
</table>

### FAMILY GROWTH

<table>
<thead>
<tr>
<th>Period</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960-67</td>
<td>-3.34%</td>
</tr>
<tr>
<td>1967-72</td>
<td>-3.44%</td>
</tr>
<tr>
<td>1980-87</td>
<td>-2.54%</td>
</tr>
</tbody>
</table>

### AVERAGE INCOME, 1967:

<table>
<thead>
<tr>
<th>Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per Capita</td>
<td>7,900</td>
</tr>
<tr>
<td>Household</td>
<td>14,040</td>
</tr>
<tr>
<td>Family</td>
<td>18,065</td>
</tr>
</tbody>
</table>

### MEDIAN HH INCOME:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>6,514</td>
</tr>
<tr>
<td>1987</td>
<td>11,264</td>
</tr>
</tbody>
</table>

### MEDIAN FAMILY INCOME:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>11,750</td>
</tr>
<tr>
<td>1987</td>
<td>11,205</td>
</tr>
</tbody>
</table>

### TOTAL INCOME, 1967:

<table>
<thead>
<tr>
<th>Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per Capita</td>
<td>24,056,824</td>
</tr>
<tr>
<td>Household</td>
<td>29,055,720</td>
</tr>
<tr>
<td>Family</td>
<td>33,469,618</td>
</tr>
</tbody>
</table>

### HH INCOME GROWTH:

<table>
<thead>
<tr>
<th>Period</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960-67</td>
<td>6.20%</td>
</tr>
<tr>
<td>1967-72</td>
<td>10.62%</td>
</tr>
<tr>
<td>1980-87</td>
<td>50.26%</td>
</tr>
</tbody>
</table>

### HH INCOME DISTRIBUTION(1967):

<table>
<thead>
<tr>
<th>Income Range</th>
<th>% of HH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $10,000</td>
<td>965 (49.26%)</td>
</tr>
<tr>
<td>$10,000-$14,999</td>
<td>927 (47.74%)</td>
</tr>
<tr>
<td>$15,000-$24,999</td>
<td>951 (48.43%)</td>
</tr>
<tr>
<td>$25,000-$34,999</td>
<td>972 (49.28%)</td>
</tr>
<tr>
<td>$35,000-$49,999</td>
<td>121 (6.01%)</td>
</tr>
<tr>
<td>$50,000-$74,999</td>
<td>39 (1.94%)</td>
</tr>
<tr>
<td>Over $75,000</td>
<td>3 (0.15%)</td>
</tr>
</tbody>
</table>

### AGE DISTRIBUTION(1967):

<table>
<thead>
<tr>
<th>Age Group</th>
<th>% of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 4</td>
<td>307 (15.34%)</td>
</tr>
<tr>
<td>5 to 11</td>
<td>273 (13.74%)</td>
</tr>
<tr>
<td>12 to 17</td>
<td>220 (11.26%)</td>
</tr>
<tr>
<td>18 to 24</td>
<td>305 (15.40%)</td>
</tr>
<tr>
<td>25 to 34</td>
<td>714 (36.28%)</td>
</tr>
<tr>
<td>35 to 44</td>
<td>484 (24.77%)</td>
</tr>
<tr>
<td>45 to 54</td>
<td>354 (17.74%)</td>
</tr>
<tr>
<td>55 to 64</td>
<td>344 (17.37%)</td>
</tr>
<tr>
<td>65 to 74</td>
<td>303 (15.18%)</td>
</tr>
<tr>
<td>75 and over</td>
<td>270 (13.91%)</td>
</tr>
</tbody>
</table>

### GENDER DISTRIBUTION, 1967:

<table>
<thead>
<tr>
<th>Gender</th>
<th>% of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1,863 (50.99%)</td>
</tr>
<tr>
<td>Female</td>
<td>1,818 (49.01%)</td>
</tr>
</tbody>
</table>

### RACIAL DISTRIBUTION:

<table>
<thead>
<tr>
<th>Race</th>
<th>% of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>2,915 (37.49%)</td>
</tr>
<tr>
<td>Black</td>
<td>2,943 (38.19%)</td>
</tr>
<tr>
<td>Hispanic</td>
<td>2,915 (38.19%)</td>
</tr>
<tr>
<td>Other</td>
<td>2,915 (38.19%)</td>
</tr>
</tbody>
</table>

---

REPORT BASED ON INTERPRETATION OF CENSUS ESTIMATES AND PERCENTAGE DATA BY THE CITY OF COLUMBUS PLANNING DIVISION. REPORT PRINTED: 11/12/67.
### Demographic Analysis for Columbus, Ohio

#### Population:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980</td>
<td>10,125</td>
</tr>
<tr>
<td>1981</td>
<td>11,778</td>
</tr>
<tr>
<td>1982</td>
<td>11,053</td>
</tr>
</tbody>
</table>

#### Population Growth:

<table>
<thead>
<tr>
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#### Median Income:

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<tr>
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#### Total Income:

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#### Income Distribution (1982):

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<tr>
<td>Female</td>
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#### Racial Distribution:

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<tr>
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<td>9,945</td>
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Report based on interpolation of CACI estimates and 1980 Census data by the City of Columbus Planning Division. Report printed: 11/10/83.
APPENDIX "G"

INFORMATION ABOUT HUMAN AND COMMUNITY SERVICES
AVAILABLE TO THE NEAR NORTHSIDE

THE NEAR NORTHSIDE BOUNDARY
For the purpose of this report the boundaries of the Near Northside are
the Penn Central Railroad on the east, 11th Avenue on the north, the
Olentangy River on the west and Goodale Street on the south.

FOOD PANTRIES IN THE NEAR NORTHSIDE AREA
Near Northside Material Assistance Program (N.N.E.M.A.P.) is an active food
pantry, located in the St. Mark Lutheran Church Parish House, 1218 Dennison
Avenue. The pantry is supported by over 50 churches including many United
Methodist Churches in Columbus. N.N.E.M.A.P. is in the process of remodeling
the Third Avenue United Methodist Church building (Basement) because the present
location is not large enough. They will move into their new facility in the
spring of 1986.

FOOD LINES
Two churches serve this area with hot meals Monday thru Friday at 12 noon.
The Grace Baptist Church, 1102 North Sixth Street and the Mt. Herman Baptist
Church, 1132 Windsor Avenue. Both serve about 50% from the Near Northside
and the North areas.

N.I.C.E. PROGRAM
The Nutrition Involving Community Elderly (N.I.C.E.) Program serves noonday
meals to the elderly. Limited transportation to certain N.I.C.E. sites is
available. Meals on Wheels is a program run by N.I.C.E. which brings a noon
meal to the home of housebound individuals. The N.I.C.E. site in the Near
Northside is located at Godman Guild, 321 West 2nd Avenue, telephone: 294-5476.
Administrative offices for the N.I.C.E. program are located at 303 East Sixth
Avenue, telephone: 294-2594.

CLOTHING CENTERS
Serving the Near Northside area are 4 clothing centers for children/adults:
1. New Life Clothing Room
   25 West 5th Avenue     Monday thru
   Friday 10 am-noon.

2. Godman Guild
3. CMCAO
4. West 2nd Presbyterian Church
   719 North High Street
   237 West 2nd Avenue, Monday only
   9:30-11:30 a.m.

TEMPORARY HOUSING
There are two agencies which serve the Near Northside area. The Friends of
the Homeless shelter, 927 East Main Street and the Open Shelter, 370 West State
Street. However, there is no shelter within the Near Northside area. Both
shelters serve a small percentage of the Near Northside. There are also other
agencies in Columbus which are available for one night visits, only. These are:
Volunteers of America, Salvation Army, Faith Mission. It has been reported that
on average, there are at least 350 people homeless on any given night, in
Columbus. The reason for their being homeless varies, but usually they have
been evicted, fire/demolition of their home, cannot afford the high rent of an
apartment/sleeping room, domestic/mental health problems. Usually, the average
length of stay in these shelters varies from 2 weeks to a month, or longer if necessary. On the average, 80% are men; 60% are white, 40% are black, and the average age is usually in the 30s. Usually, during the day time, these persons are out looking for jobs. The shelters provide counseling and if necessary, provide food if available to those staying overnight. The director of Friends of the Homeless estimates there are about 50 homeless people sleeping in the Near Northside each night.

PERMANENT HOUSING
1. The Columbus Metropolitan Housing Authority, 960 East Fifth Avenue, provides housing for families and senior citizens, as well as Section 8 rent subsidies.
2. The Columbus Tenants Union, 5 West Northwood Avenue, assists in answering questions concerning tenant problems, has a weekly tenant's rights workshop, and has a Tenant Hotline, open weekdays from 9 a.m. to 3 p.m. There is a fee for membership into the Union, however, the fee is adjusted to one's income.

HUCKLEBERRY HOUSE
Huckleberry House located at 1421 Hamlet Street. This is a facility for troubled or runaway youth. It provides an alternative to a detention home or walking the streets. Any youth is welcome at any time. Services include, food and 3-5 days shelter; counseling to youth and their families; referral; and educational programs. There is no charge for youth or families who use this service/facility.

REFERRALS
C.A.L.L. is an agency which provides 24 hour information and referral service to persons who call on the telephone. C.A.L.L. directs people to material assistance providers in their area and to other types of available services. The telephone number is 221-2355.

HEALTH CARE
St. Mark's Health Clinic, 1218 Dennison Avenue, provides comprehensive health care to people of all ages, including preventive or therapeutic diagnosis, treatment, referral, pharmacy, laboratory and follow-up services. St. Mark's also provide counseling and emergency service to persons in emotional distress. This clinic is open 24 hours a day, 7 days a week. Fees are on a sliding scale and no one is denied care for financial reasons.

HOSPITALS AVAILABLE IN THE AREA
Two hospitals are located in the Near Northside area: Doctor's North, 1067 Dennison Avenue and University Hospital, 410 West Tenth Avenue. Both have social services departments to assist patients with plans for discharge, financial matters, nursing home placement, in-home service and many other types of service.

MENTAL HEALTH
North Central Mental Health is located at 1301 North High Street, telephone: 299-6600. This facility provides comprehensive mental health care on a sliding fee scale. Crisis counseling is available as well as on-going therapy. A variety of short-term workshops are offered. The facility is open 24 hours for emergencies. They treat clients of all ages. Some workshops and programs are offered at other locations upon request.
HUMAN AND COMMUNITY SERVICES TO NEAR NORTHSIDE (con't.)

SPEECH AND HEARING SERVICES
The Columbus Speech and Hearing Center, 1515 Indiana Avenue, serves the Near Northside. This center provides complete audiological services, hearing aid evaluation, referrals and therapy for stroke victims. They also provide assistance to senior citizens in obtaining hearing aids, and a treatment center for anyone with a communication disorder.

CMCAO NORTHSIDE ACTION CENTER
CMCAO Northside Action Center is located at 719 North High Street, telephone: 224-1313. Services provided include emergency food and clothing, housing, counseling, income tax preparation, emergency utility assistance, access to additional CMCAO services at other sites such as weatherization, Credit Union, senior services, and employment counseling.

CMCAO HEAD START CENTER
There is a CMCAO Head Start Center located at the Second Avenue Elementary School, 68 West Hubbard Avenue. Head Start offers a pre-school experience for low income 3 and 4 year olds. The program focuses on education, socialization and health care.

GOODMAN GUILD
Goodman Guild is located at 321 West 2nd Avenue and provides noon hot lunches; counseling; a clothing center; and pre-school and youth programs. Community information and assistance with self-help groups. This outreach service also provides knowledgeable information about various public benefits and social services.

HOMEMAKER SERVICES
The Community Health and Nursing Service, 303 East 6th Avenue, serves the Near Northside area. The telephone number is 294-2508. This service is available to those who are unable to do their own housekeeping, grocery shopping or any type of errands. This service spends an average of 2 hours a week or every other week, depending upon need, in assisting a person/s with their needs.

SENIOR CITIZEN RECREATION
The Second and Summit Senior Citizen Recreation Center, provides area residents of 60 years or older with a wide variety of crafts, games, music, recreation, lounging and reading. This center also provides square dancing and noon snacks. All holidays are celebrated and during the Christmas season, there is a visit from Santa and his helpers, plus church, organizations and clubs furnish gifts, refreshments, and music. This center is located at 95 East 2nd Avenue, telephone number is 294-1757.

RECREATION CENTER
The Thompson Recreation Center is located at 1189 Dennison Avenue, telephone number is 291-7574. This center offers a wide variety of recreational programs for children, teens and adults. The facility has a gymnasium with several sport teams and sport clinics. Arts and crafts are also offered. This center is operated by the City of Columbus.

SWIM CENTER
A Swim Center is located at 1160 Hunter Avenue. The phone number is 291-7553. This indoor swimming facility is open year round and swimming classes are offered for persons of all ages.
HUMAN AND COMMUNITY SERVICES TO NEAR NORTHSIDE (con't.)

FRANKLIN COUNTY CHILDREN'S SERVICES
A branch office of Franklin County Children’s Services is located at 1160 North High Street; telephone number 294-5534. This branch office provides access to the various countywide services, including intervention on child abuse, assistance with unruly children, and adoption information.

SCHOOLS
COLUMBUS PUBLIC SCHOOLS IN THE NEAR NORTHSIDE AREA
There are 4 elementary schools in the Near Northside area: Fifth located at 1300 Forysthe Avenue; Hubbard located at 104 West Hubbard Avenue; Second Avenue is located at 68 East 2nd Avenue; Weiland Park located at 211 East 7th Avenue. There is one Middle School in the area: Everett located at 104 West 4th Avenue. There are no Special Schools, Career Centers or High Schools in the area. The closest High School to the Near Northside area is over two miles away: The Whetstone High School located at 4405 Scenic Drive. The closest Career Center is located in the Fort Hayes Military complex, 546 Jack Gibbs Blvd. The next closest is the Northeast, 3871 Stelzer Road. The closest Special School is the Norhood Center, 100 East Arcadia Avenue, which is 2 or more miles to the north of the Near Northside area.

CATHOLIC SCHOOLS
There are 7 Catholic schools in the area: St. John The Baptist, located at 720 Hamlet Street; Sacred Heart at 893 Hamlet Street; St. Francis of Assisi, located at 386 Bottles.

PUBLIC LIBRARY AVAILABLE TO AREA
The Columbus Public Library System has one library in the Near Northside; the Near Northside Branch Library which is located at 1260 North High Street. Services available thru this branch include Large Print Books, Books by Mail, Health Line Books, Law Line Books, all areas of Maintenance (for home, etc.), Area Social and Legal Services, Outreach Services and the Talking Book Program.

CHURCHES IN NEAR NORTHSIDE AREA
Churches which belong to the Near Northside Cooperative Ministry:
1. Christ Church Anglican 43 West 4th Avenue
2. Neil Avenue Baptist 1385 Neil Avenue
3. First Brethren West 3rd & Oregon Avenues
4. Fourth Avenue Christian 296 West 4th Avenue
5. West 4th Avenue Church of God 301 West 4th Avenue
6. Sr. Mark's Lutheran 1218 Dennison Avenue
7. Neil Avenue Mennonite 251 West 6th Avenue
8. First Church of the Nazarene 142 King Avenue
9. Northminster Presbyterian 203 King Avenue
10. West 2nd Avenue Presbyterian 237 West 2nd Avenue
11. St. Francis of Assisi (Catholic) 386 Bottles
12. King Avenue United Methodist 299 King Avenue
13. King's Way Fellowship 299 King Avenue (Campus Ministry)

Churches not in the Near Northside Cooperative Ministry:
1. St. John The Baptist (Catholic) 720 Hamlet
2. Sacred Heart (Catholic) 893 Hamlet
3. St. Paul Baptist 504 West 1st Avenue
4. 7th Avenue Community Baptist 28 East 7th Avenue
<table>
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<th></th>
<th>Human and Community Services to Near Northside (con't.)</th>
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<tr>
<td>6</td>
<td>Chicago Avenue Christian</td>
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<td>7</td>
<td>2nd Church of Christian Scientist</td>
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<td>Greek Orthodox Cathedral</td>
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Parish Based Community Organizing Project

The Community Issues Committee recommends that the $50,000 Community Issues Fund be allocated to the work of a new ministry formed at the Third Avenue United Methodist Church. $25,000 is proposed to underwrite the cost of a neighborhood survey in the Short North district of Columbus and $25,000 to be allocated for outreach ministries designed in response to this survey.

The West Ohio Annual Conference has committed the funds necessary to renovate the church building at 1066 N. High Street and to invite a combination of ministries, agencies and programs to operate from this building. In addition, Bishop Edel Ammons of the United Methodist Church and Bishop William Black have endorsed the creation of an alternative worshipping community to be housed in the building and to work in support of the various efforts organized there. Bishop Black has assigned the Rev. Peter Stillmer to serve as a full time organizing pastor during 1989 and 1990 to coordinate both the design of the outreach programs and the establishment of the worshipping community.

The Community of Service, dormant since March of 1986, has been re-established and has committed to joining the worshipping community and will encourage all its members to participate in worship and ministry as it develops.

Through the allocation of these funds, the Community Issues Committee once again seeks to involve volunteers from COREC in a community based ministry. The funds will meet the expenses of a participant observation study similar to that completed in the winter of 1986 in the Franklinton area. This study will require a number of volunteers who will be recruited from the forming worship group and from area Episcopal and Methodist churches. This study will identify areas of critical need in the neighborhood to which the church can respond. Its response will be the formation of new outreach work and the recruitment of appropriate existing programs to move their operations to the Third Avenue building.

The alternative worshipping community meets Sunday evenings at 5:00 p.m. and sees itself as a Christian Base Community model where people may maintain membership in their own Episcopal, Methodist, or other denominational church while taking part in this parish based community organizing project. It is formed for service to the community and offers an alternative form of Christian community work to the Social Service, Inc. example.

Though the exact configuration of programs and agencies is to be determined through the study, several groups have already expressed interest in the possibility of taking part in this project. These include:

1. NNEMAP food pantry. The NNEMAP food pantry is the only current occupant in the Third Ave. building. They are in the second year of a five year lease. This ministry serves the needs of thousands of people in the course of the year. Pantry volunteers and clients have been invited to participate in the Sunday evening worship community as well as the neighborhood survey.
2. **Teen Drop-in Center.** Adolescents are particularly in need of services in this neighborhood as determined by the Godman Guild, the settlement house agency serving the area. Godman Guild is interested in exploring the possibility of drop-in center and latch key programs in the Third Avenue Building.

3. **The Global Learner Center.** The Global Learner Center, presently housed in the basement of the KIng Ave. United Methodist Church, is home to the Hunger Network in Ohio, the Columbus Campaign for Arms Control, and the Hunger and Development Coalition of Central Ohio. The Center is the nation's first community based Development Education Center and is seeking larger, more public space, particularly for its Global Store.

4. **Community Free Jobs List.** This program serves as a placement and support service for long term unemployed and undertrained workers. This program has also outgrown its present space on Columbus' west side and would like to start work in a new area of town.

5. **Interfaith Center for Peace and the state SANE/Freeze office.** Though conversations are very preliminary, these two peace organizations are possibly in need of larger space in a more community oriented setting.

Numerous other groups, including Lutheran Social Services, the Near North Business Association, etc. are also interested in the future course of this ministry.

The shared commitment to this work by Bishops Ammons and Black has made possible an exciting new model for inner-city church work. By adding its commitment, COREC can not only help meet the needs of a large, changing area of the city, but we can also open our faith to new ways of working to fulfill our call to service.
**Parish Based Community Organizing Project**

**BUDGET**

**Neighborhood Survey**

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**Total** $2500.00

**Project Development** $2500.00

This will be a reserve fund to implement the initial program objectives which will be proposed in the final report from the Neighborhood Survey.
PeoplesPost:
Final Report from a Participant Observer Study
of the Short North Area

Methodology

The PeoplesPost was a participant observer study of the the Short North area of Columbus, Ohio, designed to formulate suggestions for the development of the ministry of the Third Avenue Community Church. 22 individuals took part in a day long training session to familiarize them with the aspects of qualitative research upon which the study was based (see Methodology Appendix). This group constituted the design team for PeoplesPost. People were paired and assigned a certain geographical area of the Short North within which they were to conduct five open ended interviews. Pairs were also assigned designated interviews with projects and programs which had expressed prior interest in the possibility of using the Third Avenue Church as a base for service to the community.

Training was completed in July of 1988 and 95 interviews were conducted between August 1 and October 13, 1988. 57 of these interviews were with neighborhood residents and 38 were with possible service providers.

Six de-briefing sessions were held on successive Thursdays between September 8 and October 13, 1988. Each session had the following agenda:

Clarification and Sharing - During this period people shared any questions that might have arisen out of conducting interviews in the neighborhood, or any questions people had about the course of the PeoplesPost survey itself. Stories and vignettes of community life were also shared to add a felt sense to the findings drawn from the interviews.

Needs/Issues/Resources - During this period people shared any identified community issues, needs, or problems that arose out of the conducted interviews. This was also the time that resources for ministry that had been raised during interviews were put on the table. These included stated commitments from organizations that indicated their desire to have permanent office and/or program space in the building, groups seeking regular or occasional use, and identification of people in the neighborhood who might themselves be resources.

Design Session - during this period members of the design team offered various proposals for use of building space and design for ministry. Consensus was then sought for including a particular proposal in our final design.

In the earlier sessions, the first two agenda items took most of the evening's time; the last two sessions were used primarily for the design process itself. From these sessions, the following findings and recommendations emerged.

Findings

Those interviewed by PeoplesPost identified a myriad of hopes, issues, problems, concerns and suggestions which could be appropriately addressed by the forming fellowship and its partner ministries. Issues emerged according to five topical areas were:

Social issues - crime, drugs, AIDS, prostitution, domestic violence, homelessness, displacement, women's issues, alcoholism, poverty, hunger; and social actions - drop-in center for the elderly, safe house for teen prostitutes with counseling and referral, pastoral care and counseling, housing advocacy and code enforcement, material assistance, soup kitchen, recycling center, client based services.

Education - literacy, life skills, money management, family planning, Bible study, job training, nutrition education, tutoring, AIDS prevention, parenting skills, continuing education and enrichment, community awareness
Community center - common ground, a place to visit, neighborhood, a place for suburban volunteers to be active, a newcomer's center, disunity and neighborhood conflict, centralization of neighborhood activity, movies, coffee house, bookstore, an exercise center

Youth - youth gangs, the fellowship's own youth, club sports, part time child care, after school and latch key activity, city wide interaction for neighborhood youth, a place away from parents, church school, a place for youth to talk to a third party about problems at home

Arts - place for neighborhood artists to congregate, studio space, gallery space, performance space, rehearsal space, support for beginning artists

Another need that was strongly indicated was a caring, neighborhood church.

Another major finding was a realization of the vitality of the neighborhood and the excitement shared by nearly everyone that the Third Avenue Community Church was to be put back into ministry. Neighbors and providers alike displayed enthusiastic interest. This seemed to be evidence of a willingness to participate and support the new efforts which are to be initiated. This finding is crucial to the success of the ministry of the Third Avenue Community Church.

Recommendations

The PeoplesPost Design Team recommends that a covenant be formed through which the West Ohio Annual Conference of the United Methodist Church and the Diocese of Southern Ohio of the Episcopal Church recognize and affirm the efforts of the forming fellowship and a number of partner ministries as the new ministry began in the name of the Third Avenue Community Church.

The following efforts are recommended for resident partners whose entire base of operation might be established within the Third Avenue Community Church: Youth for Christ, the Ready to Read Literacy Program, the Stuart Pimler Dance Co., the Ohio Coalition for the Homeless, the Near North Emergency Material Assistance Program, the Global Learner Center (presently housing the Hunger Network in Ohio, the Hunger and Development Coalition of Central Ohio, the Columbus Campaign for Arms Control, the Columbus/Copacabana Sister City Project, and the Central America Network), the Ohio SANE/Freeze office, the Interfaith Center for Peace, the Columbus Law Clinic, the Columbus AIDS Taskforce "Streetwise" Prevention Program, the Metropolitan Area Church Board, the Lutheran Social Service Pregnancy Prevention Program, Protect Our Earth's Treasures, Inc., Parenthesis, Footprints (a liturgical dance company), the Ohio Peace Advocacy Project, the Board of Global Ministries, and the St. Mark's Health Center Satellite Program.

The following efforts are recommended for neighborhood partners who might hold regular or occasional programs and meetings within the Third Avenue Community Church: the YWCA, the Columbus AIDS Taskforce monthly support group meetings, the Italian Village Society, the Italian Village Commission, the Short North Business Association, the Godman Guild and Godman Guild East, the Martha Walker Garden Club, Getting Teens Involved and the St. Aloysius Community Center.

The PeoplesPost Design Team recommends that a task group be established to re-design the sanctuary space for worship and performance.

The PeoplesPost Design Team further recommends that the forming fellowship encourage each of the partner ministries and work in tandem with them on programs addressing the five issue areas identified by PeoplesPost.

The PeoplesPost Design Team strongly recommends that the forming fellowship initiate programs in the areas of pastoral care, Christian education, and outreach to youth.

Finally, the PeoplesPost Design Team recommends that behind all efforts at the Third Avenue Community Church, a spirit of inclusiveness and openness and a commitment to the praxis (action/reflection) model of planning be maintained. By so acting, a Christian Base Community can take root in the Short North area through which the love of God may be made manifest.
The Third Avenue Community Church
1066 North High Street
Columbus, OH 43201
614/291-1333

November 12, 1988

Dear Friends,

The Third Avenue Community Church is ready to invite applications from the various organizations seeking to become partners with us in service to the community. Enclosed is an application form, a copy of the Covenant by which the Episcopal and United Methodist Churches are launching this work and an information sheet and ballot for selecting available space. Please complete the application and the space ballot, marking your first, second and third choices for space and return both these forms in the enclosed envelope by December 1.

We will then have a meeting of all proposed partners and representatives of the Third Avenue Church on December 7 at 7:30 p.m. at the church to present to potential partners the terms of partnership. Hopefully, all questions partners need answered to be able to make a covenant commitment will be addressed. We urge your presence at this important meeting. If you are unable to attend, have any questions, or wish to visit the building again, please call the church at 291-1333 and leave a message.

As you think about the space you need, keep in mind that no rent is involved. Each partner will be assessed a service fee based on usage by square feet ($4/sq.ft./yr). This figure will cover utilities, janitorial service in the common areas, and partial insurance. At the December 7 meeting we will begin to plan together for telephone service, security, copying, computer, and messaging services and a variety of other needs it will be best to address together.

Your prompt response is appreciated. We look forward to meeting with you and embarking on this exciting venture with you.

Sincerely,

the people of the Third Avenue Community Church
To: Church Council of the Third Avenue Community Church  
From: Partners Workgroup; Marilyn Warner, Ana Martha, Gail Larned, Peter Steiner  
Date: 1/5/89

Our workgroup was charged with negotiating Partnership agreements with groups extended an invitation as a result of the acceptance of the PeoplesPost survey by the Fellowship Council. The recommendation section of the PeoplesPost survey is included as an appendix of this report for your information.

Our workgroup recommends the adoption of the plan here outlined as the means of creating the Partnership which will define the mission of the Third Avenue Community Church.

MISSION STRATEGY AND PARTNERSHIP PLAN

The YMCA Ohio/West Virginia Youth Program office, the Ohio Coalition for the Homeless, and the Ready to Read Literacy Program should be encouraged to sign a "resident partner agreement" and take occupancy of second floor office space by March 1.

Youth for Christ should be encouraged to sign a "resident partner agreement" and take occupancy of the northwest basement room as soon as they can be released from the lease for their present space.

Kindred Spirits, Protect Our Earth's Treasures, 9 to 5, the Board of Global Ministries Peace Advocate Program, the Columbus Free Housing Clinic, should be encouraged to negotiate terms for a "resident partner agreement" and become resident programs of the Third Avenue Community Church.

The YWCA should be encouraged to sign a "neighborhood partner agreement" and hold aerobics classes at the Church.

The Stuart Pimler Dance Ensemble should be encouraged to sign a "resident partner agreement." We should accept the attached vision statement and commit ourselves as soon as possible to the conversion of our sanctuary into performance/worship space.

We should explore usage of the first floor northeast room as one or more of the following: living space for a sexless/security person, a dining/meeting area off the kitchen, or offices for SANE/Freeze, the Ohio Hospice Association, or the Cambodian Mutual Assistance Organization.

We should ourselves launch a comprehensive youth program under the title of the Short Stop. See attachment. In the mean time, the Streetwise and Godman Guild East youth programs should be encouraged to sign "neighborhood partner agreements" and be active at the Church.

We should launch a monthly dinner for Persons with AIDS program. While the congregation should serve as fiscal agent and source of support, this work group should be allowed a certain autonomy and perhaps "partner" status, given certain sensitivities around this issue.

We should continue workgroups in the areas of worship and congregational life.

We should convene a Partners Council and establish its amenability to our Board of Trustees.

While this remains an open ended process, our workgroup is excited at the size and scope of ministry that the approval of the above partnership plan would formalize. Any further work needed on this area should be done by the Church Council, the Trustees, and the Partnership Council. Our task is completed.
The Third Avenue Community Church is the result of a conscious effort by the West Ohio Annual Conference of the United Methodist Church and the Diocese of Southern Ohio of the Episcopal Church to establish an open communion based on service. The Church is a chartered congregation in the Conference and a fellowship of the Diocese. At the same time, the Church is a partnership of the congregation and its Resident Partner and Neighborhood Partner programs. Partnership and Praxis are the unique features of this new model of inner-city ministry. An agreement in principle on the outline of such a church model was approved at a meeting of the Bishops Edsel Ammons and William Black in late October, 1987.

The Third Avenue Community Church held its first services on February 7, 1988. Since that time the congregation has grown to 54 people, pledging $ and ______ hours of formal volunteer time to the mission of the Church. Regular worship includes: Evensong on Thursdays at 7:30 pm and the Holy Eucharist at 5:00 pm on Sundays.

The policy of the congregation is a modification of United Methodist congregational policy allowed for under paragraph 244 of the Book of Discipline.

Praxis

Much of the mission of the congregation is lived out through taskgroups arising from a base community approach to planning. Those with a vision for ministry to the neighborhood or the world discuss it with the Church Council and, once affirmed, direct their energies toward this effort. As we experience these new ministries, we reflect upon them and plan in light of this action/reflection (PRAXIS) model.
Present task groups include:

Worship  Re-cycling
Children   Third Avenue Community Days
Senior High Youth Program  AIDS Service Connection
Perishable Life  Gallery Hop
Performance

Sing Alongs are held on first and third Saturday afternoons, potluck meals first and third Sunday evenings, and bible study at noon on Wednesday.

Partnership

The most unique feature of the Third Avenue Community Church is the partnership which completes its ministry. Resident Partner Programs and Neighborhood Partner Programs include:

Resident

Near North Emergency Material Assistance Program
Ready to Read Literacy Program
Ohio-West Virginia YMCA
Ohio Coalition for the Homeless
Columbus Free Housing Law Project

Neighborhood

YWCA Aerobics  Pine Meadow School
Protect Our Earth's Treasurez  Godman Guild East
9 to 5  Getting Teens Involved
Stuart Pimsler Dance Theatre  Directions for Youth
Gabrielsong Dance Company  Streetwise AIDS Prevention Program
Footprints Liturgical & Chamber Dance Ensemble

The last four are partners with Third Avenue’s Senior High Youth Program in a plan to open the Short Stop, a teen drop-in and program center.
The Pine Meadow School is a one room school house for students K - 6, run by a parental co-op. They may seek Residental Partner status for the 1989-90 school year.

All that goes on at the Church is recognized as the ministry of the Church; each individual and group actively working at Third Avenue recognizes its partnership with the congregation in service to the community.

The Building

All of this has taken root and revitalized the long closed Third Avenue United Methodist Church. The Methodist Union of the Columbus North and South Districts have provided $101,000 for the repair and replacement of all major building systems: roof, windows, heat and air conditioning, electrical service to the building and plumbing. The congregation has spent $10,000 for internal renovation and repair. As of Easter 1989, the building was open and functioning as the Third Avenue Community Church.

Still much repair is needed. In addition, two major features of the physical plant need to be altered. One is the construction of a handicap access entrance. The second is the construction of a platform for worship and performance. Eucharistic celebration is done in the round at Third Avenue. In order to accommodate it in the nave, a platform 30' by 40' would need to be constructed. This same platform would be ideal space for mounting benefits, dance performances, theatre, and a wide range of community and congregational activities, provided pew seating in the remainder of the nave is retained. Dr. Don Mauck of the Methodist Theological School in Ohio is assisting a taskgroup in the design and use of such a space.

The Future

The time has come for gathering signatures to a covenant to formalize the ministry of the Third Avenue Community Church. Each of the sponsoring denominations should state its pledge to the repair of the building and support of this new ministry here outlined.
The congregation should do the same. A capital and program funds drive should be undertaken to meet the costs of this new ministry. The congregation, the sponsoring denominations and Resident and Neighborhood Partners, through a Partner's Council should handle the day in and day out matters pertaining to use and upkeep of the building.

The building should be permanently leased to the congregation and long term (or as long as feasible) Resident and Neighborhood Partnership agreements negotiated sufficient to meet the on-going costs of the building.

The congregation can then begin seriously its life as an alternative Christian base community of service, living out its mission to the world in support of its partners in ministry. May God add blessings to the work we have set before us.