

Lancaster Theological Seminary

**Clergy Incarnate: Embodied Metaphors as
Epistemic Gateways to the Ideological
Commitments of Ministers**

A Major Project Submitted to the Faculty
in Candidacy for the Degree of
Doctor of Ministry

by

David K. Popham

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Clergy Incarnate
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and approved by:**

Julia M. O'Brien, Project Supervisor

Anne T. Thayer, Chair, Doctor of Ministry Committee

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ABSTRACT

The satisfaction or dissatisfaction of clergy with the church is tied into their expectations of ministry. These expectations are often expressed through theological language which obfuscates the underpinning ideological motivation. While clergy are aware of some of their ideological warrants, they remain unconscious of the full ramifications of these impulses. The result is vague feelings around the issue of contentment/discontentment with the ministry. Using the understandings of cognitive linguistics, this study undertakes the exploration of metaphor as an entrance to the hidden aspects of clergy ideologies and come to understand the consequences of unconscious drives.

DEDICATION

To Kerrie, Olivia, and Jenna
who continue to be
wonderful living
metaphors

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INTRODUCTION

Over my thirteen years in judicatory ministry, I noticed that clergy become dissatisfied with ministry when their expectations about church work goes unmet. I also observed that more often than not expectations were developed out of their ideological warrants about the role and function of the minister and not necessarily theological tenets about the church. Take these true scenarios as examples: one minister who bemoaned her congregation for not giving her “power” to do her job, another minister who was stretched thin by her role as a “dealmaker” brokering shared ministry in a divided congregation, a third minister who wore himself out because the church leaders were not “stepping up to the plate,” and finally, a fourth minister who decried the lack of emotion in his congregation for the emotive was the “door of the Spirit.” While these ministers operated out of differing ecclesiastical viewpoints, they held one thing in common: they were disappointed by the gap between their ideological precepts of the church and their real-life experience of the church.

Personal ideologies address primary existential issues such as: Who am I? Who am I in relation to others and to the forces of life? How do I make it through this life? What am I becoming?¹ In relation to these pressures of being and becoming, ideology fulfills three key functions in human life. They frame our worldviews.² They determine how we “perform,” or

¹ Bruno Bettelheim, *The Uses of Enchantment: The Meaning and Importance of Fairy Tales* (New York: Vintage Books, 1975), 47.

² Robin Tomach Lakoff, *The Language War* (Berkeley: University of California Press, 2000), 48.

enact our ideological warrants.³ They justify our orientation to reality as being correct.⁴ All three functions resolve the existential concern for how we negotiate our way through life.

While ideologies help us make sense out of the random events of life, they also present a particular view of the world that while beneficial for some can be harmful to others. The Old Testament theologian Julia M. O'Brien, in her book on prophetic metaphors, states: "Ideologies, however, are rarely if ever innocuous. They reflect ways of thinking about privilege and power."⁵ In the four opening scenarios, each minister described, to one degree or another, their expectations for personal power and privilege within the community of faith.

Ideological tenets give us permission to understand the world in certain ways and along particular lines. These commitments are the things of arguments, debates, and incidents which lead to interpersonal conflict. Reflecting on our four ministers each expressed a point of exasperation with their congregation. While the conflicts were externalized upon parishioners, the conflict rested within the ministers themselves, for they rose from the unmet expectations of deeply held ideological tenets.

The psychoanalyst Bruno Bettelheim states, "If we want to understand our true selves, we must become familiar with our minds. If we want to function well, we have to integrate the discordant tendencies which are inherent in our being."⁶ Certainly, not all ideological commitments are unconscious or discordant. It is reasonable to conclude, however, that faith

³ David S. Danaher, "Ideology as Metaphor, Narrative, and Performance in the Writings of Václav Havel," *Word and Sense* 12, no. 23: 115-127 (2015) 121-122, accessed June 20, 2018, <http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-79c8c866-0e89-4b53-8dfb-fd185262dad4>. Emphasis in original.

⁴ Ridvan Peshkopia, "A Ghost from the Future: The Postsocialist Myth of Capitalism and the Ideological Suspension of Postmodernity," *Theoria: A Journal of Social & Political Theory*, 57 no. 124 (2010): 23-53, accessed August 19, 2018, *Social Sciences Full Text (H.W. Wilson)*, EBSCOhost.

⁵ Julia M. O'Brien, *Challenging Prophetic Metaphor: Theology and Ideology in the Prophets*, (Louisville: Westminster John Knox, 2008), xvii.

⁶ Bettelheim, 97.

leaders who are aware of their ideological commitments can be more impactful in their ministry than those who are not aware of such drives. Clergy aware of the tenets of their worldviews are not left to the unconscious compulsions stemming from their sense of satisfaction or dissatisfaction with the ministry. Among other dynamics, helping ministers to become aware of the limits of their ideology can reveal how they structure privilege and power in the congregation and their frustration when they feel power has been denied. Returning to our four clergy, the first minister wanted the power to command, while the second minister was motivated by intrigue. The third wanted to win, and the fourth danced around issues of emotional manipulation. None of the four ministers were aware of these commitments for they were the unconscious expectations of their worldviews compounded by the struggle to be successful in ministry.

While conversations of ideology should be at the core of ministry formation, we lack the tool to appropriately uncover the repressed and suppressed aspects of a person's ideological impetus. Bettelheim warns that uncovering unconscious forces can have a devastating effect upon individuals and groups who must come to terms with the "desires, anxieties, and vengeful feelings"⁷ that rule with importunity the unconscious aspects of our worldviews. Due to their training, clergy tend to intuitively sense the dynamic of longings and worries and withdraw from candid and honest discussion of their ideologies. Such conversations are often guarded and couched in terms of theological and doctrinal assurances.

Research in metaphor theory posits a link between metaphors and the cognitive processes engaged in the development of personal ideologies. This linkage confirms that the elicitation and examination of embodied metaphors provides an epistemic gateway to ideological commitments.⁸ The entryway allows for unconscious commitments to be brought to one's

⁷ Bettelheim, 57.

⁸ Eva Feder Kittay, *Metaphor: Its Cognitive Force and Linguistic Structure*, (Oxford: Clarendon Press, 1987), 39.

awareness for reflection and critique.⁹ The ideologies of the ministers of the opening scenarios were structured by their governing metaphors for pastoring. The first minister imaged the role of pastor as a CEO, the second minister as a theo-political diplomat, the third as a player-coach, and the last as a motivational speaker.

This study theorizes that the grace of metaphor analysis is its focus on the person's internal wisdom already at work in constructing the metaphor. If we frame the unconscious as a location of discordance, we may also frame the unconscious as a "treasure chest of strengths."¹⁰ From one's internal wisdom arises the ability to critique one's own worldview in light of theological and philosophical criteria. Metaphor elicitation and analysis allows those responsible for ministry formation to engage the internal wisdom of clergy and clerical candidates in recognizing ideological warrants and determining the strengths and limits of these commitments. Using the case study method within the framework of hermeneutic phenomenology this study shows how elicitation and examination of governing metaphors can be useful for expanding the conversation on ideology in an ethical way which provides for ministers to participate in discovery, discernment, and critique of their own ideological tenets.

⁹ Bettelheim, 38.

¹⁰ Bettelheim, 107.

CHAPTER 1: THE PROJECT AND WORKING THEORIES

Project Goals

This study was undertaken to be helpful to those with responsibilities for ministerial formation. Among dynamics such as academic preparedness, psychological fitness, and theological growth, the process of clergy development also strives to help persons in ministerial formation come to understand the impact of their thinking and behavior in ministry. Within this frame of ministerial oversight, the primary goal of the project was to ascertain if ideological exploration could empower ministers to better distinguish between the strengths and limits of their ideological commitments. If this was possible, then how might such an exploration impact the ministers' sense of self?

This project worked from the assumption that embodied metaphors were doorways for discovering and identifying explicit and implicit ideological tenets. It tested the thesis that an investigation of "governing metaphors" and their entailments could provide insights into clergy philosophy and ministerial performance.¹¹ Further, the project anticipated that self-awareness of metaphorical limitations along with conscious awareness of how to change or manage metaphors would be helpful in building resiliency within ministers and candidates for ministry.

Project Demographics

Fifteen clergy active in ministry at the time of the interviews were involved with this project. The participants were subdivided into two groups. The larger group of ten individuals were involved with Exploration 1 only and are referred to as "exploration-one-only participants."

¹¹ "Governing metaphor" is a term used by this study to distinguish the one metaphor which the participants identified as the trope best encapsulating their sense of ministry. This study understands governing metaphors as specific instances of embodied metaphors.

The purpose of these ten participants was to provide a small database by which to compare and contrast the smaller group of the other five participants which were involved in an in-depth exploration and are referred to as “in-depth participants” and took part in the remaining four explorations of the project.¹² The reader will encounter the larger group throughout the study but primarily during the section on ideological structuring in the case studies of the in-depth participants. In this context the exploration-one-only participants provided other vantage points from which to frame and structure an issue. The smaller group participated in five sessions or explorations over a five-month period. It is the in-depth participants which tested in full the assumptions and expectations of this study.¹³

Of the fifteen participants, thirteen self-identified as progressive and two identified as traditional in their understanding of the Christian faith. Eight participants served as settled pastors, three participants worked in middle-judicatory settings, two participants were interim ministers, one participant was a chaplain, and one was both a chaplain and an intentional interim minister. Demographically, three participants were African-American, one was Asian Indian, and eleven were Caucasian. Ten male and five females participated. Five participants identified as lesbian, gay, or bi-sexual. Thirteen participants served along the I-95 corridor between New York City and Washington DC, one resided in the Midwest, and another in the Carolinas.

All sizes of congregations were represented in the study sample. Two of the congregations were immigrant or ethnic, two were turn-around churches, and the others were plateaued or declining. Three denominations and support networks were represented: the

¹² The full project design and details about each Exploration can be found in Appendix C.

¹³ A chart of all participants, their ministry setting, governing metaphor, and primary ideological commitment appears in Appendix A.

Evangelical Lutheran Church of America, The Fellowship of Affirming Ministries, and the United Church of Christ. One church was independent of a denomination.

Project Design

The study was divided into five explorations. Each exploration addressed a specific need associated with metaphor analysis or the goals of this study. While the numbering of the study's Explorations might be reconsidered, what follows is the enumeration as it appeared in the proposal approved by the Internal Review Board.

Exploration 1: Metaphor Elicitation

Exploration 1, in which all fifteen participants took part, provided the initial interview to draw out metaphors as they appeared in the natural verbal behavior of the participants.¹⁵ It was virtually impossible to engage any person with a direct question on their use of figurative language because of the tendency for the participating ministers to default to theological vocabulary and ecclesiological iconography. Theological discourse, while allowing for reasoned engagement of various schools of thought, also proved to obscure the ideological warrants this project sought to identify. The focus of this study was on the metaphors that were unconsciously spoken by the participants as they answered a series of questions on spirituality, church, and ministry. Professional metaphor elicitors, Gerald Zaltman and Lindsay Zaltman stated it in the vernacular as how does one go about discovering what people “do not know that they know?”¹⁶ Exploration 1A was recorded and transcribed and, except for one occasion, was conducted in

¹⁵ For the purpose of this study “natural verbal behavior” indicates metaphors that unconsciously arise out of daily conversations as oppose to conversations consciously focused on the issue of metaphor.

¹⁶ Gerald Zaltman and Lindsay H. Zaltman, *Marketing Metaphoria: What Deep Metaphors Reveal About the Minds of Consumers*, (Boston: Harvard Business Press, 2008), xi.

face-to-face interviews with the ministers, either at their office or at their home. The one exception was conducted via a video conference.

Metaphor identification was conducted with the transcripts of these interviews and involved coding words, phrases, and images. The coding was done mindful of the insight of the Old Testament scholar William P. Brown who wrote in his book on metaphors in the Psalms: “the imaginative act is not confined to the construction of singular, concrete images. An image is invariably supported by a constellation of images that help to establish an evocative setting or orienting framework.”¹⁷ Acting upon Brown’s understanding the last phase of the coding arranged the words, phrases, and images into semantically related groups to produce “the constellation” from which the metaphors emerged.

Exploration 1B was a follow-up discussion with the participants identifying the metaphors from the initial interview, aligning the coding to the sensitivities of the participants and discerning which metaphor the participants felt encapsulated their motivating ideological tenets. Exploration 1B typically involved a phone call. Having established a number of metaphors for each participant and then narrowing down to one governing metaphor the final step of Exploration 1B was to “map” the entailments of the governing metaphors.

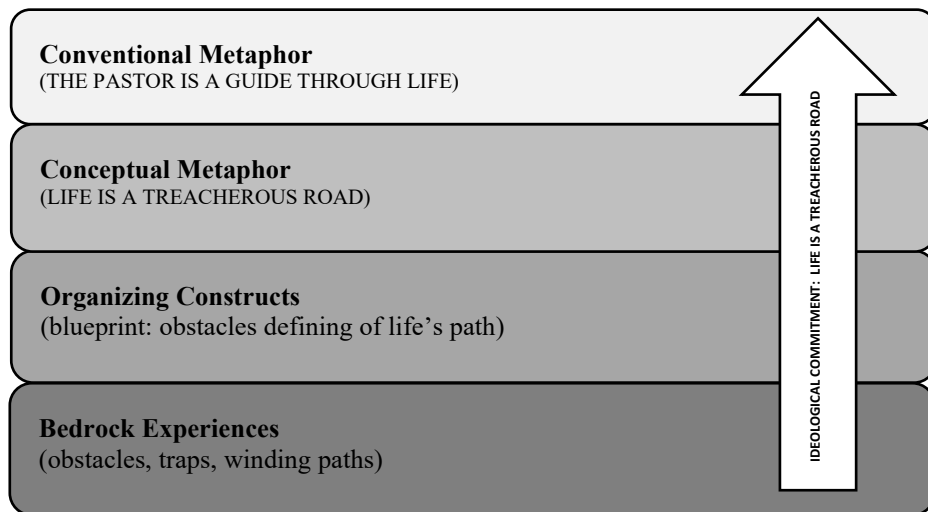
The mapping of metaphors in this project was predicated on the three conceptual layers postulated by the cognitive linguists George Lakoff and Mark Johnson. They conceive that the mind categorizes reality through gestalt experiences. These bedrock experiences of life form the organizing patterns and personal blueprints by which reality is structured.¹⁸ Ideological

¹⁷ William P. Brown, *Seeing the Psalms: A Theology of Metaphor* (Louisville: Westminster John Knox Press, 2002), 11.

¹⁸ George Lakoff and Mark Johnson, *Metaphors We Live By*, (Chicago: The University of Chicago Press, 1980), 56-60.

commitments formed in the bedrock experiences of life are signified in the brain through imagistic representations and find expression in one's verbal behavior.

Take as an example the governing metaphor of “Logan,” an exploration-one-only participant. Logan worked in a judicatory setting where he was responsible for the congregations and ministers in his area as well as judicatory wide responsibility for the social justice emphasis within the region. As demonstrated in Figure 1.1, Logan's governing metaphor, THE PASTOR IS A GUIDE,¹⁹ began as experiential incidents in his life and coalesced in a blueprint which structured life as a challenging journey. From the blueprints, the tenets of life as a challenging journey were imaged in the conceptual metaphor LIFE IS A TREACHEROUS ROAD. The conceptual metaphor was eventually expressed within Logan's context of being a minister as THE PASTOR IS A GUIDE THROUGH LIFE.



(Figure 1.1 Ideological Signification of PASTOR IS A GUIDE THROUGH LIFE)

Of importance in this design is the progression of thinking patterns formed at the time of the gestalt experience, which in turn are transformed into organizing constructs supplying the

¹⁹ The signifying of a metaphoric statement by capital letters follows the practice of cognitive linguistics.

images lodged in the mind. These pictures are subsequently captured in the conceptual metaphor and gain expression through the conventional or spoken metaphor in our natural verbal behavior. This link between, the conceptual structures and the conventional metaphor, forms the epistemic gateway between metaphor and ideological tenets.

Cognitive linguistics not only show how metaphors form but the field of study also denotes how metaphors function. A metaphoric statement is a linguistic phrase, body gesture, or image in which “two conceptual domains are active at the same time, with one concept or domain providing specific elements of meaning that are mapped onto another concept or domain.”²⁰ In the metaphor for ministry used by Logan the first conceptual domain of the statement, PASTOR, is the *target domain* which Logan sought to explain by way of the *source domain*, GUIDE.

The source domain projects or maps Logan’s ideological commitments of being a GUIDE THROUGH LIFE onto the target domain of being a PASTOR. As a result, Logan framed his understanding of ministry through the lens of the journey motif, enacted ministry as one guiding others through life’s paths, and justified his feelings of satisfaction and dissatisfaction by the relationship that was expected to exist between a guide and pilgrims.

Excursus: Metaphor Mapping

Since metaphor mapping was the primary analytic tool for raising entailments and ideological tenets, the study will give a detailed understanding of the mapping process here. The case studies which follow provide only the mapping grid and not the procedures the grid operates from.

²⁰ Cornelia Müller, *Metaphors Dead and Alive, Sleeping and Waking: A Dynamic View* (Chicago: University of Chicago Press, 2008), 24.

Mapping was undertaken after Exploration 1B and presented to the participants as a “metaphor template” for feedback. For the exploration-one-only participants, this included an email of the metaphor grid followed by a phone call to walk through the grid and realign conceptual expressions where the participants indicated the template did not represent their thinking. For the in-depth participants, the metaphor grid was presented at the beginning of Exploration 2 for clarification and corrections and priming the imagination of the in-depth participants for the visualization exercise. The metaphor grid employed the constant-element mapping analysis of the philosopher Eva Feder Kittay. While there are many mapping designs to choose from Kittay’s model offers a primary verb (action) – agent (actor) – patient (target of action) analysis. These fixed semantic points provide the “constant elements” of the analytic structure. By working with fixed or constant semantic elements Kittay’s model allows for an extension of the mapping process below the spoken or conventional metaphorical expression to the conceptual metaphor and down to the organizing gestalt structures: the three layers identified by Lakoff and Johnson. The flexibility of Kittay’s constant-element analysis provides for a systematic investigation of metaphoric storylines as found in the self-narratives rising out of Exploration 1A.²¹

Prototypical of how the constant-analysis mapping unfolded was the metaphor, THE PASTOR IS AN IMPROVISATIONAL DIRECTOR-PLAYER, supplied by “Doris,” an exploration-one-only participant. Doris was a local church pastor who presided over the successful demographic shift of her former congregation. As the community served by the church shifted from an Euro-centric community to an immigrant-centric community so did the congregation under Doris’ leadership. Reflecting upon this shift Doris said:

²¹ Kittay, 258-275.

I'm not the authority in the room... I'm the one who keeps things moving and keeps, hopefully, the passion up, but it also means that I need to pay attention to what I'm receiving (in terms of cues) and go with them. ... As my congregation shifted, it allowed me to embrace the shift rather than resist it, or puzzle through it, or try to prevent it. There are impulses (from the congregation) I have to wrangle a bit ... but that doesn't stop things.

Using the constant-elements model, the entailments of the source domain, IMPROVISATIONAL DIRECTOR-PLAYER, was first mapped onto the target domain, PASTOR, at the level of the spoken or conventional metaphor as demonstrated in Table 1.1

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT
<i>Conventional Metaphor</i> THE PASTOR IS AN IMPROVISATIONAL DIRECTOR- PLAYER	being church	pastor	parishioners

(Table 1.1 Doris Conventional Metaphor Mapping)

With this preliminary mapping, the implications of the metaphor came into focus. The action of the metaphor was being the church. The one guiding the action was the pastor, and those who were the focus of the action were the parishioners. This preliminary mapping signaled Doris' ideology. Her parishioners were engaged in an improvisational play whose purpose was to bring to fruition a successful production. In accomplishing this purpose, the congregation enacted "church."

As shown in Table 1.2, with the addition of further elements another layer of depth came into focus as the conceptual metaphor emerged. In this example, Kittay's other elements "instrument" (vehicle for action) and "locative" (location of action) were added. Also, since the context of this metaphoric narrative was a minister reflecting on the role of pastor, the element of "deity" arose as a natural entailment.

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY
Conventional Metaphor THE PASTOR IS AN IMPROVISATIONALDIRECTOR-PLAYER	being church	pastor	parishioners			
Conceptual Metaphor LIFE IS A PLAY	acting	director-player	cast	sacred play	stage	God as the audience (confirmed with the minister)

(Table 1.2 Doris Conceptual Metaphor Mapping)

With these additional elements, the ideological framework of Doris’ conceptual metaphor CHURCH LIFE IS A PLAY (before an audience of one: God) was better accessed. The final step was to add the layer of organizing constructs and the element of the “currency of power.”²²

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor THE PASTOR IS AN IMPROVISATIONALDIRECTOR-PLAYER	being church	pastor	parishioners				
Conceptual Metaphor LIFE IS A PLAY	acting	director-player	cast	sacred play	stage	God as audience	
Organizing Structures THE WORLD IS A STAGE	directing	teacher of impromptu skills	students of impromptu skills	unscripted play	the world	God as audience giving feedback through reaction to play	hierarchical: director/player teacher/student

(Table 1.3 Doris Organizing Structures Mapping)

The metaphor revealed the underlying organizing scheme: THE WORLD IS A STAGE. From this frame of reference, one further accessed Doris’ ideology of church. The pastor was an innovator and a teacher of improvisational techniques. The parishioners were students or cast members, the stage was the whole wide world and not just within the walls of a church facility. God was not so much the author of life as a theater enthusiast reacting to an unscripted play.

²² Currency of Power” is a term used to describe the relational power structure between clergy and laity. See Lim Siew Pik, "Toxicity in Clergy Leadership: An Emerging Phenomenon of Leaders' Personal Power in the Pentecostal Charismatic Church." *Journal of Religious Leadership* 15, no. 1: 31-54 (2016), accessed August 19, 2018, *ATLA Religion Database with ATLASerials*, EBSCOhost.

Despite Doris' statement, "I'm not the authority in the room," within the metaphor was an ideological tenet casting the relationship between minister and parishioner as hierarchical per the relations between director and cast or teacher and students. This point was reinforced when Doris transitioned from a United Church of Christ congregation to a Presbyterian Church (USA) congregation and marveled at the luxury of being the moderator of the consistory and repeatedly indicated the value of this aspect of Presbyterian polity. Based on the hierarchical model hidden within her metaphor, this power relationship was as it should be, for the Presbyterian polity was more aligned to her expectations on this particular topic.

The constant-element analysis allows the study to witness the "is/is not" of the metaphor. The source domain both highlights (is) and hides (is not) various aspects of the target. The linguist David Ritchie indicates that the highlighting and hiding action of the metaphor broadens and narrows what is significant to the mapping.²³ The metaphor highlighted the role of actor/player and hid the notion of a stage crew. God was stressed as an appreciative audience of one, while a role as the producer of life was concealed. In other practical terms, Doris would be unable to provide a traditional five-year strategic plan for her congregation. Such a concept was outside the ideological horizon of her metaphor. Instead, Doris gave directions and cues to help the other players determine what organically unfolded in a moment by moment fashion. To say a concept lays outside a metaphoric horizon does not mean the clergyperson is unaware of or does not appreciate such concepts. It is to say that such concepts do not hold intrinsic value as they are not part of the clergyperson's ideology of ministry. However, what was of intrinsic value to Doris, a hierarchical structure, was embraced by Doris who found herself comfortable with a

²³ David L. Ritchie, *Metaphor: Key Topics in Semantics and Pragmatics* (Cambridge: Cambridge University Press Imprint, 2013) 55.

polity that was not a value of her home denomination and provided points of frustration during ministry within the United Church of Christ.

The constant-element analysis, along with other forms of source-to-target mapping, has come under critique by the perceptual simulation theorists (addressed in the following section). While it is true that one-to-one mappings as outlined here do not capture the simulation scenarios undertaken by the mind, the question of a starting point remains. The constant-element model provides a stable, consistent beginning for metaphor interpretation.

Exploration 2: Visualization Exercise

Exploration 2 was designed to associate the ministers with their metaphors through an imaginative visualization in which they inhabited the image of the metaphor. This exploration also addressed the concern of the perceptual simulation theorists that one never just *thinks* about a metaphor one emotionally *experiences* the metaphor as well.²⁴ Exploration 1 was discursive in nature, designed to raise metaphorical cues and statements embedded in the participants' natural verbal behavior, captured in transcripts, and coded for analysis. The visualization exercise was designed to explore the multi-modal simulation of the metaphor within the cognitive processes of the participants. Exploration 2 started with walking through the mapping grid and conjointly coming to understand the implications of the metaphor and its ideological entailments. Then the participants were invited to make themselves comfortable, close their eyes (or focus on a neutral spot) and imagine their metaphor. As they described what they were seeing, I drew the scene on a large piece of paper. The drawing was not meant to be an artistic representation of the metaphor. Rather, the purpose of the drawing was to provide an external symbolic representation

²⁴ Lawrence W. Barsalou, "Grounding Symbolic Operations in the Brain's Modal System." In *Embodied Grounding: Social, Cognitive, Affective, and Neuroscientific Approaches*, eds. Gün R. Semin and Eliot R. Smith, (Cambridge: Cambridge University Press, 2008), 9-42.

of the metaphor against which the participants further clarified conceptual tenets. This technique was borrowed from the Metaphors of Movement practices.²⁵

“Alexis” provided an example of the visualization exercise at work. She was a chaplain at a state hospital and her clients dealt with substance abuse, mental health issues, as well as abusive relationships, dynamics which often reinforced one another. While Alexis was an exploration-one-only participant, at her request it was also arranged for Alexis to participate in the visual simulation exercise. The initial interview raised the metaphoric statement RELATIONSHIPS ARE SPIRIT TO SPIRIT. Alexis said, “regarding my dialogue with patients as being Spirit to Spirit... the patient and chaplain both become vulnerable, resulting in the willingness to trust and hope in the development of learning or becoming known to each other, as well as to ourselves.” On the discursive level the metaphor was abstract: “Spirit,” “vulnerable,” “becoming known.” However, when invited to visualize and “step into the metaphor” Alexis’s encounter with her governing symbol became concrete as she paid attention to the images projected in her mind.

Spirit to Spirit were two orbs of light meeting. They were involved with each other in “mutual acceptance and validity of existence, acknowledging, we are the same.” Focusing on one another – “light attracting light” – helped the two become vulnerable in each other’s presence and apprehend the potential of one another. “Peace,” “joy,” “ease” characterized the relationship. Alexis’ performance of light was set against a backdrop of shadows cast by a state mental health system inclined to labeling personhood by an individual’s (deficit) mental health issue. Where the nurse, or the doctor, or the orderly may have seen only Ms. Bi-Polar or Mr. Heroin Addict, Alexis saw spirit and SPIRIT IS LIGHT. Ministerial performance, as simulated by Alexis, was a

²⁵ Metaphors of Movement is a therapeutic approach developed by the British counselor Andrew Austin. Most information about the Metaphors of Movement can be found on his website: <http://metaphorsofmovement.co.uk/>.

two-person show which stared “I and Thou” and enacted the understandings of Buber’s dialectic philosophy. Alexis met patients as a Thou worthy of a relationship with an I. The plot in this performance hinged on vulnerability. As a result, authentic encounters with her clients required Alexis to also recognize the shadows and light within herself, “as I become *I*, I say *Thou*.”²⁶

Metaphor mapping and visual simulation engaged metaphor analysis through two different approaches; the former through discursive verbal behavior and the later through imagistic projection. Metaphor mapping was often greeted as an “ah-ha” moment by the participants as they stepped through the mapping grid and discovered a number of hidden entailments and ideological tenets. The visualization exercise allowed the participants to stride into their metaphorical world and associate with the entailments through perceptual simulation.

Explorations 3 – 4: Congregational Leadership Survey

If clergy worked in isolation their ideological commitments would be of no real consequence as the only persons impacted would be the minister and possibly the minister’s family. However, the participating clergy, like all ministers, did not work in isolation. They worked in the midst of a ministry setting in which other personalities were deeply involved in the outcome of the minister’s effort. Religious ideologies positioned the participants in their orientation toward God, humanity, and creation and justified them in their sense of being right in these orientations.

Christian history is replete with examples of such ideological orientation. The long-contested debates between Communion as a reenactment of a sacrifice or a meal of faith is a dispute over the metaphor of the table with each image bequeathing a different ideological

²⁶ Martin Buber, *I and Thou*, Second Edition, trans. by Ronald Gregor Smith (New York: Charles Scribner’s Sons, 1958), 11. Emphasis in the original.

performance. The debate over inclusive language is a contest between metaphoric imaging of God in terms of male, female, or as non-binary/genderfluid which invokes ideologies of gender and gender roles. How did Jesus save? The answer relies on the anthropological metaphors one uses for the human condition. This project found that complementary and competing metaphors and ideological warrants existed within a single ministry setting and provided an opportunity for misunderstandings and conflict.

Explorations 3 – 4 were designed to tackle the question of how governing metaphors of the in-depth participants fitted into the metaphoric field of their congregations.²⁷ Exploration 3 was a church leaders survey. The survey consisted of six questions. Each question centered on an entailment of the constant-elements mapping: agent, patient, verb, instrument, locative, and deity. The questions contained forced choice answers with one being the metaphor of the pastor, three metaphors provided by other participants, and one being “other” for write-in answers. The respondents were instructed to choose or supply a metaphor for each question. The survey was presented under “blind” conditions and with instructions that a study was being undertaken on how church leaders visualized ministry in today’s setting. The respondents were informed that their minister would see the aggregated results of the survey but were not informed that their minister’s metaphor was among the choices listed. Survey results are shared in the case studies of the in-depth participants.

Exploration 4 was the follow-up conversation reviewing the results of the surveys with the in-depth participants. The ministers’ metaphors proved to be one among many. Those clergy who had a longer-term relationship with a congregation had metaphors with more resonance among church leaders than those who were still within the first years of ministry with a

²⁷ The phrase “metaphoric field” is used to designate the network of conscious and unconscious metaphors active within a church system.

congregation. While some clergy understood the metaphors of their leadership as complementary and within the horizon of their own emphasis, other clergy were put off by perceived contesting metaphorical allegiance. It was thought that this exploration would also be a natural place to apply ideological critique and examine the limits of the metaphors and the ideologies expressed through them. However, this did not occur on the scale as had been expected. See Chapter 7 for more reflection on the issue of the participants' weddedness to their ideologies.

Exploration 5: Feedback

The project also sought to provide a tool that would be reproducible at a reasonable skill level for those charged with ministerial formation and oversight. While the experiences of the participants in Explorations 1 – 4 informed some of the refining of this tool, Exploration 5 was designed to raise insights and feedback to the overall experience of working with metaphors and ideological commitments and to elicit specific data concerning the format and logistics of a metaphor elicitation and analysis protocol. Chapter 8 provides a refined protocol along with insights for a strategy of metaphor work. An important difference between the logistics applied by this project and the logistics of the refined protocol rests with the issue of mapping. As noted above, during the project mapping was done separate from the participants and then presented to them, either in a follow-up communication (exploration-one-only participants) or in conversation at the beginning of Exploration 2 (in-depth participants). While this had the advantage of providing a template mapping against which the participants could appreciate the full ramifications their metaphors, at the end of the study it was felt that metaphor mapping would bear better results if done in conjunction with those who metaphors are being analyzed.

Methodology: Case Studies within the Framework of Hermeneutic Phenomenology

The case study method provides a proven process for the investigation of the phenomenon of ideological commitments in a real-life context with its focus on multiple sources of evidence pertaining to the ideological warrants. Hermeneutic phenomenology calls for a focus on the stories that are told by the participants about their experiences with their ideological tenets. For this study, these stories were encapsulated in the governing metaphors. In alignment with the commitments of hermeneutic phenomenology, this study was conducted from a subjective viewpoint from “within” the meaning-making process of the participants.²⁸ This approach provided the ethical principles of allowing participants the liberty to uncover their generative metaphors, identify worldviews, and apply ideological critique.

Hermeneutic phenomenology emphasizes social context as paramount for gaining the “inside voice” of the participants concerning their own ideological commitments. The issue of context distinguishes this project from most research involving metaphor. It is argued by metaphor theorists that figurative language provides an entrance to eliciting and examining ideologically driven thought and behavior. There is, however, a paucity of studies which focus on metaphor elicitation by way of self-reflective narratives set within the social contexts of those generating the metaphors. Most metaphor theorists pick a phrase out of a poem, newspaper, public speech, or general language usage by which to test their theories.²⁹ According to the principles of hermeneutic phenomenology the danger in ignoring social context is that the metaphor can be appreciated while its ideological implications are overlooked.

²⁸ Narayan Prasad Kafle, “Hermeneutic Phenomenological Research Method Simplified,” *Bodhi: An Interdisciplinary Journal*, 5 (2011): 182, 195, accessed September 12, 2018, <http://dx.doi.org/10.3126/bodhi.v5i1.8053>.

²⁹ Müller, 23-39.

A context-free inquiry also privileges the interpreter of the metaphor for determining which entailments are mapped irrespective of the intention of the trope's originator. The cognitive linguists, Zoltán Kövecses states: "Metaphorical meaning does not simply arise from conceptual metaphors, their mappings, and their potential entailments. An enriched view of conceptual metaphor theory must pay serious attention to the role of context in metaphorical meaning construction."³⁰ Without paying attention to the reflections of the participants upon the entailments of their own metaphors, the ideology reflected in the interpretation would be that of the researcher, and not that of the participants.

In the short exploration of Logan's metaphor, THE PASTOR IS A GUIDE THROUGH LIFE, the only context given was his ministry setting. Without a larger context, one may picture a minister guiding souls down the path of life with concerns for temptations of one kind or another. Logan's social location as an African American leader in the framework of the broader American culture shifts this understanding. The obstacles and traps on life's journey are understood as racism, underemployment, and other issues faced by African American congregations within a society which privileges white lives. Knowing his context, the study understood Logan less as a modern-day Jonathan Edwards and more as a living legacy of Harriet Tubman.

Throughout the study context proved to be like Russian nesting dolls. Conceptual metaphors emerged out of lived experiences, which were contextualized by gender, race, politics, theology, geography, geopolitics and more: dolls within dolls that informed the participants' ideological pressures for self-identity and self-preservation. Attention to social context is an invitation to be sensitive to interpretive cues from the participants. The hermeneutic phenomenological principles of attention to the use of language, reflections of the participants,

³⁰ Zoltán Kövecses, *Where Metaphors Come From: Reconsidering Context in Metaphor* (Oxford: Oxford University Press, 2015), 14.

and conjoint interpretation of the phenomenon of worldviews directs the overall engagement of this study and provides the ethical compass for this project.

Summary

All clergy carry within them ideologies which frame their understanding of church, inform their ministerial performance, and guide their sense of being correct with their orientation to God, humanity, and creation. These commitments are not neutral for they carry with them ways of inhabiting privilege and power, among other dynamics. This study asked three questions in relation to the phenomenon of ideological warrants: As ministers work with their embodied metaphors to understand the unconscious ramifications of their ideology, can they better distinguish between the strengths and limits of their ideological tenets? If so, how does such an exploration impact the ministers' sense of self? Finally, how do those involved with ministry oversight and formation better engage ministers and ministerial candidates in a conversation of the tenets of their worldviews?

The next five chapters introduce the in-depth participants individually, situating their metaphor in their voice and lived context. Within these chapters research observation and commentary comes in the form of seeking out the full extent of the metaphor entailments. Each chapter follows the same outline: contexts of the participant, metaphor elicitation with quotations from Exploration 1 to situate the metaphor in the natural verbal behavior of the participant, metaphor mapping, visual simulation, the currency of power, ideology of ministry, ideological structuring, and church leadership survey. As already stated, the voices of the ten exploration-one-only participants appear in the ideological structuring section of these chapters as examples of how others conceptually structure similar ideological pressures. Chapter 7 provides

observations of the data. Chapter 8 postulates a refined protocol for metaphor elicitation and analysis and strategies for those who want to use this tool with the work of ministry formation.

CHAPTER 2: DEAN

“Dean” pastored a larger church of 400 members located along the I-95 corridor between Philadelphia and Washington D.C. The neighborhood the congregation served was once an upper-middle-class suburb. In recent years the community experienced a shift in demographics as former inhabitants of the inner city moved into the area introducing a wider range of economic and ethnic diversity. The congregation was feeling the pressure to adapt in order to remain relevant in the midst of these shifting trends.

Dean was a second career minister and had enjoyed nineteen years in ministry. He was in his second year as pastor of his present church. The congregation was experiencing the tug between novelty and nostalgia as it wrestled with issues of identity and purpose. For his part, Dean was seeking traction for ministry directions the congregation was reluctant to embrace.

Dean was a well-liked minister both within his congregation and within his Lutheran diocese. He embraced a social justice understanding of the gospel and sought to open his congregation to the diversity now enjoyed within the community. Dean understood himself as a liminal minister between the vintage and emergent church, between the traditional and the changing suburb, between older and younger generations, and between a traditionally informed and post-modern informed theology.

As a white male, Dean found irony in his social location given his social justice commitments. He conceptualized his ministry as pointing people to the emerging realities of Christian life in a post-Christian society. Dean considered these realities as opportunities for the church to become authentic in its relationship to God and to the wider community.

The Blueprint of Ministry: I am Glue

For the initial interview, I met with Dean in his home where we were joined by his two golden retrievers. Over the course of Exploration 1A Dean raised a number of dynamics but interestingly not a strong metaphoric image until the very end of our time together. Dean's comments clustered around the impulse of connecting. Throughout the interview, the words "connect" and the phrase "fit in" or "fit together/bring together" recurred with regularity. For Dean, this connecting and fitting together took place in a "face-to-face" relationship. He gave an example of such a relationship: "That I can have a men's cookout at the house and I'm sitting next to a recovering drug addict on one side and a former state senator on the other side, and they are somehow working together." Dean considered the ability to connect people in face-to-face relationships the chief role of the minister as pastor. Toward the very end of the interview, Dean said, "the minister's piece is like being the glue that holds it together. That there's common connection." He then further delineated the quality of the glue. "The glue that kind of is able to paint a bigger vision or paint the picture of how all of this connects to what God is calling us to do and be in the community and how this connects us to the beating heart. Maybe the minister could be showing people how the veins and arteries are all connected."³¹

The flow of his remarks demonstrated how a metaphor can inform an entire conversation while only appearing once or twice. The closing sentiments also showed how metaphors could be linked in order to extend a metaphoric notion to include a larger and more complicated set of abstract ideas. The glue became "paint" for a bigger vision, then shifted again to "how the veins and arteries are all connected." Dean was wrestling with big picture connections of the vintage

³¹ The full index of verbal behavior for the in-depth participants can be found in Appendix B.

church to emergent church, socially differentiated people to one another, souls to God, and people to their deepest yearnings.

Metaphor Mapping

THE PASTOR IS GLUE may be mapped as:

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor I AM THE GLUE	bonding	pastor	congregation				
Conceptual Metaphor INTIMACY IS CLOSENESS	connecting	lover	beloved	longing heart	community	spirit connection	
Organizing Structures CLOSENESS IS STRENGTH OF EFFECT	transforming	transformer	transformed	active desire to love and be loved	relationship	authentic intimacy	mutual trust

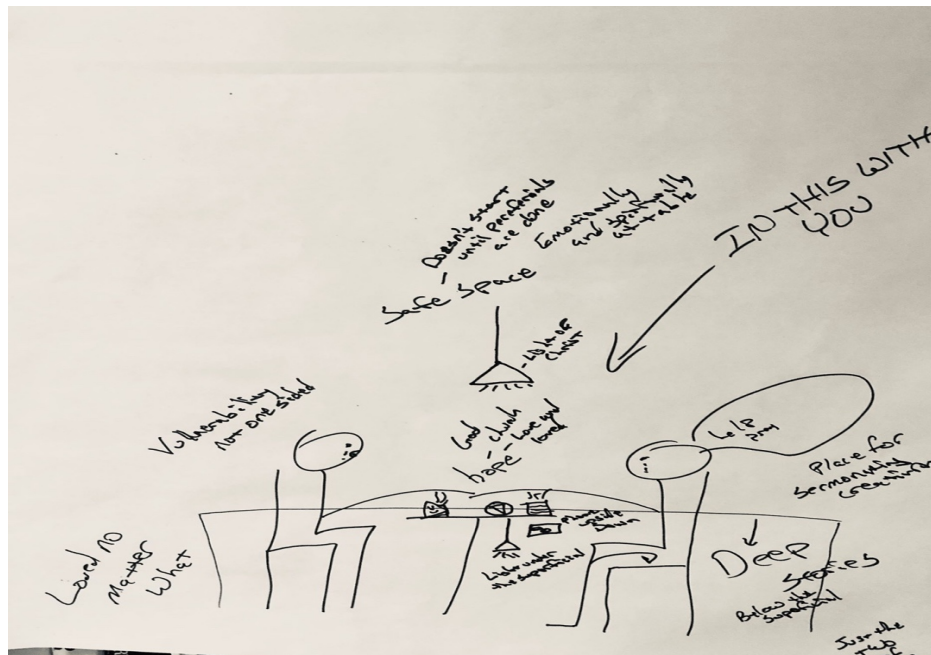
(Table 2.1 PASTOR IS GLUE Constant Elements Mapping)

From this initial mapping, Dean's frame for ministry came into focus. Dean was seeking to glue together a sacred space for all people from all walks of life. The relational space allowed people to bring all they were without fear of judgment or recrimination. This space was defined by a profound trust which gave way to authentic intimacy and faith in another. The ultimate experience of authentic intimacy was with God as God provided for a belonging marked by the ability to receive and give love.

Visual Simulation: One Soul at a Time

On the day of Exploration 2, it snowed and the ability to get to Dean by car was unavailable. As a secondary plan, we moved our meeting to a video conferencing platform. Exploration 2 started with walking through the mapping grid and conjointly coming to understand the ramifications of the metaphor and its ideological entailments. Then Dean was

invited to make himself comfortable, close his eyes (or focus on a neutral spot) and imagine his metaphoric world. As he described what he saw I drew the scene on a large piece of paper.



(Figure 2.1 PASTOR IS GLUE Visualization)

In this picture Dean was in a face-to-face relationship sitting across the table from another person. He was holding hands with the other person as they prayed and there were tears indicating the depth of the sharing which took place. The utilitarian light above the booth became a representation of the light of hope and shown under the table as well, where it provided light beneath the superficial layers of life. By his presence, by his deep listening, and by his sharing of vulnerabilities Dean communicated he was in there for the other person and the other person could find a caring and compassionate friend in Dean. There was a pastry or some kind of goodie on the table along with coffee. The metaphor elicitation team Zaltman and Zaltman note that

there is a connection between comfort-food and comfortable community.³² Dean's metaphor was an internal visualization of a safe space for fragmented people.

Dean expressed his sense of the human condition as “longing to know that I have a purpose and I’m loved, and I can share love as well... And right, the wider community then comes to what I’ll call one soul at a time, working alongside one soul at a time into the ultimate, authentic, intimate relationship.” It was this “ultimate, authentic, intimate” connection which was symbolized metaphorically as a pastoral conversation in a diner booth.

As the visualization unfolded Dean stated, “I see emotion being shared, including even just tearing up and crying. I’m seeing this reaction when told they are loved no matter what. I see me as that role, as the connector or that glue. My role is to give hope. They know that they are connected to God and through the community, the church, the congregation, they can be loved, and they can share their love.” Dean continued on, “the sense of the shared experience is that I’m willing to be as vulnerable as they are. So, we’re sharing deeply, it’s not one-sided. So, if I can relate to a pain that they’re having or experiencing, I’ll share a pain of mine.” Dean described this as being “emotionally and spiritually at the table.” Zaltman and Zaltman in exploring the connector metaphor state in conversations which seek to connect one to another those involved “question and reinforce their own identity.”³³ A connection is not just about belonging in an authentic and genuine way, although that is important. A connection is also about the strength of effect one has on another person’s identity. The metaphor I AM GLUE is a specific representation of the organizing structure CLOSENESS IS STRENGTH OF EFFECT in which it is believed that people in physical proximity to an individual have influence on that individual. Such a belief is

³² Gerald Zaltman and Lindsay H. Zaltman, *Marketing Metaphoria: What Deep Metaphors Reveal About the Minds of Consumers*, (Boston: Harvard Business Press, 2008), 124.

³³ Zaltman and Zaltman, 128.

captured in the phrase, “people close to the President,” and indicates an ideology that through presence one can impact another person. In the case of Dean, the impact was on a person’s identity as a child of God.

The Currency of Power: Trust

Dean’s metaphor indicated that trust is a weighty issue for those involved in the church either as laity or as clergy. No doubt, spiritual damage occurs to individuals when trust is broken in a person’s life. Healing may never fully take place and people might be left with question marks hanging over other relationships. Further, trust in the context of faith communities always involves one’s trust of God in and through one’s trust of the minister.

Svein Johansen, et al. report on their study which identifies three root metaphors with respect for “the various ways people construe and experience their trust in other people.”³⁴ The first metaphor is TRUST IS A DECISION. “Developing trust here involved the task of unpacking the true and assumed unchanging identity of the trustee as either trustworthy or not.”³⁵ Trust in this metaphor develops over time as those involved in the relationship grow to come to know what is expected from each other. The second metaphor is TRUST IS A PERFORMANCE. “The performance metaphor sees trust as a chore that involves effort and perseverance.”³⁶ The essential consequence of this metaphor is that the person extending trust makes a choice of whether or not the effort to earn the trustor’s faith is worth the exertion of energy. The third metaphor is TRUST IS AN UNCONTROLLABLE FORCE. “Here a trustor has little or no control or insight into why he or

³⁴ Svein Johansen, Bjarne Espedal, Kjell Gronhaug, and Marcus Selart, *Envisioning Trust: Trust, Metaphors, and Situations*. Paper presented at the FINT workshop on trust within and between organizations, Singapore (November 2013), 2, accessed January 3, 2019, <https://ssrn.com/abstract=2410981>.

³⁵ Johansen, et al., *Envisioning Trust*, 5-6.

³⁶ Johansen, et al., *Envisioning Trust*, 6.

she trusts someone.”³⁷ This metaphor stresses the ability of trust as a mysterious force to compel those in the relationship to extend trust to each other.

To one extent or another, all three trust metaphors structure the concept of relationship for Dean. Those he encountered had to decide if they like partnering with him in ministry, weigh if they were comfortable in receiving trust from Dean, or, in celebrating Dean as a good minister, simply gave themselves in trust to his leadership. On Dean’s part, each of these scenarios required a different response from him.

According to Johansen, et al., the currency of power in all three metaphors is construed from the point of view of who is in control of the development of trust. In the first metaphor, it is the trustor, the one receiving trust who controls the rate of the development of trust. In the second metaphor, it is the trustee, or the one extending trust, who controls its development. In the third metaphor, trust is outside both the trustor and the trustee as an independent force uncontrollable by either person.³⁸

The various trust metaphors not only structured expectations for how one goes about developing trust but also how one reacts to moments of broken trust. The trustor works on the basis of “verifiable knowledge” as a second chance to build trust is likely received as questionable. In contrast, the trustee has the vested interest of mending breaches in the relationship as part of the payoff for the effort put forward. Those who find themselves drawn uncontrollably to trusting each other are in a passive role and accept their experience of trust as the truth of the relationship.³⁹

³⁷ Johansen, et al., *Envisioning Trust*, 6.

³⁸ Johansen, et al., *Envisioning Trust*, 7.

³⁹ Johansen, et al., *Envisioning Trust*, 7-8.

To be effective Dean needed to be sure of his reading of the relationship across the booth. Only by being open to all three trust scenarios could Dean hope to honor the issue of who controlled the development of trust and be sensitive to how people reacted to their own ideology of trust and broken faith in others.

An Ideology of Ministry: Attending to the Fragmented

Dean drew deeply from the well of acceptance, authenticity, and intimacy. He sought to glue together a church broken by the divide between modern and post-modern sensibilities as well as individual relationships with God and with one another. He hoped to do this in the intimacy of one-to-one relationships developed over a shared table and mutual understanding. Ministering primarily out of TRUST IS A PERFORMANCE metaphor, Dean gave great effort to mending broken relationships with God and nurturing nascent relationships in new and renewed spiritual connections. It was little wonder that one giving himself to such a path of ministry understood himself as the glue that bound these fragmented pieces together, bringing individual parishioners and the congregation as a whole back to wholeness.

Ideological Structuring

Dean acknowledged that glue as a tool of mending assumed those sitting across the booth from him were broken and in need of repair. Laughing at his Lutheran background, Dean owned that a particular anthropological view was at work in the metaphor. Anthropological views bear great weight on how persons understand themselves empowered or disempowered from participating in their own redemption.⁴⁰ Ideologically speaking, the issue of anthropology was

⁴⁰ See Jakob Hero, "Toward a Queer Theology of Flourishing," in *Queer Religion, Vol. 2: LGBT Movement and Queer Religion*, eds. Donald L. Boisvert and Jay Emerson Johnson (Santa Barbara: Praeger, 2012), 143-66.

addressed within Dean's metaphoric world as human deficiency and the need for help from outside the self. Motivated by this ideology Dean enacted a ministry of mending one by one through trust and goodwill. In following this line of thought Dean further acknowledged that the person who was not in need of mending, but in need of flourishing was outside the boundary of his metaphoric horizon. Here Dean butted up against the limits of his conceptualization of the human condition as one of deficiency and an inability for self-transcendence.

As a contrast, Dean was invited to reflect upon the conceptualizations of "Saul." This exploration-one-only participant was a long-term chaplain in a regional trauma unit. Since his interview, Saul retired from chaplaincy and now takes on part-time intentional interim ministry opportunities. Saul dealt with fragmented lives impacted by the sudden and jarring events caused by blunt force trauma to a person with significant consequences to the person's family. Saul conceptualized the human condition as one enriched through internal wisdom. Saul did not seek to resolve a problem but rather to reframe the problem in order to create space for movement to happen within the inner wisdom of the person or the family. Where Saul worked with the resources already present within the person, Dean worked to bring the resources of the Christian faith to bear upon life from outside the person.

Dean also indicated that the limits of his anthropological tenets, in turn, impinged upon the issue of control. Specifically, who controlled the development of trust? Dean recognized that he had a need as the one extending trust to be in control of the rate of its development between him and the person across the table. Dean acknowledged that his ideological commitments came with a caveat of a return on his effort. As a tool, GLUE is associated with the image of a resource. According to Zaltman and Zaltman, "Resources are capacities or abilities used to restore or

achieve certain states.”⁴¹ In the hands of Dean trust was the tool for extending love and inclusion, compassion and justice as a means to the secondary objective of the return on his effort. Dean accepted that, in the context of these existential pressures, trust was used for the purpose of obtaining wholeness within the parishioner in order that Dean might experience satisfaction in his ministry.

Alexis (encountered in Chapter 1) was also a study in contrast for Dean. Her position as a chaplain in a state mental health hospital also had her wrestling with the issue of trust and who controlled the rate of its development. Alexis felt that any hope of establishing a relationship included having faith in the patients to develop trust at their own rate. When she referred to “mutual vulnerability,” Alexis was speaking of her ability to relinquish the control of trust to her clients. While considering what the example of Alexis might mean for him, Dean did not formulate any decisive conclusions.

Church Leadership Survey

When reviewing the results of the survey of his church leadership, Dean rolled his eyes and gritted his teeth as the survey indicated the dominant pastor metaphor among his leadership was PASTOR IS PRESENCE OF GOD, chosen by 67% of the respondents. Dean explained that the previous minister, at the church for forty years, was “presence of God to the point of being God.” This point of disagreement was the rub of two competing ideologies. As PRESENCE OF GOD, Dean’s predecessor was the sole caregiver. As GLUE Dean sought to connect a network of caregivers throughout the congregation without seeking to step into the caregiver role as a soloist.

⁴¹ Zaltman and Zaltman, 141.

In *Pastoral Stress: Sources of Tension, Resources for Transformation*, Anthony Pappas states:

When the pastor acts out of a role definition that is consistent with the role definition held by the congregation, the members may not alway (sic) be happy, but stress as we have defined it, does not result. However, should the pastor be acting out of one picture while the congregation is expecting another, then stress results. The energies of the two parties have crossed in the arena of role definition.⁴²

Pappas did not directly name competing metaphors as a source of tension and stress, yet his note on the pastor acting out of “one picture while the congregation is expecting another” intuited the dissonance created when metaphors work at cross purposes. Becoming aware of the cross purposes created by competing metaphors, Dean mused how his metaphor might resource him to address the issue. “How might I still be glue in the midst of conflict? Can care be the glue?”

The survey caused Dean to question how comfortable he was with the other two trust metaphors which removed control of the development of trust from his hands. He also wondered how much effort he was willing to put into developing trust with another person before reaching the point where the reward of the relationship was overshadowed by the effort. Dean observed that both of these questions were opportunities to explore the limits of the conventional metaphor of GLUE. He considered when being glue was not enough what else might he become? How would this “something else” align with his character and integrity?

Summary

Dean employed the image of glue to express his ideological commitment for mending together fragmented parishioners and a church fragmented across the vintage-emergent divide. Following a long term and beloved minister, Dean felt the competition between his ideological

⁴² Pappas, 58

performance and that of his predecessor. Metaphor work enabled Dean to better understand what he was about as a minister and how to reconceptualize the points of conflict within the congregation. Dean wrestled with his anthropological commitments and how these commitments determined who controlled the development of trust within the one-to-one relationships he desired to establish. While acknowledging the limits of his ideological warrants, Dean sought to reframe how he understood portions of his ministry.

CHAPTER 3: AVA

“Ava” was also a second career minister and was completing her first year as an interim pastor. Typically, we met in her office in the afternoon. A west facing window allowed golden sunshine into the space. Ava’s congregation was a progressive voice for Christianity in a blue-collar community in northern New Jersey. The church was smaller, worshiping around twenty people on an average Sunday. Ava was the first person of color to pastor the church as well as the first person from within the LGBTQ community to serve as minister of the congregation.

The church itself was a merger of two congregations in the closing decades of the twentieth century. In the past fifteen years, the congregation successfully shifted with the demographics of the community becoming a multi-ethnic and multi-cultural congregation. Membership reflected African Americans, Filipino Americans, Euro Americans, West African immigrants and Caribbean immigrants. The church recently entered a time of entranced conflict as the former minister retired. So difficult was this time in the life of the congregation that the worshipping community dwindled to ten people.

Since Ava’s arrival, the lay leadership established common ground around her ministry, and she enjoyed the support of those on either side of the former conflict. Ava projected confidence, warmth, grace, and acceptance. She was a leader in high demand having visited Rwanda to speak and act upon the issue of women’s sexual health and hygiene care, as well as attending the Parliament of World Religions. Former church attendees and people new to the congregation gravitated to Ava’s ministry as was reflected in the worship attendance figures showing a doubling of attendance within her first five months as interim pastor. However, the road back to health for the congregation encountered obstacles. A disaffected member of the

church acted out, doing damage to the basement of the facility which precluded the launching of a summer ministry program.

The Blueprint of Ministry: Spiritual Growth is a Journey

A number of words, phrases, and images from the initial interview with Ava indicated an orienting framework toward the metaphor SPIRITUAL GROWTH IS A JOURNEY. Her comments clustered around the notion of journeying, home, time markers, and growth.

Ava conceptualized spirituality as “an orientation ... to your past, your, present, and your future” because “we all come from somewhere” and “look forward” to something. For Ava “faith is in the now” since our embodied existence “is in the now.” Those who were disconnected from their bodies were on a “mindless wandering through the world” and miss “the temple of the spirit ... where God is embodied.” Ava conceived of the church as a growing plant striving toward the sun, “We’re still growing, and there are areas where we will show up and we’re great, and there are areas where we won’t. But we’re always striving.” The theme of growth and journey reappeared as Ava described the incident of the church member who acted out and damaged the church facility. She acknowledged a concern that the member “has a place of landing” and “doesn’t lose his spiritual home” and framed the patience of the other parishioners through the journey vocabulary of “waiting,” “catching up,” and “getting there.” Ava conceived the church as a destination, “A place of community where people feel loved and accepted even in their imperfections.”

Metaphor Mapping

Unlike Dean who spoke his metaphor just once, Ava’s metaphor was deployed throughout the course of the interview. In its wake, there was an awareness of leaving one place

and arriving at another. There was also movement through time since journeys are passages through both space and time. The notion of growth, presented in the image of growing things, was closely associated with healthy movement, as healthy plants grow up or spread out, as opposed to diseased and decaying plants. Even with the issue of failure and forgiveness, the metaphor spoke in terms of arriving at a “place of landing.”

Through the motif of paths and traveling, three metaphors interweaved: LIFE IS A JOURNEY, THE PASSAGE OF TIME IS A JOURNEY, GROWTH IS A JOURNEY THROUGH TIME. The notion of journeying is a primal experience of humans, long engrained by ancestors who migrated out of Africa and into the far reaches of the globe. The journey motif is a strong theme in biblical literature with Abraham and Sarah traveling from Ur to Canaan, Moses, Aaron, and Mariam leading the Israelites from Egypt to the Promised Land, the return from the Babylonian captivity, Jesus journey to Jerusalem (Lk 9:52-19:44), and Paul’s journey to Rome (Acts 19:21-28:31). Persons make metaphorical journeys from childhood to adulthood, through higher education, and through a vocation or multiple vocations.

Zaltman and Zaltman note: “Journeys also frame our desires.”⁴³ In the midst of Ava’s constellation of themes and images appeared the phrase “the temple of the Spirit – this is where God is embodied,” giving expression to her desired goal of spiritual growth. Zaltman and Zaltman further comment that “our awareness of time and the unfolding of related events and their consequences ensures that who we are and whom we want to be, influence our understanding of who we are *now*.”⁴⁴ Ava insisted that “faith is now,” and in connection to embodied existence, “the body is now.” Finally, Zaltman and Zaltman explore the full

⁴³ Zaltman and Zaltman, 83.

⁴⁴ Zaltman and Zaltman, 84, emphasis added.

metaphoric range of the journey motif by observing four major premises involved with the theme.

1. Journeys may be either known or unknown.
2. Journeying involves obstacles and facilitators.
3. Often a journey is uphill and downhill.
4. Journeys can be either slow or fast or a mixture of both.⁴⁵

These motifs were raised by Ava in connection with the statements on the behavior and aftermath of the actions of the angry parishioner. Ava noted the parishioner could have lost his spiritual home (unknown journey), had to reestablish connections with the church leaders (facilitators), as well as the need for the other church leaders to catch up on the issue of restoring the angry parishioner to the community (slow or fast). The whole incident was somewhat of an uphill climb for the congregation.

SPIRITUAL GROWTH IS A JOURNEY can be mapped as:

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor SPIRITUAL GROWTH IS A JOURNEY	grow	traveler	spirit				
Conceptual Metaphor LIFE IS A JOURNEY	journey	destination	wayfarer	obstacles	the path	Self (capital "S")	
Organizing Structures PURPOSES ARE DESTINATIONS ⁴⁶	pilgrimage	pilgrim	life's purpose	self-actualization	soul	Self	transparency of the self to the Self

(Table 3.1 SPIRITUAL GROWTH IS A JOURNEY Constant Elements Mapping)

This initial mapping indicated Ava's frame for ministry: spiritual growth was a pilgrimage which destination was authentication of the self through union with the Divine Self. Along the way, people learned about themselves, their life's purpose, and had the potential to become free and be their authentic self. There was an ideology here of intentionality: pilgrimages

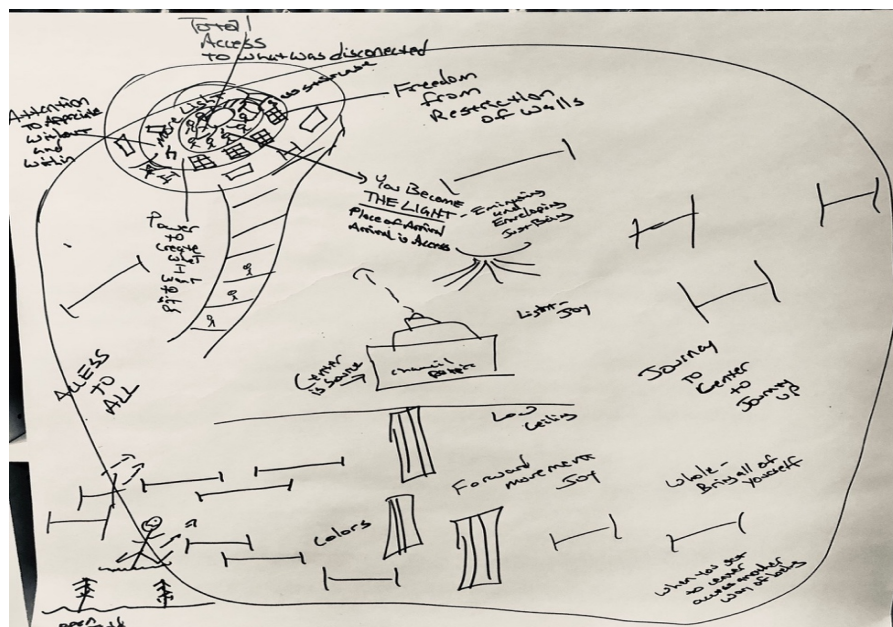
⁴⁵ Zaltman and Zaltman, 87-96.

⁴⁶ Kövecses, *Metaphor*, 70-71

were not aimless wanderings; they were a purposeful and powerful movement towards life's destination.

Visual Simulation: Temple of the Spirit

It is a contention of this study that conventional metaphors are mostly hidden and unconscious to their users. As Ava's metaphors from Exploration 1A were mirrored back to her in Exploration 1B, including LIFE IS A JOURNEY, she resisted the metaphors presented as governing her thought processes and wrote out the statement, "Community is creating and being in spaces where we are allowed to be whole." This statement gave substance to Ava's notion of the Temple of the Spirit as the destination of her faith journey. Yet, the journey motif was so strong that as the written statement was explored in the visualization exercise, Ava employed themes of movement, ascent, and union. Her tour of a four-story temple as a journey of ascent from an enclosed and encumbered space to a level best described as openness and light was the substance of imagining her metaphor.



(Figure 3.1 SPIRITUAL GROWTH IS A JOURNEY Visualization)

In Ava's case, the drawing does not do justice to the full imagistic concepts Ava described. The first floor of the temple was represented within the large circle. Until asked what was above, there was no knowledge of the upper floors, which in the drawing are indicated on the upper left side. Ava initially described a circle that she was entering. In the circle were beautiful pews and columns as found in some church facilities. Outside the circle were open fields. Ava described the center of the circle, "It's like the chancel where the pulpit is. It's the central point of the circle. It's the place where we all go to. It's the place that leads up." When asked what happens if she moves forward to the center, Ava responded, "Joy. Joy. Joy... It's experiencing the light from above. The light that flows down through the levels of the circle." While no other person presented themselves to Ava in this ground floor circle, Ava was aware that others were there and that the "circle was there for them to move in and out. They have access." From the center of level one, Ava ascended a staircase to the parameter of the next circle.

Level two presented a more open space with fewer pews and the addition of mats. According to Ava, this level provided "more freedom to move around... You're going to light, to joy. It is the journey to the center (of this level) that is the difference. You move differently ... to get to the joy." From the center of this space, Ava ascended to the third circle.

Level three presented a larger space enclosed not by solid walls but by transparent glass walls. "There are no (solid) walls." This level allowed for more light and through the glass Ava could see "meadows, and the sky, and freedom from the stricture of the walls. Which was a pleasant surprise. I didn't know it was up there till I got there." Asked if the focus was still on getting to the center, Ava replied, "The attention now is the ability to appreciate both the without

and within differently.” The pews and mats were gone and “Whatever you wish to sit on, it’s there if you wish to sit.” The center of this level is “blinding light, brilliant light.”

From the center of the third circle rose the next staircase, however, instead of leading to the parameter of the fourth level, it led to its center. This staircase was glass. As Ava described it, “There’s glass but there’s such a freedom on that level, right?” Arriving at the center of the fourth circle there were no walls, no glass, only what Ava described as total access. “You have access to the meadows and everything else that you thought you were disconnected from before.” This level was light itself and those gathered in the space become the light. Asked if she was alone on this level, Ava answered, “This is where the people have been moving to. The journey feels a little lonely on the bottom.” Here, the people were light within a great light. “The center is light. The center, I think is divine, Divine light.”

As Ava reflected on the visualization of the Temple of the Spirit – the destination of her SPIRITUAL GROWTH IS A JOURNEY metaphor – she adopted the language of wholeness.

Connecting the idea of access to the ability to “bring all of yourself.” Ava differentiated wholeness, who people are within themselves, from personhood, the identities or persona attached to people. “You are male, you are white, you’re educated, you’re a father, you’re a son, you’re a dad, you’re a husband. The things that we use to identify our being in this life. But, if you strip away the personhood, being remains.”

Ava’s journey from encumbered space to unencumbered light was a journey of stripping away the impediment of the personas of personhood to access the freedom of light and wholeness. “You walk that journey to that center again and you get another access to another way of being. Until you get to where you are just being. Wow!” Ava’s destination was indeed “creating and being in spaces where we are allowed to be whole.”

The Currency of Power: Synergistic Participation

In his exploration of the hero's journey, Joseph Campbell designates a portion of that journey *apotheosis*. According to Campbell *apotheosis* is a time of stripping away ego needs and moving beyond the realm of duality into the realm of unity. The realm of duality is what creates the sense that there is a difference between one person and another, one tribe and another, one society and another. The realm of unity is where the heroine breaks "free of the prejudices of our own provincially limited ecclesiastical, tribal, or national rendition of the world archetypes."⁴⁷ *Apotheosis* is the realization that all life is interconnected and interwoven in the fabric of the cosmos and God is all in all.⁴⁸

The parallels between Campbell's concept of *apotheosis* and Ava's metaphorical exploration are significant. The stripping away of the ego, the melting away of duality: "The attention now is the ability to appreciate both the without and within differently." The experience of a union on the fourth level of "light within light," and no one source of light but light emanating from all. Campbell states the experience at this juncture of the journey is "peace." Ava used the term "freedom" in connection with "access" and "wholeness." All three terms pointed to the interconnection of a unified life with God where the heroine "viewing all things with equal regard, beholds (herself) in all beings and all being in (herself)."⁴⁹

The theme of *apotheosis* appears under the heading of "*theosis*" or "divinization" in Eastern Christianity. Writes the Lutheran theologian, Ted Peters, "*theosis* sounds to Western ears like an attempt to deny creaturely finitude and elevate what is human into the sphere of the

⁴⁷ Joseph Campbell, *The Hero with a Thousand Faces* (Princeton: Princeton University Press, 1949), 157-58,

⁴⁸ Campbell, 151-162.

⁴⁹ Campbell, 166.

divine, as if Prometheus was seeking permanent residence with Zeus atop Mount Olympus.”⁵⁰ Peters presents the issue of divinization through the lens of the indwelling of the Holy Spirit in the human condition and “our synergistic participation in God’s grace.”⁵¹ It is through *theosis* that “humanity as the *imago Dei* becomes fulfilled in us.” Divinization is our movement toward “true humanity.”⁵² *Apotheosis* is Ava’s purposeful destination, “spaces where we are allowed to be whole” – *imago Dei*.

On the surface, it was difficult to discern how the metaphor SPIRITUAL GROWTH IS A JOURNEY could influence relational bonds. Indeed, it was not until the final floor of the tower was accessed that other people substantially showed up in the metaphor. The chief relationship of this metaphor was not to the “other” in the classic definition of entities outside oneself. Rather, Ava’s relationship was with the self, the selves of others, and the Self of God. Ava related to her congregation as they honored her sense of self and allowed her the grace to honor their sense of self. This theme was most strongly sounded in the conversation of the parishioner who damaged the church basement. Ava insisted that while the parishioner’s action “retarded our ability to grow” and “caused us to be upset with each other,” the church leadership “had to come together and say, this is still his home.” Such was Ava’s synergistic participation in the grace of God.

An Ideology of Ministry: Freedom is Authentic Being

Ava’s ideology was that “freedom is authentic being.” This ideology found expression in a metaphor of spiritual growth as a journey. The emphasis was on the self as central to the life of

⁵⁰ Ted Peters, *God – the World’s Future: Systematic Theology for a New Era*, 2nd Edition (Minneapolis: Fortress, 2000), 158.

⁵¹ Peters, 158.

⁵² Peters, 159.

the individual and, through authentic being, essential to the life of the community. Freedom was achieved through a series of ascents undertaken by Ava from the personas of ordinary daily settings to a persona-less transformation in the light of the Divine. Each level invited freedom and transparency as marks of burgeoning authenticity. Free to be as God endows is the gift of the self back to *the* Self and to all other selves. Ava's ideology of ministry motivated her to be about freeing persons from personas which hold them captive to inauthentic being.

Ideological Structuring

The use of the journey metaphor proved strong for narrowing the focus of the ideological commitments to the destination of the journey. Ava realized there were a number of questions around the aspects of the journey that precede reaching the destination. Chief among these questions was how does a destination become valid as *the* endpoint? Others traveling the path of spiritual growth may arrive at destinations different from freedom. For instance, they might ascend to love, or to joy, or to peace, or to self-control or any of the other fruits of the Spirit Ava spoke about as she described an adult bible study taking place at that time. Ava speculated if these other "fruits" were appropriate ways to frame authentic being, as she became aware that the metaphor hid the dynamic that what proved authentic for one person may not prove so for another.

Logan from Chapter 1 also operated out of a journey metaphor which, in his case, emphasized the communal aspect of a journey. For Logan, the church was a "space of becoming" and a community with which one progresses "through loving, learning, and transforming the world." Logan nuanced the journey theme and highlighted the role of minister as the guide who leads others to "discover their place in the world and their purpose in life."

Logan was committed to seeing his community through the wilderness and locating places of safety, rest, and renewal along the path of life.

In contrast to Logan, when queried about the presence of others, Ava admitted, “The journey feels a little lonely on the bottom.” Ideologically, as expounded here, Ava came to realize that her path through life was as singular as Campbells hero’s journey was individualistic. Ava’s metaphor presented a self-guided tour where individuals moved on their own and yet managed to ascend to the fourth floor.

When reviewing the dynamic of synergistic participation in God’s grace Ava sought characteristics that distinguished the work of grace forming an authentic *imago Dei* from the work of the ego building up self-centered understandings. Hubris and its ugly twin narcissism are constant temptations as one moves to freedom and *apotheosis*. Here Ava’s ideological commitments were on full display. One could not move onto the next level of the Temple of the Spirit until the persona supported by the ego insecurities of the lower level was stripped away and a more authentic self was allowed to emerge. Ava ascended upward leaving behind the personas attached to her personhood and hindering her journey to authenticity and wholeness. When the masks dropped away Ava became more genuine in her being and she and her surroundings became more transparent to light and even became light itself. Ava noted that this ideological performance of light assumed a dark and competitive world where others seek to discount authentic being. The light was hard won as part of the arduous heroine’s journey. In this instance, light could not be given away. Rather, light must be entered into through the practice of releasing ego needs. Ava reflected that sometimes light was a gift and sometimes it was the horizon to which she moved.

Questions about the ideological implication of “home” are also raised in connection to this metaphor. Is home the beginning of a journey is home a journey’s end? The exploration-one-only participant “Leslie” also employed the journey motif. Another judicatory personnel, Leslie drew from her African American church roots to speak of the journey theme as if the journey was a reversed labyrinth. One started at the center, moved out, but “must return to the center” for “the center is the compass.” For Leslie, the personal journey is a loop as T.S. Eliot famously wrote in the poem *The Little Gidding*, “And the end of all our exploring / Will be to arrive where we started / And know the place for the first time.”⁵³ All roads lead home in Leslie’s estimation and failure to return was to leave part of the journey untaken.

Ava agreed that an avenue of return essentially resided outside her ideological horizon. She granted that while it was true that the top level of the temple was without walls and the meadows that laid beyond the tower were accessible, she had no urgency or interest to leave the floor of freedom and authentic being. Ava respected that the limit of her ideological commitments could be identified in the fact that what was before and what came after the Temple of the Spirit was absent from the metaphor itself. She was in the Temple of the Spirit and needed to spend time there. According to Ava, she was emotionally situated on the third level of the temple.

Church Leadership Survey

Of the five in-depth participants, Ava was the least tenured, having been with her church only eight months at the time of the initial interview. Not surprisingly the survey indicated no significant alignment between the church leadership’s conceptualizations of ministry and Ava’s

⁵³ T.S. Eliot, “The Little Gidding,” in *Four Quartets*. Accessed February 2, 2019, <http://www.columbia.edu/itc/history/winter/w3206/edit/tseliotlittlegidding.html>

conceptualization. In all but one question, “other” was chosen by the majority of respondents from a minimum of 57% of the respondents on Question 4 (congregation) to a maximum of 100% of the respondents on Questions 6 (wider community). Compounding issues, the instructions to “write in an answer” when the choice “other” was chosen was ignored. With the exception of one leader, no references were given to what “other” signified. Ava felt the congregation was evolving into a different community of faith and suggested that the divergent responses represented by the vague “other” captured the fluid nature of thought during the transitional time of interim ministry.

Summary

Ava employed the image of the ascending journey as an expression of her ideological commitment to authentic being freed of false personas. Recently stepping into an interim position in the midst of a healing congregation, Ava’s metaphor invited the congregation to synergistic participation in the grace of God’s wholeness. Ideological warrants emphasized the conceptualization of authentic being and, as a result of her metaphor exploration, Ava became sensitive to how others conceptualized genuine being for themselves.

CHAPTER 4: TILAC

“Tilac” was a first-generation Asian Indian immigrant to the United States. He attended seminary in the US earning both a Master of Divinity and a Doctor of Philosophy. Besides pastoring, Tilac was also an adjunct professor at Princeton Seminary. He has been involved in ministry twenty-eight years and was in his fourth year at his present church.

Tilac pastored a congregation of fifty-five families. The congregation was composed of first and second-generation Asian Indian immigrants. It provided a more traditional understanding of the faith with high regard for the authority of the scriptures. The congregation enjoyed two Sunday services offering a choice between contemporary and traditional worship styles. Though presently non-denominational, the congregation had recently begun affiliation talks with a mainline denomination.

The congregation sought to supply a place where immigrant Asian Indians could “be at home” while simultaneously seeking assimilation into the broader US society. However, the ethnic diversity of Indian culture with its variety of languages and numerous Christian expressions proved an obstacle to unity within the congregation. Within this context of the broader Indian pathos, Tilac found himself balancing the need to “protect” his congregation and to help his congregation adapt and flourish in the US setting. As an example, Tilac worked hard on the concept of family. Traditional Indian conceptualization was of the nuclear family. Tilac sought to help his congregation understand that within the US context family also included single parents, grandparents with grandchildren, and other family configurations which have become common in North American society.

Although Tilac worked from home, we met in his church facility which proved a geographic mid-point between us. From time to time we had to negotiate our way through the

instruments, music stands, and other paraphernalia used in the contemporary service to get to the small church office.

The Blueprint of Ministry: The Pastor is Shepherd

The initial interview with Tilac proved a fluid flow of thoughts and ideas as his thinking ranged among the questions, addressing at one time macro issues and other times micro matters. Three themes coalesced together to form the constellation of his governing metaphor THE PASTOR IS SHEPHERD.

The first theme was that of context. Tilac's congregation grappled with their new cultural context as first and second-generation immigrants to the US. They sought to establish their identity as God's children in a way that was analogous to their self-identity as Asian Indian and yet opened to new prompts of self-understanding within the North American context. Tilac's use of the context-theme pointed toward an image of a boundary. Tilac utilization of phrases such as "in the church," "from an Indian perspective," "limited to this space" denoted a sense of enclosure. This awareness of an arena also extended to the human condition, for God must "enter our lives" and the congregation must "break boundaries" that separated them from one another.

The second theme was that of movement. Tilac noted the rhythm of "gathering" and "scattering" along with the movement motif "a God who's coming to me." Movement implied spatial relationships and Tilac talked about "out there" in contrast to where "we congregate," and of his hope to "move them (the church) beyond (Indian traditions)." It was in conjunction with this theme that Tilac raised up the one passage of scripture he quoted during the interview, "It's like Psalm 23 says, 'Surely goodness and mercy shall,' it's not shall *follow* me. 'Surely goodness and mercy shall *pursue* me.'" This theme symbolized a notion of movement and pilgrimage.

Tilac stated that he regularly reminded his congregation “the Christian faith is not about tourists. It’s about pilgrims... Pilgrims are there for the long haul.”

The third theme was imagistic in nature and was the shepherding-motif already alluded to with the quotation of Psalm 23. “But there is a leadership role of shepherding the congregation. Especially shepherding the congregation through a very ... What do you call it? ... disruptive experience that they have.” Tilac concluded, “I think the pastor’s role is, for me, it’s to shepherd my congregation through a pretty rough time that they have. And also, to move them a little beyond where they are to a newer way of understanding.” This concluding remark brought all three themes together by applying to shepherding the dynamic of movement and implying movement from one arena to another.

Metaphor Mapping

That Psalm 23 was the only quotation of scripture in Exploration 1 hinted at the psalm’s centrality in the metaphoric cluster. Tilac confirmed the centrality of Psalm 23 in Exploration 2 as we stepped through the metaphor mapping analysis. The psalm presents sheep being pursued by an unidentified enemy (movement), yet their flight through the wilderness is no blind run. With God as shepherd escape becomes a pilgrimage (in it for the long haul) to the safety of Zion (bounded arena) where one is pursued by God’s goodness and kindness.⁵⁴ As God is the shepherd to Israel in the psalm, so was Tilac the shepherd to his Asian Indian immigrant congregation.

⁵⁴ Brown, 40

THE PASTOR IS SHEPHERD can be mapped as:

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor PASTOR IS SHEPHERD	shepherding	pastor	congregation				
Conceptual Metaphor CONGREGATION IS FLOCK OF SHEEP	animal husbandry	shepherd	sheep	sheep tending	pasture	the flock owner	
Organizing Structures PASTORAL LEADERSHIP IS ANIMAL HUSBANDRY	leading	pastor	congregation	oversight	religious community	proprietor	responsible husbandry

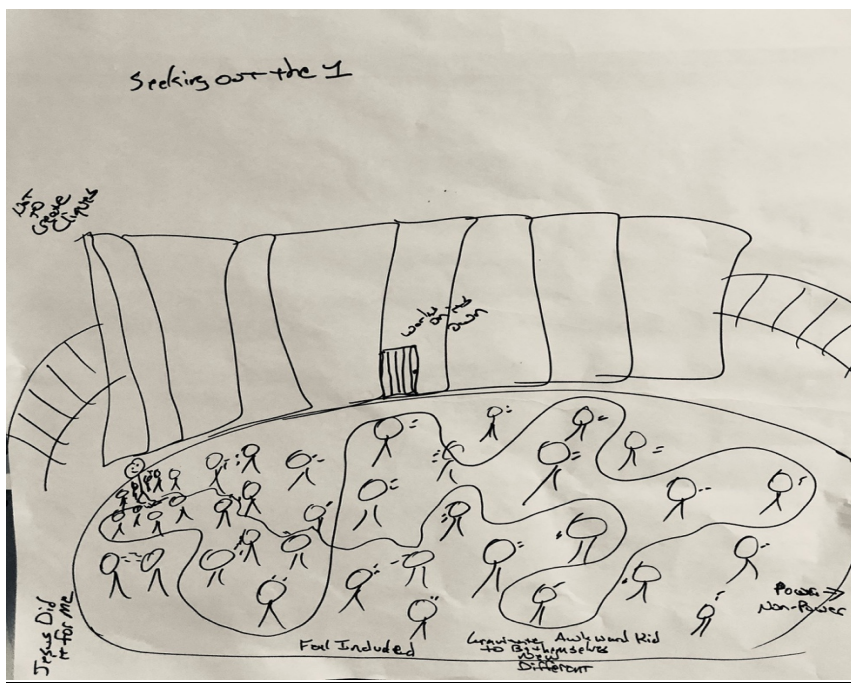
(Table 4.1 PASTOR IS SHEPHERD Constant Elements Mapping)

Tilac's frame for ministry would be familiar to persons steeped in biblical imagery. The members and friends of the congregation were sheep of God's flock, while the church community was the green pastures and streams of living water. The pastor was the shepherd, the one tasked with the welfare of the flock both within the safety of the pasture and while moving the sheep from meadow to meadow. God was the proprietor of the flock to whom the pastor was responsible as a steward of the flock.

While other metaphors examined in this project were also informed by biblical iconography, THE PASTOR IS A SHEPHERD presents a strong example of an idiom rising out of scriptural and religious representation. Earlier it was argued that ideology and its accompanying metaphors arise out of the bedrock experiences of life. In this case, Tilac grew up among shepherding communities and later, according to his own statements, adopted the biblical imagery for making sense of his experience as a pastor and as an immigrant. Tilac presented an intriguing glimpse into the role of religious metaphors as tools to provide framing for personal experience.

Visual Simulation: The Ninety-Nine and the One

The visualization, as pictured below, began amid a sheep corral with the flock safely within the boundaries of the corral/church as noted by the disproportionate fencing. There was a gate in the fence that was not locked and could be opened or closed by anyone on either side of the gate. The corral, which later morphed into the fellowship hall of the church facility, was full of people gathered in various groupings. Tilac stood at the side looking over the scene and marking who was involved and who was not. Tilac was free to move around the area and engage the people as circumstances necessitated.



(Figure 4.1 PASTOR IS SHEPHERD Visualization)

Tilac noted, “I don’t necessarily want to congregate with the people who are already talking... I kind of gravitate to somebody, who are either by themselves, or new, or are different... If there’s an awkward kid. You know the kid who’s in my youth group who doesn’t

have a whole lot of friends... I think that one person, or that new family, or that new person, I just need to make them feel ... included in this whole thing. Honestly, that's my deepest desire."

When Tilac moved through Exploration 2 it became clear that the full breadth of the biblical image of shepherd informed his ideological warrants. While Psalm 23 framed the general task of shepherding, it was the Parable of the Lost Sheep (Mt 18:12-14, Lk 15:3-7) which guided Tilac's sense of ministry. However, the parable was not originally salient to Tilac's thinking as demonstrated in this excerpt from Exploration 2:

DP: "Have you ever had a sheep that didn't feel included in the fold?"

Tilac: "No, maybe I could've missed. But if I noticed that, if I take that little bit of extra step to go and see them. I constantly do."

DP: "You're not just a general shepherd. You're the shepherd that understands when the ninety-nine are safe, to seek out the one?"

Tilac: "Yeah, yeah. That's very true."

Tilac reached for his phone: "Somebody sent me this picture and I thought it was very interesting."

The picture was of a lone sheep standing on top a bolder pinched in a mountain crag. This part of the conversation concluded with the agreement that Jesus leaving the ninety-nine to find the one seemed illogical and senseless unless that one was you.

What occurred during this conversation was the associating of Tilac with his unconscious ideological tenets. Although, these commitments motivated his enactment of ministry they were not foregrounded in his conscious thinking. Tilac went to the awkward, the new, those that were not fitting in due to ideological warrants. This was not an easy ministry for Tilac who found himself having to leave the comfort of the ninety-nine who were loyal in order to attend to the need of the one who was more troublesome for the shepherd to care for. It is important to notice the way Tilac stressed through repetition the dynamics before him as he contemplated the wayward sheep: "Yeah, you don't want to do that (interact with the troubled parishioner). Why

should I? They don't, they don't (the other church members). But it is exactly to them (the troubled parishioner). Precisely them. Precisely them. And you need to be there for that group. Not the ones who like you. Not the ones who like you. That is easy. That is very easy. Why are you there for them (the ones who like you)? Why are you there for them? ... I believe my call is bigger than that. It is to make myself uncomfortable."

When asked what was involved for the shepherd going after the lost sheep, Tilac replied, "I think he sets aside a lot of these comforts that he or she is used to. As I said, it's very easy for me to be with the ninety-nine. It takes an effort and sometimes you probably won't even bear fruit. Probably that seeking one might not even come back to the fold. Which means you have to do these things with that thought that it might not even bear fruit... But your desire is that you can help them come out of wherever they are. Often, many times I meet with people and they're in a tight situation. My deepest desire is that God will bring them out. But it can happen sometimes. It won't happen all times... But do I stop from doing it? You have to if you can." The good shepherd, as the parable indicated, will take risks to seek out the lost sheep.

The Currency of Power: Responsible Husbandry

The power equation in this metaphor is subtle in that the pastor, while describing his church by way of a beloved biblical image, was, nonetheless, projecting animal-based behavior upon his parishioners. Tilac presented a subset of metaphoric expressions known as "personification." Kövecses notes, "Personification makes use of one of the best source domains we have – ourselves."⁵⁵ Personification is an ancient human habit and involves a two-step process when the exemplification involves animals. First, people project onto an animal certain

⁵⁵ Kövecses, *Metaphor*, 35.

human traits and attributes and, second, reapply these attributes to human behavior. With the personification of animals what is being addressed is “human-based animal characteristics.”⁵⁶

In the case of PASTOR IS SHEPHERD, the metaphor came steeped in both biblical and religious iconographic layers of human-based animal characteristics. Sheep are docile or problematic and in herein lays the ideological concerns. Tilac was drawn to the problematic sheep, the one outside the security of the sheepfold. For Tilac, such persons represented sheep who had gone astray. There was an emphasis on those who can and cannot be helped at the end of the visualization where weight was laid upon the “have to” of attending to the lost. Ideologically, Tilac had to make a judgment call: is this sheep docile (is this person “safe”) or is this sheep problematic (was this person “dangerous”), even if dangerous was represented as being an awkward teen or speaking a different language. The currency of power was a benevolent hierarchy which placed into the pastor’s hands ideological warrants for considering a parishioner’s status as “safe” or “dangerous.”

An Ideology of Ministry: Shepherding the Sacred Flock

The organizing constructs of this metaphor embraced the principles of animal husbandry. According to the online dictionary, *Educalingo*, “Animal husbandry is the management and care of farm animals by humans for profit, in which genetic qualities and behaviour, considered to be advantageous to humans, are further developed. The term can refer to the practice of selectively breeding and raising livestock to promote desirable traits in animals for utility, sport, pleasure, or research, but also refers to the efficient exploitation of a species in agriculture advantageous to humans.”⁵⁷

⁵⁶ Kövecses, *Metaphor*, 125.

⁵⁷ “Meaning of ‘Animal Husbandry’ in the English Dictionary,” *KALOKAGATIA - Definición y Sinónimos De Kalokagatia En El Diccionario Polaco*, accessed January 7, 2019, educalingo.com/en/dic-en/animal-husbandry.

As employed by Tilac, THE PASTOR IS SHEPHERD metaphor bent the entailment of responsible husbandry primarily to the development of desirable traits. Tilac emphasized the need of his congregation to take up the behavior of inclusiveness. “For example, we come and sometimes during our fellowship time we just sit around with people who we are familiar with, who speak the same (Indian) language. Even among Indians, there are others who speak different languages. And I constantly tell my congregation that we need to break those boundaries to go and talk with people who don't talk the same language.”

At the same time, Tilac was aware that the traits he wanted to see in his flock were to be modeled in his own behavior. “Plus, I think as a pastor you have to model breaking down boundaries... And they want to see you model it. ‘What is the pastor doing? Is he going out of his comfort zone to talk to somebody who doesn’t speak the same language?’” The route for the development of selective desirable traits was the behavior of the minister as the model sheep, even as Jesus, the Lamb of God, modeled the way for Christians.

In practical terms, Tilac had in mind certain behavioral characteristics he believed were beneficial to both his church and to Jesus as the head of the church and proprietor of the flock (as part of the Godhead). Tilac encouraged his flock in those behaviors through messages, lessons, and his own actions. Energy and effort were placed on developing the desired traits which enhanced the value of the individual sheep and the flock as a whole.

Alongside desirable traits, responsible husbandry also introduced an economic worldview to the metaphor. The purpose of the shepherd seeking out the lost sheep is to return the animal to the fold and increase the animal’s chance of survival as well as strengthen the numbers of the flock. This economic aspect of animal husbandry is best stated as “safety in numbers.”

Tilac pastored an ethnic congregation which provided shelter for a minority group within the wider US culture. Prejudice, preconceived notions, and ignorance make it easy for immigrants in the US to become targets of trepidation and apprehension. More so is this the experience of immigrants of color and those perceived to be of the Islamic faith. These concerns collided in the Asian Indian immigrant communities, which themselves are divided by religious beliefs and multiple languages as obstacles to cohesion. An ideology of “safety in numbers” responded to the pressures from within and without the ethnic community for wellbeing.

Ideological Structuring

Tilac agreed that what was hidden by his metaphor was the economic entailment of the exploitation of the species for the benefit of the proprietor of the flock. In the sheep industry, it is rare that the shepherd should also own the flock. Rather, the shepherd is the steward of the flock on behalf of another. The economic aspect of the metaphor highlights that the condition of the sheep reflects on the shepherd in association to the shepherd’s relations to the herd’s proprietor. As a steward, the shepherd is responsible for the safety and security of the herd, which in turn make the shepherd responsible for the economic wellbeing of the proprietor. Tilac poignantly acknowledged this double bind in the previously quoted statement, “My deepest desire is that God will bring them out. But it can happen sometimes. It won’t happen all times... But do I stop from doing it? You have to if you can.”

That sheep exist to be exploited for the good of the proprietor whether by wool production, breeding, or consumption was a dynamic familiar to Tilac from his time as a child in India. However, in Exploration 1 this ramification of the metaphor was deemphasized and relegated to “the discordant tendencies which are inherent in our being,” Bettelheim warned about. The double bind for Tilac was that his care of the sheep was undertaken as a way to please

God who is the great shepherd of humanity. Conversely, to be a poorly performing shepherd would invite the displeasure of God. Once named, Tilac agreed that the ramification informed his ideological performance as a shepherd. “I think the purpose of the church is to make disciples so that they can bear witness... We have to take church to the people instead of bringing people inside the church. I think the church has to go out... Because if we can do that, then I think we are spreading church all over. Not that I don’t believe in the gathering, but I believe in the scattering more than gathering.” The final statement underscored Tilac’s commitment to Christ. The minister whose deepest desire was to go and find the lost sheep and to return that one to the fold ultimately understood that the purpose of the fold was scattering for the sake of the kingdom of God. The shepherd metaphor was replete with covenant obligations with commitment to Christ, the proprietor of the flock, as well as the responsibility for the congregation.

In comparison, the exploration-one-only participant “Dan” also emphasized the covenant aspects of community life. Dan, a local church pastor of nearly thirty years, underscored the importance of the role of the minister in the relationship between God and the parishioners. Dan’s governing metaphor was THE PASTOR IS THE PRESENCE OF GOD. The governing metaphors of both pastors emphasized that care of the congregation reflected on the pastor’s standing before God. However, the two ministers enacted the ideological performance differently. Tilac, as was noted, enacted safety while Dan enacted presence. For Dan, the pastor is “That agent of presence, of caring, of God’s presence of concern, and love.” Dan’s ministerial performance was enacted by “showing up,” “being connected,” “availability,” and “visibility” during the “moments that are critical.” The two ministers signified how the same ideological commitment – that care of the congregation reflects on the pastor’s standing before God – led to very different ministerial performances based upon the unique conceptual structuring of each

minister. This was a critical insight of this study. Shared ideological commitments did not mean a similar ministerial performance would be undertaken to express those commitments.

During our time together Tilac became firmly associated with his governing metaphor and its full range of ideological warrants. Also, Tilac gained an understanding of the use of personification. He pondered at what point “human-based animal characteristics” was ethical and at what point it was a tool to demean others by. To be sure, Tilac’s metaphor had an ancient and grand use in the Judeo-Christian tradition which kept the metaphor from tipping into stereotypes and identity triggers. Yet, Tilac reflected that if it was appropriate to use personification in this case, what were the precautions needed to keep personification as an impetus for pastoral action, while avoiding using it to dismiss and scorn a group of people. These and related ethical issues need to be explored by those involved with personification as a constituent part of their governing metaphors.

Church Leadership Survey

Unfortunately, only one person returned the survey from the leadership of Tilac’s congregation. While no conclusion can be drawn from a single reply it was interesting to note that the lay leader while diverging from Tilac’s metaphor a number of times did choose the entailments of the pastor is shepherd and God is the great shepherd when those metaphors appeared in the survey.

Summary

The immigration experience of the Asian Indian community was imaged by Tilac as a sheep herd seeking greener pastures. The tension between the sheep within the fold and the lost sheep stretched Tilac beyond his comfort zone, yet the ideological commitment to be Christ’s

shepherd motivated Tilac to search, and if possible, return the wayward sheep. Ideological pressures exerted themselves with the double-edge use of personification as a way to describe the community through a valued biblical metaphor and as a potential trigger for stereotypes and prejudice. Metaphor exploration proved a point of empowerment as Tilac better understood his commitments and became clearer on what those commitments required of him.

CHAPTER 5: MICHELLE

Like a number of the ministers in this study “Michelle” was also a second career minister. Taking time away from the workforce to raise her children, Michelle wrestled with a call to ministry, as she contemplated reentering the labor market. From seminary, she entered an associate pastor position, and following an open search process, was hired as senior minister of the same congregation, although at the time it would have been as solo minister. When the church called Michelle as settled pastor it was a worshiping community of thirty souls. Under Michelle’s leadership, the congregation orchestrated a turn-around. Not only did Michelle preside over successful growth, but during the time of this project she was in the midst of navigating demographic shifts within the faith community from an almost all Caucasian membership to a community that was 50% Caucasian, 35% African American, 10% Latinx, and 5% Asian American. About 30% of the congregation identified as sexual or gender diverse.

The church currently enjoys 150 worshippers each Sunday and once again supports a large staff of Senior Minister, Associate Minister, Minister of Children’s Education, paid accompanist, and paid choir director. Michelle quickly noted that it is not a “*turned-around* congregation” but a “*turning-around* congregation,” seeking to “reinvent itself.” While the congregation enjoys a robust offering of church life, it remains vulnerable to a budget that does not mirror the growth of church members and friends.

The energy in the church birthed a spirit of entrepreneurship in evangelism and theological discussion. The congregation is known as a church that pushed the envelope inviting conversations on different ways to think about faith and God. The Autumn of 2018 found the church in a series of community events introducing the Gnostic Gospels in comparison and contrast with the canonical Gospels.

The Blueprint of Ministry: Pastor is Host of Provocative Conversations

Michelle operated out of an anthropology which understood humans as “meaning-seeking animals” and a “storying telling species.” She encountered the Gospel as “nourishing” and “challenging” and a place for meaning-seekers to be “fed.” It was this need “for a place to find meaning, process meaning, create meaning” which kept the church relevant in this post-Christian society. However, it was values of the kingdom of God which separated the church from other meaning-making communities. “I think the church is positioned to be a countercultural community in an empire of technology every bit as revolutionary as the early church’s countercultural stand in the midst of empire.”

It is the “radically open table” of the church around which barriers are broken down and “important conversations happen” which “links the meaning-making and the storytelling to the wider community” just as in the time of Jesus. The role of the minister “is the facilitator of those conversations.” Michelle concluded, “My role is to facilitate those conversations, pull on my big-girls pants and be brave enough to have those conversations and there to love, and to hold, and to hug, and to comfort when those conversations just hurt so much.”

Throughout the time of the exploration and interviews, we met in Michelle’s office where we were watched over by a large print of Edward Hicks’ *Peaceable Kingdom* which hung on the wall above her desk. Michelle’s governing metaphor, THE PASTOR IS HOST OF PROVOCATIVE CONVERSATIONS, was informed by the weighty theological concept that through the gospels, God was the great provocateur of culture and society. This provocation is carried out at the intersection of human woundedness and the story of Christ. Seeking to make meaning of lived experiences, the Gospel acts as an organizing frame by which persons process life events. It is

the provocative nature of the Gospel which forms the food for those who hunger for making sense of daily life.

Metaphor Mapping

Michelle employed two motifs to fully express her thoughts: connection and nourishment. It is the metaphor of the meal that allowed these two themes to meet and complement one another. While Michelle did not quote the proverb, her ideology fleshed out the temperament of the saying: “All the days of the afflicted are sorrowful, but a joyful heart has a continual feast” (Prv 15:15).⁵⁸ Michelle painted a picture of a minister given to keeping the continual feast in the hearts of her parishioners.

Michelle acknowledged the prime example of breaking bread and, therefore, a key entailment of the metaphor were the gospel narratives of Jesus. The theologian Edward Schillebeeckx noted that in the feeding of the five thousand “Jesus enacts the role of the host”⁵⁹ by blessing and breaking the bread and offering it to those gathered. Schillebeeckx explicitly connected the passage with the theme of the messianic banquet where there will be “the dawning of the joyous time of plenty, thanks to the presence of Jesus.”⁶⁰ It is the “dawning of the joyous time of plenty” which proved to be the model which Michelle drew ideological warrants from and raised the metaphor of THE PASTOR IS HOST OF PROVOCATIVE CONVERSATIONS wherein provocative conversations are the food for the starving soul to make sense out of life.

⁵⁸ All biblical quotations, unless otherwise indicated, are from *The Inclusive Bible: The First Egalitarian Translation*.

⁵⁹ Edward Schillebeeckx, *Jesus: An Experiment in Christology*, trans. Hubert Hoskins (New York: Crossroads, 1989), 214.

⁶⁰ Schillebeeckx, *Jesus*, 215.

The metaphor might be mapped as:

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor PASTOR IS HOST OF PROVOCATIVE CONVERSATIONS	discussions (talking/listening)	pastor	world				
Conceptual Metaphor SIGNIFICANT CONVERSATIONS ARE FOOD FOR THE SOUL	eating	meal coordinator	the hungry	dialogue	table	the great provocateur of significant conversations	
Organizing Structures IDEAS ARE EDIBLE OBJECTS	digesting	chief	the body	ideas	conversation circles	Divine Gardner who proves the source of provocative ideas	collaborative farm to table

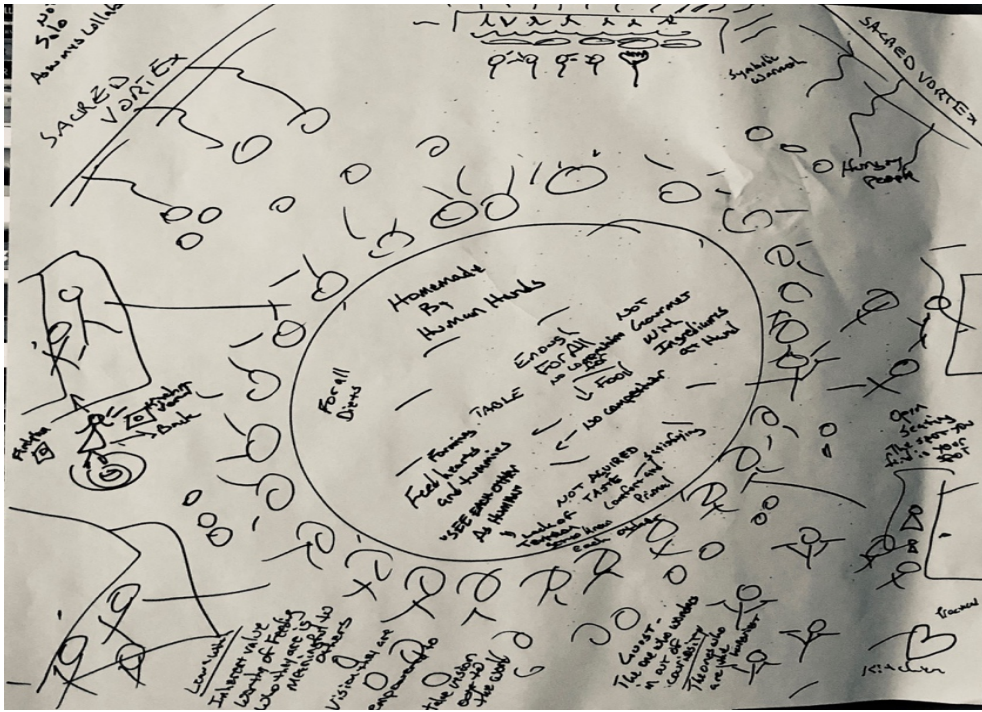
(Table 5.1 PASTOR IS HOST OF PROVOCATIVE CONVERSATION Constant Elements Mapping)

From this initial mapping, Michelle’s frame for ministry came into focus. The church sat the table for the meal of significant conversations. These conversations took place at the intersection of human woundedness and wonderment and the gospel narratives. In the midst of these conversations people possessed the ability to enter into a relationship with themselves, with one another, and with God and in doing so found nourishment for the soul.

The organizing structure of the metaphor was grounded in the analogy “as food is to the body, so are ideas to the soul.” Michelle identified the Gospel “as liberating and nourishing.” Within the conversation with Michelle on this analogy, she noted how God provided the food by providing, through Jesus, the challenging values of the kingdom of Heaven. She spoke of this action of providing abstractly as God being the “catalyst of provocative ideas.” When the conversation moved onto the currency of power, Michelle introduced the concept of farm-to-table restaurateurs denoting the nature of the relationship was defined as a farmers’ cooperative as opposed to big agribusiness.

Visual Simulation: The Messianic Banquet

As can be seen in the drawing below, Michelle described a very busy scene such as a large holiday gathering. At one point she described her congregation as “Thanksgiving Day on the Island of Misfit Toys.” Those who didn’t fit into other traditions or ways of being religious could find a feast of stimulating ideas set for them. Already displayed was the tenet that progressive Christianity allowed for uncomfortable questions. The ability to search out the answer feeds the soul hungering for meaning-making.



(Figure 5.1 PASTOR IS HOST OF PROVOCATIVE CONVERSATIONS Visualization)

The picture was dominated by a large table which all the guest could gather around. Large doors aligned one wall and were open to the world with people streaming in. As host, Michelle was at the door looking out and welcoming those entering. From the other side of the room, workers poured out of the kitchen bringing platters upon platters of food. In between two of the doors was a fireplace (misplaced at the top of the drawing) by which some folks were

gathered seemingly passing a flame to one another. God was in the vortex “up above” and whose light came in and illuminated the room. As an aside, God was not a fixed entity in the metaphor, at one time being the catalyst of provocative ideas and at another light. Such is the malleability of non-literal images.

The table deployed an open seating plan where “the spot you find is your spot.” The guests were “the ones who wander in, out of curiosity, and the ones who were the hungriest.” The food was “homemade by human hands” and fit “for all diets.” Michelle quickly pointed out that this was not a gourmet meal. It was made from the ingredients at hand and did not require an “acquired taste” to enjoy. Rather, the meal was “primal” comfort food and existed to “feed hearts and tummies.” There was “no competition for the food, as there is enough for all.”

Around the table were conversations of significant, meaning-making dialogues as denoted by the “conversation marks” extending from the faces/heads gathered at the table. Since there was no competition, persons “see each other as human.” Acknowledging each other’s humanness, they were able to become vulnerable and speak of their deepest yearnings and lived experiences. As their hunger was satisfied, those attending the feast might become part of the kitchen entourage or they might go back into the world to invite others to the feast. Either way, persons left the table with the knowledge that they have “inherent value. They are worthy of feeding and who they are is meaningful to others.”

From this scene, it may be hard for some to draw an understanding of provocative counterculture as Michelle spoke of in her initial interview. Michelle acknowledged that her view of radical meal sharing was informed by progressive scholarship such as Sallie McFague who compared the intimacy of sharing a meal to the intimacy of desire: “food, like sex, unites all creatures at the levels of both need and pleasure. But the sharing of food, like friendship itself, is

potentially a more inclusive phenomenon than sex, for food can be shared with any other and with all others.”⁶¹ This was the heart of the banquet, people being fed at the level of longing. For Michelle, the banquet of ideas captured in her visualization was a feast of kingdom values which satisfied this hunger. Michelle hosts provocative conversations because as food is to the body, so are the values of the kingdom of God (as expressed by Jesus) food to the longing soul.

The Currency of Power: Discourse

Entering Michelle’s metaphoric world was to be embraced by those things which made it possible to be present and partake in the significant conversations that nourished the soul. Maslow’s well-known Hierarchy of Needs provides an understanding of the “hunger” fed at Michelle’s banquet. The physiological needs of food, drink, warmth, and rest are provided for by the meal, the hearth, and the relaxed atmosphere. Safety needs are provided for as security is found within the banquet hall. The need to belong and to be loved are addressed through the intimate relationships formed around the table. The banquet met the esteem needs of those gathered by acknowledging the guests as worthy to be fed and whose opinions are of inherent value to the conversations. Having addressed the basic and psychological needs of being human, the banquet addressed the issue of self-actualization. Both physiological and emotional needs are defined as “deficiency needs” in Maslow’s model, for they arise from the lack, or deficiency, of sufficient resources to meet them. Deficiency needs motivate persons to seek out resources to help fill these necessities. In distinction, self-actualization is a “growth need” stemming from the desire for personal growth.⁶²

⁶¹ Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987), 167.

⁶² Saul McLeod, “Maslow’s Hierarchy of Needs,” Simply Psychology, accessed January 5, 2019, <https://www.simplypsychology.org/maslow.html>.

Michelle engaged in a spiritual relationship with her parishioners which acknowledged the wholeness of persons from their physiological needs for basic amenities, through their emotional needs for love and acceptance, onto their psychological needs for esteem and self-actualization. The banquet generously provided for all because all needs were anticipated and planned for in advance.

People were wholeheartedly welcomed to the feast without qualms and once persons had their fill, there was a gracious invitation to participate in the work of God as one felt led. The metaphor of the banquet was supported by another construct, MINISTRY IS A COLLABORATIVE WORK OF ART. Michelle stated, “One of the things I always say before our new member class is that no one can be a Christian on their own. That we are a ‘We’ religion. It’s a plural thing. You’re never a Christian in a vacuum.” The gracious invitation was that whether one was an accomplished painter or a novice, all were invited to add their brush strokes to the shared work of art.

Michelle’s commitment was to the whole person and she was not put off by those needs which were basic and centered on the body and issues of hygiene and purity. There was within the horizon of this metaphor a nascent understanding that no need was beyond the redemptive touch of God. As Jesus engaged the lepers of his day in healing and restoration to the community, so God worked through the church healing and restoring those considered unclean by the dominant mores of society. From the front façade of the church building hung a seventy-six square foot rainbow flag and there was an easily changeable signage display on the lawn which rotated banners proclaiming God’s love for such disaffected groups as Muslims, refugees, LGBTQ, and Black Lives.

The banquet was set for all so that anyone who chose could enter and participate in meaning-making and the nourishment of the banquet was at all levels of need and motivation. The banquet metaphor assumed what is known as the “onion peel” theory of personhood, “wherein our outermost layers are public, and our innermost layers are private and potentially unknowable.”⁶³ For Michelle, the work of ministry was both on the outer and the inner layers of the person. The inner layers accessed and nourished through significant conversations of kingdom values and autobiographic story sharing.

An Ideology of Ministry: Provoking Kingdom Values

Michelle statement quoted earlier, “I think the church is positioned to be a countercultural community in an empire of technology every bit as revolutionary as the early church’s countercultural stand in the midst of empire,” was a bold and shameless political statement. Michelle’s ideology structured ministry as resisting empire values which reinforced those powers that demeaned, belittled, and interrupted a person’s ability to achieve full humanness. The church in resisting empire values provokes the values of God’s kingdom: the Gospel invitation to find healing and wholeness.

It would be a mistake to label Michelle a “politically activist minister” if the term “politics” was narrowly understood as a competition between interest groups for power. Michelle’s ideology encompassed the fullness of a person, including the role of society to aid or deter persons from reaching their full potential. Politics for Michelle was the “total complex of relations between people living in society.”⁶⁴ Michelle provoked kingdom values for the purpose

⁶³ Zaltman and Zaltman, 101.

⁶⁴ “Politics.” *Merriam-Webster*, Merriam-Webster, accessed January 6, 2019, www.merriam-webster.com/dictionary/politics.

of guaranteeing the dignity, esteem, and value of all people regardless of their economic setting, ethnic background, sexual or gender identity, religious expression, or citizenship status.

Ideological Structuring

While the ideological commitment was for an egalitarian community, the crux of an ideological critique remained with the issue of power. Who had the power to decide what constituted kingdom values? Michelle remarked that a more theologically conservative member of the church “once told me that I just tiptoe up to the heresy line but don't cross over.” Michelle wondered, who sat that line? Who decided what the consequences for crossing over it were?

In the course of metaphor analysis, Michelle came to recognize that her metaphor emphasized the joy of those attending the banquet while deemphasizing those who do not find the banquet a priority as in the parables of Jesus. In contrast, the parable of the Wedding Feast (Mt 22:1-14, Lk 14:15-24) stresses the lack of excitement shown by those initially invited and the gathering in of the marginalized in the place of the original guests. The Gospel of Matthew adds a note of inappropriate attire. The parable of the Ten Bridesmaid (Mt 25:1-12) underlines the need to be prepared for the wedding feast even as the bridegroom is delayed and emphasizes the consequences for those who are not prepared. The parable of the Prodigal Son (Lk 15:11-13) ends with the older brother refusing to participate in the banquet thrown for the lost brother. Michelle's use of the banquet image picked up on the bounty of the feast. Yet the metaphor hid what was highlighted by the parables: not everyone is thrilled by a banquet. Michelle recognized the need to take interest in people who were not interested in the banquet as one of her growing edges.

In this instance, exploration-one-only participant “Stewart” provided a contrasting ideology. Stewart was the pastor of a four-hundred-member church in mid-state New Jersey. His

own background was strongly steeped in the Calvinist tradition and he continued to use Calvinist thought for his lens of understanding life in the church. Due to this lens, Stewart had no qualms with presenting a sterner metaphor: GOD IS THE STRICT FATHER OF CREATION. For Stewart, there were natural consequences of ignoring the invitation to the messianic banquet and one of the tasks of ministry was to alert people to these consequences so they could repent and make a better choice.

Within this jarring clash of ideologies between Michelle and Stewart rests the importance of ideological critique. Both ministers felt equally justified in their orientation to God and to humanity and both understood themselves as representing God in the fullness of kingdom values. One trusted the light of God to draw people to the banquet while the other was concerned with the shadows of the human heart. While both understood the imperative of the banquet call, through their ideological performance they led parishioners down very different paths. Both though shared the same limit to their warrants: the interaction of the church with those who didn't heed the invitation to the banquet/to repent of their sins. Michelle's worldview placed heavy weight on dialogue to overcome discord and friction between the church and those seeking answers. The church's doors were wide open, people entered, found their seats and started sharing their stories as they felt comfortable to do so. In the listening and sharing discord was assumed to be overcome, whereas for Stewart only penance could quell the discordant tendencies in human lives.

In another sharp contrast to both Stewart and Michelle, the exploration-one-only participant "Robert" did not want discord to be overcome at all. Instead, he wanted discord to be magnified until it could no longer be ignored. As an intentional interim minister, Robert understood dissonant discourse as the intersection of ministry with lived experiences. He

considered his role as “confirming the messy and uncomfortable questions of faith held by people.” The “people” Robert was referring to were those who were suspicious of the banquet.

During the time of metaphor reflection in Exploration 4 and 5 and appreciating these contrasting ideologies, Michelle identified that this discordant note was hidden by her own tenets. She asked herself, “What of those who are outside the banquet?” Michelle also identified her ideological commitments as emphasizing questions that provoked dialogue beyond the cliched and predictable and considered the high degree of freedom required in conversations of meaning-making. She pondered, along with her parishioner, what marked the limit of freedom in a theological dialogue?

Church Leadership Survey

As a long-term pastor of the congregation, Michelle had the luxury of many years of casting her vision for ministry. The survey indicated a match of at least 1/3 of the respondents on every question to Michelle’s metaphor and entailments: the pastor as host, members and friends as guests, church as a banquet table, what the church is about doing is dialogue, God as the great provocateur, and the wider community as an arena for Gospel values. These results proved to be the strongest alignment of all the leadership surveys when viewed across the full set of questions. Michelle found the survey of her leadership to be in harmony with her metaphor. For Michelle, the survey results “underscore the leadership feels supportive of the direction the church is going in.” She concluded, “I don’t have to swim against the current of my leadership as we all agree and trust the direction we are moving in.”

There was one response to the survey that left Michelle perplexed, considering the bold progressive culture of her congregation. Under the question concerning what a congregation does a leader marked “gym (to practice spirituality)” and then under ministry, the same leader marked

“obedience training.” The verb is an entailment of PASTOR IS STRICT LOVING FATHER, the governing metaphor for Stewart. This unexpected metaphoric extension was outside both Michelle’s metaphorical world and the culture of the congregation as a whole. In short, the surprising entailment tested the limits of the discursive freedom of the church. While the response was a single incidence, it served as a reminder that further ideological critique might unearth additional entailments not noticed during the time of the study.

Summary

Ideological performance for Michelle was to provoke values of the kingdom of God. Her preferred method of provocation was to host significant conversation on what was pressing in the lives of her parishioners. The conversations took place around God’s banquet table and became points of meaning-making as individuals joined in dialogue with each other. Michelle appreciated the central role of relationships in her ministry as highlighted by the governing metaphor. Due to participation in this study, Michelle became aware of the existential conflict concerning those who find such banquets not worth their time as noted by the parables and, as a result, gave herself to contemplating how she might enter into a relationship with these people as well.

CHAPTER 6: DUGGER

“Dugger,” like Dean, Ava, and Michelle, was a second career minister. He was recently installed as the settled pastor in a congregation he entered four years earlier as an acting interim minister and last fall, by unanimous vote of the congregation, called as pastor. The congregation under Dugger’s leadership found its voice as a progressive church in an otherwise conservative setting. While an openly gay man, he was not the first openly gay person to serve as pastor of the congregation.

When Dugger arrived, the church worship service averaged twenty people. By the time of the study, the church worship service averaged fifty people. The success in numerical growth was primarily the result of the congregation becoming bold in its witness to an inclusive vision of God. Since Dugger’s arrival, the congregation placed a series of rainbow-colored doors on its lawn with the words, “God’s doors are open to all.” They sought to be intentional with their inclusive message on their Facebook page as well as the town’s Facebook feed. Dugger networked with various progressive entities near the church and used the church building as the beginning and ending of an ACLU march/action against children being held in detention by the US Immigration and Customs Enforcement agency.

Dugger was committed to the inclusive love of God, stating that the heart of the Bible was “God’s love, reaching out to all, regardless of their background.” While there was little resistance in the congregation to Dugger’s social justice stance, there was concern from certain leaders about Dugger’s ministry vision as it affected other areas of church life: worship, education, stewardship, and leadership roles and functions. Of present concern was the movement of traditional leaders out of formal leadership positions in order for new members to be brought on board.

The Blueprint of Ministry: The Church is a Safe Place

Dugger presented two strong metaphors in his initial interview. The first was LIFE IS A WINDING ROAD, a conventional expression of the conceptual metaphor LIFE IS A JOURNEY. This metaphor is born out of some harsh times Dugger experienced due to his sexual orientation. I share his story in full with Dugger's permission. From birth until his mid-thirties Dugger was a member of the Netherlands Reformed Congregations, a strict Calvinist and fundamentalist expression of the faith. As an obedient child of the church he repressed his sexuality and married and started a family. After a number of years, he acted on his orientation outside of marriage. Eventually the church publicly called him out during worship and offered him an opportunity to "repent" or face dis-fellowship. His marriage dissolved with his family blaming the dissolution on his "sinful attitude" and "resistance to repentance." Before meeting his husband, Dugger also experienced a nearly terminal illness and faced decisions of possible end-of-life care within the context of his estranged family. At the time of writing Dugger remained to this time alienated from his adult children, grandchildren, sister, and mother.

Since the JOURNEY metaphor was heavily explored as part of Ava's SPIRITUAL GROWTH IS A JOURNEY, with Dugger's permission, this study concentrated on his second metaphor, THE CHURCH IS A SAFE PLACE which spoke to Dugger's resolution of his winding road. The constellation of words, phrases, and images for THE CHURCH IS A SAFE PLACE appeared mainly with the questions concerning the role of the church and Dugger's description of his particular congregation. While the secondary metaphor was explored, it was done so within the shadows of the primary metaphor. The commitment to context required a return to the WINDING ROAD at times in order to better understand the treasure of a SAFE PLACE.

Dugger spoke about “an open door,” and a “welcome mat,” of “spiritual comfort,” and “friendly face” all being hallmarks of “a safe place.” Quoting the United Church of Christ slogan, “Whoever you are, wherever you are on life’s journey, no matter who you are, you’re welcome here.” He added “For no reason at all. I mean that when I say it. So yes, you’re welcome here and allowed to ask questions.”

Metaphor Mapping

The metaphor unpacked safety primarily in terms of accessibility to a supportive community or, to use another term, acceptance. The metaphor also emphasized the notion of “place” as a space demarcated by secured boundaries. At the level of organizing constructs, SAFE PLACE develops out of the psychological dynamic that resolutions to issues of rejection and disparagement involve secured personal borders. Dugger faced existential threats in the form of disparaging attitudes towards sexual minorities and physical threats in terms of a nearly fatal illness. Secured borders, as in the case of Dugger, provide for a state of being where one is no longer under psychological, spiritual, or physical threat due to assured boundaries at the parameters of the self.⁶⁵

Concretely speaking, a safe place with borders is a container. Zaltman and Zaltman state that containers accomplish two tasks simultaneously: keeping things in and keeping things out.⁶⁶ Dugger’s ideology emerged in conjunction with a dichotomy between the world outside the safe place (the “absolutely crappy” winding road) and the world inside the safe place. A division that became prominent during the visualization exercise. For Dugger, a “welcome mat,” an “open

⁶⁵ Warren M. Rose, “Metaphors in Child Custody Mediation: Utilizing Symbolic Language to Facilitate Agreements,” in *Metaphor: Implications and Applications*, 95.

⁶⁶ Zaltman and Zaltman, 99.

door,” a “friendly face,” a “support network,” “willingness to pray for each other,” and an “openness to uncomfortable questions” defined his safe place.

THE CHURCH IS SAFE PLACE may be mapped as:

<i>Elements of Analysis</i>	VERB	AGENT	PATIENT	INSTRUMENT	LOCATIVE	DEITY	CURRENCY OF POWER
Conventional Metaphor CHURCH AS SAFE PLACE	protecting	institution	member/friends of the congregation				
Conceptual Metaphor SAFE PLACE IS SECURED BORDERS	securing	patrol	those under threat of revengeful action	barriers	the border	adjudicator of justice	
Organizing Structures SECURE BORDER ARE CONTAINERS	containing	the container	the content of container: safety	secure borders	outside/inside	creator of the container	protection of the vulnerable

(Table 6.1 CHURCH IS SAFE PLACE Constant Elements Mapping)

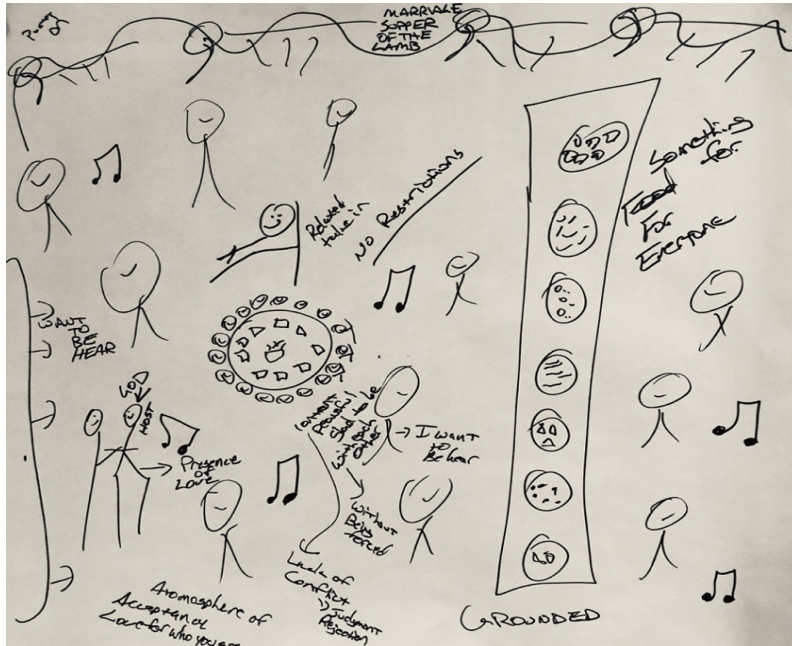
The mapping indicates that a safe place is a space at which people arrive for the purpose of leaving behind that which haunts them and seeks their harm in the midst of life. Dugger’s social justice commitments were aligned to the vulnerable soul injured and damaged on the world’s winding road as he was wounded. In response to this mapping Dugger, though Caucasian, indicated that his model for the church was his understanding of the African American communities of faith he gained from his time as an intern under the care of an African American pastor. Life experience had conditioned Dugger to understand that, like African Americans, he was a minority in a larger culture. As a result, the church he yearned for as opposed to the one he grew up in, is a place where people find that “God is on their side, to escape the indignities of daily life. Finding a place of safety and a place of relief. A way to escape their current circumstance. To receive what is needed to make it through the rest of the week.”

The use of THE CHURCH IS SAFE PLACE metaphor demonstrates the power of gestalt experiences to organize conceptual constructs. Dugger acknowledged the pain and sorrow which he experienced as the locus for his thoughts and behavior as a minister given over to a strong message of inclusive love and mutual support.

Visual Simulation: Safety is a Banquet

Dugger's WINDING ROAD was a difficult and inhospitable path with rejection, illness, and a search for personal belonging. With Ava we encountered a journey of self-discovery set within a supportive environment of her metaphorical temple. With Dugger, we encountered a very different conceptualization of the journey motif. Dugger's road was "absolutely crappy" and "rough." The going was treacherous and "people hit the wall." "Sometimes you get hit out of left field and something changes and dramatically puts you in a whole different direction," Dugger said, as his gestures indicated a car being hit and swung around in the opposite direction. It was along this rather difficult path that Dugger's second metaphor was raised.

When visually simulating THE CHURCH IS A SAFE PLACE a number of other metaphors were employed to unpack the notion of safety including SAFETY IS WELCOME and WELCOME IS ACCEPTANCE. According to Dugger, it was the dynamic of welcome which delineated the space as safe: "Walking through the doors and being greeted with hugs and welcome... And even those you don't know welcome you with open hearts. That you are automatically just pulled in and not given the game of Twenty Questions in a way to find out why you should not be there... Just, 'You're here. Thank you for coming.'" The image of the game of Twenty Questions brings immediately to mind the feelings of being put into the position to explain oneself and to defend oneself from charges of inappropriate behavior and attitude.



As can be seen in this picture, the room that Dugger was “celebrated” into was a large banquet hall similar to the one described by Michelle. A table laden with dishes of food that presented “something for everyone” occupied the center (here noted by the smaller table) with space for everyone to have a “comfortable seat.” There was music in the air and streamers and banners denoted the occasion as festive. The atmosphere was enthused with “acceptance and love for who you are.” It was a place” where people want to be” with “an open door” where “God is the host” welcoming all. There were no “restrictions,” rather it was a location where those gathered were “content and peaceful and glad to be with each other.” The peace was defined in the negative as the “lack of conflict” and “no judgment, no rejection,” just the “presence of love.”

When asked his role in the metaphoric scenario Dugger replied that he was relaxed in a chair with his legs stretched out in front of him and his feet crossed (noted by the figure just above the round table). There was nothing for him to do as it was already taken care of. Now was

the time of celebration. Says the once rejected soul, “It is the Marriage Supper of the Lamb... To end up knowing that will be your end and your place. To walk through the doors and hear, ‘Well done, good and faithful servant. Enter now into your rest, into this place, into this banquet hall.’”

The final sentiment of welcome, love, and celebration served to emphasize that the most powerful container at hand is “one’s self-identity.”⁶⁷ The banquet is a celebration for who Dugger is, as opposed to a celebration in spite of what Dugger is. Dugger was quick to acknowledge the banquet was not given just for him, but for all. It celebrated each person’s identity as denoted by the dishes which provided “something for everyone” (signified by the separate table for the food)

In a world of mass conforming brought on by the pressures of religious obligations, the open door was a portal to genuine self-identity. For Dugger, God’s vested interest is with the persons told they are unworthy, a blemish before the Sacred, and are banned from the banquet until they have changed and became worthy to be received by the host of the banquet.

The Currency of Power: Worthiness

To understand Dugger’s conceptualization of the issue of worth, we must understand the context of the spirituality of Dugger’s early life. Within the church of his youth God’s posture toward humanity was structured along the lines of obedience, with the understanding that the obedient person was the person worthy of God’s acceptance. In the distinguished article, “The Biblical Story Retold: Symbols in Action – A Cognitive Linguistic Perspective,” Kövecses explores the issue of worthiness through obedience. He argues that the role of Jesus as the eschatological judge of who is and who is not worthy is conceptually structured through the

⁶⁷ Zaltman and Zaltman, 99

metaphoric title JESUS IS KING. Using the parable of the goats and sheep (Mt 25:31-46) the following conceptual mapping for JESUS IS KING is developed by Kövecses. Like a king, Jesus is the ruler of the subjects of his realm. In the case of Jesus, the whole of creation is the divine realm. Like a king, the issue of Jesus' lordship is his glory, a complex construct that includes the wellbeing of the kingdom, respect among the nations, and the loyalty of the subjects. As a knowledgeable king divides his subjects into those who are obedient and those who are rebellious, so Jesus separates people into those who are obedient (saints) and those who are not (sinners). It is the prerogative of the king to pass judgment on the subjects and so Jesus exercises the prerogative to judge the people of the earth. To honor the obedient saints this judgment must take on the form of punishment of the rebellious sinner, otherwise, the glory of the king is marred by the king's confusing attitude as to who is and who is not worthy of the king's good pleasure. Therefore, King Jesus condemns the rebellious sinner to eternal punishment and rewards those made worthy through obedience with eternal life in his heavenly domain.⁶⁸ Kövecses is not seeking to explain the theological reasoning behind the conceptualization of JESUS IS KING. Rather, he is seeking to unpack the *structuring* of contractual power which promote the widely held ideological warrants of worthy versus non-worthy in some sections of Christianity such the Netherlands Reformed Congregations.

Against this background Dugger construed worthiness as a gift of God's charity and goodwill toward all. Dugger provided an instance of how gestalt experiences include theological

⁶⁸ Zoltán Kövecses, "The Biblical Story Retold: Symbols in Action – A Cognitive Linguistic Perspective," (PDF) Amsterdam: John Benjamins Publishing Company, (January 2011), 21-22, accessed June 20, 2018, https://www.researchgate.net/publication/237624691_THE_BIBLICAL_STORY_RETOLD_SYMBOLS_IN_ACTION_A_cognitive_linguistic_perspective1/download.

struggles and spiritual discordance within their scope. Dugger's metaphor presented an ideology more in line with another passage from the Gospel of Matthew: "Come to me, all you who labor and carry heavy burdens, and I will give you rest. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Here you will find rest for your souls, for my yoke is easy and my burden is light" (Mt 11:28-30). Where the ideology of the church of Dugger's youth was a contract of obedience, Dugger's warrants shaped God's power as a contract of charity and good will.

For Dugger, welcome and acceptance are the primary relational values of God. The metaphor visualization demonstrated all were ushered into the Marriage Supper of the Lamb. The Divine is not interested in exercising kingly prerogatives, but rather in seeking to be gentle and humble of heart. God works to celebrate souls into the divine banquet hall where all are guests of honor. Divine admiration is not meted out because the guests are judged loyal and, therefore, worthy. Divine admiration is given because the guests are loved as they are in the midst of a culture that labels them as unworthy. Dugger structured the power of God along the lines of divine gentleness and meekness.

Also, a comparison with Michelle's banquet metaphor helps to indicate how ideological commitments can differentiate while the same image is employed. Both metaphors highlighted unencumbered welcome and nourishment which fed the soul. Both metaphors assumed those attending the feast did so from a place of woundedness. The celebratory note of both banquets was sounded for those who had felt left out and subsequently had found they were among the included. The ideological commitments embedded in the two metaphors differentiated on the actions which took place after a person was seated at the table. For Michelle, once a person feasted, they became a part of the feast either by serving or by telling others of the banquet. For

Dugger, once a person feasted, they would relax and literally recline in the knowledge they were worthy children of God. This differentiation was, in part, connected to the location in time of the feast. Michelle's banquet was a continued enactment of the meals Jesus shared during his ministry and envisioned a return to the world with an ongoing need to be nourished. Dugger's banquet was the eschatological feast of the Marriage of the Lamb and focused on sanctuary from the world. It did not consider what returning to the world would entail for the world of the rejected soul had come to its fullness in Christ. In this comparison, the ability of ideology to bend a trope toward certain warrants can be perceived. Michelle's warrants included a note of healing by overcoming conflicts promoted by society. Dugger's warrants included a commitment to acceptance of those excluded by attitudes such as those exhibited by his former community of faith.

An Ideology of Ministry: We are Contained in Love

An emphasis on unrestrained acceptance marked the ideological thrust of THE CHURCH IS A SAFE PLACE. Dugger, feeling the burn of an angry church and dominant culture justified in its "punishment of sinners," knew firsthand the pain and sorrow that came with the message "you are not worthy." Zaltman and Zaltman comments that the largest container humans encounter is the culture of a society with its "shared beliefs, values, customs, objects, behaviors, and institutions" forming the barriers that demark who is accepted and who is rejected.⁶⁹

Dugger can be found in the trenches of social justice taking on the unjust systems and biased attitudes of the dominant culture under the banner of acceptance and infinite welcome. Motivated by his experience he works so that those tried and worn by the hostilities of a

⁶⁹ Zaltman and Zaltman, 106-107.

judgmental world can find peace in safe places. Dugger also longed to hear, “Well done good and faithful servant,” as an indication of his faithfulness to journeying the WINDING ROAD of life.

Ideological Structuring

The metaphor was born from one whose journey was down conflicted and embattled avenues of life. For Dugger, the progressive church door was the boundary where the attitudes and distortion of the dominant culture were held at bay and counteracted by actions of welcome, attentiveness to uncomfortable questions, and the offer to be at peace with who you were.

Dugger’s commitment was to maintain secured borders for those needing safe places. Paradoxically, those seeking “security” through an unassailable belief system such as fundamentalism or factualism would find no sanctuary in Dugger’s safe place. The paradox of the metaphor is that the barriers which protect are also the barriers which reject. Dugger accepted that dethroning the metaphor JESUS IS KING in favor of JESUS IS GOD’S CONTRACT OF GOODWILL invited a different orthodoxy. While this alternative orthodoxy enshrined acceptance over judgment, Dugger questioned if those who did not agree with the new orthodoxy constituted the newly rejected? He conceded that the paradox of the safe place was not easily resolved for barriers included and excluded no matter the reason for their construction.

Dugger acknowledged that an ideological tenet of his metaphor was life as a contest between domination and emancipation. As a result, Dugger, as a minister, pledges himself to be ever vigilant for the wounded soul and against the attitudes which subjugate others. As his ideology framed society as an unfriendly road trip on which antagonistic personalities were continuously encountered, Dugger took on the role of fortifying the community of faith through progressive thinking, receptive hearts, and social action. Dugger recognized that his ideology accentuated the importance of safe-houses along life’s road. There must be places where persons

can arrive at and be assured that they will not be accosted or scorned because of who they are. A “welcome mat,” an “open door,” a “friendly face,” a “support network,” “willingness to pray for each other,” and an “openness to uncomfortable questions” remained the hallmark of ministry on behalf of the God who loves all people.

Dugger understood there were particular existential views involved with his conceptualization of the world as a hostile environment and asked, in contrast to an ideology of hostility, how else might life be framed? As an answer to Dugger’s question, he looked at the ideology of “Mark,” who identified as bi-sexual and faced a number of issues parallel to that of Dugger. Mark, who worked in a judicatory setting, grew up in the decade preceding Dugger’s time. Like Dugger, he was enculturated with anti-LGBTQ messages, especially from his family of origin. Hiding these dynamics most of his life Mark, like Dugger, also experienced life’s winding path as a hostile and threatening environment. However, unlike Dugger, Mark was not committed to the ideological entailment of an antagonistic world. Mark too acknowledged the pain life can inflict but through his metaphor of THE PASTOR IS THE EMBODIMENT OF LOVE Mark framed the hostility of society as an opportunity to embody Divine compassion. “We are called to embody love for each other in the midst of life's struggles and losses and challenges. We're called to turn that outward to love other people in ways that transform their lives.” Mark’s ministerial performance was informed by an ideological commitment to love freely as God loves freely.

As he continued to seek out the limits of his ideological commitments, Dugger also contemplated the ideology of “Martin,” another openly gay minister. Martin grew up half a decade behind Dugger. Like Dugger, Martin’s church of his youth was strictly anti-gay and sought to expose those in their midst who were LGBTQ. Martin was caught up in a sweep to

clear homosexuals out of his seminary. This gestalt experience left permanent scars upon Martin's life. Like Dugger, Martin has known the animosity of an unforgiving world. Still, Martin's ideology was simple: "It gets better." Martin stated, "Hope is the belief things can get better if God is involved in it. Hope is the conviction that God can change the world and make it a better place through personal and communal transformation. To me, the minister is responsible for blessing and leading the effort of the church to be the hope of the world" Martin sought to engage the people through the hope connected to the redeeming activity of God in the world.

While Dugger recognized the limits of his own ideological commitments, particularly in light of the ideologies of these two other LGBTQ ministers, in the end, Dugger admitted, "that's just not me." The key contrast between Mark, Martin, and Dugger was that the former two conceptualized the world as the arena of God's love, while Dugger conceptualized the world as a place to seek refuge from.

Church Leadership Survey

Dugger's rigidity was displayed during the survey review as well. The survey of Dugger's leadership indicated sharp ideological agreement and disagreement. Overall, CHURCH IS A SAFE SPACE was a metaphor resonating among the lay leaders. 75% of the respondents understood the mission and ministry of the church to be a "support network" and 50% viewed the congregation as a "safe place." However, there was a sharp divergence with the other entailments. Of interest is that 88% of the respondents viewed the currency of power within the congregation as "family" while no respondent indicated Dugger's hierarchical entailment of "students at the feet of the pastor." Another division, though not as sharp, was over the role of the pastor where 50% of the respondents were attuned to the metaphorical self-understanding of

Dugger and 50% were not. Of those that diverged, 75% indicated that the role of the pastor was “the glue of the church” (Dean’s metaphor).

While reviewing the results on the question concerning the role of the minister, Dugger laughed, broke eye contact, and looked around uneasily. “Am I the only one keeping the church together?” he mused while looking off to the side. For Dugger, this divergent metaphor was an indication of what the cultural anthropologist Rhea Hummel characterizes as competing personal identities. Hummel maintains that a person’s identity is on display through the stories individuals tell about themselves as well as through the stories *others tell about the individual*.⁷⁰ Similarly, it is argued that personal identities are on display through self-descriptive metaphors. Dugger felt a loss of control of his ministerial identity. He felt he was “not able to be a teacher” nor to be a resource for “deepening faith” – both dynamics of his “students at the feet of the pastor” entailment.

However, at the end of the review of the church leaders, Dugger was excited about the convergent and divergent metaphoric views of the leadership. “There are times when I feel I’m not getting through. I ask myself, ‘How am I shaping them?’” Eventually, Dugger rhetorically asked, “How might we leverage the language of these metaphors to communicate to the church?” Dugger ruminated, “I may not be a bad fit here. I can find levers of motivation with this.” The levers, or course, were firmly established within his own ideological commitments and ministerial performance.

⁷⁰ Rhea Hummel, "'Search-and-Replace': Artists' Worldviews Detected and Researched." *Fieldwork In Religion* 6, no. 2: 134-150. (2011), 142, accessed August 19, 2018, *ATLA Religion Database with ATLASerials*, EBSCOhost. Emphasis added.

Summary

Dugger's path through life was tumultuous. Rejected by the church of his youth for his sexual orientation and rejected by his family, Dugger's experience of life was raw and painful. He was well aware of the relief that was provided when he and his husband found their way to a place of acceptance and unconditional love. To be deemed worthy by God when others had named him as unworthy was received as an invitation to the Marriage Feast of the Lamb. Dugger understood the joy and relaxation of being contained in love. Yet, here laid the existential paradox: containers included and excluded. At the end of Exploration 5, Dugger was giving attention to his criteria for exclusion and had become aware that such exclusionary acts on his part were as wounding of others as what he experienced on his winding path of life.

CHAPTER 7: OBSERVATIONS

The introduction to this study quotes Bettelheim, “If we want to understand our true selves, we must become familiar with our minds.”⁷¹ He is alluding to a psychological familiarity. This study suggests that such acquaintance should also include a familiarity with how the mind conceptualizes and structures an understanding of reality. As demonstrated in the case studies, each of the participants configured their perceptions of church and ministry by way of their ideological warrants and tenets. Metaphor analysis provided an entry or epistemic gateway to the full effects of worldviews of the participating clergy. Through metaphor exploration, the participants came face to face with what they knew and what they did not know about the consequences of their worldviews.

Ideological Warrants and the Measurement of Satisfaction/Dissatisfaction with Ministry

Those working with dissatisfied ministers often explore the source of the dissatisfaction as either psychological or environmental, that is within the minister’s personality and mental health or within the church system. The results of this study imply that the source of clergy dissatisfaction can also be conceptual in origin. The source domains propagated by the participants were an attempt to grapple with the unpredictability of ministry by providing regulated roles for God, clergy, and church. The structuring of these roles is, in part, an act of self-preservation in the face of chance and possibility.⁷² Within this dynamic of managing reality, the expectations raised by ideological tenets became the measuring stick for satisfaction or dissatisfaction in ministry.

⁷¹ Bettelheim, 97.

⁷² See Ellen Y. Siegelman. *Metaphor and Meaning in Psychotherapy* (New York: The Guildford Press, 1990) 163-66.

Dean experienced dissatisfaction with his congregation because the congregation had not conformed to his model of pastoral care. Dean placed the frustration he felt onto his predecessor, gruffly stating that his predecessor was the “presence of God to the point of being God.” The conflict rose from Dean working out of one image for pastoral care while his congregation worked out of another image. Dean’s dissatisfaction was an internal ache formed at the level of the unmet expectation that the ministerial practices of his predecessor should no longer be at play within the congregation.

Similarly, Dugger sought esteem from his congregation as *the* teacher at whose feet they willingly sit. Yet, the congregation showed no interest in being students. Rather, they comprehended themselves as sources of institutional information on equal footing with Dugger. His ideological expectations structured the relationship with the congregation along the lines of ungrateful students and patient teacher. The conflict, while externalized by Dugger upon his congregation, resided within his ideological expectations of the esteem parishioners should hold pastors in. Having this unmet expectation, Dugger found himself dissatisfied with his congregation.

In contrast, Ava had a parishioner damage church property within the first five months of her arriving as the interim minister. While she was frustrated by this action and angered as the church canceled its summer programming, Ava did not register dissatisfaction with the vocation of ministry as was evident in the case studies of Dean and Dugger. Her ideological commitment to growth allowed her to frame the incident as a momentary action but not one that accosted the forward movement of the church. In this situation, a moment that could have brought in discontent was met in stride due to her worldview which structured growth as a journey through

time. Where the church was at the time of the incident is not where the church would always be as it grows more faithfully into God's community.

Judicatory personnel and those involved in ministry formation anecdotally understand that clergy satisfaction is tied, in part, to perceived parishioners' support. This study indicates that perceived parishioner support is an issue of clergy conceptual structuring and that those involved with ministerial formation should add to their repertoire the understanding of conceptual schemas as a source of clergy discontent.

Clergy Commitments and Ideological Performance

Between the five in-depth participants, one word sums up their experience of metaphor exploration: relief. Relief refers to the state of ease which came when the ministerial performances of the in-depth participants were confirmed through the intentional focus on governing metaphors and their accompanying ideological commitments.

Tilac was representative of the association between cognitive awareness of the metaphor and ministerial performance. "At the end of this study, I have to say it's been a time to reflect on what I'm doing as a minister and what more I might do to fully realize the metaphor." During the discussion on ideological critique, Tilac indicated he had a "more sensitized awareness" of his commitments and looked forward to "continuing to develop the metaphor" in the context of his community's "tumultuous" and "volatile" immigration experience. He believed the metaphor entailment SACRED FLOCK granted a vision to his congregation which "eases feelings" of being strangers in a strange land.

Ava drew patience from her metaphor work. As an interim minister, she felt the impulse to move the congregation to a more stable and viable location than they presently enjoy. In Exploration 5, Ava returned to a mainly unexplored entailment of SPIRITUAL GROWTH IS A

JOURNEY: plant growth. “All of us are connected to the growing vine. Where the congregation is now, is not where they will be all the time.” When further queried about the impact of examining her metaphor, Ava replied, “Knowing my metaphor allows me the ability to trust the Divine. The congregation is not perfect now, but later in its journey, it will get better. This is just a part of the journey, it is not the whole of it, and this keeps me positive.” Movement keeps Ava looking toward the next step and provides her with an internal optimism that things eventually grow.

Dugger experienced a strengthening of his ideological performance in his role of minister. “The metaphor is at the heart of my Ministry. It is the lens for all I do. How I lead.” Dugger’s response was an encapsulation of the argument for this study. If a governing metaphor is the “heart,” the “lens” and the “how” of ministry then the stakes are high for metaphor work. While his case study focused on a secondary metaphor, in Exploration 5 Dugger’s attention reverted to his governing metaphor of LIFE IS A WINDING ROAD. In our final conversation, Dugger stated that metaphor exploration intensified his ideological commitment to “take everyone with me on the road. No one left behind. We are all going through life together. Traveling together.” Dugger’s life experiences are pushing him to provide what was spiritually unavailable to himself.

Michelle was reflective as she thought over her time in the study. She found metaphor work to be “insightful” and aided in better understanding the “spiritual worldview I lead with.” Examining her governing metaphor of THE PASTOR IS HOST reminded Michelle of the “centralized position of relationships to ministry.” In performing her ideology Michelle was committed to be “attuned to the ways people are expressing why they are part of the church. What hungers they bring with them and the importance of the table to feed them.” Michelle’s

metaphor opens up avenues of hosting for the sake of feeding the spiritual hunger that is a constant desire of the human condition.

Dean also expressed relief for conscious awareness of his guiding metaphor and the way he goes about enacting its tenets. In Exploration 1 GLUE was a resource reserved for the specific occasions of mending fragmented lives. As Dean worked through the other four Explorations, he began to understand the full ramifications of the metaphor not only as a resource for one circumstance of ministry but for a way of doing ministry. Dean was excited with an “awareness that ministry can be done this way and not worry about other ways.”

Connecting clergy with their governing metaphor proves a helpful tool by which to address burnout. The participants were most excited about discovering hidden and unknown caveats of their metaphors. It was as if discovering a previously unconscious aspect of their conceptualization of reality provided a point of reassurance and strength for ministry. Those working with ministers indicating fatigue and weariness as signs of oncoming burnout can use metaphor exploration as a point of renewal through self-discovery along with other proven methods to replenish those exhausted by the daily tasks of ministry.

Ideological Commitments and the Desire for Self-Preservation

As previously stated, it does appear that the desire for self-preservation in the face of the unpredictability of ministry reinforces clergy commitments to their ideological tenets. The psychotherapist Ellen Y. Siegelman states that the images and metaphors we structure reality by can be understood as gifts which free us from the tyranny of chance and randomness.⁷³ Ideological warrants exist to provide the models by which we understand how the world

⁷³ Ellen Y. Siegelman. *Metaphor and Meaning in Psychotherapy* (New York: The Guildford Press, 1990) 159.

works and so we can wisely choose how to behave in it.⁷⁴ The participants and their ideological commitments were the products and bearer of worldviews dynamically contextualized by social location, gender, race, sexual orientation, successes and anxieties all further augmented by theological commitments to biblical understandings and doctrinal views. Reflecting upon the in-depth participants, each governing metaphor produced a matrix of ideological warrants by which the participants understood the nature of the world and their place in it. Whether the participants were attending the fragmented, rejecting false personas, shepherding the sacred flock, going toe-to-toe with empire, or seeking a place among God's people as the worthy servant, all created an understanding of reality from which they faced the inevitable capriciousness of ministry.

The implication is that the hold of ideological commitments on us is not the "truthfulness" of the tenets. Rather, the hold of ideological commitments is what Bettelheim refers to as "desirability."⁷⁵ If the study's participants are examples, nothing is "truer" to the clergy than the configuration of the church they desire. While each participating minister indicated a unique narrative of ideological warrants, the desire behind the commitments was singular – to run their congregation successfully. Ideological commitments spoke to both their inner anxieties and their greatest hopes in relations to God.

For those working with ministerial formation, the inference is that the effort of shifting or even transcending one's ideological tenets involves personality development on the part of the clergy and clerical candidates as opposed to increasing a particular skill set. Ideologies are transformed not through external abilities but through an inner process of awareness and wrestling with the full ramifications of unconscious warrants. This study suggested that the developing personality defines itself existentially – Who am I? Whom am I becoming? – against

⁷⁴ R.T. Lakoff, 48.

⁷⁵ Bettelheim, 117.

external reality. It is in wrestling with reality that the personality develops ideologies for negotiating the world to begin with. To move people beyond their present development, a growth of personality is required. Bettelheim states that if a person changes it is “because inner attitudes have changed.”⁷⁶

A glimpse of this dynamic was caught in the case studies of Dugger and Dean who showed the capacity to respond to the limits of their ideology. As they became aware of the location of their metaphors within the metaphoric field of their respective leadership, both ministers began to ponder how they might broaden beyond the limits of their present ideological warrants. These two pastors understood the work required attentiveness to their internal interpretive constructs. Dean sought to reconceptualize GLUE in terms of pastoral care. Dugger pondered how the FAMILY metaphor of the church leadership could enhance his own ideological performance by reframing his container from SAFE PLACE to SAFE FAMILY.

Further, it was observed that, due to the dynamics of self-preservation, a “weddedness” to the governing metaphors bound the participants to the limits of their worldviews. Stewart enacted the STRICT FATHER without thought of the theological critiques of this family model. Mark sought an EMBODIMENT OF LOVE without reference to a community of faith to provide a definition of love. Dan was committed to be THE PRESENCE OF GOD in times of crisis yet shied away from the prophetic-voice role of ministry. Even while acknowledging the limits of their ideologies the participants continued to feel justified in their ministries before God and before the world.

Ministerial formation work will want to think through this issue of weddedness and self-preservation. In order to help clergy and candidates for ministry to develop not only awareness of

⁷⁶ Bettelheim, 165.

their ideologies but also an ability to candidly engage in ideological critique, such work may wish to explore deeply the commitments which direct ministerial performances.

Relational Metaphors and Self-Differentiation

Except for Ava, whose metaphor was about the self's relationship to a more authentic inner self, the other fourteen participants posited metaphors directly allied between pastor and parishioner, judicatory personnel and constituents, or chaplain and client. This was not surprising for the psychological behaviorist, Niklas Törneke, speculated that metaphors had the capacity to configure our relationship to the target domain by projecting onto it the consequences of our relationship to the source domain.⁷⁷ THE PASTOR IS AN IMPROVISATIONAL DIRECTOR-PLAYER infers that how one relates to the pastor is determined by one's previous relations to improvisational events such as informal worship, improv comedy, jazz festivals, and so on.

Bettelheim states, "One becomes a person only as one defines oneself against another person."⁷⁸ In the context of ministry, the participants defined themselves within the matrix of relationships with the church, the world, and God. The employment of relational metaphors indicates the priority of self-identity within this matrix and the capability of metaphor to encapsulate personal ideologies which addresses the issue of who a person is as a minister. The conceptual metaphors of the case studies, in part, aided the search for personal and social identity by way of establishing ideological certainty about the self in the midst of the numerous pressures of ministry. Bettelheim's caveat is worth noting that it is not that one is lost, rather one is in need

⁷⁷ Niklas Törneke, *Metaphor in Practice: A Professional's Guide to Using the Science of Language and Psychotherapy* (Oakland: Context Press, 2017), 49.

⁷⁸ Bettelheim, 220.

of discovering oneself.⁷⁹ Metaphors exploration allowed the participants to play with self-identity and helped them come to understand who they were in relations to their congregation.

Broadly speaking two primary relational patterns were encountered by this study: hierarchical and egalitarian. Both of these patterns determine the enactment of privilege and power within the relationship. Hierarchical patterns license one person in the relationship to be “over” the others involved. Tilac’s RESPONSIBLE HUSBANDRY and Dugger’s PROTECTOR OF THE SOUL rested on a hierarchical currency of power with the provider over the beneficiary. In this image, those “below” are cast as somehow unable to help themselves or in need of help “from above.” Subtler was the hierarchy of Ava’s TRANSPARENCY OF THE SELF TO THE SELF. The currency of power is the authentic self over illusionary personas. In this hierarchy, the differentiated self rises above the lesser personas which serve to hinder the ascent of the Temple of the Spirit. This up/down aspect of hierarchical relationships means that care should be taken to ensure that pejorative attitudes are not reinforcing a view that those on the “down” side of the hierarchy were inherently less-than those on the “up” side of the equation.

Egalitarian relationships license a power-sharing that is reciprocally created between partners in cooperation with one another. This relational configuration is highlighted with Dean’s MUTAL TRUST and Michelle’s COLLABORATIVE FARM TO TABLE. Those participating in egalitarian arrangements need to take care that they and those they are in cooperation with are not taken advantage of by an attitude of complacency where power division is assumed but rarely talked about.

For this study a hierarchical structure was not necessarily negative and egalitarian structures were not necessarily positive. It was the context which determined which relational

⁷⁹ Bettelheim, 220.

pattern was best. The rub came in the case of Dugger, where those who were on the “down” side of a hierarchical relationship strove for egalitarian footing. Conversely, at times those who were offered egalitarian partnership preferred a leader “up and above” as in the case of Dean. It appeared, that due to ideological commitments, the clergy in this study found it hard to adapt to those contexts in which their affinitive currency of power was not honored. Here is yet another issue where the work of ministry formation can aid clergy and clergy candidates with candid self-examination and awareness.

Self-Narratives and the Play of Divine Wisdom

Dean, Tilac, and Ava commented that Exploration 1 was for them the generative kernel of their exploration as it engaged them in being mindful of their conceptualizations of church and ministry. They indicated that the open-ended questions inviting self-reflective narratives allowed them to be sensitive to the movement of God within the interpretive constructs of their metaphors.

Within this study two ways of conceptualizing metaphor in relations to God’s involvement with self-narratives presented themselves. Referring to metaphors as “structuring,” “determining,” “governing,” “opening and “circumscribing horizons,” as well as provoking ministerial performance implies an ability on the part of embodied metaphors to simultaneously open up avenues of thought and to restrict these very same avenues. This deterministic view understands metaphors as interpretive constructs which removes freedom from human agency and comprehends life as the predetermined outplaying of ideological structures and entailments. No personal will or actual choice of the minister is involved. This is a weighty theological concern in the vein of the Christian tradition which emphasizes a covenant of relational freedom between God and creation. The second conceptualization views metaphors as the cognitive

playground of the Wisdom of God. Divine Wisdom is at play in the human imagination teasing out novel thoughts and thinking patterns and guiding the ministers to new horizons of comprehension and behavior through reframed metaphors or the creation of new ideologies.

This study confirmed the insights of cognitive linguistics that conceptual metaphors are embodied, hide in the shadowland of the unconscious, and emerge in expressions of language and bodily gestures. As noted, governing metaphors, lodged in the participants' fundamental views of how they expected and predicted the world to work, subtly exhorted agency to open up and curtail spheres of thought and behavior of the participants. Yet, metaphors never work alone. They are linguistically based and rely upon semantic functions to make themselves known and understood. Metaphors cannot be deterministic for they introduce novelty and innovation through the dynamic of salience in human cognition.

Salience refers to the meanings of a word or concept which are foremost on a person's mind and are malleable as a person's salient meanings changes over time. The linguist Rachel Giora emphasizes the ability of human art and scientific endeavors to shift salient meanings. "Provoking or de-automatizing salient meanings, concepts, and ideas is ... one of the most important roles of art and science."⁸⁰ Giora's insights into the role of salience in innovation reflects an avenue of approach to the religious imagination. Encounters with religious tradition, scriptures, and personal religious experiences – like art and science for Giora – hold the ability to de-automatize salient meanings for the participants. Theologically speaking, novelty and the redrawing of conceptual blueprints give space for reflection on the work of the Wisdom of God to guide the participants to new ways of understanding and meaning-making which sustain the practice of free will. As an example, consider the concluding conversation with Ava at which

⁸⁰ Rachel Giora, *On Our Mind: Salience, Context, and Figurative Language*, (Oxford: Oxford University Press, 2003), 199.

point she returned to the image of plant growth from her metaphor even though the focus had been on journeying as the primary entailment. In the final conversation, plant growth introduced the notion of patience awaiting improvement in church life for the faith community will be changing as it grows. This conceptualization had been a hitherto unnoted framing of congregational life.

Positively, metaphor exploration connected intuitive wisdom to conscious consideration and mindful actions. In this positive role, metaphors augmented the natural fit for the participants with their ideology of ministry. When competing voices cried out with divergent and opposing images of the church, metaphor exploration affirmed and sustained the study's contributors through connection to divine Wisdom. Negatively, the unexamined metaphor hid that which the conscious mind chose not to associate with. Doris did not associate improvisation with hierarchy, Dean did not immediately connect glue with caring, and Tilac did not yoke the care of the congregation to his standing before God. Metaphor exploration proved beneficial in uncovering what was hidden, allowing the Wisdom of God to inform future ministerial warrants and performances.

Metaphors and Culture

While this study focused exclusively on the metaphors of individuals, ideological critique demonstrates that metaphors are also communal and are used to help establish the “social pertinence” of a group.⁸¹ It is logical to conclude that as metaphors shape the ideology and behavior of individuals, so to, communally agreed upon metaphors shape corporate mentality. The sociologist Pierre Bourdieu posits that the culture of a group is organized by the *habitus* of the community. Bourdieu describes the *habitus* as a “structured and structuring structure.”⁸²

⁸¹ Peshkopia, 25.

⁸² Pierre Bourdieu, *Distinction: A Social Critique of the Judgement of Taste*, translated by Richard Nice (Cambridge: Harvard University Press, 1984), 171.

Mary Clark Moschella unpacks *habitus* as the “unspoken rules, habits, and styles” the “patterned behavior” of a congregation which constituted its culture. “The *habitus* of a particular local group includes all the aspects of communal life that have become habitual, or predictable for that group.”⁸³ This study suggests that metaphors are a gateway for critical reflections upon the *habitus* of congregations, regional and national judicatory settings, as well as enclaves of like-minded thinking such as “progressive” or “evangelical” Christians.

While research into the role of metaphor in corporate *habitus* is beyond the limits of this project, it can be confidently asserted that using metaphors to frame a social issue vibrates across a group the various entailments associated with the trope. Conversely, by recasting a metaphor in a new way, the corporate understanding of the issue can also be reframed, and the potential of communal ideological shifts opened up.

Limitations of Metaphor Analysis

Siegelman offers perceptions into the limitations of metaphor analysis which are worth recognizing. She starts by noting two paramount “pitfalls” in metaphor work. The first pitfall is an “over-reliance on metaphor images and excessive zealotry in their pursuit.”⁸⁴ Siegelman warns against turning every figurative phrase into a conceptual metaphor. The first pitfall is a reminder that the nature of the metaphor is imagistic. Images are vulnerable to inerrant interpretation and, due to their pliable nature, prone to manipulation. As an example, Ava’s Temple of the Spirit captured my imagination as the researcher and formed the lens through which this study interacted with Ava’s metaphor, SPIRITUAL GROWTH IS A JOURNEY. Yet, in Exploration 5 Ava spoke of vines and plant life, not of stairs and ascension. While the metaphor

⁸³ Mary Clark Moschella, *Ethnography as Pastoral Practice: An Introduction* (Cleveland: The Pilgrim Press, 2008), 52, 53.

⁸⁴ Siegelman, 117

analysis was done in compliance with hermeneutic phenomenological principles and in an extended dialogue with Ava, the excessive zealousness for one image overshadowed the consideration of other images.

The second pitfall is the failure to recognize “the subtle or implicit metaphors embodied in ... everyday experience,”⁸⁵ or what this study called natural verbal behavior. If the first pitfall illumines the danger of over zealousness the second pitfall highlights the danger of being too casual in the presence of generative metaphors. A number of years ago, while working with a conflicted congregation, the pastor said to me, “It seems the Conference is cheering the church.” This was before I encountered the insights of cognitive linguistics and missed the packed ramifications of this sports analogy. Within three months of making this statement, the pastor resigned his standing as an authorized minister. Later he entered the insurance field where his success was cheered on through awards and advancements within the company he served.

The results of this study also concur with Siegelman that there is no need to play the sleuth and climb “every metaphoric mountain and molehill”⁸⁶ in search of conceptual metaphors. On average the participants raised eight metaphors or metaphoric themes in Exploration 1. All totaled about 120 metaphors were raised and reviewed with the fifteen participants. While it proved important to keep the metaphoric themes in mind, the participants were asked to identify the theme they believe to be their governing metaphor. From that point forward all work was done with just the one metaphor. Siegelman notes that not all figurative language is more than a turn of phrase. Where conceptual metaphors structure reality along the lines of interpretive constructs and ideologies, linguistical metaphors function mainly to create a better definition of a subject. The two should not be confused.

⁸⁵ Siegelman, 117

⁸⁶ Siegelman, 118.

This study also came up against what Siegelman calls “forcing the metaphor.”⁸⁷ To force a metaphor is to coach for or dig at a metaphor interpretation which is not in alignment with the use of the metaphor by the person who generated it. Take for example the encounter with Dean’s metaphor of GLUE. In the very first attempt of mapping the conventional metaphor the emphasis on trust was missed and the dynamic of acceptance had been highlighted. In Exploration 2, before the visualization exercise, we stepped through the mapping of his metaphor. Dean, who was writing this information down as it was shared, stopped at the end of the mapping conversation and said, “Go through that again.” As we stepped through the mapping a second time Dean looked up and said, “No. This word is wrong and goes in a direction I’m not thinking of. The word I would use is ‘trust.’” In this circumstance, the commitment of hermeneutic phenomenology for conjoint reflection stopped me from forcing upon Dean an emphasis of my own creation and allowed us to follow Dean’s line of ideological commitments.

Finally, in addition to Siegleman’s insights, it must be noted that metaphor work is not universal across human experience. An underlying assumption of cognitive linguistics is that, due to the evolutionary past, most people conceptualize in images first and then translate those images into thoughts and words. During the course of this study there emerged a demographic subset of the general population for whom this common rule does not apply. Other researchers in the field of metaphor note that those living with Asperger Syndrome, Autism, or Aphantasia cannot visualize mental images. For this portion of the population, metaphors are non-sensical literal statements.⁸⁸ Metaphor exploration has no meaning in the context of these lives. Those

⁸⁷ Siegelman, 121.

⁸⁸ James Geary, *I Is an Other: The Secret Life of Metaphor and How It Shapes the Way We See the World* (New York: Harper, 2011), 44-57.

engaging in ministry formation need to make allowances to include other types of exploration comprehensive of diverse cognitive processing capabilities.

Conclusion

Throughout the study metaphor elicitation and analysis was a tool for engaging the participants in understanding their motivation and expectations of “pastoring.” Metaphor work brought with it the anticipation that people would discover and connect with their natural wisdom as well as encounter the Wisdom of God and be challenged in unconscious ideological caveats and stipulations.

This study was, in part, motivated by the questions: As ministers work with their embodied metaphors to understand the unconscious ramifications of their ideology, can they better distinguish between the strengths and limits of their ideological commitments? If so, how does this exploration with ministers impact their sense of self and how they function in ministry? The answer to the first questions is a conditional “yes.” Self-exploration through metaphor elicitation and analysis proved a useful tool by which the participants became cognizant of their own identity and how they structure the concept of church. The answer to the second question is that the participants appear wedded to their ideological warrants due to the issue of desirability and only growth in personality can shift their frames of reference.

CHAPTER 8: NEXT STEPS

The third question motivating this study is how do those involved with ministry oversight and ministry formation better engage clergy and clerical candidates in a conversation on their ideological tenets? The answer to this question is that better engagement can occur through metaphor elicitation and analysis. Two areas compose the next steps for metaphor work. The first is to refine a metaphor elicitation protocol. The second is to apply a strategy for metaphor elicitation and analysis.

Metaphor Elicitation and Analysis Protocol

A study on metaphor would be of little use unless an elicitation tool is refined toward ministry realities and is reproducible at a reasonable cost and skill level. There are two elicitation techniques with sustained review and public discourse, the Zaltman Metaphor Elicitation Technique (ZMET®) developed for use by the marketing research firm Olson Zaltman and the elicitation paradigm based on the pioneering work of the British therapist Andrew Austin and his Metaphors of Movement. While both techniques work well in their setting, neither approach is overtly adaptable to judicatory and oversight work with ministers and candidates for ministry. The ZMET® employs graphic artists trained in a particular style of conversation and the use of images.⁸⁹ Such personnel are beyond the financial reach of most judicatories. The Metaphor of Movement paradigm is more promising but is limited to the particular existential reality of being “stuck.”⁹⁰

This study was undertaken with thought toward a protocol designed to engage clergy in self-reflective narratives which captured their natural verbal behavior. Exploration 5 interviews

⁸⁹ Geary, 58-75.

⁹⁰ Andrew Austin accessed September 7, 2018, <http://metaphorsofmovement.co.uk/>.

showed that the questions of Exploration 1 proved to be beneficial and an ethical entry point to this discussion. In broad brush strokes, Exploration 5 bore these results: Tilac and Scott noted the questions were invitational, thought-provoking, and a helpful way to be engaged with their metaphors of ministry. Michelle indicated that the visual exploration proved most beneficial to her as it raised in consciousness the ramifications of the full metaphor. Ava and Dugger found the church leaders survey the most beneficial as it helped them situate their ideological commitments within the broader context of their congregations.

Reasons for using a metaphor elicitation and analysis protocol vary. It might be used by a clergy coach as a tool for self-awareness. Those responsible for clergy candidates might employ metaphor analysis as a tool to raise up and examine ideological commitments and expectations toward ministry. Judicatory personnel might employ this protocol when working with a conflict between a minister and congregation. Wherever there is a need for personality growth through a better understanding of the self, metaphor elicitation and analysis is warranted.

Protocol for Working with Clergy/Clerical Candidates (no congregational involvement)

1. Eliciting Questions:
 - a. If you do not know the person, you will want to begin with general background information questions such as, Tell me about yourself, etc.
 - b. Tell me about a time when you experienced church at its best.
 - c. Tell me about your sense of being a minister.
 - d. What for you is the core message of the Bible?
2. Identify and agree upon metaphors raised.
3. Visualization Simulation

a. Now that you have explored your metaphor from the “outside” so to speak, let us explore it from the “inside.” If you are comfortable please close your eyes, if you prefer to keep your eyes open please focus on a neutral point.

b. Imagine you are inside your metaphor... What do you see?

c. As the description is given, begin to draw their representation on a blank sheet.

Note: the larger the sheet the better to take advantage of rich descriptions.

d. Directional questions help to bring attention to unnoticed areas of the metaphoric world:

1) What’s around you?

2) What’s above you?

3) What’s under your feet?

e. Can you move around?

f. Pay attention to details identified and ask for clarification as needed

g. Where is God?

h. What is the mood?

i. Thank you, when you are ready, open your eyes

j. Share the picture you drew as the metaphor was being described. Ask, “Please look at this sketch I made. Is this accurate?”

k. When the discussion of the sketch is finished ask, “What have you learned about your metaphor?”

4. Constant-Elements Mapping

a. Map out conventional metaphor: verb-agent-patient

b. Map out conceptual metaphor: verb-agent-patient-instrument-locative-deity

- c. Map out organizing structures: verb-agent-patient-instrument-locative-deity-currency of power.
 - d. The mapping works best in conversation with the participant.
5. Time of Introspection
- a. What have you learned about yourself?
 - b. What do you understand are the ideological commitments embedded in your metaphor?
 - c. What are the strengths and limits of these tenets?
 - d. What are you taking away from knowing the metaphor you minister by?

If used in a consultation setting it is assumed this protocol takes two hours to move through. It could also be broken into two one-hour settings splitting the elicitation between steps 3 and 4. If used in a group setting to discover individual metaphors, those present could be divided into dyads which work through the protocol together. A retreat allows for the different steps to be engaged at various stages of the retreat, with discussions focused on interpretive material and metaphor analysis.

Protocol for Working with Clergy and Congregation

If it is the case of working with clergy and congregation leadership together, it is suggested using the group method as described above. If it is a case similar to this study of working with a clergyperson with access to church leaders but not engaging church leaders in the full protocol, a survey is warranted. Depending on what is being asked for the survey can be in person or on paper. If it is the congregation requesting metaphor elicitation and analysis it is strongly recommended that the church leadership be involved with the full protocol.

The elicitation of corporate metaphors should take place in a large group where individuals are encouraged to think together and jointly synthesize the themes from the verbal behavior of the group. The questions would shift to: When you decided to make this church your spiritual home, what attracted you here? What makes you proud about being a member of this congregation? The visual simulation would need to be managed in a way that the group is invited to imagine together. The use of graphic arts (see below) could prove successful with group visualization. The final questions about ideological commitments and take away remain the same.

Strategies for Metaphor Work

It is important for those interested in undertaking metaphor work to note that elicitation and analysis are best done in conversation with the participant. In the case studies above the unfolding meaning of the ideological commitments took place in a dialogue which privileged the participant as the chief meaning-maker of their worldviews. The role of the “interviewer” was one of a curious guide. Ethical ideological critique appreciates that meaning-making takes place in conversation with the participants about their metaphors and underpinning ideologies.

As demonstrated by this study and others in the field, there is an art to metaphor work. Attention to language use, an ability to distinguish between conceptual metaphors and figurative language, as well as a commitment to context are a few of the items to keep in mind as one seeks to elicit and analyze a trope. This exploration is an investigation into symbolic knowledge and provides for epistemological access to worldviews. An ability to withhold judgment is vital when handling scripts for clergy or congregation ideological performance. The following strategies provide for best practices when involved in metaphor work.

Theology Matters

Metaphor work invites persons to participate in imagistic wisdom. In comparison to the hard data of average worship attendance, budget numbers, or community demographics, images have a way of being pliant. Strategies for undertaking metaphor work take into account that images carry an aesthetic value not automatically associated with hard data. Underneath, behind, above, enforcing, and reinforcing religious symbols are theological propositions and groundings. Metaphor work in the church is best done with an awareness of these biblical and theological connections. Grounding the metaphoric topic in biblical themes can provide an opportunity to develop a common understanding of the metaphor. Through theological reflection, the various aspects and entailments of the metaphor can be observed and critiqued for ideological constructs. Theological and biblical considerations can act as assessments of the aesthetic value of the metaphor.

Work from Religious Values and Wonder

Metaphor elicitation and exploration invite an attitude of respectful inquiry about how people structure their sense of reality, define themselves against reality, and protect themselves from the arbitrariness of reality. This work is at the very heart of a person's sense of the "givenness" of the world and their place in it. Ideologies are never neutral. Metaphor work by clergy and congregations is undertaken in part to expose the shadows of the ideological commitments to the light of religious values as part of the on-going work of faith formation.

As highlighted by the surveys, metaphor exploration inevitably showcases the variety of pictures and images that intertwine and clash within congregations. It would be incumbent, at least at the outset of metaphor exploration, to hold the vying metaphors in tension with one another. The work of Jack Miles provides a helpful model. In *God: A Biography*, Miles deftly

explores the divergent and incompatible metaphors of God in the Hebrew Scriptures. However, Miles does not feel the need to subvert one metaphor to another. Rather, Miles allows the metaphors and their ideological commitments to exist in creative tension with one another and together inform the faithful of God's character.⁹¹ Likewise, divergent metaphors within congregations, when held with wonder, can together inform the faithful of the church's character and those working with an individual of that individual's character.

Knowing the Metaphor Is not Enough

It is one thing to name a metaphor, it is another thing to understand the full ramification of the ideological entailments. Part of the power of a metaphor is its ability to affect people on the emotional level as well as the cognitive level of understanding. Metaphors are never emotionally value neutral. Their ability to sway people is born out of their capacity to simulate across the modal-areas of the brain a "rightness" about one's ideological commitments.⁹² Zaltman and Zaltman state, "use methods that uncover the rich texture of thoughts and feelings surrounding the deep metaphor."⁹³ Asking probing questions allow for the apprehension of the ideological tenets and the web of obligations they are involved in. Once this web is understood conscious decisions can then be made about the strengths and limits of one's worldview.

Be Playfully Attentive

The number of shared smiles and laughter, as well as drawn faces and gritted teeth, which accompanied the Explorations of the study, indicated that metaphor analysis was a creative

⁹¹ Jack Miles, *God: A Biography* (New York: Vintage, 1995).

⁹² Piotr Winkielman, Paula M. Niedenthal, and Lindsay Oberman. "The Embodied Emotional Mind," in *Embodied Grounding: Social, Cognitive, Affective, and Neuroscientific Approaches*, eds. Gün R. Semin and Eliot R. Smith (Cambridge: Cambridge University Press, 2008), 263-78.

⁹³ Zaltman and Zaltman, 186

avenue of introspection and self-knowledge. While this study did not employ pre-existing graphic arts as a source of data, other metaphor elicitation exercises such as the Zaltman Metaphor Elicitation Technique and the Center for Creative Leadership's Visual Explorer Cards employ images in the exercise as well.

Graphic arts, pictures, paintings, and other forms of visual arts allow for an image to spark an emotive and cognitive response from the viewer, who in turn, imbues the image with meaning. Creative handling of pictures and images can elicit conversations and thoughts that otherwise go unspoken. Attentiveness to entailments during these conversations help probe the cognitive and affective processes the image taps into, facilitating discussions of “shared understandings” and “underlying assumptions.”⁹⁴ Graphic arts can play a significant role in the elicitation of corporate metaphors.

Similarly, gestures and other bodily motions can carry metaphoric meaning. Attention to “verbogestures” can also aid in eliciting metaphoric constructs.⁹⁵

Summary

There is still much to be researched in the area of metaphor elicitation and analysis in the lives of clergy, clerical candidates, and congregations. Whether the metaphor exploration is by an individual or by a congregation, the process will raise up unconscious ideological commitments and provide an ethical arena for ideological critique. Best practices help to ensure that the pitfalls and limits of metaphor exploration are suitably addressed.

⁹⁴ Charles J. Paulus and David Magellan Horth, *Visual Explorer, Revised and Expanded Facilitator's Guide* (Greensboro NC: Center for Creative Leadership, 2014), 17.

⁹⁵ Müller, 32-34

APPENDIX A: CHART OF PARTICIPANTS

In-Depth Participants	Ministry Setting	Governing Metaphor	Ideological Commitment
Ava	Interim Minister	SPIRITUAL GROWTH IS A JOURNEY	Freedom is Authentic Being
Dean	Senior Minister	THE PASTOR IS GLUE	Attending to the Fragmented
Dugger	Solo Minister	THE CHURCH IS A SAFE PLACE	Acceptance is the Hallmark of Faithfulness
Michelle	Senior Minister	THE PASTOR IS HOST OF PROVOCATIVE CONVERSATIONS	Provoking Kin-dom Values
Tilac	Solo Minister, Preaching Professor	THE PASTOR IS A SHEPHERD	Shepherding the Sacred Flock
Exploration 1 Only Participants			
Alexis	Chaplain	RELATIONSHIPS ARE LIGHT LINKING TO LIGHT	Vulnerability
Dan	Solo Minister	THE PASTOR IS THE PRESENCE OF GOD	Being with a parishioner in crisis moments
Doris	Solo Minister	THE PASTOR IS AN IMPROVISATIONAL DIRECTOR-PLAYER	Life is a stage before God
Leslie	Judicatory	LIFE IS A JOURNEY HOME	All roads lead home
Logan	Judicatory	THE PASTOR IS A GUIDE	Life is a journey down difficult terrain
Mark	Judicatory	THE PASTOR IS THE EMBODIMENT OF LOVE	Humans are the incarnate impulse of love
Martin	Solo Minister	THE CHURCH IS HOPE OF THE WORLD	God transforms the world through the ministries of the church
Robert	Interim Minister	THE CHURCH IS FAITH EXPLORATION	Society is jilted by the church and needs to ask questions the church finds messy
Saul	Chaplain, Interim Minister	THE PASTOR IS A RESOURCE	The minister helps others attain a better state of being.
Stewart	Senior Minister	THE PASTOR IS STRICT LOVING FATHER	Obedience to God's rules keeps us safe.

APPENDIX B: VERBAL BEHAVIOR OF IN-DEPTH PARTICIPANTS

The underlined words were those coded toward the governing metaphor.

Dean: Initial Interview

In response to the question of the role of spirituality in the lives of people:

- *I think some folks are yearning to know more about themselves.*
- *My definition would be more like how do you see yourself in daily life working with God, and being attuned to the Holy Spirit working with you, in you, and through you. And how do you keep that awareness of who you are in relation to God.*
- *When you couple that or put that together with spirituality...*
- *... they find where they fit into the greater scheme of things.*

In response to the question of the role of the church in contemporary society:

- *I see the role of the church as being the fact-to-face place where authentic relationships can develop...*
- *How to fit into life, or not to fit in, finding a place.*
- *I think the church has a great opportunity to be a place to belong and feel like you have value, and you're accepted for who God has made you to be.*
- *Here's a place you can belong.*
- *But I just look at people that gather at a Starbucks, or Panera Bread ... they've created a culture that has a place where people can belong. Or it could be like a sports team ... Wherever you can belong.*
- *Where will I be cared for? Where will I belong? Where I can just be me?*
- *...space where you can talk and not fear to be judged ... Where different opinions can exist, but you still can care for one another*

In response to a sub-question about youth and the church:

- *So, they're very curious about, "What is all this going on here? How does it connect? Can it connect? So, the role of the church, in my opinion, should be how do educate? How do you bring that together?"*
- *When kids are coming from homes with violence and they come to school hungry, and I come here because of Jesus, not to force Jesus them. He (school superintendent) was like, Well, let's work together.*

In response to the question of how Dean describes his congregation:

- *On the other hand, there has been a lot of work with particularly halfway houses, folks that are recovering from alcoholism or drug addiction. Those people have integrated into the congregation.*
- *That I can have a men's cookout at the house and I'm sitting next to a recovering drug addict on one side and a former state senator on the other side, and they're somehow working together.*

In response to the question of the role of the minister in today's church:

- *I find that by moving into more of an empowerment role that I'm equipping the saints for ministry.*
- *Also, the role of the pastor is to connect to the community, as well. So, what does that mean in how does a pastor participate in the great community...*

In response to a follow-up question on empowering:

- *...show it, teach it, empower it... the mentoring part is the relational.*
- *... the church being this face-to-face relationship.*

In response to a follow-up question on inauthentic relationships:

- *There's not a true caring, compassionate component to it.*
- *... because it was just me gating information. Once it can go both ways, then you can see the connections.*
- *Deep caring. Compassion for the other. You know, an authentic relationship is really willing to do something for the other person, just to make a sacrifice.*
- *... true hospitality.*
- *... again, places where people belong.*

In response to a follow up question on the role of the minister in facilitating authentic relationships:

- *... the minister's piece is like being the glue that holds it together. That there's common connection.*
- *The glue that kind of is able to paint a bigger vision or paint the picture of how all of this connects to what God is calling us to do and to be in the community, and how this connects us to the beating heart. Maybe the minister could be showing people how the veins and arteries are all connected.*

Ava: Initial Interview

In response to the question of the role of spirituality in the lives of people:

- *To look back because we all come from somewhere ... to look forward ... faith traditions give you an orientation, as it were, to your past, your present, and your future.*
- *I come to a place in my life...*
- *I have an old pastor who used to say, "When the mountains are on your left and right, and Egyptians are coming on chariots behind you, and the Red Sea's in front of you, don't stop. Mark time, because God is on your side."*

In response to the question of the role of church in contemporary society:

- *Faith is in the now.*
- *The body is in the now.*

In response to a follow up question about reconnecting people to their bodies:

- *... it's almost like a mindless wandering through the world. It's almost like the desert wandering.*
- *... the temple of the spirit – this is where God is embodied.*

- *So, what does it mean when I say that, in my mind, I believe something? And therefore, in my spirit, I will move toward it, and in my body, I act it out.*
- *We go to the next trend, whatever the next trend is.*

In response to the question of how Ava describes her congregation:

- *And I say, “Because we’re still growing.” We’re still growing, and there are areas where we will show up and we’re great, and there are areas where we won’t. But we’re always striving. We’re striving.*
- *Our church has growing edges. What happens when you create an expectation that when other people come, they will find imperfections... It’s a place of growth.*
- *The place of landing...*
- *... but we will invariably fail at some things because of our humanity, because of that fact that we’re journeying like everybody else. Where do you land when you fail?*
- *We’re all journeying together.*

In response to a follow-up question concerning the member who was involved in property damage:

- *... he doesn’t lose his spiritual home*
- *... it is also a communal home. It’s a community home. It’s a place where people come and communally connect to the Divine. But it’s also a place where they come and connect to each other.*
- *... this is still his home*
- *But just like we waited for the other people to catch up, we are waiting for them to catch up. They’re still gonna get there.*

In response to the question of the role of minister in today’s church:

- *Yeah. A place of community where people feel loved and accepted, even in their imperfections. Feel held.*
- *... it out to be connected to worship. Something that goes to the place of mind-body-spirit that connects you to the Ineffable, that which you cannot explain.*

Tilac: Initial Interview

In response to the question of the role of spirituality in the lives of people:

- *So, yeah, there is a definite deep thirst for spirituality and that spirituality is, at least for the (Asian Indian) Christians, is in the church.*

In response to a follow-up question of the place of scripture in the life of the congregation:

- *... we need to sometimes read that in context that is was written and in the context that is applicable for us. And you cannot just blanketly just transfer one to another and then that happened there, and it has to happen here.*
- *But it speaks to a particular context.*
- *And so, we need to read scripture from that experience more than just reading if from an Indian perspective.*

In response to the question of the role of church in contemporary society:

- ... to remind the congregation of their intimate relationship with God, number one. Number two is ... to make disciples so that they can bear witness.
- Not that I don't believe in the gathering, but I believe in the scattering more than gathering.

In response to a follow-up question exploring what God has done for humanity:

- It's like Psalm 23 says, "Surely goodness and mercy shall," it's not shall follow me. "Surely goodness and mercy shall pursue me."
- I think the (scripture) is about God and how God is constantly looking for ways to enter into our lives.
- But I very strongly believe in a God who knows where I am... I think of a God who's coming to me.

In response to the question of how Tilac describes his congregation to others:

- And its very safe space because seven days a week we are out there in the world and this one place that we congregate. We talk, we eat, and we do all those things.
- That we have to break boundaries.

In response to the question of the role of minister in today's church:

- I think in the immigrant community the role of a pastor is just not limited to this space. It's kind of very fluid. Simple example is a family come in and a husband needs to be taken for a driver's license ... So, the pastor becomes the one to take them.
- But there is a leadership role of shepherding the congregation. Especially shepherding the congregation through a very ... What do you call it? ... disruptive experience that they have.
- You have to honor ... the traditions that they have brought from home. But at the same time, you need to move them beyond that a little bit...
- And I told my congregation, "A lot of you are tourist... But the Christian faith is not about tourists. It's about pilgrims... Pilgrims are there for the long haul."
- I think the pastor's role is, for me, it's to shepherd my congregation through a pretty rough time that they have. And also, to move them a little beyond where they are to a newer way of understanding.

Michelle: Initial Interview

In response to the question of the role of spirituality in the lives of people:

- To be human is to be a meaning-seeking animal.
- We are a storytelling species. It's how we do.
- And experience the Gospel as liberating and nourishing. And certainly, challenging against the kind of "Christian" narrative that seem to be in the country.
- Coming some distance because they are getting fed here in a way that they haven't found in other places.
- All these things feed us.
- When I think of inviting someone to come to the (communion) table for a meal, about the whole person showing up

- ... people feel that they are seen and known and responded to as their whole selves and they are offered a connection. A relationship. And that is where the real nourishment comes in.

In response to the question of the role of church in contemporary society:

- The way in which we communicate, receive, and create community out of that hunger is changing.
- ...human beings are hungry as much now as ever for a place to find meaning, process meaning, create meaning, recognize our interconnectedness to one another, recognize our interconnectedness to the mystery that we cannot articulate.
- I think the church is positioned to be a countercultural community in an empire of technology every bit as revolutionary as the early church's countercultural stand in the midst of empire.
- ... the purpose of church: gather the people, break the bread, tell the story. Create human community where we are with each other heart to heart, mind to mind, hand to hand in way that the culture is pushing us father apart, so a place to come gather to be fully human.

In response to the follow up question of how Micelle describes her congregation to others:

- As you know in this community, we have a fairly radically open table because we believe that the real power of Jesus' miracles with food was around breaking down the barriers between us...
- ...we hope to be a place where the important conversations happen. To me that links the meaning-making and the storytelling to the wider community.

In response to the question of the role of minister in today's church:

- I see that as the role of the church, and me as a minister, is the facilitator of those conversations.
- ...hopefully the inviter and the permission giver...
- I think that magisterially, my role is to facilitate those conversations, pull on my big-girls pants and be brave enough to have those conversations and there to love, and to hold, and to hug, and to comfort when those conversations just hurt so much.

Dugger: Initial Interview

In response to the question of the role of church in contemporary society:

- I see it as making sure that at all times there is an open door and that the welcome mat is always out.. so when people decide they do need some form of spiritual comfort, or help, or advice, or counsel, that they know there is a friendly face for them to see, that there is a safe place for them to come to, that they can at any point walk in the door.
- Increasingly, I am also seeing it that I can't just sit inside... I am needing to find ways to get outside to that people understand that when they need it, there is someone to go to or a cell phone number that they can call...
- I don't say, "Whoever you are, wherever you are on life's journey, no matter who you are, you're welcome here," for no reason at all. I mean that when I say it. So yes, you're welcome and allowed to ask questions.

- (In speaking of a particular parishioner) ...*he finds he has a support network and people who love him and support both he and his family.*

In response to a follow up question about the church being a support network:

- *We are there (the church) not only to explore our faith more, but to live in community, helping, assisting, receiving help when we need it.*
- *I know you're recording this, and I'm putting my fingers together on my hands to show that we're bound together, but we're not in chains, so that we're able to share our good days and our bad days.*
- *Let us pray for each other. That's part of what we're here for.*

APPENDIX C: PROJECT DESIGN

Exploration 1: Initial Interview and Follow-Up

Part A: Initial Interview

The purpose of the initial interview is to elicit metaphors with interpretation and application the task of the subsequent explorations. This particular interview is designed to stay away from the language of emotions to avoid tipping from cognitive structuring to emotional structuring as the latter is part of the interpretation and application phase of metaphor elicitation. This interview is to be recorded and transcribed

1. It seems that in our time spiritual hunger is as great as ever, even if folks are looking to alternative avenues to fulfill that need. What is your sense of the role of spirituality in our lives?
2. How do you understand the purpose of the church in today's society?
3. How do you describe your congregation to those you talk to?
4. What do you feel is the role of the minister in today's church?

Part B: Follow-Up Conversation

The participants will receive a copy of the transcript of their interview with an explanation that transcribed interviews look and feel different than the conversation itself. The critical piece is not the sentence structure, but rather the flow of ideas and content of thoughts. This conversation will be noted in writing only.

1. Having looked over the transcript of our conversation is there something you would like to restate or change from what you said before?
2. Having reviewed our conversation here are the metaphors I understand to be lifted up. Is this your sense too?
3. Which metaphor do you feel is core or primary to your sense of ministry?
4. Do you have anything else to add?

Exploration 2: Visualizatoin

This exploration will be recorded and transcribed. This exploration will further investigate the central metaphor identified in Exploration 1.B. Exploration 2 is based off prompts developed by the Metaphors of Movement practitioners and includes the researcher's sketching the metaphor to aid in clarifying details. This interview will also be recorded and transcribed. Through these questions, the participants will be led to reflect upon how they apply their metaphors to the congregation, the role the metaphor places upon the congregation, and how it structures the relationship between minister and parishioner. Exploration 2 also seeks to establish the boundaries in the application of the metaphor.

- Now that we have explored your central metaphor from the "outside" so to speak, let us explore it from the "inside." If you are comfortable please close your eyes, if you prefer to keep your eyes open please look at a neutral part of the wall or floor.
- Imagine you are inside your metaphor...
- What is in front of you?
- What is to your right?
- To your left?
- What is above you?
- And, finally, what is below you?

- Are others in this space with you?
- Who are they?
- Can you move – forward, sideways, backward?
- What objects are with you?
- Where are the objects located?
- All right, open/refocus your eyes and please look at this sketch I’ve made.
- Is this accurate?
- What have you learned about the impact of your metaphor?

Exploration 3: Blind Survey of Church Leaders

The purpose of this survey is not to gather quantifiable data on church leaders’ metaphors. Rather its purpose is to get a glimpse into how the minister’s metaphor may or may not be known by the church leaders. Is the clergy metaphor dominate or it is one metaphor among many? A conversation around survey responses will take place in Exploration 4. The survey addresses six entailments of the central metaphor:

1. Role of the pastor in the life of the congregation
2. How members and friends of the congregation are imaged
3. How church is imaged
4. The improvisation or “doing” of church
5. How God is imaged
6. How the relationship to the wider community the congregation serves is structured

The survey is “blind” in that the participants will not know that their minister’s metaphor is among the choices listed. Instead as indicted below, the participants will believe they are providing data for a project David Popham is working on as part of his DMin study about metaphors in general. An Informed Consent Form will be distributed with the survey.

Dear church leader, thank you for taking the time to fill out this short survey on how you visualize the ministry of the church in today’s setting. This survey will help David K. Popham in his Doctor of Ministry program at Lancaster Theological Seminary. Aggregated survey results will be shared with your minister as part of the overall study.

Please mark the metaphor which best fits your sensibilities, you may provide a metaphor if those listed do not closely match your own thinking.

1. When I think of the role of the pastor I think of the pastor as:

_____ innovator

_____ parental figure

_____ (insert minister of the congregation’s metaphor here)

_____ bearer (of God’s presence)

_____ other:

2. When I think of the members and friends of this church I think of them as:

_____ (insert minister of the congregation's metaphor here)

_____ spiritually transformed

_____ spiritually awakened

_____ the children of God

_____ other:

3. When I think of church I think of it as:

_____ a heart

_____ a cocoon

_____ a gym (to practice spirituality)

_____ (insert minister of the congregation's metaphor here)

_____ other:

4. When I think of what the church is about being and doing I think of it as:

_____ mindfulness

_____ (insert minister of the congregation's metaphor here)

_____ a holy play

_____ obedience training

_____ other:

5. When I think of God, I think of God as:

_____ loving parent

- _____ flow of compassion
- _____ (insert minister of the congregation's metaphor here)
- _____ life-coach
- _____ other:

6. When I think of the wider community we serve, I think of them as:

- _____ targets of God's love
- _____ sinners
- _____ wounded souls
- _____ (insert minister of the congregation's metaphor here)
- _____ other:

Exploration 4: Survey Review

This exploration will be recorded and transcribed. Its purpose will be to review the results of Exploration 3 Blind Survey, as well as to explore the connection between metaphor, behavior, and congregational life.

Part A: Review of Survey

The participants will be reminded that embodied metaphors are mainly unconscious, except in cases as the participants are presently involved where metaphors are the subject of exploration and conversation. Since embodied metaphors are typically unconscious, the metaphors are rarely communicated in overt manners as the participants might communicate a stewardship theme or a new program design. Parishioners are often left intuiting the pastor's metaphors as pastors must intuit the parishioners' metaphor.

1. How do you feel seeing these results?
2. Do these result help clarify issues within the leadership based on the interplay of metaphors?
3. Is there something that you wish to have seen, that is not indacted in the survey?

Part B: Questions on Self-Understanding and Pastoral Practice

Now that we have reviewed your metaphor in the context of church leaders' metaphors, I would like to explore the connection between your metaphor, your actions as a pastor, and the life of the congregation.

1. Where do you like to spend time in ministry? What is it about being a minister that energies you, that feeds you?

2. Think of a time of an easily resolved conflict. Recalling that conflict, how do you think your metaphor may have guided you? Did it open up specific ways of acting? Did it close down specific ways of acting?
3. In what ways do you think your metaphor impacts your ministry in this congregation?

Exploration 5: Feedback

A feedback back interview. This interview will be recorded and transcribed.

1. Is there anything you have noticed about yourself as we have explored your metaphor?
2. Regarding "what's next," how do you think your time of metaphor exploration will affect or shape your ministry?
3. Concerning our time together what points of exploration were beneficial? What points of exploration were distracting? What for you was the "heart" or the "meat" of the exploration?

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