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**A STUDY OF EMERGENT LEADERSHIP FACTORS
IN A TOTAL MINISTRY MODEL**

by

David C. Meyers

**A Proposal
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Education
Department of Teaching, Learning and Leadership**

**Western Michigan University
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A STUDY OF EMERGENT LEADERSHIP FACTORS IN A TOTAL MINISTRY MODEL

David C. Meyers, Ed.D.

Western Michigan University, 2001

This study generalized emergent leadership research to the unstudied population of Total Ministry parishes in the Episcopal Church. The research population was 75 small congregations who chose parish members as their liturgical and pastoral leaders. A survey was designed to distinguish more satisfied from less satisfied parishes in areas of worship, climate, and pastoral care. Each group was given a questionnaire with 29 emergent leadership factors. It was hypothesized that more satisfied parishes would match the constructs of emergent leadership to a higher degree. A T-test was used to compare scores. Results were very strong in pastoral care and climate, indicating that emergent leadership principals can be generalized to the study group in those areas. The area of worship was less closely aligned with the hypotheses. Peculiarities responsible for the discrepancy suggested that qualifications for a priest of the church may not represent those of a typical emergent leader.

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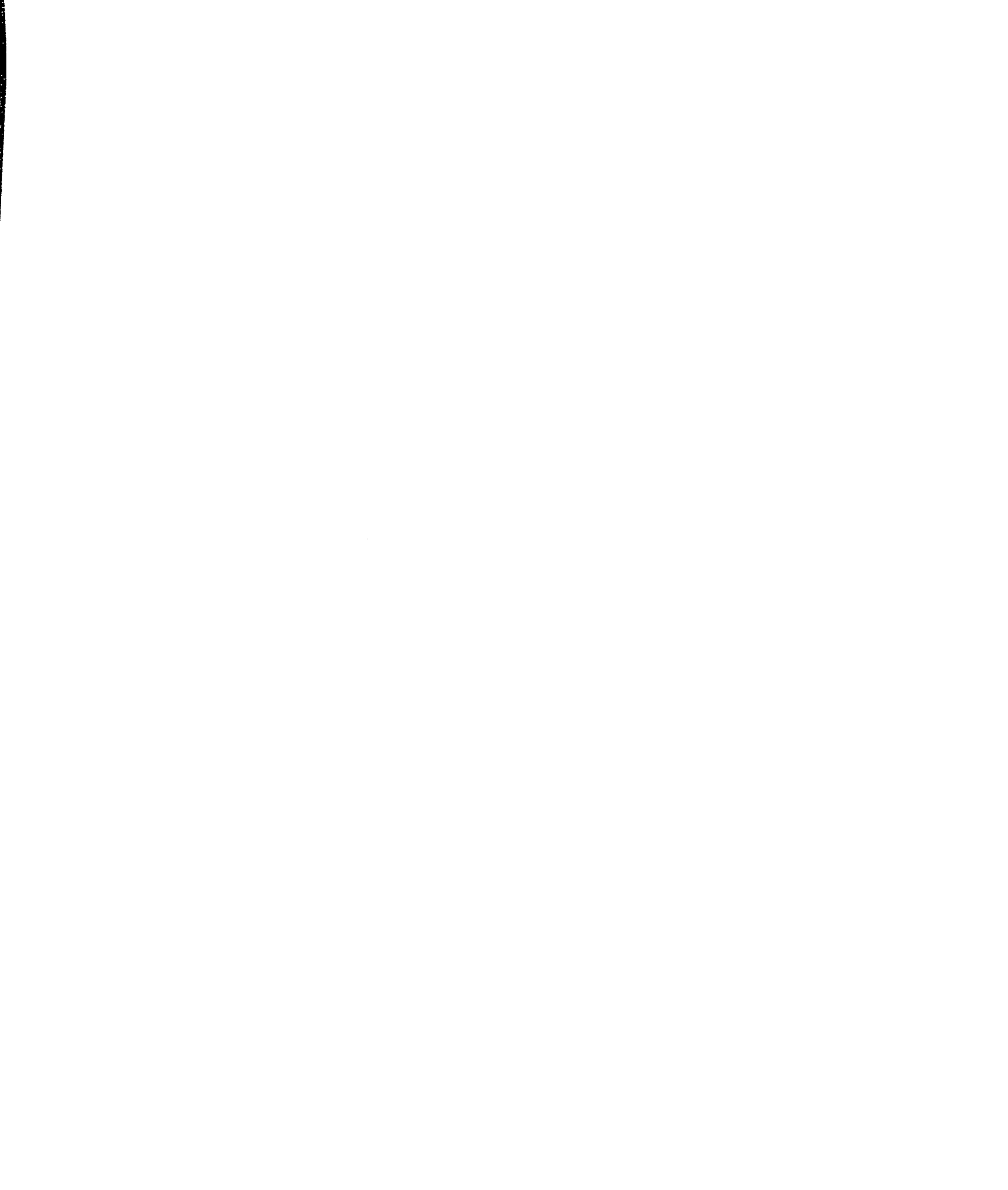
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David C. Meyers

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CHAPTER I

INTRODUCTION

Purpose of the Study

There are many types of leaders, each correlated to a group profile or the tasks required by the leadership situation. One of these types of leaders is the emergent leader. In the absence of a formalized or officially appointed leader, groups often informally fill the leadership void by selecting a group member to take on the leadership role (Goldberg, 1955). According to Goldberg (1955), that person selected as the group leader often occupies a central position in the group. The leader is also one of the more competent members of the group, according to Hollander (1961), in addressing the task of the group. Leaders emerge by virtue of skills in problem solving and the use of innovative approaches to achieve group goals (Yukl, 1989).

In addition to the skills and talents required of an emergent leader, followers often choose a leader that seems to reflect the ideals and motives of the rest of the group (Hollander, 1964). According to Lynch and Strode (1993), the emergent leader represents others in the communication process and is able to speak for the group. Emergent leaders have the ability to interact and induce performance in others (Gibson, Ivanevich, & Donnelly, 1985). Yukl (1989) explained that the status of the emergent leader is equal to the group's evaluation of the leader's potential. Hollander

(1961a) also stated that the person chosen as leader earns that status by showing a great deal of group loyalty.

Emergent leaders have been widely studied in a variety of contexts including business, industry, the classroom, the university, and the military. Little if any research, however, has applied emergent leadership theory to religious organizations. Yet, emerging leaders are occurring in small Episcopal congregations throughout the United States as lay persons are assuming pastoral and sacramental roles once reserved for ordained clergy. The purpose of this study is to generalize previous research to a small parish setting.

Problem Statement

Research has revealed a variety of factors which have been associated with successful emergent leaders in a variety of settings such as business and education. (These will be explored in the literature review.) There have been no known data on the qualities of emergent leaders in religious settings. At this time, there is a new ministry paradigm occurring in small Protestant congregations in which lay persons are being called to be the pastoral and sacramental leaders of the group. This phenomenon is happening due to a variety of limitations placed on small congregations, including general resources and finances. In the Episcopal Church, the process of calling a lay person to be an emergent congregational leader is called the Total Ministry paradigm. As a new process there have been no established or uniform standards in which the leader is called. Therefore, the problem to be addressed in this study

involves the generalization of prior knowledge of emergent leaders to a Total Ministry situation. It was questioned whether the findings generated in secular settings could be applied to parish churches utilizing emergent leaders in pastoral and sacramental roles.

Significance of the Study

This study will review the emergence of lay leaders in the Total Ministry paradigm. The investigation will focus on the skills of successful lay religious leaders as determined by surveys and including data from emergent leadership research. While this paradigm shift has attracted prior attention, there has been little if any formal analysis of how emergent lay leaders are selected.

This study will determine if a relationship exists between past foundational emergent leadership research and the selection of leaders in Total Ministry parishes by investigating the satisfaction level of congregations in the areas of worship, climate, and pastoral care. It is anticipated that congregations who have called spiritual leaders from among their ranks through a selection process which includes factors proven important by emergent leadership research, will assess their worship, pastoral care, and parish climate as more positive than those who have not.

As part of the investigation process, factors of three theoretical constructs of emergent leadership will be reviewed in detail and applied to parishes seeking to select their pastoral and sacramental leaders from among their own lay members. The satisfaction of parishes will be analyzed through the lenses of character

variables, task proficiency and leader follower relationships of emergent leaders. In so doing, emergent leadership theory will be generalized to previously unstudied groups of people; small Episcopal parishes engaged in Total Ministry.

It will be hypothesized that members from parishes recognizing and utilizing the qualities of emergent leadership (character variables, task proficiency, and leader follower relationships) will express substantially greater satisfaction in their worship, pastoral care, and parish climate than those who have not. Ultimately, the findings should be helpful to Episcopal parishes interested in exploring Total Ministry by adding to general knowledge and by presenting factors which correlate with success and can be incorporated into the discernment and selection process of the pastoral and sacramental leader.

Application of the emergent leadership theory will facilitate that goal by helping to answer the following research question:

1. Are task proficiency, leader follower relationships, and personal characteristics (as described in emergent leadership theory and elaborated in a list of twenty nine individual factors) important to the satisfaction levels of worship, pastoral care, and climate in Total Ministry parishes who have successfully called one of their lay members to be their pastoral and sacramental leader?

2. Which of the factors of task proficiency, leader follower relationships, and personal characteristics do not appear to be necessary to the satisfaction levels of a Total Ministry parish when worship, pastoral care, and parish climate are considered?

Rationale of the Study

The process of choosing emergent leaders from the members of the laity in small Episcopal parishes has often been referred to as Total Ministry. Bierlein (1995) refers to this concept as a radically new organizational structure of Christian ministry in and of church congregations. Instead of a full-time, professionally trained priest performing, leading, guiding and organizing the life and work of a parish, all or most of the functions formerly performed by such a priest are given severally to a number of members of the parish (Bierlein, 1995). To that purpose, the Total Ministry model will be examined and compared with other types of groups who have also chosen leaders from among their membership.

The context of this study will primarily draw upon data and statistics of the Protestant Episcopal Church in the United States, despite the fact that other denominations have also been engaged in considering alternative styles of ministry. For example, one of the most promising developments in United Methodism has been a program designed to enlist, train, place and support licensed lay ministers to serve as bivocational ministers (that is part time clergy who also support themselves with work in the secular sector) in smaller congregations (Hansel, 1992). According to Hansel (1992), there has been little or no substantive difference in the dynamics and issues found in small congregations regardless of their rural, small town, or even urban setting - or, for that matter, denominational affiliation. The Rural Church Network, including representatives of 16 denominations, reported, "We all have the same problems. Those percentages of small churches are about the same for all of

us" (Brown, 1996). Nevertheless, for practical reasons, this study will be limited to Episcopal parishes in the United States and not to other Protestant denominations or even sister churches in the Anglican Communion.

Currently, in the Episcopal Church, it has been estimated that it costs between \$80,000 to \$110,000 to maintain an active parish with a full-time paid priest (Homeyer, 1993). Many parishes have been unable or only marginally capable of meeting this minimum. If a parish is spending more than 40% of its operating budget on its leadership, then programs and outreach usually suffer (Wilson, 1996c). Almost 75% of Episcopal congregations reviewed by Borgeson and Wilson (1990) were not able to easily employ a full time priest at those levels. Borgeson and Wilson stated (1990), "When marginalized, the focus of the parish often has become one of money rather than ministry."

Wilson (1996c) studied the demographics of the Episcopal Church in recent years. It was determined that the current conditions are not due to shrinking membership or unfaithful members. Furthermore, there has not been a lack of clergy (full time clergy have ranged between 6,200 and 6,400 for the past ten years). According to national statistics gathered by Management Information Services at the Episcopal Church Center and the Church Pension Fund, between the years 1974 and 1994, average attendance has increased 20.5%. Total operating revenue, or the pledged giving which supported an overall church budget, has increased 272.2%. During the same period median clergy salaries have increased 254.4%.

In 1974 the average full time job was associated with a parochial base of 126

people in church on Sunday, \$39,000 in operating budget and a salary of \$12,800 (Wilson, 1996c). Wilson also wrote that in 1994 that same parish needed 180 people in church on Sunday, \$167,000 in budgeted income and paid a salary of \$45,700.

The traditional way of being the church is with a full-time seminary-trained priest (Homeyer, 1995). Trained clergy with a physical plant providing space for worship, fellowship, education and administration is a very expensive model that has simply been out of reach for many small worshipping communities (Schaller, 1994) and is increasingly difficult for many more.

Two contemporary developments have received considerable attention in small congregations. One has been economic pressure brought on by inflation (Zabriskie, 1995). The economic status of the church in the late twentieth century has compelled an analysis of the status quo according to Zabriskie (1995). Changing demographic patterns, demands on budgets and the costs of day to day operation have shaken many small parishes out of the comfort level of the past (Zabriskie, 1995). This has created a powerfully renewed attention to ministry on the part of the laity (Schaller, 1994).

According to Schaller (1994), by the year 2018, most of the 225,000 Protestant congregations now averaging under 120 at worship will be served by bivocational teams. That is, a team of lay leaders sharing pastoral duties with a priest who may very well be also employed in a secular occupation. Schaller (1974) continued by stating that in 1993 approximately one-third of all Protestant churchgoers on a typical weekend worshipped in congregations that averaged less than 120 at

worship.

Some parishes have been engaged in a subsistent existence, living in a state of worry about what they will do when their priest retires (Bierlein, 1995). Others have been without a rector (the title of authority given a priest who heads an Episcopal church) and have struggled to maintain their position using supply clergy (Homeyer, 1993). In both cases these parishes may not have had the resources or energy to pursue their Gospel mission (Allen, 1962).

The paradigm of priest leading the congregation called for the clergy to initiate, oversee, and run the operation. The paradigm of Total Ministry calls for greater responsibilities for the laity (Bierlein, 1995). New models for ministry have focused on the recognition that lay volunteers, not money, have been the crucial resource in implementing new strategies for outreach (Allen, 1962). Instead of doing traditional ministry, the role of the clergy then becomes one of identifying talent, enlisting volunteers, nurturing efforts, making disciples, training, and supporting resource teams of lay persons who will do the work (Schaller, 1994).

Total Ministry has reflected a change in focus from the ministry of the priest to the ministry of all baptized persons in the congregation (Homeyer, 1993). In the traditional model of ministry, according to Homeyer (1993), the priest was the "minister" with most of the members of the congregation being relatively passive consumers of that ministry. Homeyer (1993) stated that Total Ministry's goal has been to transform a congregation from being a community gathered around a minister into a ministering community.

Total ministry has been defined as a model that moves the congregation and its ministries away from the controlling center of the clergy toward the collaborating perimeter of shared leadership among laity with clergy support (Homeyer, 1993). In this worshipping community, a sense of mutual responsibility of all the people for each other has been carefully inculcated and practiced (Allen, 1962). The whole community is responsible for the proper administration of baptism, ordination, and discipline (Schaller, 1994).

According to Allen (1962), the factor needed for parish change to occur is an energy that begins from the bottom. A congregation must have recognized its need for leadership within the constraints of its resources. Allen (1962) stated that the group must develop motivation to explore alternative methods (such as Total Ministry) in achieving its own needs. Allen also stated there has to be organizational and ecclesiastical support. Some dioceses and bishops are opposed to alternatives to the traditional priestly role (Bierlein, 1995). As a result, models such as Total Ministry have developed specifically along diocesan boundaries. If an alternative concept of ministry has taken root and is supported by the diocese and the bishop, then the leaders may be "thrown up" by the community (Schaller, 1994). It is necessary that the whole body realizes and accepts its unity and common responsibility (Schaller, 1994). Schaller (1994) stated it is essential that the group does not abandon its responsibility to each other and everybody must grow together.

The Episcopal Church, for example, is governed by a constitution and related canons. "Canon 9: Of the Ordination of Local Priests and Deacons" (Canons of the

General Convention of the Episcopal Church, 1997) stated:

Sec. 1(a) With regard to Dioceses with Congregations or missionary opportunities in communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which cannot be provided sufficiently with the sacraments and pastoral ministrations of the Church through Clergy ordained under the provision of Canon III.7, it shall be permissible for the Bishop, with the advice and consent of the Standing Committee, or the equivalent body in special jurisdictions, and with the prior approval in principle of the House of Bishops of the Province, to establish procedures by which persons may be called by their Congregations and the Bishop with the Standing Committee, to be ordained local Priests and Deacons and licensed to serve the Congregations or communities out of which they were called. (p. 77)

Canon 9 was originally intended to make sacraments available on a regular basis in special places and situations. Even the canon's limited use in several dioceses has taught many things. According to Brown (1996), the most important concept to be grasped has been the change of emphasis. Unless Canon 9 has been used as part of a model such as Total Ministry, it is merely a lesser, cheaper version of the old clergy-dominated, money-dependent paradigm (Brown, 1996). However, once the church was viewed as a ministering community in which each member offered gifts in mutual service, then the ordained offices took their special place in a different and vital way (Allen, 1962). In New Testament terms (Allen, 1962), there was almost no cell of the church too small to be sufficient in ministry for its own life and mission. Allen stated that any nucleus of committed, somewhat experienced disciples were, through support and training, enabled for mission in their place. They were not dependent on, or paralyzed by, those models which came from other times and places, and which could still be appropriate and effective in many places and situations (Allen, 1962).

As the Church has begun to engage in ministry development of the laity, questions have been raised concerning the development of skills and the assignment of responsibility to individuals through the action of the congregation (Homeyer, 1993). In a changing paradigm, the questions of raising up leaders, supporting leaders, and enabling leaders have been crucial (Wilson, 1993). Pilot programs have been written and training has been initiated in sometimes haphazard ways on diocesan levels in a variety of places in the nation (Wilson, 1996b). According to Wilson (1996b), these have often followed traditional paths, emulating a mini-seminary experience. Little has been done to address the methods of alternative ministry systems, the qualities of the leaders, or the interaction between leaders and followers. In the worst possible situations, a simple list of positions with associated job descriptions constituted the bulk of the process (Wilson, 1996b). It would seem that in these situations, a data review could be used to augment prayer and investigative research could have assisted the spiritual process of choosing parish leaders. That then is the purpose of this study - to blend the scientific and the spiritual.

Emergent leadership research has studied the qualities, skills, and conditions desirable, if not essential, in the advent of the emergent leader. The emergent leader has been described as a group member occupying a central position in the group (Goldberg, 1955). Research has indicated that the leader has achieved that status because of problem solving skills and innovation used to reach group goals (Yukl, 1989). The emergent leader has been known to induce performance (Gibson, 1985), has been recognized as the most competent member of the group (Hollander, 1961),

and has been the representative of others (Lynch & Strode, 1993). The emergent leader has been loyal to the group (Hollander, 1961) and maintains status as long as the group perceives the leader has potential (Yukl, 1989). In cooperating with the emergent leader, other group members perceive the leader's action as a function of their own motives (Hollander, 1964).

Emergent leadership theory will be used to compare parishes engaged in Total Ministry. Satisfaction levels of worship, pastoral care and climate in those parishes will be compared with their level of alignment with emergent leadership principles. It has been predicted that results will show that the generalization of previous leadership research done in other settings can be applied to congregations engaged in Total Ministry. Members of parishes who have adhered most closely to the tenants of emergent leadership (as defined in research describing character variables, leader follower relationships, and task proficiency factors) have been predicted to respond more positively to questions reflecting the satisfaction of ministry as measured by worship, parish climate, and pastoral care. Conclusions will then be used to develop a profile of the types of leadership characteristics and dynamics needed to maximize potential success in Total Ministry settings. This profile could be used to educate other parishes interested in Total Ministry by suggesting the types of emergent leadership qualities that have been most closely associated with parish satisfaction.

Limitations of the Study

The chief limitation of this study relates to the population studied.

Numerically, the Episcopal Church represents one percent of the population of the United States. From that number, only a small fraction of Episcopal congregations have explored the process of Total Ministry. As each religious group has its own distinctive profile, material gathered from Episcopal congregations should not be applied to other religious groups. Furthermore, leadership findings should only be applied to other congregations engaged in the Total Ministry process within the Episcopal Church.

Other limitations are related to the scope of investigation. Emergent leadership is an enormous construct. In order to devise a study of workable proportions, only a small number of factors will be investigated. There may well be other important issues to investigate beyond the topics of leader-follower relationships, task proficiency, and leader characteristics which are the foundation of this study.

Organization of the Study

The study consists of five chapters, an appendix, and a bibliography. Chapter I discusses the purpose of the study by introducing emergent leadership theory and the Total Ministry model. The significance and rationale of the study is derived from applying prior learning in emergent leadership to a yet unstudied religious setting. Chapter II creates a context by reviewing emergent leadership research including personality variables, relationships between leaders and followers, and task issues on emergent leadership. The historical perspectives of ministry are also reviewed with the focus on the precedence and need for a Total Ministry model. Chapter III

involves the design and methodology of the study. The research population, procedures, data collection, and statistical treatment of the hypotheses are all addressed. Chapter IV contains the results of the study including the statistical analysis and the support of the hypotheses. Chapter V is a discussion of the results including materials from emergent leadership that may be generalized to the Total Ministry model and materials which are not found to be important. This chapter also discusses the limitations of the study. Finally, there are five Appendices (A through E). They contain survey materials including a letter of introduction, parish profile form, survey of ministry questionnaire, survey of leadership questionnaire, and reassurance of confidentiality.

CHAPTER II

CONTEXT OF THE STUDY

A Review of Emergent Leadership Research

Emergent leadership has been described as that variety of leadership which is earned by a group member through face-to-face interaction in the group (Palus & Drath, 1995). Paulus and Drath (1995) found that emergent leadership has been associated with an extended history in the group. Drecksel (1985) suggested that the interaction of the emergent leader has been considered distinctive from the overall group interaction as the emergent leader is that member who distributes participation across the widest variety of dyadic partners. Therefore, the leader's interactions have been characterized by complexity, diversity and distinctiveness (Drecksel, 1985).

Emergent leaders have been chosen according to their competence, mentorship, and deep empowering belief structures (Lynch & Strode, 1993). The process of selecting the person who becomes an emergent leader has been affected by a complex variety of factors including the purpose of the group, the type of task, the length of association in the group, group composition, relationships to outside groups, incentives, and personality variables (Sorrentino & Field, 1986).

Emergent leaders have been studied in business, industry, the classroom as well as in educational administration, and the military (Stogdill, 1974). Little, if any, research has applied emergent leadership factors to religious organizations.

Nevertheless, there have been many small religious groups in the United States which have chosen their pastoral leaders from within the congregation (Homeyer, 1993). The process of choosing emergent leaders from the lay members of a small congregation has been referred to as Total Ministry in the Episcopal Church (Bierlein, 1995).

The purpose of this study is to apply the accumulated knowledge of emergent leadership theory to (as yet unstudied) religious groups or congregations. It will be determined if a relationship exists between the extent a religious group applies the principles of emergent leadership selection and the satisfaction level of worship, climate, and pastoral care among small parishes who have selected a person from the congregation as their leader.

The review of the literature will summarize the research by the conceptual constructs of personality variables of emergent leaders, the issue of followers and their relationships to emergent leaders, and the effects of task components of the group in relationship to emergent leadership.

Personality Variables of Emergent Leaders

Typically, there has not been one type of person which could be identified as an emergent leader because emergent leadership has been intimately related to the task of the group (Stogdill, 1948). Therefore, any member of the group may be a leader at some point (Greenleaf, 1991). Research has pointed to common elements, however, which have been found in many if not all group members that have aspired

or have been elected to group leadership in the emergent process (Stogdill, 1948).

Emergent leaders typically acquired status through active participation and demonstration of personal capacity for carrying cooperative tasks through to completion (Crockett, 1955). Crockett (1995) stated that significant aspects of this capacity for organizing and expediting cooperative efforts appeared to be intelligence, alertness or sensitivity to the needs and motives of others, and insightfulness, further reinforced by such habits as responsibility, initiative, and persistence. Greenleaf (1996a) used the term "responsible pursuit" as the tendency of the effective leader to think, speak and act as if personally accountable to all who may be affected by his or her thoughts, words, or deeds.

In a landmark study from 1947, Stogdill reviewed current literature and found that the factors which had been associated with leadership could be classified under the general headings of "capacity", "achievement", "responsibility", "participation" and "status". "Capacity" included intelligence, alertness, verbal facility, originality, and good judgment. Qualities of "achievement" included scholarship, knowledge and athletic accomplishments. "Responsibility" was defined as the qualities of dependability, initiative, persistence, aggressiveness, self confidence and desire to excel. "Participation" included activity, sociability, cooperation, adaptability, and humor. Finally, "status" meant socio-economic position and popularity. Simply put, studies revealed that emergent leaders were more likely than non-leaders to be perceived as typically exhibiting positive behaviors (Stogdill, 1948).

Leadership prediction appeared to be best approached by looking at several

personality factors or identifying patterns rather than examining single variables (Lynch & Strode, 1993). According to Lynch and Strode (1993), emergent leaders represented others in decision making procedures. Emergent leaders expressed an engaging manner in relationships, presented information well, and played a positive role in communicating procedures to others (Lynch & Strode, 1993).

Of the intellectual and social variables examined by Holmes, Sholley and Walker (1980), social extroversion dealt most directly with how an individual would function within the social context of the group. Extroversion was a prerequisite for leadership, since the leader takes an active role in the group process. In emergent groups, the person who became the leader may take over the leadership by energetic action (Holmes et al., 1980). At times these leaders could also be considered authoritarian.

Leadership has been described as a social process and leadership development has best been considered over a span of years (Palus & Drath, 1995). Paulus and Drath (1995) wrote that the central task of a maturing leader involved first developing a strong independent self-identification with which one can act with a high degree of confidence, authority and autonomy. Further development involved the leader's ability to examine his or her beliefs, and to surrender some autonomy and authority by redefining identification in terms of one's evolution as an individual in community (while not losing self-identity). As Lee and Zemke (1995) stated, leaders are both born and made.

Stogdill (1974), in a complimentary study, wrote that the greater the extent to

which a group member absorbed the norms and values of a group, the greater the probability of his or her emergence as a leader. Having attained a position of leadership, the leader tended to act as a strong exponent or defender of group norms and tended to conform to them. The leader usually belonged to more subgroups than other members and tended to facilitate integration of the group into the larger community (Stogdill, 1974).

Stogdill further reported that various personal characteristics (rate of talking and interaction, task ability, dominance, exclusive possession of information, initiation of spontaneity, provision of group freedom, and acceptance of group members) have been found to be associated with emergence as a leader.

Behavioral characteristics of emergent leaders included those who rate highly in participation, organization, and motivation to reach group goals (Guastello, 1995). According to Guastello, success-oriented, affiliation-oriented persons emerged as leaders of their groups. In problem solving tasks requiring creativity and imagination, the people who emerged as leaders were not only those who offered innovative ideas themselves, but also people who facilitated the creativity of others (Guastello, 1995). Leaders motivated, empowered, encouraged and guided their groups, making them the best that they could be (Barthelemy, 1997).

Kwal and Fleshler (1973) developed the idea of self-concept in leadership. They stated that members with high self-esteem tended to initiate more communication than others. The high self-esteem individual was characterized by a need to demonstrate his or her abilities. Personal security was also found to be crucial

(Andrews, 1984). A potentially powerful predictor of an individual's likelihood of success was his or her self-expectation. According to Andrews (1984), if a person believed that he or she was capable of performing competently, such confidence contributed to a positive performance.

Certain other personality characteristics have been found to affect the amount of initiative which individuals exercised in emergent situations. Emergent leaders expressed a relatively high degree of self-oriented needs and high personal motivation in their behavior (Sorrentino & Field, 1986). There has been general agreement that effective emergent leaders were flexible, prepared, knowledgeable about self, were able to create therapeutic climates, intervene critically, were success oriented, successfully applied problem-solving processes, and affiliated well with others (Sorrentino & Field, 1986). According to Barker (1986) emergent group leaders displayed the greatest tendency to use primary relations in that they had the greatest amount of personal contacts with other individual members of the group.

Some authors have also addressed the spiritual qualities of emergent leaders. Hagberg (1994) stated that a leader had to have the ability to lead from the soul. That type of ability relied on things like meaning, passion, calling, courage, wholeness, vulnerability, spirituality and community. Effective leaders have had to be aware of inner consciousness, and thus have projected a spirit of hope, inner confidence, and total integration (Havel, 1994). The leader must listen and nurture (Barthelemy, 1997).

Other authors have created menus of descriptors which relate to emergent

leaders. Owen (1987) stated that persons who spent more time talking were perceived as leaders. Owen (1987) stated that being sensitive to and having a greater grasp of the group's compositional differences, urgencies and constraints, the leader created a uniting vision that emphasized cohesion, coordination, conciliation and team work while minimizing differences. The leader was the enabler, servant, collaborator, and facilitator who focused on cooperation and empowerment (Rogers, 1992). Emergent leaders modeled the principles, beliefs and norms of the group, while building trust, affirming values, serving as a symbol, and riding the waves of change (Rogers, 1992). They focused on team leadership and intuitive wisdom as well as logic, raised performance standards, and recognized the multiple perspectives held by the group (Rogers, 1992).

In summary, data gathered for this study reflected many of the following characteristics; the ability of the emerging leader to enable, empower, and draw out other members of the group. As a symbol of the group, emergent leaders modeled the beliefs of the group, affirmed values, and took on the role of the defender of the group. Emergent leaders were cooperative, organized, responsible and persistent. They took initiative, maintained motivation, completed tasks, problem solved, and exercised good judgment. Emergent leaders presented themselves well, displayed insight, had knowledge, and exercised ability. They were self confident, autonomous and success oriented. Emergent leaders were sociable, engaging, popular, accepting, adaptable and extroverted. Emergent leaders appeared to be dominant members of the group but were also oriented to other members of the group. The rate of

interaction of an emergent leader exceeded that of other group members. They appeared alert, verbal, persistent, dependable, active, and spontaneous. A sense of humor was important and the leader often expressed a sense of passion, calling, wholeness, and spirituality. In conveying a vision, they were flexible and innovative.

Emergent Leaders and Followers

There has been justification for regarding followers as the most crucial factor in any leadership event (Greenleaf, 1991). Greenleaf (1991) stated that not only was it the follower who accepted or rejected leadership, but it was the follower who perceived both the leader and the situation. Everyone in an organization at times has played the part of leader, and at other times has played the part of follower. Thus, leadership must be conceived in terms of the interaction of variables which are in constant flux and change (Greenleaf, 1991).

Followers identified intensely with the leader whom they often idealized according to Gilmore and Barnett (1992). Furthermore, a person became a leader by virtue of a pattern of personal characteristics which bore some relevant relationship to the characteristics, activities, and goals of the followers (Gilmore & Barnett, 1992). Followers were more likely to attribute leadership to an individual when they perceived leadership behavior to be culturally appropriate and in congruence with their own cultural values (Kanungo, 1996).

According to Greenleaf (1991) only those who were natural servants were best empowered to lead. That is, the only authority deserving allegiance was that

which was freely and knowingly granted by the led to the leader in response to the clearly evident servant stature of the leader. Followers freely responded only to individuals who were chosen as leaders because they were proven and trusted as servants.

Wilson (1990) stated that it was important for members of a group to emphasize mutual respect for each other's position and each other's special talents and abilities. The understanding that leaders and followers developed within the group was crucial. The influence of the leader was brought about through an effective personal relationship between the leader and followers (Vanderslice, 1988). Leaders who were able to lift followers into their better selves, had to express a higher level of being that is psychologically mature; meaning that the leader was a fully functioning person who used all his or her faculties (Hitt, 1993). The degree to which the leader was able to create relationships which facilitated the growth of followers as separate persons was a measure of the psychological growth of the leader (Hitt, 1993).

Stogdill (1948) reported that individuals in a group quickly perceived status differences and evaluated others for leadership potential. There was a relationship between overall rate of participation and perceived leadership potential (Crockett, 1955). Participation was often a prime index of leadership in the eyes of other group members. Leaders also tended to emphasize the facilitative activity of the group (Morris & Hackman, 1969) or the group's ability to bring out the talents of group members.

Blake and Mouton (1961) stated that preferred leaders were seen as intellectually more capable and more skillful from a procedural point of view. Representatives

of the group who became leaders were seen as being stronger in the sense of dominating group actions, of resisting pressures of conformity, and of facing up to issues (Blake & Mouton, 1961). Followers perceived potential leaders as persons giving directions, expressing assertiveness, formulating solutions, orienting to goals, and summarizing (Rogers, 1992).

Followers determined leaders by evaluating their skills in communicating directions and goals, not by assessing their personalities (Schultz, 1974). Facility in problem solving and the ease with which a group member was able to communicate with all the group members was related to being nominated a group leader (Schultz, 1974). One's communication network had a bearing on the extent to which one had influence in the group (Schultz, 1986).

Various authors have proposed different interactions which have been pertinent in attributing leadership to a person by group members who would be led. Research findings pertinent to this study can be summarized in the following statements. Followers chose a leader with whom they identified (Gilmore & Barnett, 1992). This person or persons embodied the goals and life of the group (Wilson, 1990). They communicated well, faced issues and contributed to problem solving (Schultz, 1974). The leader was a servant whose goal was to lift others in the group to a higher plane of existence (Greenleaf, 1991). The emergent leader also was assertive and directive yet remained respectful of others (Greenleaf, 1991). Of the members of the group, they had a higher rate of participation and retained skills that were valuable to the group (Morris & Hackman, 1969). Leaders were psychologically

mature and formed personal relationships with members of the group (Hitt, 1993).

Task Issues in Emergent Leadership

There has been a fairly unanimous opinion that emergent leadership and the task or the function of the group cannot be separated (Stein, Geis, and Damarin, 1973). The concept takes on special importance in determining the success of the group. Leadership emergence has been a function of the interaction between the personalities of the group's members and situational determinants (Schultz, 1974). In fact, the group typically owes its very existence to those determinants or the tasks it is supposed to perform and upon which it will be evaluated (Fiedler, 1967). Stogdill (1974) held that various group factors such as size, structure, homogeneity, and task, tended to influence the emergence of leadership.

In studying the task factors that were desired among leaders emerging in work groups, Lawler (1988) stated that if those leaders were committed to seeing the organization perform well, they could motivate and provide a sense of direction to the work group. A person became a leader not only because of his or her personality attributes, but also on the basis of various situational factors and the interaction between the leader's personality and the situation (Lawler, 1988).

One style of leadership was not in itself found to be better than another, nor was one type of leadership behavior appropriate for all conditions according to Stogdill (1974). Because leadership effectiveness was found to depend as much on the group situation as on the leader, almost everyone was thought to be able to

succeed as a leader in some situations and almost everyone was as likely to fail in others (Palus & Drath, 1995). If leadership is a function of the system, then as the system changes, so do the requirements and definitions of leadership. Context was found to shape leadership as leading becomes the process of guaranteeing that a group will adapt to new environments (Terry, 1993).

Tubbs (1978) stated that leadership consisted of certain behaviors or functions which groups must have performed. The two most important functions which have been consistently identified were referred to as task orientation (directed toward accomplishing the group goal) and people orientation (directed toward the maintenance of the interpersonal relationships in the group) (Tubbs, 1978). Tubbs (1978) discovered that leadership may be possessed by any group member, regardless of their formal designated position in the group, who perform leadership functions. Leadership also involved the interaction among group members as involvement within the group gave members opportunities to practice their leadership skills (Kuczmarski, 1995).

The emergent leader, according to Kuczmarski (1995), has been found to be the person who received most of the group's attention, was best able to assist the group's goal achievement, had the greatest impact on the group's performance, was most positively influential, and performed the most leadership behaviors. Whether an individual had been successful in performing the behaviors necessary to be perceived as the group's emergent leader often depended upon characteristics of the group and the task at hand (Andrews, 1984). Leadership required activity,

movement, and work completion. The leader was a person who took a position of responsibility in coordinating the activities of the members of the group in their task of attaining a common goal. Other positive variables of leaders included setting goals, giving directions, summarizing and being self-assured (Schultz, 1986).

The fact that some group members emerged as group leaders suggested that leaders and nonleaders were distinguished by their overall rates of participation (Schultz, 1986). Being perceived as competent in helping the group achieve its goals led a person to be chosen as leader. Stein et al. (1973) discovered that participation to be a primary determinate in emergent leadership. Emergent leaders were task oriented, according to Schultz (1986) suggesting that the performance of task behaviors was especially valued as a leadership attribute. Demonstrated skill and competence were also valuable factors influencing perceptions of emergent leaders, according to Stein et al. (1973).

Research done by Sorrentino and Field (1986) found that during the course of interaction, some members of a group appeared to have more competence at the task than other members. By demonstrating competence and loyalty to the group, the leader's relative status in the group increased and expectations about the role he or she played in the group was raised. By attributing a higher degree of competence to a person, the group correspondingly developed greater willingness to accept that person's authority (Sorrento & Field, 1986). The leader consequently had a relatively high position in the organization based on the corresponding amount of experience that person had with problems facing the group. Position and experience serve to

legitimize an individual's leadership activity and made him or her more acceptable and more highly valued as a group member and as a leader to the other members. (Crockett, 1955). According to Hollander's research (1961), leaders were competent in some focal activity of the group. Together with the fact that he or she had conformed to group expectancies resulted in the accumulation of "credits" that could be utilized later for the purpose of initiating innovative behaviors directed at exercising influence (Hollander, 1961).

This effect was enhanced proportionately to length of time the person was known to have belonged to the group (Hollander, 1964). Hollander (1964) stated that all things being constant, the equally competent newcomer to the group had less authority than his or her counterpart who had been there longer. The amount of status and influence accorded the leader was proportionate to the group's evaluation of his or her potential contribution relative to that of other members (Hollander, 1964). Successful systems have had outstanding leaders who have differed in style and skills but who have shared the important characteristic of caring deeply about their organization and its success (Strifflino & Saunders, 1989). According to Strifflino and Saunders, 1989) the development of leaders who valued their organizations and who could integrate their ambitions with the needs of those organizations has therefore been important.

Involved leaders had developed skills such as assertiveness and the ability to give feedback that enhanced interpersonal relationships. Inderrieden (1987) presented that concept by stating that the position of leadership may be viewed from the

standpoint of a vocation rather than solely from the perspective of a position of organizational responsibility.

The emergent leader thinks "process" (Rogers, 1992). Process has included a need to develop more flexible and complex decision-making skills involving planning and playing several alternatives off each other. Rogers (1992) stated that the leader must judge what can be controlled and what cannot. Leaders had to be able to shape events through persistence but they rarely were able to control events. Carter, Shriver, and Lanzetta (1951) stated that behaviors which differentiated leaders included diagnosing situations, making interpretations, and giving information on how to carry out action. Through these activities, the leader consistently engaged in a significantly different level of activity from other group members (Carter et al., 1951). The unique behavior of leaders in all situations and for all tasks included concern with analyzing the situation and initiating the action required, according to the authors.

One important task of leaders has been the ability to frame experience. Giving meaning to an activity implied a recognition of the organization as a cultural entity where members' deepest values and beliefs reside (Kouzes, 1993). The leader's role was determined to identify and validate the traditions, ideas, norms, and purposes through which members made sense of who they were and what they could achieve (Kouzes, 1993). Kouzes (1993) also stated that leaders who gave the group meaning, breathed life into the hopes and dreams of other group members and enabled them to see the exciting possibilities that the future held. This was done by

emphasizing symbols, ceremonies, and kinship in lieu of arbitrary goals and bureaucratic rules (Stogdill, 1974).

According to Yukl (1989), shared vision and commitment has to be persistently reinforced in groups. Common themes needed to be identified, a common language had to be provided, and common purposes and dreams needed to be emphasized in order for group vision to be adopted (Yukl, 1989). Leaders helped the group communicate, process, and problem solve (Schultz, 1986). Schultz (1986) stated that groups accepted and sought leadership that was oriented toward organizational goals and that had a positive impact on performance. The functions of emergent leaders, therefore, included coordination, assigning work, decision making, providing expertise, training and coaching (Carter et al., 1951).

Ideas developed in this section reflected the leader's interaction with the group in the context of the task or the group goal. Accumulated research revealed certain variables that were important in leadership related to task. They included motivation, sense of direction, task orientation and goal achievement (Lawler, 1988). Group members raised to leadership status were experienced, skilled in the task, persistent and assertive (Andrews, 1984). They were able to diagnose, analyze and interpret the situation while using well developed decision making processes (Carter et al., 1951). These individuals were a positive influence. They could coordinate activities and were highly participative (Kuczmarski, 1995). Emergent leaders were people-oriented (Tubbs, 1978) and conformed to group norms while validating traditions (Hollander, 1961). They had a history with the group and expressed care about the

group (Hollander, 1964). Emergent leaders reinforced a shared vision (Strifflino & Saunders, 1989).

Generalizing Emergent Leadership

Although few if any studies have used religious groups or communities as a target population to study emergent leadership, it was hypothesized that the accumulated research about emergent leadership could also be generalized to the religious forum. It was predicted that the personal qualities, task issues, and the relationship of leaders to followers in religious groups which called lay persons to be their leaders in Total Ministry settings would be consistent with findings reported in the literature on emergent leadership. Conceptually, therefore, this study will test possible relationships between what is known about emergent leaders in other settings and what can be applied to groups engaged in Total Ministry.

There may be an explanation for the lack of leadership information readily available on religious settings. According to Borgeson and Wilson (1990), the church has seemed shy about leadership: about exercising it, accepting it, admitting that it is needed or desirable. According to Allen (1962), the church has viewed leadership as a part of power and a stranger to love. Many cultural models and ideas about leadership equate it with styles which have seemed inappropriate for the church (Allen, 1962). Leadership training has traditionally been much more decentralized than theological education in the training of the clergy (Fairholm, 1997). Seminaries have skipped it, assuming leadership will be learned "on the job". Therefore, it has

not been part of the formal course of study according to Fairholm (1997).

That is precisely why, according to Schillebeeckx (1981), the church needs to examine leadership in all its forms. Clergy have appeared largely inexperienced in formal leadership processes, and thus untrained in one of the most vital aspects of their vocation (Schillebeeckx, 1981). It was further stated that church leaders have relied only on instinct and common sense as the hallmarks of leadership for too long. The church has assumed that the specialized knowledge of the seminary curriculum has been sufficient in enlisting followership (Schaller, 1994). Without a grasp of the processes needed to guide a group and nurture a community, successful leadership becomes elusive (Schaller, 1994).

New models, such as Total Ministry, must be viewed in the context of the cultural milieu from which they develop in order to understand their comparative value (Tillich, 1964). Furthermore, the success or failure of a practice cannot be adequately examined without a theoretical framework to act as a guide. Gibson et al. (1985) stated that the death of an organization may be the source of renewal. They spoke to the need for new learning, as rigidity in an organization's behavior can be problematic, especially when conditions call for flexible and adaptive behavior. Leadership becomes the process of guaranteeing that an organization will adapt to new environments by evolving and responding to external events (Terry, 1993). Total Ministry, as a reflection of emergent leadership in the church, has been proposed as a process in which adaptations, new learning, flexibility and evolution can occur (Homeyer, 1993).

The concept of Total Ministry (Bierlein, 1995) has been considered new and even revolutionary to the current thinking of most of the (Episcopal) Church. Therefore, both the concept and also those engaged in this paradigm have altered long held tradition - a tradition which has been most personal and fundamental to the belief system of the groups in which it occurs. That is, that the priest is the primary spiritual and sacramental leader of the congregation (Homeyer, 1993). Therefore, specific activities and responsibilities have been reserved for that person alone. When proponents of Total Ministry proposed to select and appoint emergent pastoral and sacramental leaders from among the laity of the congregation to lead that group in its worshipping life, major rethinking and flexibility have been required (Mann, 1985). Challenging belief systems has been known to have substantial implications, both emotionally and psychologically (Tillich, 1964).

Finally, religious groups, including those groups involved in Total Ministry have been fundamentally different from secular organizations (Wilson, 1996a). This is because, based on the belief system of the group, the leader has been imbued with special qualities of the holy (Bierlein, 1995). Religious leaders traditionally have had a call, were ordained, spoke at times with divine authority, and were spiritually set apart (Allen, 1962). Groups engaged in Total Ministry may be struggling with transferring that special spiritual leadership position of the priest to lay ministers in their midst (Wilson, 1993). This is not to say that the process is invalid but that it has been viewed by some dioceses as foreign and may arouse reactions which at this time can only be speculative (Bierlein, 1995).

Historical Perspectives

The earliest descriptions of the church painted a picture of community that was simple but filled with all kinds of possibilities for the nations and cultures of the world (Donovan, 1995). Very early on, however, the church engaged in a stylistic approach to ministry that became less flexible and more prescribed in nature. Cooke (1984) explained that in the first two centuries AD there were three major shifts in ministry. These are summarized in the following paragraphs.

First, there was the shift from itinerant ministry and leadership to resident ministry and leadership. The earliest apostles and bishops traveled throughout the known world spreading the message they had been given. As groups of faithful believers gathered and grew into communities, they needed more consistent leadership and guidance. Waiting for the occasional visit from the ministering bishop was no longer satisfactory. Permanent leaders were needed who were available and could minister regularly.

The second shift was one from charismatic to official leadership. Earliest leadership patterns were based on gifts given to individuals. Because of their gifts, people were called to carry out certain functions. As a system developed, the institutional needs of the church tended to shape leadership functions into offices.

The third shift was that from secular to sacred. This may have been the most important because it dealt not only with who did ministry, but with the very nature of what was done in ministry. It was the key element in the process toward making official church leadership special and consecrated. This shift established sacred powers

to the leadership, through which they could pronounce and offer salvation.

It was obvious that after the death of the Apostle Paul, the notion of the priesthood and the bishopric developed to such an extent that barely forty years later Ignatius of Antioch wrote of monarchical bishops of a type which was completely unknown to New Testament writers (Kung, 1967).

By the end of the first century, there was also a concrete shift to the sanctuary (or official worshipping space) with images of priests praising God on behalf of the people (Haldane, 1995). In the second century the sacred character of the Episcopos (Bishop) and the sacred nature of that person's role were explicitly and consistently mentioned (Haldane, 1995). Haldane (1995) stated that from the third century onward, ministry in the church was referred to as "holy orders".

Also, in the third century the shift from leadership rooted in community to leadership with private power came to new fulfillment (Schillebeeckx, 1981). It was significant that ordained offices no longer were associated with the worshipping community nor was the leadership identified based on spiritual gifts which caused those persons to be called to administer sacramental responsibility (Schillebeeckx, 1981). Leadership positions were privatized and clericalized by being earned or granted through an ecclesiastical hierarchy. In that shift, sacramental power became the prerequisite to leadership, rather than leadership developing into sacramental ministry (Allen, 1962).

These concepts have persisted for centuries with minor modifications. Any adaptations which have occurred have largely been due to cultural preferences and

style (Kung, 1967). According to Borgeson and Wilson (1990), the ministry delivery system in the United States has basically been the English village model. That model is heavily dependent on the cleric who, at one time, was the most educated person in the village and thus also the primary teacher. That model centered on the priest as the holy person, in whom is focused religious power and knowledge. Borgeson and Wilson went on to state that the traditional model also tended to create dependence, rather than interdependence. If the priest was "father", church members were "children", who never reached sufficient adulthood to exercise their own ministries. If the priest was "pastor", members were "sheep" intended to follow, not lead (Borgeson & Wilson, 1990).

This system has separated, or at least created a distance between the church's primary leadership and the community of faith (Kung, 1967). As far as the local congregation was concerned, the primary leadership, by design, was imported. With regard to the congregation, the exercise of leadership by the people took second place to that of the imported leadership of the priest (Kung, 1967).

The model which evolved has not only become highly hierarchical but dependent on community economics in that traditional ministry cannot function in its present form without money (Carothers, 1990). The professional religious person in the community has to be paid and may not have either the training nor the permission of the community to be a primary producer, that is exercising earning power in other types of work (Wilson, 1990). Wilson further stated that as a result of setting the priesthood in a professionalized and economically dependent ministerial system,

sacraments have been, therefore, only available where a professional, stipendiary priest has been available. Consequently, there has been sacramental deprivation where the conditions of the current ministerial model cannot be met.

The rise of denominationalism in the first five or six decades of the twentieth century coincided with a growing dependency on the clergy (Schaller, 1994). During the decades of 1940 to 1980, tens of thousands of clergy people were hired to do what formerly had been done by volunteers in congregations. Four trends resulted according to Schaller:

1. With the expanded role of the clergy in congregational affairs, many creative and skilled laypersons allocated their time and energy as volunteers to some other voluntary association.
2. There was the emergence of thousands of new congregations.
3. There has become a growing inability of the clergy-dominated religious traditions to retain their market share of the generations of churchgoers born after 1942.
4. Many lay members made the decision to go to seminary, perceiving that religious power was associated only with ordination and education.

In this age there has been a tendency to concentrate all functions in the fewest possible hands (Fairholm, 1997). The same man or woman has been expected to be priest, teacher and administrator. According to Fairholm (1997), seminary degrees have become a standard of learning necessary for qualified ministry (which may be artificial in terms of the leadership skills actually required). Long and expensive

college educations have been the norm as preparation for ministry, even in those cases (such as the office of deacon) which were described as ministries of servanthood and charity, not teaching and authority (Carothers, 1990).

Haldane (1995) explained that in the seminary system, persons were expected to apply to study and, if accepted, were trained. Through subsequent ordination, sacramental authority was given. Only after this came the call to specific leadership in a community. The primary criteria was intellectual ability and untested potential, rather than leadership which might have already been established in the community of faith (Haldane, 1995). Simply put, in the early church, leaders were ordained as priests by their merit and standing in the community which was earned (Cooke, 1984). In the current system, priests are created and then called to leadership without earning that privilege.

A Precedence for Total Ministry

Total Ministry is an alternative style of parish leadership in which sacramental and pastoral ministries are offered to members of the congregation that have been chosen or have emerged from the congregation as leaders (Bierlein, 1995). The process of decision making is an act of election by the entire parish (Bierlein, 1995). The precedence of Total Ministry has been suggested throughout the ages from the first organized faith communities (Allen, 1962). Allen, in his extensive work, has made historic commentary by reporting that during the first century AD Christianity was dispersed from ancient Palestine to the known Mediterranean world by the

missionary apostles. The greatest and most prolific was Paul in his three journeys by sea. It has been reported that Paul spoke about the regulation of the gifts and charisms found in different people as the essence of leadership in the church. Paul insisted they had no meaning outside of community (Donovan, 1995).

Therefore, the leadership of ministry could not be addressed without simultaneously examining the community. In that endeavor, Allen (1962) reported that historical principles were developed in the establishment of churches. These rules are summarized in the following statements:

1. The nature and the purpose of the organization must be clearly understood by the group in order to be maintained.
2. Nothing should be established in the life of the worshipping organization that people can not understand and carry on.
3. The people must see the necessity of the organization.
4. The organization must be such that the group will support it.
5. The organization must not be so elaborate or so costly that small communities cannot supply the funds necessary for its maintenance.
6. The test of all organization is naturalness and permanence.

St. Paul ordained (as leaders of the church) members belonging to the local community who were called elders (Allen, 1962). Paul did not establish a school to which all candidates for ordination attended, and from which they might have been sent to minister to congregations in distant parts of the province. Allen (1962) explained that the elders were chosen from the local congregation. Elders were at

home. They were known to the members of the group. Thus the bond between the elders and the church to which they ministered was extremely close (Cooke, 1984).

The first leaders of the Church were primarily men who, according to Cooke (1984), thoroughly understood their communities and the conditions of their responsibility. The leaders were respected by the congregations for their moral and social position. The leaders also were of a different order from that which was later called priesthood (Cooke, 1984).

St. Paul did not ordain only one elder or leader for each church (Allen, 1962). In every place several individuals were ordained. At that time, instead of being ruled by one person, every church was led by a college of priests who between them were responsible for the worship and the proper direction of that group (Patton & Long, 1983). This ensured that all authority would not be concentrated in the hands of one person. Patton and Long (1983) stated that responsibility was divided and many were appointed to exercise leadership and ministry. The group was therefore less vulnerable to poor judgment and personal flaws deriving from the weaknesses of a single individual. Thus, the whole community grew together. As the elders died, younger individuals who had grown up under their leadership and experience, gradually took their place and became the natural leaders and the ordained successors (Greenleaf, 1991).

In his study of the early church, Allen (1962) concluded that there was a great difference in ministry if the ministers felt some responsibility to those to whom they served. That may not have been as true for those who came from without the

community and who were placed or appointed by some other type of authority (Allen, 1962). Allen (1962) explained that those leaders tended to lose a sense of responsibility to the group to whom they ministered by also maintaining an ongoing loyalty (which may have been in conflict to group loyalty) to the authority which placed them in the leadership role. The group may also have lacked a strong loyalty or bond to such a leader. The result was often a weakening of that relationship which should have been the strongest support, both to the leader clergy and the follower laity.

The priest, as a successful congregational leader, has always needed to essentially assume a communal role; the starting point being the community rather than the individual (Haldane, 1995). In so doing, Haldane (1995) indicated all Christians were reminded that, as members of a community, they were priests in the true sense of the word. The successful ministerial priest essentially has been a community servant and a focal point for the unity of the group.

If the intent of the Pastoral Epistles has been interpreted correctly (in consideration of the qualifications of leaders of the church) then what has become clear is that the apostolic writers put great emphasis on types of training which current practices barely touch (Allen, 1962). Early writers scarcely hinted at those qualification which current seminary education has stressed so much, according to Patton and Long (1983). Patton and Long (1983) stated that the training upon which the Apostles laid the greatest stress was the training of life and experience. The training which has currently been stressed is the training of school or college (Patton & Long,

1983). The current system has been almost wholly intellectual; the training of leaders in the early church was almost wholly spiritual and practical. The authors stated that the training of contemporary emphasis has been comparatively superficial; the training on which the apostles laid stress was vital and fundamental.

It may be argued that since the Christian priesthood has developed over the ages, the present day institution and organization of seminary trained priests is the only acceptable form of the priesthood (Allen, 1962). On the other hand, it could also be argued that because most of the clergy training and development that has dominated recent thinking did not take place in the New Testament, but rather outside of it, popular opinion is an effect of culturization (Allen, 1962). That is, leadership practices have taken on the essence of the culture in which they have occurred.

According to Kung (1967), the practice of the priesthood, and the very concepts concerning that practice, might well have been determined by the structures of the societies and cultures which embraced Christianity. There have been many reasons for believing that the present style of priest as leader (and currently the only acceptable form) has been indeed a cultural interpretation of Christianity (Kung, 1967).

The church of the late twentieth century is in a necessary position to review earlier prototypes (Wilson, 1990). Economically and socially, alternatives to the present solitary model of priest have been needed in order for the church to remain a viable community in all places and at all times. Goodman (1982) stated that the terrible consequences which often happen in an organization are not usually the result of a

single poor decision or of a failure to choose the one course of action that best fits environmental conditions. Instead, when disasters were discovered, failure to adapt to new circumstances or refusals to change operations that had worked well under conditions that no longer apply frequently has occurred (Goodman, 1982). Goodman (1982) stated that methods to increase adaptability have been crucial to improving organizations. When organizations receive negative consequences, behavior should be altered. The opposite often happens, however. Activities which persist in the face of failure can even become intensified precisely because of the negative consequences received. These escalating situations can be especially dangerous to the continuation of the group as errors compound and behaviors accumulate until a major disaster strikes (Goodman, 1982).

These thoughts might be summarized by a recognition that flexibility is needed in the organized church (Goodman, 1982). As institutions evolve, they become influenced by culture. Best practices become habituated and sometimes over-generalized. To maintain vital and needed leadership, the church must be open to self-examination and change (Allen, 1962). That change ought to be directed by the fundamental premise of the organization and the translation of that premise to current members of the group. Alternative delivery models may be needed, hence the entry of Total Ministry. Total Ministry is a new term for an ancient form of church leadership that may again be desirable (Homeyer, 1993).

Total Ministry Paradigm

Paul Tillich (1964) wrote that the church is simply and primarily a group of people who express a reality by which they have been grasped. Change in that reality does not take place in one individual at a time. Groups adopt changes as groups, or they do not adopt them at all.

Goodman (1982) taught that a key dilemma in organizations has involved the balance between exploiting present opportunities with the adaptation or flexibility to exploit future opportunities. The author stated that the organization must detect changes and retain a sufficient pool of novel responses to address those changes. Total flexibility, on the other hand, makes it impossible for the organization to retain a sense of identity and continuity (Goodman, 1982)

Goodman continued by defining a group, in part, by its history - that is by what has been done repeatedly. Stability has traditionally allowed a group to handle new problems with the greatest level of economy by drawing upon past learning (Goodman, 1982). Goodman stated that total adherence to past wisdom, however, has been found to be as disruptive as total flexibility because better ways of responding would never be discovered.

In addressing flexibility, Schaller (1994) explained that a new model had emerged in the church that moves the congregation and its ministries away from the controlling center of the clergy toward the collaborating perimeter of the laity. The model is less protectionist and perhaps more stable, as control moves away from hindrances which may have become traditionally ingrained. Taking power from a

controlling center in order that it might be shared with others may be uncomfortable for strong individualists (Schaller, 1994). In fact, such a statement might seem anachronistic as Americans of this age have appeared terrified of the anonymity of community and have sought the value of personal fulfillment almost to the sacrifice of the group (Donovan, 1995). Yet, Donovan points out, there is no development of the person that does not occur through the community.

The way the church does its business through leadership has been intimately related to its traditions (Allen, 1962). Allen (1962) reported that the organization of the church has been hierarchical and has generally established authority through ordination. In that process, all the hope and dignity and power and glory of Christianity has been condensed into the narrow confines of a single individual (Allen, 1962).

In order to deal with the dilemma which has been raised between individualism and community ministry (which some consider a distortion of the essence of ministry), Wilson (1989) stated that the church should consider moving in a different direction without abandoning the substance of Christianity in the process. All and everything that has been believed about a priest has been true, just as that same truth has been found at the heart of the whole Christian community (Wilson, 1993). Therefore, it has not been held that the power or presence of priests must decrease, as much as the power of all Christians, clergy and laity, must increase (Carothers, 1990). The local church has been the birthplace of all levels of leadership (Carothers, 1990). Generally what has happened in the local congregation is determinative in all levels of the denomination. Therefore, the laity has been the foundational caste of the

organization (Wilson, 1993). Wilson emphasized that this bottom caste of the leadership system can either make or break the church, as they comprise the bulk of the membership.

There is no leadership without authority (Hitt, 1993). Authority, however, has often been felt to be rooted in special gifts, abilities, and knowledge as well as in position itself. In this respect all members of the community are not equal (Hitt, 1993). In speaking of a vocational calling to pastoral or sacramental ministry, Patton and Long (1983) stated that it is important that a man or woman should be convinced that they are called by God to serve. It has also been considered important that the community in which they are to serve should have confirmed that calling with the conviction that the particular individual is the best person to serve the church (Allen, 1963).

If the church were again established in small groups of communicants, the reality of the community would be rediscovered (Mann, 1985). In so doing, the vocation of members in the community might also be rediscovered (Kouzes, 1993). Kouzes stated that the local church would, as a result, be compelled to consider the best men and women with abilities to serve from among its own members. The local church could be led by those whom it respected and whose services it would accept. The local congregation would be driven to propose its own leaders. Wilson (1983) stated that the call to leadership would be so presented that no one could doubt or deny the authenticity of the vocation based on first hand experiences of that person's life in the community.

Borgeson and Wilson (1990) stated that emergent church leaders should not be imposed or self-appointed. Leaders should be identified by the community and called into service. Ordination from within a community was considered to be the calling of that community; a consecration of all the offices, gifts, and functions of the Christian body in a format of total ministry (Borgeson & Wilson, 1990).

Under "Canon 9" of the National Canons of the Episcopal Church, a local congregation has been given the permission to raise up members with certain gifts for sacramental ministry and to receive training and ordination (Brown, 1996). According to Patton and Long (1983), the ordination of voluntary clergy persons should be considered the proper way to lead small, local groups as a church. Suitable leaders should be people whose ministration the group will accept. The establishment of churches with voluntary clergy has been a very different matter than seeking individuals to recruit as clerics (Allen, 1962). Patton and Long (1983) stated that a group must take responsibility for its own religious life. If there are no persons willing to come and minister to the group, that does not diminish the group's need for leadership. The search then becomes an internal investigation. Allen (1962) also developed the idea by stating that the ministering leaders of a church community must be able to preach, bring down blessing, effect conversion, dispense forgiveness, break bread, baptize, and witness. And they must be able to do this simply because they have been baptized in the community. Ordination has been considered, according to Allen, the authorization to use the power that is in the individual. It has traditionally been the recognition, through imposition of hands, of all the gifts shared by the

community. That recognition (achieved in ordination) was the fulfillment of the authorization accomplished in baptism (Allen, 1962).

The tools of leadership development have been listed as experience, reflection, education and training (Borgeson & Wilson, 1990). The starting place for ministry was stated as the person, meaning everyone in the community. More particularly, however, the starting place for ministry has been found in the strengths of the individual (Carothers, 1990). The person's gifts have been discerned in the activities the individual has enjoyed and has done well. The gifts and personal characteristics one brings to the job are the strengths upon which to build. Wilson (1991) claimed that the leadership qualities of love, authority, and accountability were essential in ministry. Authority in its fullest definition included loving concern for others, a sense of awe of power, justice, and fairness for all (Hitt, 1993). If the community built on the strengths of each of the members, the weaknesses also became a shared responsibility which could be balanced by the collective pool of talent (Hansel, 1992). Strengths of leaders in small churches can be nurtured through training (Hansel, 1992). Leaders were thought to need special skills, especially in management, relationships, interpersonal development, and understanding the dynamics of small communities (Wilson, 1990).

In summary, there is weakness in total rigidity just as there is weakness in total flexibility (Goodman, 1982). Organizations must, however, adapt to change in function and authority as group needs change. Well tuned leadership which reflects the profile of the community can be discovered within the community (Allen, 1962).

Total Ministry is a paradigm in which the needs of the community are one with the needs of the leader, as the leader is developed by and rises from group (Wilson, 1990). While untraditional, Total Ministry attempts to return the power of the group to its basic membership, the laity (Homeyer, 1993).

CHAPTER III

METHODOLOGY

Introduction

The model referred to as Total Ministry in the Episcopal Church has been based heavily on emergent leaders chosen from within local congregations. As of this writing, there have been no known formalized studies that have addressed the dynamics of leadership in those situations. Almost all available data on emergent leadership has been gathered from studies conducted in the secular arena. Therefore, this study will endeavor to establish that emergent leadership research is generalizable to a religious setting by examining the constancy of established theoretical precepts in this new forum.

The purpose of this study is to determine if emergent leadership factors can be applicable to a religious setting. Specifically, questions to be addressed ask: "Are task proficiency, leader follower relationships, and personal characteristics (as described in emergent leadership theory) important to the satisfaction levels of worship, pastoral care, and climate in Total Ministry parishes who have successfully called one of their lay members to be their pastoral and sacramental leader?" and "Are there some factors of task proficiency, leader follower relationship, and personal characteristics that do not appear to be necessary to the satisfaction levels of a Total Ministry parish when worship, pastoral care, and parish climate are considered?" By

measuring certain satisfaction factors in small congregations who have selected lay persons as their primary spiritual leaders a target group to study will be derived.

More specifically, members of small parishes using a Total Ministry leadership model will be asked to assess their own satisfaction level as defined by the headings "Climate, Worship, and Pastoral Care". The results of the satisfaction survey will help develop a "more satisfied" and a "less satisfied" group. Each group will then be asked to rate emergent leadership qualities of their leaders as described in a survey of factors grouped under the categories of "Character Variables, Leader Follower Relationships, and Task Proficiency". Each factor has been directly taken from prior research studies in emergent leadership.

It has been suggested that the group of individuals reporting greater satisfaction in worship, pastoral care, and parish climate will be able to identify a greater occurrence of emergent leadership variables in their leaders than those who do not. Those parishes in which the satisfaction scales are more strongly associated with the emergent leadership factors will address the first research question about the importance of emergent leadership factors (task proficiency, leader follower relationship, and personal characteristics) in a Total Ministry parish. The parishes in which satisfaction and emergent leadership factors are not closely associated will also be analyzed. Those results will address the second research question by listing factors that are not necessary or closely related to the success of a Total Ministry parish.

Research Population

The population of this study will consist of Episcopal Parishes in the United States that are engaged in some form of Total Ministry. Parishes will be identified through a mailed communication sent to each of the deployment officers or the bishops in the 97 continental dioceses. Parishes will be considered for this study only by meeting specific qualifications. Included in the research population will be members of only those parishes who have for their primary pastoral and sacramental leaders lay persons selected from their membership who have not been seminary trained. While there may be a seminary trained consultant or overseer available, the parish will look primarily to lay leadership for its worship and pastoral needs. These leaders will have been discerned and chosen by the congregation and ideally confirmed by their bishop as emerging leaders of the congregation who have had both the interest and the calling to share in the primary responsibility for the parish. While the overall administration of the parish may occur as a team effort by a variety of congregational leaders, this study will only address the impact and the skills of individuals taking on the role of the pastoral and sacramental leader.

A second mailing will be sent to those dioceses not responding to the initial request.

Procedure

Once a list of names of congregations has been pooled, letters will be sent to the governing body, that is the Vestry, of each of the congregations announcing and

explaining the study (Appendix A). Although each parish will be encouraged to participate, it will be stated that their cooperation is entirely voluntary. Those willing to participate will comprise the population of the study.

As part of the survey process, information about demographics, including data about the community, local economy, socio-economic standing, etc. will be gathered (Appendix B). Information about the parish such as age of the parish, budget, programs, number of units (families or single persons) on the membership roles, ministerial history (including the tenure of professionally trained priests), and the length of time engaged in Total Ministry will be collected.

In addition to the demographic sheet, a survey rating the success of the Total Ministry paradigm will be included (Appendix C). Success of the parish's ministry will be established based on general satisfaction questions addressing worship, pastoral care, and organizational climate. The fifteen areas addressed will reflect primary issues which prior authors including Patton and Long (1983) have considered crucial to parish success. The survey is to be completed by three separate parish members who have been part of the parish at least three years but are not personally involved in the direct delivery of priestly functions of the sacraments and pastoral care.

Hansel (1992) stated that any evaluation or assessment of a small church needs to be based on appropriate goals of ministry effectiveness - not numerical success of membership data or budget growth. Relative stability of the parish, however, will be examined by seeking a three year estimate of past budget, attendance and

membership. While ministry effectiveness is not necessarily reflected by this type of information, one would also not predict a substantial decline in these figures to be a reflection of a positive ministry experience (Schaller, 1994).

The second part of the survey (Appendix D) will elicit responses about emergent leadership. The same people completing the satisfaction questionnaire will complete this form. Questions will be related to task completion, personal characteristics of the leader, and the leader's relationship with the followers in the group. Each statement will be presented in a Lickert scale of 1 to 5 with 5 being the most positive option. Every statement will address a particular facet of emergent leadership as discussed in Chapter II. The origin of each statement will reflect emergent leadership theory as supported by systematic study and as presented by previous authors in the field. Should this material not be returned in thirty days, a second mailing along with a phone call will be forthcoming in order to gain maximum participation.

Pilot Study

Three congregations will be randomly selected from the study population. They will be sent a pilot edition of the survey. In addition, they will be asked to comment on the clarity of the directions, the readability of the statements and the success in communicating the purpose and concept of the study. Revisions will be made in consideration of those comments.

Data Collection

Three copies of the survey will be sent to the Vestries of each of the congregations in the study group. The Vestry will be instructed to distribute the surveys to three parish members who are not involved in the pastoral or sacramental ministry of the church. Each respondent should also have been a member of that parish for at least three years. Respondents will be assured of confidentiality and asked to refrain from discussing or sharing their responses with others but mail them directly to the return address.

Since the surveys will not ask the identity of any leader or other member in the church, including the respondent, the Vestry will be asked to grant permission which would allow the sharing of certain degrees of information (Appendix E). The purpose of this request would be to use the parish as an example of emergent leadership and Total Ministry in the discussion of results if deemed important. Being able to discuss the parish by name and location may help relate the study results to community, environment, and social factors which may be helpful in generalizing the results. The Vestry would be under no obligation to comply with that request and a parish could remain unnamed without any negative effect to the study.

Three clarifications were made following input from the pilot sample. First, some of the terminology taken from leadership studies, while common to students of the discipline, were unfamiliar to the respondents. Therefore, synonyms involving more ordinary phraseology were used. For example, the statement “The leader embodies the climate of the group” was changed to “The leader embodies the ‘life’ of

the group". Secondly, some ministry situations involved teams of people carrying out a single role. The "Survey of Parish Leadership" referred to "the leader" as a singular person. Clarification was made in the instructions, encouraging the respondents to answer out of either a consideration of single leaders or a group of people cooperating in a leadership function. Finally, the cover letter designated the study population as "those congregations who have raised up lay persons (non seminary trained) as their primary participants in liturgical and pastoral roles." Some congregations were confused with the terminology indicating that while their leaders were initially lay persons, through the selection and training processes (Canon 9) they had been ordained and were therefore considered clergy. Those congregations were reassured that the origins of the leaders (lay persons who were non seminary trained) was the crucial factor and not current titles. Results from the pilot study were incorporated into the final mailings.

Hypotheses

This purpose of the study can be described in the following operational hypotheses based on the permutations of the topics investigated. These hypotheses will address the two fundamental questions of this study: 'Are task proficiency, leader follower relationships, and personal characteristics (as described in emergent leadership theory) important to the satisfaction levels of worship, pastoral care, and climate in Total Ministry parishes who have successfully called one of their lay members to be their pastoral and sacramental leader? and 'Which of the factors of task

proficiency, leader follower relationships, and personal characteristics do not appear to be necessary to the satisfaction levels of a Total Ministry parish when worship, pastoral care, and parish climate are considered?'. For the purpose of this study, satisfaction was equated with success. Success in three primary areas of parish life suggested that associated leadership factors were necessary or important. In each case, an alpha of .05 was used to test the hypotheses which were stated in the null form.

Hypothesis #1: There is no difference between the mean worship satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership characteristics.

Hypothesis #2: There is no difference between the mean climate satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership characteristics.

Hypothesis #3: There is no difference between the mean pastoral care satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership characteristics.

Hypothesis #4: There is no difference between the mean worship satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership task proficiency.

Hypothesis #5: There is no difference between the mean climate satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership task proficiency.

Hypothesis #6: There is no difference between the mean pastoral care satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect emergent leadership task proficiency.

Hypothesis #7: There is no difference between the mean worship satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect leader follower relations as defined by emergent leadership theory.

Hypothesis #8: There is no difference between the mean climate satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect leader follower relations as defined by emergent leadership theory.

Hypothesis #9: There is no difference between the mean pastoral care satisfaction scores of more satisfied parishes and less satisfied parishes when congregational leaders reflect leader follower relations as defined by emergent leadership theory.

Data Analysis Procedures

The data of the questionnaire ("Survey of Ministry"), measuring the three areas of satisfaction (worship, pastoral care, and climate), will be gathered from three individuals in each responding congregation and tallied. Those individuals with a majority of scores in the "Most Satisfied" column will be placed in the "more satisfied" parish subgroup. Those with less than a majority of scores in the "Most Satisfied" column will be placed in the "less satisfied" parish subgroup.

Secondly, the "Survey of Parish Leadership" will also be tallied. Again, the

scores of each respondent from participating parishes will be reviewed. Results from statements reflecting emergent leadership characteristics, task proficiency, and leader follower relationships will be handled as separate headings. The scores of “more satisfied” parishes will be compared with the scores of the “less satisfied” parishes for each heading. The scores of the two groups will be compared using a T-Test for independent means for each heading.

Finally, an item analysis will be conducted by addressing the 29 component statements under the headings of leadership characteristics, task proficiency, and leader follower relationships to determine which of the factors listed appear to be discriminating in determining the successful application of emergent leadership qualities to a Total Ministry paradigm. This will be accomplished by comparing the mean scores of each item as between the “more satisfied” and the “less satisfied” parishes in the areas of worship, climate, and pastoral care.

CHAPTER IV

RESULTS

Data Analysis

Paulus and Drath (1995) described emergent leadership as that type of leadership that is earned from face-to-face interaction. The emergent leader arises from the group for a variety of reasons. Emergent leadership has been studied in depth in a variety of settings such as education and business. It was discovered, however, that there was no information about emergent leaders in religious groups. Therefore, this study conducted a national survey of small parishes in the Episcopal Church who utilize emergent leaders in a type of ministry paradigm known as Total Ministry. In these congregations, individuals were raised up by the parish to become worship and sacramental leaders.

The research population consisted of 70 individuals responding to the two mailed surveys. The responses of these surveys were used to address the basic question of this project; whether parishes headed by emergent leaders were more satisfied in the areas of worship, climate, and 75 pastoral care, if their leaders reflected factors taken from the existing body of knowledge of emergent leadership than those who did not.

That question was answered using a satisfaction scale. Parish life was divided into three areas: worship, climate, and pastoral care. Respondents were asked to rate

their satisfaction in these three areas. The areas were all treated separately. Those who had a simple majority of responses in the "Most Satisfied" column were placed in the "more satisfied" subgroup. Those with less than a majority of "Most Satisfied" responses were placed in a "less satisfied" subgroup.

Responses to the "Survey of Parish Leadership" were divided according to the two satisfaction subgroups. The "Survey of Parish Leadership" had items reflecting leader follower relationships, task proficiency, and leadership characteristics. Leader follower relationships were described by Schultz (1974) as that dynamic perceived by followers when encountering assertiveness, solution formulation, orientation to goals, and summarizing skills in persons chosen as their leaders. Task proficiency areas reflected certain behaviors which groups must have performed (Tubbs, 1978). These included behaviors directed toward accomplishing goal and those directed toward the maintenance of the interpersonal relationships in the group. Leadership characteristics included the summary of Stogdill (1948) in which descriptors such as achievement, responsibility, participation, and status were included as important components of emergent leadership. Mean scores in each of these areas were calculated by subgroup. These means were compared for significance using a T-Test of independent means.

Additionally, individual factor scores in the three areas were derived from the responses received on 29 individual items. Every item was based on previous research and reflected a known quality of an emergent leader. Individual items were compared between the more satisfied and the less satisfied parishes to determine if

there were specific factors that were more important than others for emergent leaders in religious groups. All results were compared to values with a .05 confidence level.

Mean scores from those more satisfied with their worship were compared to those who were less satisfied with their worship. The results are found in Table 1.

Worship Results

The research question asked whether task proficiency, leader follower relationship, and personal characteristics were important to the satisfaction level of

Table 1

T-Test Analysis of Means of Satisfaction Scores of Targeted Variables in the Area of Worship

| Groups | No. of Cases | Mean | Standard Deviation | t-Value | Effect Size* |
|-------------------------------|--------------|-------|--------------------|---------|--------------|
| Leader/Follower Relationships | | | | | |
| More Satisfied | 42 | 41.20 | 8.53 | | |
| Less Satisfied | 28 | 37.72 | 5.55 | .058 | .49 |
| Task Proficiency | | | | | |
| More Satisfied | 42 | 31.09 | 6.37 | | |
| Less Satisfied | 28 | 27.55 | 4.75 | .013 | .62 |
| Leadership Characteristics | | | | | |
| More Satisfied | 42 | 54.67 | 7.88 | | |
| Less Satisfied | 28 | 50.86 | 6.05 | .032 | .54 |

*Calculated as the mean difference between two groups then divided by the pooled standard deviation.

worship in Total Ministry parishes who have successfully called lay members to be their leaders. The null hypothesis stated that there would be no difference in worship satisfaction between more satisfied parishes and less satisfied parishes when their congregational leaders reflect emergent leadership characteristics, task proficiency, and leader follower relationships. This question and related hypotheses are addressed in Table 1.

In the area of Worship, there was no significant difference between the mean scores of the more and less satisfied groups in the area of leader follower relationships, thus supporting the null hypothesis. There was, however, a significant difference in scores in the areas of task proficiency and leadership characteristics, thus rejecting the null hypotheses. Effect size suggested that the significance of the variance between means was present to a moderate extent. The confidence of the results was average. It may be stated that parishes whose emergent leaders reflected stronger aspects of task proficiency and leadership characteristics were more satisfied than those parishes whose leaders did not. Parishes whose emergent leaders reflect a stronger presence leader follower relationships were no more satisfied than those parishes who had leaders that did not. Statistical treatment of the item analysis of this section is found in Tables 2 through 4.

Individual items of leader follower relationships, task proficiency, and leadership characteristics areas were also analyzed as they related to worship. In this way, the second research question ('Which factors of task proficiency, leader follower relationships, and personal characteristics did not appear to be necessary to the

Table 2
T-Test Analysis of Means of Satisfaction Scores of Items for Leader
Follower Relationships in the Area of Worship

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|------------------------|--------------|------|--------------------|---------|--------------|
| Identifies with parish | | | | | |
| More Satisfied | 42 | 4.74 | .69 | | |
| Less Satisfied | 28 | 4.37 | .01 | 19 | .34 |
| Embodies group life | | | | | |
| More Satisfied | 42 | 4.44 | .88 | | |
| Less Satisfied | 28 | 3.86 | 1.21 | -.040 | .51 |
| Group problem solving | | | | | |
| More Satisfied | 42 | 4.48 | .90 | | |
| Less Satisfied | 28 | 3.79 | 1.11 | .032 | .52 |
| Participates in parish | | | | | |
| More Satisfied | 42 | 4.76 | .47 | | |
| Less Satisfied | 28 | 4.1 | 1.11 | .025 | .58 |
| Spirit of cooperation | | | | | |
| More Satisfied | 42 | 4.62 | .92 | | |
| Less Satisfied | 28 | 4.2 | 1.04 | .019 | .60 |
| Empowers others | | | | | |
| More Satisfied | 42 | 4.44 | .88 | | |
| Less Satisfied | 28 | 4.31 | .84 | .527 | .15 |
| Models group beliefs | | | | | |
| More Satisfied | 42 | 4.48 | .90 | | |
| Less Satisfied | 28 | 4.05 | 1.13 | .101 | .41 |
| Affirms parish values | | | | | |
| More Satisfied | 42 | 4.76 | .92 | | |
| Less Satisfied | 28 | 4.34 | 1.07 | .055 | .52 |
| Sociable and Engaging | | | | | |
| More Satisfied | 42 | 4.62 | .92 | | |
| Less Satisfied | 28 | 4.31 | 1.10 | .208 | .31 |

* Calculated as the mean difference between two groups then divided by pooled standard deviations.

Table 3

**T-Test Analysis of Means of Satisfaction Scores of Items
for Task Proficiency in the Area of Worship**

| Groups | No. of Cases | Mean | Standard Deviation | t- Score | Effect Size* |
|--------------------------------------|-----------------|------|-----------------------|-------------|-----------------|
| Reinforces group vision | | | | | |
| More Satisfied | 42 | 4.34 | .86 | | |
| Less Satisfied | 28 | 4.06 | 1.13 | .26 | .28 |
| Helps achieve goals | | | | | |
| More Satisfied | 42 | 4.44 | .82 | | |
| Less Satisfied | 28 | 3.79 | 1.14 | .011 | .64 |
| Skilled in church work | | | | | |
| More Satisfied | 42 | 4.69 | .55 | | |
| Less Satisfied | 28 | 4.24 | .98 | .029 | .57 |
| Coordinates activities | | | | | |
| More Satisfied | 42 | 4.46 | .88 | | |
| Less Satisfied | 28 | 3.82 | 1.22 | .019 | .59 |
| Innovative | | | | | |
| More Satisfied | 42 | 4.39 | .82 | | |
| Less Satisfied | 28 | 4.00 | .92 | .068 | .44 |
| Persistent in task completion | | | | | |
| More Satisfied | 42 | 4.48 | .70 | | |
| Less Satisfied | 28 | 3.89 | 1.11 | .014 | .63 |
| Insight into situations | | | | | |
| More Satisfied | 42 | 4.51 | .82 | | |
| Less Satisfied | 28 | 3.93 | .99 | .012 | .62 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

Table 4

**T-Test Analysis of Means of Satisfaction Scores of Items
of Leadership Characteristics in the Area of Worship**

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|------------------------------------|--------------|------|--------------------|---------|--------------|
| Positive attitude | | | | | |
| More Satisfied | 41 | 4.79 | .67 | | |
| Less Satisfied | 29 | 4.17 | 1.07 | .008 | .68 |
| Personal sense of direction | | | | | |
| More Satisfied | 41 | 4.79 | .51 | | |
| Less Satisfied | 29 | 4.37 | .97 | .044 | .55 |
| Self-motivated | | | | | |
| More Satisfied | 41 | 4.38 | .53 | | |
| Less Satisfied | 29 | 4.34 | .85 | .031 | .05 |
| Organized | | | | | |
| More Satisfied | 41 | 4.51 | .66 | | |
| Less Satisfied | 29 | 4.00 | .96 | .016 | .61 |
| Good judgment | | | | | |
| More Satisfied | 41 | 4.69 | .59 | | |
| Less Satisfied | 29 | 4.17 | 1.13 | .027 | .58 |
| Self-confident | | | | | |
| More Satisfied | 41 | 4.69 | .67 | | |
| Less Satisfied | 29 | 4.55 | .63 | .352 | .21 |
| Dominant | | | | | |
| More Satisfied | 41 | 3.86 | 1.18 | | |
| Less Satisfied | 29 | 4.10 | .81 | .307 | .22 |
| Extroverted | | | | | |
| More Satisfied | 41 | 4.18 | .98 | | |
| Less Satisfied | 29 | 4.10 | .77 | .691 | .08 |

Table 4--Continued

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|----------------------------|--------------|------|--------------------|---------|--------------|
| Sense of humor | | | | | |
| More Satisfied | 41 | 4.62 | .84 | | |
| Less Satisfied | 29 | 4.31 | .76 | .101 | .37 |
| Adaptable and flexible | | | | | |
| More Satisfied | 41 | 4.62 | .75 | | |
| Less Satisfied | 29 | 4.00 | 1.13 | .012 | .63 |
| Dependable and responsible | | | | | |
| More satisfied | 41 | 4.74 | .62 | | |
| Less Satisfied | 29 | 4.13 | 1.15 | .013 | .66 |
| Verbally communicative | | | | | |
| More Satisfied | 41 | 4.62 | .75 | | |
| Less Satisfied | 29 | 4.41 | .77 | .252 | .27 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

satisfaction level of worship in a Total Ministry parish?") was addressed. Mean results of the more satisfied group were compared with mean results of the less satisfied group using a T-Test. It was hypothesized that there would be no difference in satisfaction levels between the more satisfied and the less satisfied parishes when individual items were compared, even though there was an overall difference in some overall sections. Results were recorded in Tables 2 through 4.

In the area of Leader Follower Relationships in Worship, there seemed to be significant differences in means in the following items: "Identifies with parish",

“Embodies group life”, “Group problem solving”, “Participates in parish”, and “Spirit of cooperation” as found in Table 2 thus rejecting the null hypothesis. The effect size suggested that these conclusions were moderately powerful in the following items: “Embodies group life”, “Group problem solving”, “Participates in parish”, and “Spirit of cooperation”. The effect size reflected a small difference in a less powerful difference in the item “Identifies with parish”. There did not seem to be a significance in means in the following items: “Empowers others”, “Models group beliefs”, “Affirms parish values”, and “Sociable and engaging”. The effect size suggested that the differences were moderately powerful in the items: “Models group beliefs” and “Affirms parish values”. The effect size was small, indicating a less powerful difference in: “Empowers others” and “Sociable and engaging”.

According to Table 3, a significant difference was seen between the means of the following items: “Helps achieve goals”, “Skilled in church work”, “Coordinates activities”, “Persistent in task completion”, and “Insight into situations” thus rejecting the null hypothesis. The effect size, or the strength of the differences was moderate in all items. There was not a significant difference, supporting the null hypothesis, in means in the following items: “Innovative” and “Reinforces group vision”. The strength of the differences or effect size was small in “reinforces group vision” and moderate in the “Innovative” item.

There was a significant difference, rejecting the null hypothesis, between the group satisfaction means on the following items: “Positive attitude”, “Sense of direction”, “Self-motivation”, “Organization”, “Good judgment”, “Adaptable and

flexible”, and “Dependable and responsible” as illustrated in Table 4. The effect size, or the power of the difference was small in “Self-motivation”. Medium effect size was seen in the following items: “Positive attitude”, “Sense of direction”, “Organized”, “Good judgment”, “Adaptable and flexible”, and “Dependable and responsible”. There was not a significant difference in the group satisfaction rate of leadership characteristics in the following items: “Self-confident”, “Dominant”, “Extroverted”, “Sense of humor”, and “Verbal communication”. These items supported the null hypothesis. The effect size, however, was small in all these items, suggesting a lack of confidence in the differences measured.

Climate Results

The research population was divided between those who were more satisfied with the general climate of their parishes and those who were less satisfied. By comparing the means of these two groups, the first research question addressed. The question asked whether task proficiency, leader follower relationships, and leadership characteristics were important to the satisfaction levels of climate in Total Ministry parishes who have successfully called lay persons to be their pastoral and sacramental leaders. It was hypothesized that there would be no difference between the mean satisfaction scores in the areas of leader follower relationships, task proficiency, and leadership characteristics between groups whose leaders reflected more aspects of emergent leadership theory and those that reflected few aspects of the theory. Comparing the means of these two sub-groups yielded the results of Table 5.

In the three areas of leader follower relationships, task proficiency, and leadership characteristics, there was a significant difference between the group satisfaction means of the more satisfied parishes and the less satisfied parishes, thus rejecting the null hypotheses. Furthermore, the effect size was very strong for leader follower relationships and task proficiency, indicating a high level of confidence in these scores. Effect size for leadership characteristics was moderate. In considering Climate, there was a significant difference in the means of the satisfaction scores of the more satisfied parishes and the less satisfied parishes.

Table 5
T-Test Analysis of Means of Satisfaction Scores
of Targeted Variables in the Area of Climate

| Groups | No. of Cases | Mean | Standard Deviation | t-Value | Effect Size* |
|-------------------------------|--------------|-------|--------------------|---------|--------------|
| Leader/Follower Relationships | | | | | |
| More Satisfied | 32 | 42.63 | 2.87 | | |
| Less Satisfied | 38 | 37.15 | 8.25 | .0003 | .79 |
| Task Proficiency | | | | | |
| More Satisfied | 32 | 32.81 | 2.79 | | |
| Less Satisfied | 38 | 27.00 | 5.94 | .00009 | 1.0 |
| Leadership Characteristics | | | | | |
| More Satisfied | 32 | 55.42 | 9.42 | | |
| Less Satisfied | 38 | 49.79 | 8.05 | .008 | .61 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

The second research question asked if there were factors within task proficiency, leader follower relationships and personal characteristics that did not appear to be necessary to the satisfaction levels of a Total Ministry parish when climate was considered. Despite that fact that there was a significant difference between more and less satisfied parishes when the major headings were considered, it was still hypothesized that there may be individual factors that would not reflect a significant difference. An item analysis of each question is presented in Tables 6 through 8.

According to Table 6, all items revealed a significant difference between the mean scores of the more satisfied population and the less satisfied population. Therefore, the null hypothesis was rejected. The effect size was great for items: "Embodies group life", "Group problem solving" and "Spirit of cooperation", indicating the results were powerful in determining differences. Moderate strength was seen in effect size for the following items: "Identifies with parish", "Participates in parish", "Empowers others", "Models group beliefs", "Affirms parish values", and "Sociable and engaging".

An item analysis of task proficiency items was also conducted. The results are found in Table 7.

When the means of the more satisfied group were compared to the less satisfied group for the items in the area of Climate in Table 7, significant differences were seen in six out of seven items, thus rejecting the null hypothesis. T-scores were significant for the following items: "Reinforces group vision", "Helps achieve goals", "Coordinates activities", "Innovative", "Persistent in task completion", and "Insight

Table 6

**T-Test Analysis of Means of Satisfaction Scores of Items for Leader
Follower Relationships in the Area of Climate**

| Groups | No. of Cases | Mean | Standard Deviation | t- Score | Effect Size* |
|------------------------|-----------------|------|-----------------------|-------------|-----------------|
| Identifies with parish | | | | | |
| More Satisfied | 32 | 4.87 | .41 | | |
| Less Satisfied | 38 | 4.28 | 1.07 | .002 | .67 |
| Embodies group life | | | | | |
| More Satisfied | 32 | 4.66 | .54 | | |
| Less Satisfied | 38 | 3.89 | 1.18 | .0006 | .76 |
| Group problem solving | | | | | |
| More Satisfied | 32 | 4.60 | .70 | | |
| Less Satisfied | 38 | 3.61 | 1.11 | .0002 | .93 |
| Participates in parish | | | | | |
| More Satisfied | 32 | 4.72 | .62 | | |
| Less Satisfied | 38 | 4.15 | 1.11 | .007 | .59 |
| Spirit of cooperation | | | | | |
| More Satisfied | 32 | 4.87 | .33 | | |
| Less Satisfied | 38 | 4.25 | 1.09 | .001 | .70 |
| Empowers others | | | | | |
| More Satisfied | 32 | 4.57 | .70 | | |
| Less Satisfied | 38 | 4.15 | 1.01 | .04 | .46 |
| Models group beliefs | | | | | |
| More Satisfied | 32 | 4.57 | .66 | | |
| Less Satisfied | 38 | 4.07 | 1.20 | .029 | .49 |
| Affirms parish values | | | | | |
| More Satisfied | 32 | 4.90 | .29 | | |
| Less Satisfied | 38 | 4.35 | .98 | .001 | .69 |
| Sociable and Engaging | | | | | |
| More Satisfied | 32 | 4.87 | .41 | | |
| Less Satisfied | 38 | 4.30 | 1.12 | .005 | .62 |

* Calculated as the mean difference between two groups then divided by pooled standard deviations.

Table 7

**T-Test Analysis of Means of Satisfaction Scores of Items
for Task Proficiency in the Area of Climate**

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|--------------------------------------|--------------|------|--------------------|---------|--------------|
| Reinforces group vision | | | | | |
| More Satisfied | 32 | 4.69 | .46 | | |
| Less Satisfied | 38 | 3.87 | 1.15 | .0001 | .83 |
| Helps achieve goals | | | | | |
| More Satisfied | 32 | 4.66 | .64 | | |
| Less Satisfied | 38 | 3.74 | 1.06 | .0002 | .92 |
| Skilled in church work | | | | | |
| More Satisfied | 32 | 4.60 | .65 | | |
| Less Satisfied | 38 | 4.41 | .88 | .28 | .24 |
| Coordinates activities | | | | | |
| More Satisfied | 32 | 4.72 | .45 | | |
| Less Satisfied | 38 | 3.74 | 1.22 | .0002 | .92 |
| Innovative | | | | | |
| More Satisfied | 32 | 4.66 | .59 | | |
| Less Satisfied | 38 | 3.84 | .90 | .00001 | .94 |
| Persistent in task completion | | | | | |
| More Satisfied | 32 | 4.66 | .47 | | |
| Less Satisfied | 38 | 3.89 | 1.07 | .0001 | .82 |
| Insight into situations | | | | | |
| More Satisfied | 32 | 4.78 | .48 | | |
| Less Satisfied | 38 | 3.87 | 1.03 | .00007 | .96 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

Table 8

**T-Test Analysis of Means of Satisfaction Scores of Items
of Leadership Characteristics in the Area of Climate**

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|------------------------------------|--------------|------|--------------------|---------|--------------|
| Positive attitude | | | | | |
| More Satisfied | 32 | 4.87 | .41 | | |
| Less Satisfied | 38 | 4.23 | 1.18 | .002 | .66 |
| Personal sense of Direction | | | | | |
| More Satisfied | 32 | 4.93 | .34 | | |
| Less Satisfied | 38 | 4.33 | 1.00 | .0009 | .72 |
| Self-motivated | | | | | |
| More Satisfied | 32 | 4.84 | .44 | | |
| Less Satisfied | 38 | 4.33 | .92 | .003 | .65 |
| Organized | | | | | |
| More Satisfied | 32 | 4.66 | .59 | | |
| Less Satisfied | 38 | 3.97 | .98 | .0005 | .77 |
| Good judgment | | | | | |
| More Satisfied | 32 | 4.87 | .48 | | |
| Less Satisfied | 38 | 4.07 | 1.15 | .0002 | .80 |
| Self-confident | | | | | |
| More Satisfied | 32 | 4.90 | 1.04 | | |
| Less Satisfied | 38 | 4.38 | .87 | .001 | .71 |
| Dominant | | | | | |
| More Satisfied | 32 | 4.09 | 1.04 | | |
| Less Satisfied | 38 | 3.76 | 1.15 | .21 | .29 |
| Extroverted | | | | | |
| More Satisfied | 32 | 4.45 | .83 | | |
| Less Satisfied | 38 | 3.82 | 1.02 | .004 | .64 |

Table 8--Continued

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|----------------------------|--------------|------|--------------------|---------|--------------|
| Sense of humor | | | | | |
| More Satisfied | 32 | 4.84 | .44 | | |
| Less Satisfied | 38 | 4.12 | 1.10 | .0004 | .77 |
| Adaptable and flexible | | | | | |
| More Satisfied | 32 | 4.87 | .41 | | |
| Less Satisfied | 38 | 3.92 | 1.17 | .0001 | .93 |
| Dependable and responsible | | | | | |
| More satisfied | 32 | 4.90 | .38 | | |
| Less Satisfied | 38 | 4.12 | 1.17 | .0002 | .80 |
| Verbally communicative | | | | | |
| More Satisfied | 32 | 4.84 | .44 | | |
| Less Satisfied | 38 | 4.25 | .99 | .001 | .71 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

into situations". The effect size was great in each circumstance indicating elevated power in the confidence of the findings. The means between the more and less satisfied parishes were not significant when "Skilled in church work" was measured, supporting the null hypothesis. This conclusion had a small effect size, indicating less confidence in the conclusion.

An item analysis was also completed for leadership characteristics in the area of Climate. Results are found in Table 8.

In comparing the means of the more satisfied and the less satisfied groups in

Table 8, the following items reflected significant differences between means: "Positive attitude", "Dependable and responsible", "Verbally communicative", "Personal sense of direction", "Self motivated", "Organized", "Good judgment", "Self confident", "Extroverted", "Sense of humor", and "Adaptable and flexible". In these areas, the null hypothesis was rejected. The size effect of "Extroverted", "Positive attitude", and "Self motivated" were moderate, indicating an average level of confidence in the results. Size effect was large, indicating a high level of confidence in the results of items, "Dependable and responsible", "Verbally communicative", "Personal sense of direction", "Organized", "Good judgment", "Self confident", "Sense of humor", and "Adaptable and flexible". The item "Dominant" did not reflect a significant difference between the more and less satisfied groups, supporting the null hypothesis. The results of this item had a small effect size, indicating a low level of confidence in the score.

Pastoral Care Results

The research addressed the question whether task proficiency, leader follower relationship, and personal characteristics were important to the satisfaction levels of pastoral care in Total Ministry parishes who have successfully called one of their lay members to be their pastoral and sacramental leader. Relative satisfaction in pastoral care was measured through a survey. The participating parishes were divided into two groups based on responses which reflected either a more or less satisfaction rating. The means of the more satisfied group was compared to the means of the less

satisfied group in the areas of leader follower relationships, task proficiency, and leadership characteristics. The null hypothesis stated that there would be no difference between the mean pastoral care satisfaction scores of the more satisfied and the less satisfied parishes when their leaders were compared in the areas of task proficiency, leadership characteristics and leader follower relationships. The results are found in Table 9.

The results suggested that there was a significant difference between the

Table 9
T-Test Analysis of Means of Satisfaction Scores of Targeted
Variables in the Area of Pastoral Care

| Groups | No. of Cases | Mean | Standard Deviation | t-Value | Effect Size* |
|--------------------------------------|--------------|-------|--------------------|---------|--------------|
| Leader/Follower Relationships | | | | | |
| More Satisfied | 34 | 42.08 | 4.02 | | |
| Less Satisfied | 36 | 37.11 | 8.33 | .002 | .72 |
| Task Proficiency | | | | | |
| More Satisfied | 34 | 32.24 | 3.45 | | |
| Less Satisfied | 36 | 26.94 | 6.04 | .0003 | .96 |
| Leadership Characteristics | | | | | |
| More Satisfied | 34 | 56.05 | 4.16 | | |
| Less Satisfied | 36 | 50.05 | 8.14 | .0002 | .85 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

means of the more satisfied and the less satisfied groups in the areas of leader follower relationships, task proficiency, and leadership characteristics when examined under the consideration of pastoral care. Therefore, the null hypothesis was rejected. Furthermore, the effect size suggested that the difference was large in each area, leading to a high degree of confidence in the results.

Although the null hypothesis was rejected based on overall scores in the areas measured, there was a second research question. That question asked whether there might be factors of task proficiency, leader follower relationships, and personal characteristics that did not appear to be necessary to the satisfaction level of a Total Ministry parish when pastoral care was considered. Even though overall constructs might not satisfy the hypothesis, it was hypothesized that some factors within those headings that might fail to reveal a difference between more and less satisfied parishes. An item analysis of each question for this factor is found in Tables 10 through 12.

Several items reflected a significant difference in the means of the more satisfied and the less satisfied groups according to Table 10. These rejected the null hypothesis and included: "Identifies with parish", "Group problem solving", "Participates in parish", "Spirit of cooperation", "Affirms parish values", and "Sociable and engaging". The size effect, or the confidence levels of these conclusions was strong for the items "Group problem solving" and "Affirms parish values". Moderate size effect or a medium level of confidence was seen in items "Identifies with parish", "Participates in parish", "Spirit of cooperation", and "Sociable and engaging". Items which did not reflect a significant difference in group means included "Embodies

Table 10

**T-Test Analysis of Means of Satisfaction Scores of Items for Leader
Follower Relationships in the Area of Pastoral Care**

| Groups | No. of Cases | Mean | Standard Deviation | t- Score | Effect Size* |
|------------------------|-----------------|------|-----------------------|-------------|-----------------|
| Identifies with parish | | | | | |
| More Satisfied | 36 | 4.81 | .86 | | |
| Less Satisfied | 34 | 4.25 | 1.06 | .008 | .63 |
| Embodies group life | | | | | |
| More Satisfied | 36 | 4.45 | .83 | | |
| Less Satisfied | 34 | 4.00 | 1.13 | .056 | .44 |
| Group problem solving | | | | | |
| More Satisfied | 36 | 4.43 | .86 | | |
| Less Satisfied | 34 | 3.68 | 1.10 | .002 | .80 |
| Participates in parish | | | | | |
| More Satisfied | 36 | 4.70 | .67 | | |
| Less Satisfied | 34 | 4.08 | 1.17 | .007 | .65 |
| Spirit of cooperation | | | | | |
| More Satisfied | 36 | 4.78 | .47 | | |
| Less Satisfied | 34 | 4.25 | 1.14 | .013 | .60 |
| Empowers others | | | | | |
| More Satisfied | 36 | 4.48 | .69 | | |
| Less Satisfied | 34 | 4.20 | 1.05 | .17 | .31 |
| Models group beliefs | | | | | |
| More Satisfied | 36 | 4.48 | .80 | | |
| Less Satisfied | 34 | 4.14 | 1.14 | .14 | .37 |
| Affirms parish values | | | | | |
| More Satisfied | 36 | 4.86 | .34 | | |
| Less Satisfied | 34 | 4.31 | 1.02 | .0005 | .70 |
| Sociable and Engaging | | | | | |
| More Satisfied | 36 | 4.78 | .58 | | |
| Less Satisfied | 34 | 4.31 | 1.13 | .032 | .51 |

* Calculated as the mean difference between two groups then divided by pooled standard deviations.

Table 11

**T-Test Analysis of Means of Satisfaction Scores of Items
for Task Proficiency in the Area of Pastoral Care**

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|--------------------------------------|--------------|------|--------------------|---------|--------------|
| Reinforces group vision | | | | | |
| More Satisfied | 36 | 4.51 | .83 | | |
| Less Satisfied | 34 | 3.88 | 1.10 | .008 | .61 |
| Helps achieve goals | | | | | |
| More Satisfied | 36 | 4.59 | .68 | | |
| Less Satisfied | 34 | 3.71 | 1.10 | .0001 | .88 |
| Skilled in church work | | | | | |
| More Satisfied | 36 | 4.75 | .54 | | |
| Less Satisfied | 34 | 4.22 | .91 | .004 | .67 |
| Coordinates activities | | | | | |
| More Satisfied | 36 | 4.59 | .76 | | |
| Less Satisfied | 34 | 3.77 | 1.19 | .0009 | .77 |
| Innovative | | | | | |
| More Satisfied | 36 | 4.62 | .72 | | |
| Less Satisfied | 34 | 3.80 | .83 | .0003 | .94 |
| Persistent in task completion | | | | | |
| More Satisfied | 36 | 4.59 | .59 | | |
| Less Satisfied | 34 | 3.88 | 1.07 | .001 | .76 |
| Insight into situations | | | | | |
| More Satisfied | 36 | 4.67 | .57 | | |
| Less Satisfied | 34 | 3.88 | 1.07 | .0003 | .84 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

Table 12

**T-Test Analysis of Means of Satisfaction Scores of Items of
Leadership Characteristics in the Area of Pastoral Care**

| Groups | No. of Cases | Mean | Standard Deviation | t- Score | Effect Size* |
|------------------------------------|-----------------|------|-----------------------|-------------|-----------------|
| Positive attitude | | | | | |
| More Satisfied | 36 | 4.81 | .56 | | |
| Less Satisfied | 34 | 4.25 | 1.09 | .010 | .62 |
| Personal sense of direction | | | | | |
| More Satisfied | 36 | 4.86 | .34 | | |
| Less Satisfied | 34 | 4.37 | .97 | .007 | .65 |
| Self-motivated | | | | | |
| More Satisfied | 36 | 4.81 | .46 | | |
| Less Satisfied | 34 | 4.34 | .83 | .005 | .67 |
| Organized | | | | | |
| More Satisfied | 36 | 4.59 | .68 | | |
| Less Satisfied | 34 | 4.88 | 5.13 | .74 | .08 |
| Good judgment | | | | | |
| More Satisfied | 36 | 4.78 | .58 | | |
| Less Satisfied | 34 | 4.17 | 1.04 | .003 | .69 |
| Self-confident | | | | | |
| More Satisfied | 36 | 4.89 | .31 | | |
| Less Satisfied | 34 | 4.37 | .80 | .0008 | .80 |
| Dominant | | | | | |
| More Satisfied | 36 | 4.02 | 1.11 | | |
| Less Satisfied | 34 | 3.88 | .99 | .57 | .13 |
| Extroverted | | | | | |
| More Satisfied | 36 | 4.37 | .79 | | |
| Less Satisfied | 34 | 3.91 | .95 | .028 | .51 |

Table 12--Continued

| Groups | No. of Cases | Mean | Standard Deviation | t-Score | Effect Size* |
|----------------------------|--------------|------|--------------------|---------|--------------|
| Sense of humor | | | | | |
| More Satisfied | 36 | 4.72 | .65 | | |
| Less Satisfied | 34 | 4.25 | .91 | .014 | .61 |
| Adaptable and flexible | | | | | |
| More Satisfied | 36 | 4.56 | .86 | | |
| Less Satisfied | 34 | 4.17 | 1.04 | .08 | .40 |
| Dependable and responsible | | | | | |
| More satisfied | 36 | 4.81 | .46 | | |
| Less Satisfied | 34 | 4.17 | 1.15 | .003 | .70 |
| Verbally communicative | | | | | |
| More Satisfied | 36 | 4.86 | .34 | | |
| Less Satisfied | 34 | 4.20 | .93 | .0002 | .86 |

* Calculated as the mean difference between two groups then divided by the pooled standard deviation.

group life", "Empowers others", and "Models group beliefs". These items supported the null hypothesis. The size effect was moderate for "Embodies group beliefs". The size effect was small, indicating a low level of confidence for the items "Empowers others" and "Models group beliefs".

Task Proficiency items were also examined in the area of Pastoral Care. The more satisfied group means were compared to the less satisfied group means and are reported in Table 11.

All items reflected a significant difference between the more satisfied and the

less satisfied groups in Table 11. Therefore, the null hypothesis was rejected for each factor. The effect size was large in the items "Insight into situations", "Helps achieve goals", "Coordinates activities", "Innovative", and "Persistent in task completion". This indicates a high level of confidence in the conclusions. Effect size was moderate in the items "Reinforces group vision" and "Skilled in church work" leading to an average degree of confidence in the power of the results.

Results of Table 12 indicated that there was a significant difference between the means of the more satisfied and the less satisfied groups in the area of leadership characteristics related to pastoral care in the following items: "Positive attitude", "Personal sense of direction", "Self-motivated", "Good judgment", "Self-confident", "Extroverted", "Sense of humor", "Dependable and responsible", and "Verbally communicative". The null hypothesis was rejected in those areas. The effect size was high, indicating a strong sense of confidence in the items "Self confident", "Dependable and responsible", and "Verbally communicative". The effect size was moderate, indicating medium confidence for the items "Positive attitude", "Personal sense of direction", "Self motivated", "Good judgment", "Extroverted", and "Sense of humor". There was no significant difference in the group satisfaction means in the items of "Organized", "Dominant", and "Adaptable and flexible". These areas supported the null hypothesis. In each case the effect size was small, indicating a weak degree of confidence in the differences observed.

CHAPTER V

DISCUSSION

Conclusions

The study of group leadership takes many forms, one of which is emergent leadership. When a group does not have a formal or assigned leader, a phenomenon takes place in which a member of the group arises as the leader. The emergence of that person is affected by a complex variety of factors (Drecksel, 1985). The purpose of this study was to review the literature in the area of emergent leadership and apply that leadership theory to previously unstudied religious groups - small parishes in the Episcopal Church. It was questioned whether constructs of emergent leadership were also important and necessary in a church who was raising its own leaders just as they have been important to other groups studied. It was also questioned if a religious group would vary from other groups studied by identifying some emergent leadership factors that were not important to their satisfaction levels. These concepts were addressed by taking 29 factors falling under the main research headings and comparing them between more satisfied and less satisfied groups of individuals in Total Ministry parishes. It was hypothesized that the more satisfied parishes would identify more of the emergent leadership factors in their leaders than the less satisfied parishes.

While emergent leadership processes have been studied in a variety of contexts. There has been a historical absence of investigation in religious groups. This

study proposed to apply the collective knowledge of emergent leadership gathered from business, education, and the military to congregations in the Episcopal Church in the United States, engaged in Total Ministry, a type of emergent leadership ministry paradigm. This paradigm was examined as an innovative style of ministry in which church leaders were raised from the laity of the church membership

Specific aspects of emergent leadership were combined into three major survey headings: leader/follower relationships, task proficiency, and leadership characteristics. Items in each heading were taken from the results of prior research studies. These constructs were applied to three primary aspects of religious life: worship, climate, and pastoral care. It was hypothesized that results of a satisfaction scale would be higher in those Total Ministry parishes whose pastoral and sacramental leadership were more closely aligned with research findings of emergent leadership.

In reviewing the results of worship, the null hypothesis was supported in the leader/follower relationships section. There was no significant difference between more and less satisfied parishes in this area when they reviewed their satisfaction in worship. While the overall leader follower relationship results were not significant, there were a variety of individual items that were significant in worship satisfaction. These included: identification with the parish, embodying group life, participation in the parish, group problem solving, and cooperation. Items which were insignificant included empowering others, modeling group beliefs, affirming parish values, and appearing sociable and engaging.

In the area of worship satisfaction, the null hypothesis was rejected in the area

of task proficiency. Significant items included skill in doing an acceptable job, achieving goals, coordinating activities, insight into situations, and persistence in task completion. Some items, however, were not felt to be significant by the respondents. These supported the null hypothesis and included reinforcing a group vision and innovation.

When examining worship satisfaction, the null hypothesis was also rejected in the area of leadership characteristics. Items which were significant in rejecting the hypothesis included positive attitude, sense of direction, self-motivation, organization, good judgment, dependability, responsibility, adaptable, and flexibility. Items which were significant in supporting the hypothesis included, self-confidence, dominance, extroversion, sense of humor, and verbal communication.

Satisfaction was also measured by the general climate of the parish. It was hypothesized that parishes with emergent leaders who matched existing research would be no more satisfied than parishes whose leaders did not align with the qualifications established by prior studies. In all three areas (leader/follower relationship, task proficiency, and leadership characteristics) the hypothesis was strongly rejected.

In the area of leader/follower relationships, all factors were considered significant. These included identification with the parish, embodying group life, problem solving, participation in the parish, cooperation, empowerment, modeling group beliefs, affirming parish values, and appearing sociable and engaging.

In the area of task proficiency, most factors were found to reject the hypothesis. These included reinforcing group vision, achieving group goals, coordinating

activities, innovation, persistence in task completion, and having insight into the situation. Skill in church work did not seem to be significant in overall climate satisfaction and supported the null hypothesis.

When leadership characteristics were analyzed in terms of climate satisfaction, dominance was the only area that supported the null hypothesis. All other emergent leadership characteristics were significant in distinguishing climate satisfaction. They included positive attitude, personal sense of direction, self-motivation, organization, good judgment, self-confidence, extroversion, sense of humor, adaptability, dependability, responsibility, verbal communication, and flexibility.

It was hypothesized that Total Ministry parishes whose elected leaders more closely reflected qualities of emergent leaders (as determined by research) would be more no more satisfied in the area of pastoral care than those who did not. In all three factors of leader/follower relationships, task proficiency, and leadership characteristics, the null hypothesis was rejected.

In the area of leader/follower relationships, aspects of satisfaction impinging on pastoral care included identification with the parish, group problem solving, participation in the parish, cooperation, affirming parish values, and being sociable and engaging. The items reflecting embodiment of group life, empowering others, and modeling group beliefs were not significant in the area of pastoral care. These upheld the null hypothesis.

In the area of task proficiency, all factors rejected the null hypothesis when examined in consideration of pastoral care. These included reinforcing group vision,

skill in church work, coordinating activities, innovation, persistence in task completion, and insight into situations.

Finally, a variety of leadership characteristics rejected the null hypothesis in the area of pastoral care. Research findings in emergent leadership that were significant in Total Ministry parishes included positive attitude, personal sense of direction, self-motivation, good judgment, self-confidence, extroversion, sense of humor, dependability, responsibility, and verbal communication. Items of organization, dominance, flexibility, and adaptability failed to reveal significant difference and supported the hypothesis.

Implications

Total Ministry, as presented by Bierlein (1995), is an alternative style of parish leadership in which sacramental and pastoral ministries are offered to members of the congregation who have been chosen or have emerged from the congregation as leaders. This is a relatively new phenomenon in the Episcopal Church. Nevertheless, small gatherings of worshippers around the country are forming congregations in places where once there could be no ministry because the size of the group and their finances could not support an ordained priest (Wilson, 1990).

As a grassroots movement, consistency and policy vary. At times, the development of Total Ministry has been haphazard. Some have been successful and some have not. As an example of emergent leadership, it was proposed that Total Ministry parishes could benefit from the research in the area - the process of raising group

members to leadership positions. The questions of this study and as addressed by the hypotheses involved the appropriateness of applying constructs of emergent leadership theory to parishes who have called lay members to be their leaders. It was also questioned whether there were factors of emergent leadership theory that were not discriminating in the success of Total Ministry parishes.

By looking at the satisfaction levels of successful Total Ministry parishes through a variety of emergent leadership parameters, it was proposed that some principals might be established that could be generalized to other parishes. Through the research process, conclusions were discovered that may be shared with other groups who might like to explore Total Ministry. Indeed, a variety of strong conclusions were revealed that can, with confidence, be shared with others in their process of discernment in selecting pastoral and liturgical leaders.

Climate is the internal environment of a group which can be therapeutic when enhanced by the leader (Sorrentino & Field, 1986). The climate of a parish reflects the feelings, attitudes, and organization of the parish. It can be enhanced by the emergent leader through the development of relationships with the members of the parish. To do so, it is important that the leader identify with the parish. That is the leader needs to be representative of the parish and embody the life of the group. Participating, fostering cooperation, empowering others, and helping the group to problem solve assist in a positive climate. As the leader is sociable and engaging with the members, that person must model and affirm group values and beliefs.

In terms of skill in ministry, the leader needs to foster a positive climate

through reinforcing the group vision and displaying insight into situations that will help the group achieve its goals. That may take coordination of effort, innovation, and persistence in task completion. The findings did not, however, support the assumption that skill in specific church work was necessary. More generic skills were valued, perhaps implying that specific tasks associated with the parish could be learned if the leader had strong emergent qualities.

In other considerations of parish climate, specific characteristics were found to be desirable. These included organization, positive attitude, self-motivation, and confidence. Displaying a personal sense of direction, good judgment, and responsibility were highly valued. It was also found that leaders should be extroverted, adaptable, flexible, and have a good sense of humor. Easy communication and dependability were strengths of leadership. In all cases, dominance was not felt to be a positive trait. The profile seemed to suggest that leadership was more successful when followers were lead by personal example and modeling than when coercion or force was used.

Pastoral care, or meeting the personal needs of the parishioners, was also studied. Pastoral care occurs in all sorts of supportive relationships, but especially when a member of the group has a special need. The emergent parish leader was seen to be most successful when affirming parish values in a sociable and engaging way. This can be done with full identification with the parish, including participation, cooperating, and assisting in problem solving. Positive leadership in pastoral care occurred through encouragement and moral support. It did not necessarily involve personal

action. Therefore, the embodiment of group life and personally modeling beliefs was not as important as spiritual encouragement. Furthermore, in times of pastoral care, empowering others was not seen as desirable. This may speak to the need of the parishioner to have the sacramental leader speak to their emotional needs rather than train or assign others to take on that role.

In the area of pastoral care, skill in church work was important. Followers wanted to hear prayers and comforting words when in need. In addressing pastoral needs, insight, persistence, innovation, and be able to coordinate a situation were valued. These skills were found to be important in reinforcing the group's vision.

Personal skills enhanced the pastoral nature of the leader's role. These included a positive attitude, a sense of direction, self-motivation, and good judgment. Confidence, humor, extroversion, dependability, responsibility, and skills in communication were important. Again, parishes did not want a dominant pastoral leader. A traditional leader who was not too flexible or adaptable, while acceptable, received a neutral rating. In comparison to other positive qualities, parishes could forgive disorganization of the part of the pastoral leader.

The aspect of worship failed to match expectations of emergent leadership research more than other areas. This may be due, in part, to Episcopal tradition and the use of the Book of Common Prayer in a highly prescriptive style of worship. In terms of personality characteristics, the leader should be positive, self-directed, and self-motivated. Organization, flexibility, adaptability, dependability, responsibility, and good judgment were thought to be assets. Confidence, dominance, innovation,

extroversion, and humor, however, were not as important. Perhaps that is because, as the leader dons the priestly vestments, their own personality fades. The leader becomes an icon of Christ who can minister despite their own shortcomings. Personal dominance may even be a distraction in the role.

Verbal communication was also not as important. As strange as that may appear, it might be hypothesized that originality in the spoken word may not be necessary in the worship leader. Episcopal churches are generally not known for long sermons. Furthermore, emergent leaders may be supplied or even required to deliver printed homilies provided by the bishop. If one can read the services from the Book of Common Prayer other forms of communication may not be required.

For the same reasons, the worship leader may not have to be sociable, engaging, or entertaining. The leader should be cooperative and participative and identification with the parish was felt to be positive. The leader should embody group life and engage in group problem solving. That does not, however, infer conformity. Modeling group beliefs, affirming parish values, and reinforcing a group vision was not essential. This might be explained through Episcopal philosophy. Individuals are encouraged to think for themselves and develop their own conclusions. Individualism is tolerated as members of a parish may all worship together yet be highly polarized on many issues. While worshipping with the leader, the group may not have the same set of beliefs or values.

In the area of worship, skill in church work was important. Coordination, task completion, and insight were also positive qualities. These all, in some way, helped

groups achieve their goals.

Finally, empowerment was not an essential trait of the worship leader. This seemed to be a contradiction from the expected opinions of Total Ministry parishes. Despite the fact that the parish style may require involvement, followers may still adhere to a tendency to be passive and let the worship leader do the work.

In summary, research in the area of leadership characteristics, task proficiency, and leader follower relationships was upheld in a variety of ways in this study which attempted to apply those constructs in a religious setting. The work of Lawler (1988) in the area of motivation , direction and achievement as well as Andrews (1984) work in the area of skills and personality factors were reconfirmed. The importance of influence (Kuczmariski, 1995), people orientation (Tubbs, 1978), and group norms (Hollander, 1964) derived from other settings was also found to be applicable to religious groups. Religious leaders needed to identify with the group as stated by Gilmore and Barnett (1992) and embody the goals of the group as stated by Wilson (1990). Communication (Schultz, 1974), raising others to a higher plane (Greenleaf, 1991), and participation (Morris & Hackman, 1969) were all confirmed to be important.

This study was significant as it reviewed and applied established constructs of emergent leadership and applied them to a previously unstudied area. The results strongly suggested that knowledge gained in other fields can also be applied to a religious group. Therefore, the body of leadership knowledge has been increased. Furthermore, generalizing materials on emergent leadership to a religious group will help

those groups read and apply other studies of emergent leadership with some confidence. Certainly, the knowledge gathered in this study will help in the discernment and selection of lay persons to be pastoral and sacramental leaders in Total Ministry parishes. By following these guidelines, parishes should no longer search for their emergent leaders in a haphazard fashion.

Limitations

The ability to generalize these results will be limited to small parishes in the Episcopal Church in the fifty United States. Furthermore, only small churches engaged in Total Ministry will be able to apply this learning with confidence. There may be other limitations created by design.

Although attempts were made to include all parishes using the Total Ministry paradigm in the United States, there was a degree of non-response. A more exhaustive study (full participation) could improve the universal application of the factors measured. Additional information could also be obtained by increasing the number of questions asked. Furthermore, a full polling of members in the congregations studied would result in more comprehensive data.

In addition, levels of responsiveness could be analyzed. Partial participation could indicate a number of factors that may skew results. It might be questioned if those congregations waiving confidentiality might do so out of a sense of pride produced by their success. These congregations could also present themselves in a more artificially positive position than those parishes requesting strict anonymity and may

be disproportionately represented in the research population. Congregations not responding at all might be avoiding participation due to congregational despondency arising from a negative experience with Total Ministry.

There may also be problems when individual participants were chosen by parish leadership. Participants could be biased if they maintained a close relationship to the pastoral or sacramental leader. Volunteer participants represent equal pitfalls. Some might volunteer because they have an issue they want to express or they may appear overly positive in supporting a project in which they are personally invested.

Recommendations for Further Study

This study coincided closely with the literature amassed around the theory of emergent leadership. These results can be added to that growing body of knowledge. Taking the results of this study to further limits, however, may be helpful in developing a greater insight. This could be done in a variety of ways. Initially, the scope of any study is limited by time and focus. Therefore, the 29 items found in the survey of this work was only a partial list of the many aspects of emergent leadership that have been researched. Further study could include additional factors in a more lengthy survey. Secondly, a survey limits the language and terminology of the respondents by virtue of the questions asked. A narrative form of reporting by Total Ministry parishes may reveal aspects and items of leadership that have not been yet discussed. Finally, many of the parishes that responded were very open about sharing their experiences. Ongoing dialogue with these groups could be insightful. It

would be interesting to investigate the most successful situations by visitation, observation, and face to face interaction.

Total ministry implies participation by large numbers of parishioners sharing in various duties. This study focused on the pastoral and liturgical leadership. Additional investigation could be conducted on business, educational, or other types of parish leaders.

Appendix A
Letter of Introduction and Consent

**WESTERN MICHIGAN UNIVERSITY DEPARTMENT OF ED.
LEADERSHIP**

Greetings;

My name is David C. Meyers. I am a Deacon in the diocese of Western Michigan, a member of the Total Ministry Task Force of that diocese, and a doctoral student in the Educational Leadership Department at Western Michigan University in Kalamazoo, MI. I am doing a national study of Episcopal parishes who have developed creative styles of ministry, particularly those congregations who have raised up lay persons (non seminary trained) as their primary participants in liturgical and pastoral roles. This study is under the direction of my dissertation committee headed by Dr. Van Cooley. The name of my study is A Study of Emergent Leadership Factors in a Total Ministry Paradigm.

The name of your parish was given to me by your bishop or deployment officer because of the good work you are doing in your area. Therefore, I hope you will be willing to participate by voluntarily completing the enclosed forms as follows:

1. "Parish Profile" and "Statement of Confidentiality" to be completed by the Vestry or other leadership body of the parish.
2. "Survey of Ministry" and "Survey of Parish Leadership" to be completed by three different members of the parish who have been members for at least three years but are not personally involved in the primary liturgical or pastoral roles.

The surveys consist of 44 preferences and should take about fifteen minutes to complete. Individuals replying will be kept completely anonymous and names will not appear on any forms. Respondents may choose not to answer any question. If your parish decides not to participate you may discard the materials. Returning completed surveys indicates your consent for use of the answers supplied.

I hope you will participate and return all materials within thirty days. If clarification is needed or if you want to chat, please contact Dr. Van Cooley at (616) 387-3891 or I can be reached at the address above or at (616) 754-3557. The Human Subjects Institutional Review Board (616) 387-8293 or the Vice President for Research (616) 387-8298 are also available for consultation.

In return for your willingness to spend a few moments completing these forms, you will receive a copy of the total completed research results. Your cooperation and participation will be most appreciated.

This consent document has been approved for use for one year by the Human Subjects Institutional Review Board (HSRIB) as indicated by the stamped date and signature of the board chair in the upper right corner. Subjects should not participate in this research if the corner does not show a stamped date and signature.

Peace,

Rev. David C. Meyers

Appendix B
Parish Profile

Appendix C
Survey of Ministry

SURVEY OF MINISTRY

You are invited to participate in a research project entitled "A Study of Emergent Leadership Factors in a Total Ministry Paradigm" designed to analyze emergent leadership qualities in pastoral leaders in a total ministry parish, being conducted by Dr. Van Cooley and David C. Meyers from Western Michigan University, Department of Educational Leadership. This research is being conducted as part of the dissertation requirements for David C. Meyers.

The "Survey of Ministry" and "Survey of Parish Leadership" consist of 44 questions and will take approximately 15 minutes to complete. Your replies will be completely anonymous, so do not put your name anywhere on the form. You may choose to not answer any question and simply leave it blank. If you choose to not participate in this survey, you may either return the blank survey in the envelope provided or may discard it. Returning the survey indicates your consent for use of the answers you supply. If you have any questions, you may contact Dr. Van Cooley at 616 387-3891, David C. Meyers at 616 225-1000, the Human Subjects Institutional Review Board 616 387-8293 or the vice president for research 616 387-8298.

This consent document has been approved for use for one year by the Human Subjects Institutional Review board as indicated by the stamped date and signature of the board chair in the upper right corner. You should not participate in this project if the corner does not have a stamped date and signature.

To be completed by one of three parish members who have known the parish at least three years and are not personally involved in priestly functions.

Name/location of Parish: _____.

For the following questions, please check one of the following choices:

5 = Most Satisfied; 4 = Somewhat Satisfied; 3 = Undecided;
2 = Somewhat Dissatisfied; 1 = Most Dissatisfied.

| | 1 | 2 | 3 | 4 | 5 |
|--|---|---|---|---|---|
| WORSHIP: | | | | | |
| 1. The general style and form of worship | — | — | — | — | — |
| 2. Overall quality of worship | — | — | — | — | — |
| 3. Variety in worship | — | — | — | — | — |
| 4. Parish participation in worship | — | — | — | — | — |
| 5. Offering of midweek and holy day services | — | — | — | — | — |

| | | | | | |
|---|---|---|---|---|---|
| CLIMATE: | | | | | |
| 1. Overall "feeling" of the Parish | — | — | — | — | — |
| 2. Organization of the Parish | — | — | — | — | — |
| 3. Methods of dealing with conflict | — | — | — | — | — |
| 4. Methods in which members are included | — | — | — | — | — |
| 5. Attractiveness of the Parish to visitors | — | — | — | — | — |

| | | | | | |
|--|---|---|---|---|---|
| PASTORAL CARE: | | | | | |
| 1. Care of spiritual and emotional needs | — | — | — | — | — |
| 2. Responses to crises | — | — | — | — | — |
| 3. Visitation of sick and shut ins | — | — | — | — | — |
| 4. Provisions for weddings and funerals | — | — | — | — | — |
| 5. Outreach to the community | — | — | — | — | — |

Return completed form to: David C. Meyers, 622 S. Cedar St., Greenville, MI 48838.

Appendix D
Survey of Parish Leadership

SURVEY OF PARISH LEADERSHIP

For the following questions, please reflect on that lay person or persons whose role is to function as priest liturgically or pastorally.

Please make your decision, using the following choices:

5 = Highly Agree; **4** = Somewhat Agree; **3** = Undecided;
2 = Somewhat Disagree; **1** = Highly Disagree

| | 1 | 2 | 3 | 4 | 5 |
|---|----------|----------|----------|----------|----------|
| F-1. The leader easily identifies with members of the parish. | — | — | — | — | — |
| F-2. The leader embodies the "life" of the group. | — | — | — | — | — |
| F-4. The leader helps the group problem solve. | — | — | — | — | — |
| F-5. The leader participates in parish life to a high degree. | — | — | — | — | — |
| F-6. The leader supports a spirit of cooperation. | — | — | — | — | — |
| F-7. The leader enables and empowers others in ministry. | — | — | — | — | — |
| F-8. The leader models the beliefs of the group. | — | — | — | — | — |
| F-9. The leader affirms the values of the parish. | — | — | — | — | — |
| F-10. The leader is sociable and engaging with others. | — | — | — | — | — |
| T-1. The leader helps develop and reinforces the gp. vision | — | — | — | — | — |
| T-2. The leader helps the group achieve its goals. | — | — | — | — | — |
| T-3. The leader is skilled in church work. | — | — | — | — | — |
| T-4. The leader can coordinate activities well. | — | — | — | — | — |
| T-5. The leader is innovative. | — | — | — | — | — |
| T-6. The leader seems persistent in completing tasks. | — | — | — | — | — |
| T-7. The leader seems to have insight into the situation | — | — | — | — | — |
| C-1. The leader brings a positive attitude to the parish. | — | — | — | — | — |
| C-2. The leader has a strong personal sense of direction. | — | — | — | — | — |
| C-3. The leader appears self-motivated and takes initiative. | — | — | — | — | — |
| C-4. The leader is well organized. | — | — | — | — | — |
| C-5. The leader displays good judgment. | — | — | — | — | — |
| C-6. The leader appears to be self-confident. | — | — | — | — | — |
| C-7. The leader has a dominant personality. | — | — | — | — | — |
| C-8. The leader is extroverted. | — | — | — | — | — |
| C-9. The leader has a good sense of humor. | — | — | — | — | — |
| C-10. The leader is adaptable and flexible. | — | — | — | — | — |
| C-11. The leader is dependable and responsible. | — | — | — | — | — |
| C-12. The leader is verbal and communicates well. | — | — | — | — | — |

Appendix E
Confidentiality

CONFIDENTIALITY

In this study strict confidentiality of information is the norm. It is at times helpful, however, to be able to refer certain aspects of a situation to achieve clarification. For example, it may be helpful to be able to discuss the wider community, regional economics, or the geography of a parish as factors which may affect the development of a ministry model. Therefore, I would ask that the parish consider one of the following options. Please be aware that whatever choice is made, the names of individuals will never be mentioned.

_____ Please keep all information strictly anonymous.

_____ General identifying information may be used (i.e. the name of the diocese, state, city or town).

_____ Specific identifying information may be used (i.e. the name of the parish and organizations or groups attached to the parish).

Signature of the Warden (or other authority)

date

Please return this and all correspondence to:

Rev. David C. Meyers
622 S. Cedar St.
Greenville, MI 48838
616 225-1000 EX. 8627

Appendix F
Human Subjects Institutional Review
Board Approval Letter

Human Subjects Institutional Review Board

Kalamazoo, Michigan 49008-3899

WESTERN MICHIGAN UNIVERSITY

Date: 30 September 1999

To: Van Cooley, Principal Investigator
David Meyers, Student Investigator for dissertation

From: Sylvia Culp, Chair *Sylvia Culp*

Re: HSIRB Project Number 99-03-02

This letter will serve as confirmation that your research project entitled "A Study of Emergent Leadership Factors in a Total Ministry Paradigm" has been **approved** under the **exempt** category of review by the Human Subjects Institutional Review Board. The conditions and duration of this approval are specified in the Policies of Western Michigan University. You may now begin to implement the research as described in the application.

Please note that you may **only** conduct this research exactly in the form it was approved. You must seek specific board approval for any changes in this project. You must also seek reapproval if the project extends beyond the termination date noted below. In addition if there are any unanticipated adverse reactions or unanticipated events associated with the conduct of this research, you should immediately suspend the project and contact the Chair of the HSIRB for consultation.

The Board wishes you success in the pursuit of your research goals.

Approval Termination: 30 September 2000

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