

The Bishops' Look At Bishoping

EPISCOPAL DIOCESE OF ROCHESTER

Thank you Bishop Spears - Bishop Allin - Bishop Gilliam - Bishops of this House --- As we who are associates of Ecumenical Consultants, Inc. take part in this presentation, I am reminded of a remark the now retired Presiding Bishop Henry Knox Sherrill once made at a luncheon following the consecration of a diocesan bishop. As he addressed the gathered parochial clergy and laity of the congregations that made up the diocese, he said 'clergy, men and women of the diocese, support your bishop, get behind him. Not further and further behind!'

This Study is concerned about support for the diocesan bishop in these rapidly changing times, as many bishops feel the irony of leadership in a structure which has episcopal government and congregational power. As the Presiding Bishop gave his address Friday evening, and as I listened to the floor reports on Saturday, the issue of authority is obviously the central issue - for there are two foci of authority in the Episcopal Church as evidenced by Henry Knox Sherrill's remark - the local congregation bound together with other congregations in diocesan convention and the office of bishop. Over our 188 year history there has been and still is tension between these two foci.

The Rationale of this study addresses three questions - who are the diocesan bishops? What do they actually do? What do they think and feel about what they do?

Please turn to page three of the booklet at your desk - THE BISHOPS' LOOK AT BISHOPING. Between January 1, 1970 and December 31, 1976 - a short span of seven years - 49 clergy of this church were consecrated diocesans, with an average age each year ranging from a low of 49.7 to a high of 53.9 years of age. Thirty one of these 49 new diocesans lived in a different jurisdiction at time of election. The implication of this fact alone for the lives of wives and children of bishops is worth pondering and doing something about.

The question - what do they think and feel about what they do? - is fleshed out in the Research Design first in the inquiry questionnaires (a sample of which follows page 23 in your booklet) and second in the in-depth interviews which gathered your verbal responses. Almost 95% of you completed the questionnaire. We interviewed almost 50%. My associates Sam Seiffer and Adair Lummis will highlight these data later on in this presentation.

The time diaries got at the question - what do the diocesan bishops actually do? Almost 72% of you participated in this onerous task. The analysis of the time diaries is on the last page of the booklet.

So, from these empirical data - data about what is you submitted - you have a benchmark - from which you can decide what can and should be done in the future, a base from which you can draw your own conclusions for action, what the Presiding Bishop referred to in his address - 'what a bishop ought to do, how a bishop should behave, and to what limitations a bishop is subject.'

The inquiry questionnaires, the time diaries, the in-depth interviews - focus in on diocesan bishops' perception of reality - in three different ways. Our client the Committee on Pastoral Development early on expressed the need of checking these perceptions against the reality of people out there in the church. Thus the questionnaire went out this spring to a 30% random sample of diocesan council members, both clerical and lay. These data are now being analyzed. There was almost a 63% response. Specialists in the field of survey research tell us a 10 to 20% response is good. 63% is extraordinary.

On behalf of our research team - the late Jack McCarty whom many of you knew, Ted Baxter who is ill and cannot be here today, Sam, Adair, Cynthia Plumb who gathered the data about the dioceses, Bob Browne and George Bates who assisted with the interviews ---- I want to express our deepest gratitude to Bishop Spears, his committee, Bishop Richards, the executive council especially (at the time) Bishop Browning, Bob Robinson of the Church Pension Fund, Roddey Reid of the clergy deployment office, and the members of this House - I see a number of bishops who helped me pre-test the instruments used -- our thanks to all these caring churchmen who not only gave us their utmost in cooperation but their thoughtful participation and response to date.

It is our sincere hope that your direct input and response today on issues emerging from data reported on in this Study will greatly assist us and the committee on pastoral development for the final report, for you and the whole church. And more importantly, I fervently hope this process will clear away for you the accumulated restraints which have prevented open and honest primary relationships with each other in Christ; and, I hope this process will produce honest-to-God support for you!

EPISCOPAL DIOCESE of ROCHESTER

935 EAST AVENUE
ROCHESTER, N. Y. 14607

September 15, 1977

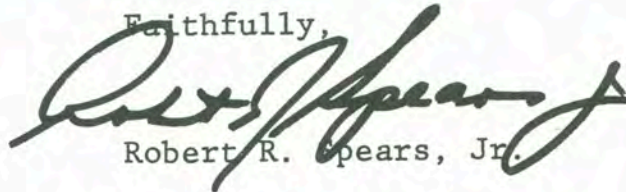
To: The Bishops of the Church

The enclosed material represents the report, to this point, of the results of the Survey conducted under the direction of the Committee on Pastoral Development over the past two and one-half years. The next stage of this study of "The Bishops on Being a Bishop" is the discussion which will take place at the Florida meeting of the House of Bishops, which will be directly related to the conclusions thus far developed. It is important, therefore, that a thorough reading of this material precede and prepare for the presentation and discussion which is to follow. The collective reaction of the Bishops will become a part of the data of this Survey and will at the same time provide the initial step in the implementation of the report.

The specialists who designed and analyzed the various parts of the Survey, whose results are enclosed (the initial questionnaire, the time diary and the personal interviews), will be present at the House of Bishops where there will be opportunity for commentary and questions. Discussion and written reactions (if you cannot be present in Florida) are expected and necessary if the objective of this study, to provide leadership support for needs identified by the Bishops themselves, is to be realized.

We present these results to-date with a sense of satisfaction and anticipation.

Faithfully,



Robert R. Spears, Jr.

RRS:jt

THE ROLE OF THE BISHOP
IN THE CONTEMPORARY EPISCOPAL CHURCH

A Preliminary Report

prepared by

The Committee on Pastoral Development

September 15, 1977

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THE ROLE OF THE BISHOP
IN THE CONTEMPORARY EPISCOPAL CHURCH

A Preliminary Report

This report, submitted to the House of Bishops for discussion in its meeting in Florida in 1977, is part of the ongoing research project on Bishops and their work sponsored by the Committee on Pastoral Development. It assumes that the response of the Bishops to the questions and information presented in the report is as important to the usefulness of the project as was the painstaking gathering of the data here reported and analyzed.

In what specific ways is the exercise of episcopal leadership in contemporary society different than many years ago, even as recently as the beginning of this century? Here are some questions which emerge from the material assembled in this project, and which represent reports from the Bishops themselves about the ways in which they perceive that they are influenced in their ability and intention by the environment in which they work.

How often is the Bishop today faced with the difficulty of having his efforts to be a leader in a pluralistic society handicapped by a stereotype of what a Bishop was in centuries past? Or even 50 years ago? How many Bishops have sufficient budget and staff assistance to meet head-on the challenges posed by ever-changing conditions? How many enjoy mutually-supportive relationships with the clergy of their dioceses and with fellow Bishops? How secure these days is a leadership role based on the authority of the episcopate? How frequently are Bishops made to feel the irony of leadership in a structure which has episcopal government but congregational power? How often are Bishops expected to take full responsibility for policies and programs in their dioceses over which, in reality, they have little authority or influence? What is it like to be a Bishop in an anti-authoritarian era and an age of liturgical reform and change?

This report, coming from the Bishops themselves, raises such questions and is initially directed to the Bishops themselves for discussion and initial recommendations.

A. THE NEED FOR RESEARCH, OVERVIEW OF PROJECT, AND PURPOSE OF THIS REPORT

Why is this study being done?

1. The Need for Research

If the need to address the questions posed above is not sufficient reason in itself, more soberly we can say with conviction that the Episcopal Church needs to have the kind

of information provided by this study in order to best assist its leaders in discharging their heavy responsibilities. By its very name the Episcopal Church advertises that Bishops are an essential part of its structure and consequently serve key functions in all aspects of church life. At the same time the task of the Bishop remains loosely defined and subject to a great variety of interpretations. While much attention is being paid to the frustrations and the role dilemmas of clergy these days, little attention is paid to those persons upon whose ministry the work and the ministry of all other ordained persons depend. This study then is an attempt to address this lack.

Bishops need the kind of information provided by this study in order to make policy decisions which affect them all. While individual Bishops can answer the questions on the preceding page for themselves, few if any could speculate accurately about the factual situation for the diocesan Bishops as a whole. The high degree of "pluralistic ignorance" about the situations, attitudes, and needs of their peers which is evident, is not conducive to Bishops being able to make effective policies of benefit to the whole Church. While there is always the tendency to take oneself for the "norm," in reality this is almost always erroneous and thus potentially destructive to overall planning.

For example, programs and resources which are very much needed by newly-consecrated Bishops may not be those needed by very experienced Bishops. Newly-consecrated Bishops may be facing a different environment and set of problems than did Bishops who were consecrated fifteen or more years ago. Programs and policies which are wanted and needed in dioceses with certain characteristics, may not be those either desired or essential in dioceses which present a different set of problems and strengths. Research to discover what kinds of issues Bishops confront in first moving into various kinds of dioceses and after a number of years on the job is necessary to make programming and policy-setting for the denomination as whole as effective as possible.

Not only is ours a time of rapid social changes with a subsequent effect on the position of organized religion, but it is also a time of sharply-increasing expense in all denominations. No denomination can afford to ignore the consequences of fluctuating expectations, internal structural variety and economic pressure, and the direct effect these have on the ability of the judicatory executive to discharge responsibility. Help is needed if these leaders are to serve well the whole community of faith. In the Episcopal Church it is essential that such help be provided for all the Bishops in all the dioceses.

In addition to these major outlined purposes, a specific objective of this research is to provide the kind of

information needed by the Office of Pastoral Development in fulfilling one of its mandates to provide the most needed support resources to the leaders of the Church. By having a clearer picture of the demands made on Bishops, the tasks they seek to accomplish in their different dioceses, the pressures they feel, and the kinds of assistance they request, the Office of Pastoral Development can better make a supportive response geared to the situations actually faced by contemporary Bishops.

2. Overview of Project and Purpose of This Report

The purpose of this report is best understood by seeing where it fits in the complete research design.

The entire program of research will use the following sources of data in arriving at final conclusions and recommendations (phases "a" through "d" have already been completed):

- a. Questionnaire to all diocesan Bishops.
Completed Spring, 1975; 94.6% return rate.
- b. Time diaries kept for one month by Bishops.
Completed Spring, 1976; 71.4% return rate.
- c. Interviews with a representative sample of 43 Bishops.
Completed Spring, 1977.
- d. Questionnaire to random sample of Diocesan Council members.
Questionnaires returned Spring, 1977 (approximately 50%-60% return rate); analysis in progress.
- e. Data obtained through small group discussions in response to questions presented emerging from this research report and other findings at the Fall, 1977 House of Bishops' meeting in Florida. (Data to be collected in this fashion from all Bishops attending.)
- f. Final analysis of all findings emerging from above research.
Final report to be completed Spring, 1978.

Thus, it can be readily seen why this cannot be a "final" report. No research effort would be complete or viable without eliciting direct input and response from Bishops on issues emerging from the three completed phases of the study. The receivers of this report, the Bishops themselves, will thus provide further data during the House meetings in Florida for the final report and assist in formulating recommendations for programs and resources that might be provided.

This present report is based on the first three sources of data only. (Early results from the analysis in progress of the Diocesan Council questionnaires may be ready at House meetings in Florida.) Further, not all data obtained from these three sources are included in this report, nor is detailed statistical support given for findings presented, only to keep this report in readable bounds. However, all findings from the survey data presented are statistically significant* as well as potentially significant in terms of policy implications for the Church. The method used in the selection of Bishops to be interviewed** enhances the probability that results obtained from these interviews are relatively representative of all diocesan Bishops, and hence can be effectively used to illuminate survey results as well as contribute additional research input.

In short, this report is a summary of the most important findings emerging from three sources, questionnaires answered by Bishops, time diaries filled out by Bishops, and interviews with Bishops. The immediate purpose of the report is to present highlights from the ongoing study in written form to Bishops prior to the 1977 meeting of the House of Bishops in Florida, so that they will have time to reflect on the data before oral presentation and small-group discussions among Bishops on the implications of the research findings for programming and policy-making.

* The correlation statistic, tau beta, was used in assessing strengths of relationships. No finding from the survey data based on correlations is presented unless it is significant at .05 level or higher.

** Selection of the 43 Bishops to be interviewed was done first on characteristics of dioceses and second on tenure in office of the Bishop. Dioceses were grouped in seven categories based on size (three or four dimensions here including number of congregations, number of clergy, number of baptized/confirmed Episcopalians as well as land mass and population density), wealth (congregational and diocesan financial base), geographical spread, age, tradition, etc., and care was taken to select interviewees representing each category.

B. LEADERSHIP STYLE: PREFERENCES AND POSSIBILITIES

Although the Bishop may feel, and, at times, be isolated in his status, "no man is an island" in fact, so the perspectives and performance of Bishops, like those of other persons, are affected by the culture of which they are a part. Few Bishops interviewed made any claim to be "rulers" in their dioceses, nor expressed any desire to claim complete authority, which may be a reflection of the anti-authoritarian spirit of the times. Most Bishops (82%) believed that the liturgical reform of this period is good for the Church, which may reflect a sense of benefit from change which is also part of our times. The practice of leadership is related to the times and the situation in which it is exercised.

There were two preferred leadership styles described by Bishops interviewed as those they attempt to incorporate in diocesan administration:

1. Democratic Supervisor: Nearly half the interviewed Bishops gave descriptions of their preferred and actual leadership style as one of shared leadership with others (clergy, committees, commissions) in the diocese, with the Bishop acting as supervisor, coordinator, and especially enabler, of the efforts of others to perform the work and expand the ministry of the diocese.
2. Chairman of the Board: At least a third of the remaining Bishops interviewed described themselves as fulfilling their leadership responsibilities by delegating work, assigning responsibilities to others, reserving all major decisions on who was to undertake principal responsibility for what work, and what policies would be implemented. A Bishop with this orientation seeks input and advice from staff, experts, and constituencies on which to base the decisions, but he always casts the deciding vote.

Leadership-style preferences of Bishops, however, are not the only factor in determining actual leadership style. Bishops with democratic-supervisor orientations must have constituents who are willing to be actively engaged in decision-making and share responsibility for the success or failure of diocesan work under the supervision of the Bishop. If these conditions are not achieved, the purportedly "democratic supervisor" leadership style may actually be "laissez-faire." Similarly, Bishops who act as "chairmen of the board" are only going to be able to function effectively if they have the staff to delegate to or the resources to purchase expert advice, as well as people who can be counted upon to willingly provide input and carry through on policies set. If these conditions are not met, the Bishop who wishes to function as "chairman of the board" may be

forced to adopt an authoritarian style in order to get any decision or program implemented in the diocese, or "give up" and adopt a laissez-faire leadership style. In short, like leaders in all organizations, Bishops, too, will be constrained in the exercise of their authority, the translation of preferences into actualities, by the characteristics and attitudes of their "subordinates" and the resources and characteristics of their "organizations" as a whole. To a far greater extent perhaps than a century ago, the environment of the diocese establishes how the Bishop can act as leader of the diocese.

What are these conditions? Although there are a large number of conditions which will affect the leadership style a Bishop is able to adopt, the major ones seem to be the following:

First, is the expectation of the active members of the dioceses as to what the leadership style of the Bishop should be. One-fourth of the Bishops report that they are in dioceses where most people expect the diocese to be run on the basis of "Bishop's authority"; i.e., it is the Bishop who is supposed to make all the decisions. A much larger proportion of Bishops surveyed, slightly over three-fifths, report they are in dioceses in which most expect the dioceses to be run on the basis of "consensus"; i.e., the Bishop is supposed to share decision-making power with clergy and commissions. In the remaining dioceses, Bishops perceive either varying opinions among the clergy and active laity as to appropriate leadership role of the Bishop, and/or disinterest and apathy about how the diocese is run, as long as it is run. Survey data further disclose that nearly one-quarter of Bishops were in dioceses where their own preferred style of operating (be it consensus or Bishop's authority) was at odds with the kind of leadership style they perceived as expected of them by most people in their dioceses. As far as can be ascertained, the "mismatched" Bishops were almost equally divided as to whether they would prefer to be in a diocese which had a tradition of operating on the basis of Bishop's authority or in one which operated on the basis of consensus.

The second, is the amount of financial resource available to the diocese. There are two potential components here which may affect the ability of the Bishop to exercise his preferred leadership style: 1) the wealthier the diocese, the less problem the Bishop is going to have in getting support for new programs he favors. Survey data show clearly that Bishops from wealthier dioceses are more comfortable about having "economic clout" than Bishops from poorer dioceses. 2) the wealthier the diocese, the more likely the Bishop is to have a larger staff with which to share responsibility and enable better involvement of others. A component often but not invariably associated with wealth of a diocese is the involvement of laity from high socioeconomic background in diocesan decision-making.

Third, is the geographical spread of the diocese. Bishops in dioceses which are quite dispersed geographically, i.e., where clergy and laity have to travel fifty-to-seventy-five miles on the average to attend diocesan meetings, have more

problems involving clergy and people in the on-going work of the diocese to any great extent than those Bishops in dioceses which are relatively compact geographically. This problem was not elicited by survey questions, but came up quite frequently in interviews. Geographical dispersement also increases the time load on the hard-working Bishop. In an average work week, the Bishop as seen from time diaries logs over 70 hours, 17.5% of this which is spent in travel alone. In geographically dispersed dioceses the average amount spent in travel would probably be considerably higher. On the survey, Bishops who reported that they did not have enough time to do the job they should be doing were less able to live with their episcopal authority comfortably than those Bishops who did have sufficient time to do their job, and certainly time spent traveling can substantially eat into the time needed to perform other bishopric tasks.

These three conditions impinging on the Bishop's ability to exercise his preferred leadership style can be independent of one another, and often are. However, there is a tendency for the three major conditions to overlap especially in very rich or very poor dioceses, creating special constraints on the Bishop's freedom to lead as he chooses. For example, Bishops in the poorer dioceses are likely to be pressured by their constituents to run the diocese on the basis of "Bishop's authority." At the same time, these dioceses often are geographically dispersed. This factor in addition to expectations that the Bishop will make the decisions (and do most of the work) makes it almost impossible for the Bishop to engage effectively in a "democratic-supervisor" style of leadership. The relative poverty of the diocese also makes it unlikely that the Bishop will have sufficient staff to delegate much of the work or monies to hire outside experts, hence making it difficult as well for him to employ a "chairman of the board" leadership style. Bishops in poorer dioceses then are apt to be forced into the more authoritarian leadership style by conditions within their dioceses, quite apart from their own leadership-style preferences.

In contrast, Bishops of wealthier dioceses perceive that most people do not expect the diocese to run on the basis of "Bishop's authority." In fact, there are strong indications that the active (upper middle-class) laity involved in decision-making groups in the dioceses would not tolerate an authoritarian leadership style by the Bishop. Since such dioceses tend to be relatively geographically compact, such leaders can more easily participate in decisions and make their views known. Bishops in wealthier dioceses have more economic clout within the diocese as well as larger staffs and more funds for new programs and outside experts. Hence, they have more freedom to adopt either a "democratic-supervisor" or "chairman of the board" leadership style. (There is some indication, however, that Bishops in the "advantaged" dioceses may have had less authority than they wanted, since there was a slight tendency for Bishops from richer dioceses to express conflict between their own preferences and that expressed by most people in the diocese as to whether or not the diocese should operate on the basis of consensus.)

For whatever combination of reasons, Bishops in the poorer dioceses seem more dissatisfied with their opportunities to exert leadership by the way their position as Bishop is presently defined (or perhaps "undefined") in their dioceses. They are quite a bit more likely than Bishops in richer dioceses to express a need to have their job goals more clearly defined by the House of Bishops and by the General Convention and by their local dioceses.

The preceding discussion has raised a more general issue than conditions impinging on the Bishops' freedom to exercise their preferred leadership style effectively, important as this may be. And, that is, some Bishops on their own admittance are somewhat "mismatched" with their diocese in terms of leadership style preferred (and perhaps more competent in) and leadership style expected and/or effective in their dioceses. This raises the question of the importance of sharing in the election process a clear understanding of a desired leadership style.

The theme of preferences and possibilities in episcopal leadership will be examined further in the next section as part of discussion of the content focus of the Bishops' leadership roles.

C. DEALING WITH ROLES

There are a number of roles that are included in the office of Bishop. In this section we will be looking at how Bishops define various roles, what priority they give them, and whether their role preferences are again viable possibilities to emphasize in their dioceses.

1. Bishop as Manager

Three-fourths of the surveyed Bishops agreed that most people in their dioceses expected them to be "Manager of the Diocese," and nearly one-fifth of the Bishops indicated this was a very strong expectation. It was most likely to be this latter group, i.e., those who were strongly pressured by their dioceses to assume the managerial role, who reported conflict between their own predilections and those of most in their diocese concerning the emphasis that should be placed on their role as "Manager of the Diocese." However, other Bishops as well were dissatisfied with the amount of effort "overdemanded" of them in the managerial role by their dioceses, since nearly one-third expressed conflict here between their own preferences and that expected of them by most in their dioceses.

It is not surprising that approximately one-third of the Bishops feel some strain in being forced to put heavy emphasis in the managerial role. From time diaries, it is seen that while "administration" was one of the least valued activities of Bishops, it was nevertheless one of their most time-consuming activities, involving on the average 20% of their work week, or 14 hours. Why then in fact don't the three-fourths' majority of Bishops not feel any strain

between their preferred degree of emphasis on the role of "Manager" and that expected of them by most in their dioceses? Research results suggest that a combination of personal predilections for administrative work, how Bishops defined their role as "Manager of the Diocese," and characteristics of the different dioceses resulted in making this role more palatable to these Bishops.

Some Bishops, interview data suggest, frankly like the role. Being a manager or administrator is their primary interest. These "managerial Bishops" spend most of their time in administrative work, and firmly believe that they fulfill other bishopric roles such as chief priest, pastor, and teacher through the administrative one. The best estimate that can be made is that these Bishops compose approximately 10-20% of all Bishops.

Other Bishops, interviews indicate, feel no conflict between the managerial role and other roles expected of the Bishop because they are willing and able to delegate much of the administrative work to their staff. These are the Bishops most inclined to adopt the "chairman of the board" style of leadership.

The remaining Bishops who feel little strain in their role as "Manager of the Diocese" are those who are successful in inducing others in their dioceses (staff, clergy and commissions) to undertake responsibility for the bulk of the administrative work, and are "democratic supervisors" in that they exercise their managerial function through enabling others in the diocese to work with one another in activities involved in "managing" the diocese.

If these are the ways the majority of Bishops have adopted to reduce or overcome any potential strain in their role as "Manager of the Diocese," why don't the dissatisfied third of the Bishops who experience role conflict here behave similarly? The answer is primarily because they cannot use the options of the majority.

First, in order to subsume all other bishopric roles under the master role of "Manager of the Diocese," the Bishop who desires to employ this option must have the support of his diocese to so do. Survey data show that a high proportion of Bishops who are dissatisfied with the strong managerial role expected of them by their dioceses are also those who are expected to put separate effort into a number of different bishopric roles. For example, diocesan clergy and commissions in such dioceses would agree with their Bishop's claim that he was fulfilling the roles of Chief Pastor, Chief Priest, Teacher, etc., through his administrative work.

Second, in order to be a delegator, as explained in the previous section, it is necessary to have a staff to

delegate to, which will certainly not be the case very strongly in many dioceses.

Third, if others in the diocese share major responsibility for some of the administrative work, it is necessary to have clergy and laity willing to involve themselves this way in the diocese, and as we have seen, this is not a characteristic of all dioceses.

Bishops who feel the most strain in their role as "Manager of the Diocese" are those who: 1) are expected by most in their dioceses to put major emphasis on this role; 2) are also expected to perform adequately in other bishopric roles as well (i.e., be all things to all people); 3) are likely to be in those dioceses with a tradition of operating on "Bishop's authority." It is thus little wonder that these men are also inclined to feel that they don't have enough time to do the job they should be doing, and wish they could change the attitudes of most in their dioceses toward the value of running the diocese more on the basis of consensus. Changing long-standing traditions within dioceses, however, is no easy matter; and thus it is perhaps very understandable why these Bishops in particular are asking for help in having their job goals redefined by their local dioceses and in dealing with stress and misdirected hostility toward them from others in their dioceses. These Bishops comprise, as indicated, about 20% of all Bishops, and are facing particularly difficult conditions in their dioceses. In what ways can the Office of Pastoral Development provide them with the help they objectively do need?

2. Bishop as Chief Pastor

Almost all Bishops (97%) report on the survey that the majority of their dioceses expect them to be the "Chief Pastor," and 46% of the Bishops report this expectation is very strong in their dioceses. Further, it would seem that Bishops themselves endorse this role emphasis, since only 3% of all Bishops experience any conflict here over what they would prefer and what most in their dioceses expect from them as "Chief Pastor."

Given the acknowledged importance of this episcopal role, how exactly do Bishops define it? Kirk defined "Chief Pastor" not as a personal pastoral counselor for clergy, but a social leader who focuses his energies on "creating conditions in a diocese, norms and practices that are supportive to real growth among clergy."* Such a Bishop, according to Kirk, takes care to provide clergy with access

*The Rev. Richard Kirk, "A Behavioral Science View of the Organization and Function of the Bishop's Office," in C. A. Hahn, editor, Path-Finders for Parishes (Seabury Press, 1974).

to pastoral support groups and opportunities for continuing education, personal and vocational counseling, but does not attempt to undertake the "counselor" role himself. Do in fact Bishops define the role of "Chief Pastor" similarly?

According to the time diary analysis, Bishops, though they like counseling, spend an average of only 4% of their typical work week in this activity. This seems to be less a function of conflicting time demands than the fact that they do indeed endorse the definition of "Chief Pastor" in Kirk's terms. The majority of interviewed Bishops remarked that they fulfill the role of "Chief Pastor" by hiring others (retired clergy, therapists, outside experts) to do the actual counseling of clergy, not because they are uninterested, but because they feel to do direct counseling themselves involves them in a conflict of role. As several explained, their role as "judge" conflicts with that of "personal counselor." Clergy are not likely to freely discuss problems of a personal nature with their Bishop if they fear that in so doing they may disclose personal or professional incompetence which would influence the Bishop towards an adverse judgment about competence or career advancement. Even if clergy with problems do not fear this potentially-negative judgment, the Bishop may still be put in an awkward position. In short, Bishops satisfy the role of "Chief Pastor" mostly by enabling clergy to receive the kind of counseling they need from others, but not attempting to counsel clergy themselves.

3. Bishop as Chief Priest -- Chief Liturgical Officer

About 40% of the Bishops on the survey thought that most people in their dioceses expected them to spend the majority of their time as Chief Priests. A higher percentage of Bishops would probably agree that this was at least one of the role activities expected of them. There seems to be little conflict here between Bishops' own preferred role emphases and that expected of them, since even among the 40% who felt strongly pressured by their dioceses to put major emphasis in this role, only 8% report any conflict between their own role preferences and that which was expected of them.

How do Bishops define the role of "Chief Priest?" Interview data indicate some confusion as to whether this role refers to activities involved in leading worship, preaching, and making parish visitations, or whether the role of "Chief Priest" is in essence the same as that of chief liturgical officer, i.e., the activities involved in overseeing the liturgical and worship practices within the diocese and setting and maintaining standards in this area.

Time diary results disclose that parish and mission visitations are not only deemed the most important activity

on the average by Bishops, but also one Bishops like and spend a great deal of time in, approximately 16% of their typical work week or nearly 12 hours per week. If this is the definition some Bishops held of "Chief Priest," it is no wonder then that there would be little objection on their part to diocesan expectations that they put emphasis on this episcopal role. However, the Bishops who thought "Chief Priest" was a near-synonym for chief liturgical officer were also the Bishops interview data suggest were most likely to report conflict in exercising this role.

Whether or not Bishops equated "Chief Priest" with "Chief Liturgical Officer," research results suggest that far more Bishops experienced conflict in fulfilling this latter role. Why? Survey data give an immediate indication. On the survey 55% of the Bishops reported themselves at least sometimes "wondering how to administer the doctrine, discipline and worship of the church when others seemed to be deviating from it," and for 14% of the Bishops this was a real problem. This slight majority of all Bishops experiencing some difficulty in the liturgical area were most likely to be those Bishops who (in order of priority) were: 1) those who felt they did not have the time to do the job they should be doing; 2) those who felt somewhat insecure in their own episcopal authority within their dioceses; 3) those who experienced conflict among groups within their dioceses over what kinds of actions were expected from the Bishop; 4) those who were recently consecrated. (Further survey results indicate that the 6% of all Bishops who felt extremely pressured by their dioceses to put major emphasis on the role of "Chief Priest" were ironically among those most apt as well "to wonder how to administer the doctrine, discipline and worship of the Church when others seemed to be deviating from it.") Perhaps it is precisely in those dioceses where there is conflict over liturgical practices, that the Bishop feels most difficulty himself in trying to be chief liturgical officer, and this problem is compounded if he has many conflicting demands on his time, or because of his recent installation in the diocese does not yet have either the knowledge of the diocese or sufficient acceptance in the diocese to undertake this role effectively.

Slightly under half the Bishops, however, seem to experience little or no stress in being chief liturgical officer, and it may be instructive to examine why this may be the case. Interview findings suggest that most Bishops, though they personally felt that serving as chief liturgical officer was an important part of their job, were evenly divided as to whether they felt it was up to them to set all standards individually or whether they should oversee liturgical practices and set criteria for acceptable ones cooperatively with other groups in their dioceses (e.g., clergy, commissions). Bishops who were successful in sharing the liturgical responsibility with lay and clergy members of their dioceses were those least likely to experience difficulty

in being chief liturgical officer. Why then don't all Bishops use this approach? The answer is because they cannot, primarily because their dioceses won't agree to share the responsibility for diocesan liturgical decisions. It is no coincidence that on the survey Bishops who had little or no difficulty in administering the doctrine, discipline and worship of the Church were disproportionately found to be those in dioceses which operated on the basis of consensus. The conclusion is clear that Bishops who experience most difficulty with this role are those who do not want the sole responsibility of being chief liturgical officer (especially when there is conflict in the diocese over liturgical and worship practices), but have this responsibility thrust on them nevertheless by their dioceses.

Interview results suggest that a very small proportion of the Bishops (under 10%) do not experience difficulty with implementing the role of chief liturgical officer because they have, in effect, abandoned all efforts to fulfill this task. These Bishops are most likely to be in dioceses with a strong, long-standing congregational tradition in which parishes have strong liturgical authority and traditions, and would not tolerate "orders from above" whether or not the Bishop alone, or in conjunction with commissions, was inclined to give them.

All in all, it is becoming increasingly easier to see why at least half the Bishops in varying degrees experience difficulty with their role as chief liturgical officer. Whatever causal factors operate in increasing bewilderment about how to administer the doctrine, discipline and worship of the Church in the case of particular Bishops, it seems that the ensuing stress is a particularly unpleasant one. Those Bishops who experience acute stress here frequently are more likely to be those who also find the idea of retiring early attractive.

Bishops who feel difficulty in performing their role as chief liturgical officer are more likely than those who do not to request assistance in: 1) dealing with hostility directed at them; 2) dealing with blocks to innovation; and 3) in having their job goals better defined by the House of Bishops and/or their own dioceses. Since this is a large proportion of the Bishops, it would seem that help is definitely needed. Are there any other ways that the Office of Pastoral Development can be of assistance?

4. Bishop as Theologian -- Teacher

Interviews suggest that about one-fourth of the Bishops would consider themselves to be "theologians." Though a few who so defined themselves saw the role of theologian as nearly synonymous with that of "chief liturgical officer," more with this self-designation meant that they believed

they were competent as theologians per se, and used this expertise directly in their job as Bishop. There seem to be associated conditions which make it more probable that Bishops will define themselves as theologians: first, they were more likely to think of themselves as theologians if they were currently teaching in a seminary part-time (this is the most important condition predisposing Bishops to consider themselves "theologians"); second, if they had a recently-earned graduate degree; third, if they were currently engaged in continuing education courses or private study in academic theology. An indication is provided by the time diary analysis why more Bishops do not consider themselves theologians: although Bishops rated "reading and study" and "personal prayer and meditation" among their three most liked activities, the former activity consumed only 7% of their average work week and the latter 3%, totally no more than seven hours together at the very most. It would be difficult to conceive of oneself as a "theologian" under those circumstances!

Most of those who saw themselves as "theologians" also saw themselves as "teachers"; however, among those who rejected the appellation "theologian," there were a substantial proportion who did consider themselves "teachers" (an estimated one-fourth of the Bishops). This is interesting in view of the fact that time diaries disclose that the average Bishop spends no more than .07% of his typical work week in actual teaching, or about half an hour perhaps. The answer to this apparent discrepancy lies in how Bishops defined themselves as teachers. Most Bishops interviewed saw their teaching function totally fulfilled through their preaching and writing. In short, they did not engage in actual "teaching activities" very frequently, nor apparently did they feel it was necessary to do so in order to consider themselves "teachers."

The remaining estimated half of the Bishops who saw themselves neither as "theologians" nor as "teachers" nevertheless did not feel they neglected these functions in the diocese. Rather they took on the role of enablers in promoting these kinds of activities in their dioceses through importing theologians to keep diocesan staff and clergy informed on current theological thinking and other matters of common concern, and/or sought out local talent within the diocese to be the teachers of others.

5. Bishop as Preserver of the Faith, Evolutionist and Innovator

Nearly three-fifths of the Bishops surveyed agreed that "most people in their diocese expected them to be the 'Guardian of what was and is'", though less than 10% indicated that this was a strong expectation on the part of most in their dioceses. Slightly over one-fourth, however,

found this role-expectation conflicted with their own predispositions. (It may be of interest to note that Bishops who were most expected by their dioceses to play the role of "Manager of the Diocese" were also those most expected by their dioceses to be "Guardian of What Was and Is.")

Interview material suggests several reasons for why most Bishops do not have inordinate amount of difficulty with this role, even though they are expected to fulfill it to some extent. A minority of Bishops feel no conflict between their own desires and those of most people in their dioceses to act as "preservers of the faith" because they feel it is their duty to preserve the faith. Such Bishops are most likely to be those who have in fact had to take a stand recently in "preserving the faith" when there has been theological conflict within the diocese, especially in response to the challenge presented by charismatic movements.

A majority of Bishops who feel no conflict or difficulty implementing this role, however, interviews indicate have defined this role for themselves (and for their dioceses) not as "preserver of the faith" so much as "adaptor of the faith." These men are evolutionists in that they are willing to see changes come, but come slowly, i.e., they believe in, as one put it, "evolution not revolution" in theology, dogma, canon law, and worship.

There is a good reason why most Bishops would not like to define themselves as "preservers of the faith," whether or not they were predisposed personally to do just that. As noted earlier, over four-fifths of the Bishops surveyed agreed at least somewhat that the "age of liturgical reform is good for the church," one-third strongly endorsing the need for reform. This being the case, one can see why most Bishops would feel the need to qualify at least the term "preserver of the faith" in endorsing it in any way, since the term "preserver" connotes a somewhat reactionary theological and liturgical posture by which most Bishops do not wish to be characterized.

Another minority of Bishops in essence reject both the "preserver" and "evolutionist" (or adaptor) roles, and conceive of themselves as "faith-culture innovators." These Bishops see their task not as reacting to the culture as much as taking an active posture in trying to adjust the theological understandings, faith positions, and worship practices to the contemporary culture. Such Bishops are not content to wait for evolutionary changes to take place in the faith, but wish to change the tradition quickly.

Those who experienced conflict between their own predispositions and those of their dioceses in how much emphasis they were to put on the role of "Guardian of what was and is" (nearly one-third of the Bishops) were probably

heavily representative of those Bishops with a "faith-culture innovator" orientation but whose efforts in this direction were unappreciated and blocked by most in their dioceses.

While certainly Bishops can be conservative theologically and yet be innovators in attempting new programs within their dioceses, the Bishops who report frustration in trying to be innovative within their dioceses are likely to be the younger Bishops. Not only are younger Bishops more likely than older Bishops to be elected to dioceses which are poorer and operate on the basis of "Bishop's authority," but they are also likely to be in dioceses (perhaps as a result) where they are not expected by most in their dioceses to be "Enablers and Supporters of experimentation and innovation." For young Bishops, especially if they were of somewhat "radical" theological turn of mind, this must be rather frustrating!

However, apart from theological "match" with the diocese, there is another factor which may impede young Bishops in being in their own opinion as good "innovators" as older Bishops. This is simply inexperience and less knowledge on the part of the younger Bishops as to how to enable successful innovation to take place. Fully 78% of the Bishops on the survey agreed that they needed some help on how to enable responsible innovation, and 72% reported a need for some help in dealing effectively with blocks to innovation. The younger Bishops were the ones who most strongly called for assistance in both these areas. Need for help in being successful "Enablers and Supporters of experimentation and innovation" is especially (but not solely) likely to be requested by younger Bishops because of their lack of experience and skill in enabling responsible innovation and because they are more likely to be in those dioceses where making changes or introducing anything new is objectively difficult.

It seems that either in adapting the faith to make it more relevant to present and potential Episcopalian parishioners or implementing within the diocese new policies and practices set by the Church (e.g., prayer book, women's ordination), many of the Bishops would welcome some help. How might this be provided?

6. Bishop as Prophet

Few Bishops on the survey (only 13%) felt that they were expected to spend most time by the majority of their diocese as a "Prophet," and though another quarter of the Bishops might feel they were expected to give some attention to this role, indications are that nearly three-fifths of the Bishops felt they were not expected to put any effort into the "prophetic role" by their dioceses. It may at first seem surprising that those Bishops who reported they were expected to put major emphasis on the role of "Prophet" by their dioceses were the older rather than the younger Bishops; however as we shall see there is a good reason for this to

be found in the definition of competencies needed to undertake this role and that expected of them by most in their dioceses. Interview data indicate that this "conflict" is occasioned more by Bishops not wanting to take a "prophetic stance" expected of them by their diocese than because they are criticised for so doing, though the latter is sometimes the case as well.

Kirk defines the prophetic role of the Bishop not as predicting future trends but rather acting as a "scholar-theologian" who uses his knowledge to "call the people of his diocese to a renewed awareness of their mission in the world and to articulate this mission to them in terms which make sense in the context of their world and age." This definition gets very close to "preserver of the faith" and "chief liturgical officer" and perhaps is thus why it is relatively unpopular with a few Bishops, and seen as difficult by would-be "innovators."

Interviewed Bishops, however, did not seem to have the Kirk definition in mind when they commented on their feelings about undertaking the role of "Prophet." Many understood the role to involve being a moral spokesman on social norms and policies, i.e., someone who would indeed "predict" what moral or theological direction religion or society should follow. Some interviewed Bishops had a difficult or unpleasant experience in fulfilling the prophetic role in this last sense during the sixties, and hence are not eager to undertake it again. Regardless of what experiences they may or may not have had in being a "Prophet" in the moral spokesman-social predictor sense, the majority of interviewed Bishops rejected the role because they felt they did not have the knowledge to undertake it. Most felt that in order to be a prophet, a Bishop must have not only theological expertise but even more importantly dual competence in contemporary history, sociology and social policy. Bishops were far less likely to feel they had any measure of expertise in these last areas than they did even in theology. And if requirements for being a "Prophet" involve competence in these areas, it becomes more understandable not only why Bishops in majority refuse to take on the role, but why it is the older Bishops rather than the younger ones who are most pressured by their dioceses to undertake the role of "Prophet"; presumably the older Bishops are expected on the basis of their greater experience in the office to know more.

A few Bishops defined "Prophet" as someone who has the divine gift of prophecy, and since the Lord did not bestow this particular grace upon them, they feel quite free to turn their attention to other areas.

Interviews suggest that the estimated 25% of all the Bishops who feel most attracted to the role of "Prophet," regardless of how most in their dioceses feel about it,

have the following conditions, characteristics, or habits (not necessarily combined in individuals): 1) a commitment to the social gospel which moves them to challenge the Church, society and diocesan constituents to be more supportive of the rights of others at home and abroad; they work themselves on social issues even (and usually) under objection from some in their dioceses; 2) a competent staff who will do research for them on subjects and issues in which they have particular interest or intention; 3) engage in prophecy of a sort when they deliver sermons or write papers; 4) engage in prophetic action only through the measures they use to encourage laity to act in a socially responsible fashion.

D. LONELINESS AND SUPPORT

What is it like then to wear the purple in an anti-authoritarian era and an age of liturgical reform? Not an unmixed blessing. For some Bishops it is a very lonely position.

What is the essence of "loneliness" for Bishops? From interviews it appears that the "lonely" Bishops are those who lack not so much personal friends outside their job with whom they can chat about matters of mutual interest as much as they lack professional colleagues with whom they can establish primary relationships in which to share the stresses and joys, frustrations and successes they are experiencing in the job of Bishop.

How many "lonely" Bishops are there? Survey data indicate that over two-thirds of the Bishops agreed at least somewhat that in their job of Bishop they felt the need for others to "know me as a person," slightly under 20% strongly expressing this need. Interview data which could focus more directly on this issue suggest that nearly two-fifths of the Bishops feel isolated from both colleague relationships with other clergy in their diocese and from peer relationships with other Bishops. However one estimates the proportion, the conclusion is unavoidable that a substantial minority of Bishops do feel "lonely."

What reasons do such Bishops give for not being able to establish professional friendships with other clergy in their diocese? From interviews, the major reason given is that their role of "judge" and "administrator" impedes their ability to establish such friendships. Another reason given by some is that the geographical spread of the diocese makes colleague relationships with clergy 50 miles or more from diocesan headquarters impractical.

Survey data in conjunction with interview data suggest other reasons as well for this isolation. The Bishops who feel the most need for others to know them as a "person" are those primarily: 1) who are Bishops in poorer dioceses; 2) are recently-consecrated Bishops.

Bishops from poorer dioceses may have difficulty in establishing professional friendships within the diocese because these dioceses not only tend to be geographically disperse but also (and perhaps more importantly) tend to be conservative both theologically and in their perceptions of the authority that should be vested in the office of the Bishop. For example, in these kinds of dioceses clergy and laity tend to invest the office of the Bishop with at least monarchial (if not divine) authority, and thus tend to avoid establishing friendships with such an exalted officer of the church. They would not consider it proper for the Bishop to be a personal friend or share his personal stresses and frustrations with them. The Bishop's place is high and mighty, and he is going to be "kept in his place" by his clergy and laity whether or not he wants to be isolated in this dubious splendor.

Newly-consecrated Bishops may indeed be quite "lonely" as they begin a new way of life and work. Interviews suggest that a very small minority of newly-consecrated Bishops are not isolated if they have been a priest for a decade or more in the same diocese where they now serve as a Bishop. Previously-established professional friendships with other clergy can more easily survive their "promotion" to Bishop of the diocese. This is not the case for Bishops who come "new" into the diocese.

Some recently-consecrated Bishops had additional reasons to feel lonely other than being a stranger. Several had come into dioceses which were conflict-ridden, and where they were supposed to play the role of "mediator." It is very difficult to establish personal friendships with clergy under those circumstances since the necessity of demonstrating "detached concern" is essential, and personal friendship with individual clergy might be seen as a violation of trust. A few Bishops reported that they entered dioceses where the actions of their predecessors had destroyed trust in the office of the Bishop to the extent that clergy were not willing to trust the new Bishop either.

Perhaps because they tended to be "baby Bishops," perhaps because regardless of their length of tenure they were geographically removed from other Bishops, or for some other reason, Bishops who were lonely in their dioceses also tended to report in interviews that they had not been able to establish supportive professional friendships with other Bishops. Perhaps a better idea of why lonely Bishops were having difficulty in this area as well can be gained by looking more closely at the characteristics of the Bishops who are not lonely.

The slight majority of all Bishops who were fairly well supplied with professional colleagues among their diocesan clergy and other Bishops (though some more than others) tended to be those Bishops (in reverse) who: had been Bishops for a decade or more, who were in relatively wealthy dioceses which also tended to be run on the basis of consensus and had active clergy in near proximity to the diocesan headquarters. In such dioceses there is

sufficient monies and enthusiasm for embarking on new programs and such dioceses also tend to be relatively conflict-free, and not expect role emphases from the Bishop which differ from his own definition of his roles. Bishops with such characteristics also tended to be disproportionately nominated on the survey as "one of five" Bishops who other Bishops believed were doing an "excellent job" and whom they most "admired."

The most "admired" and respected Bishops for their "excellent" work were also those Bishops who seemed least likely to feel need for the wisdom of other Bishops, or for communicating with other Bishops about specific aspects of bishoping. We assume this indicates that they were indeed already experienced and well-supplied with professional friendships. (Indeed, how else would they and their work be known sufficiently by other Bishops so that they received top nominations as Bishops who are doing an excellent job and are most admired?) This does not indicate that they would be unwilling to fulfill a need from other Bishops.

A number of interviewed Bishops (not necessarily those just referred to) who enjoy satisfying colleague relationships both within and beyond their diocese, tended to disparage the "lonely" Bishops, saying things such as: "it's the fault of the man, not the office," inferring or stating directly their opinion that "lonely" Bishops tended to have personality problems, or did not put out sufficient effort, were not trusting enough, etc., etc. Assigning blame for widespread systematic problems to individual attitudes is a doubtful course to pursue in solving problems of this nature. The conditions which create "loneliness" for many Bishops in their dioceses are bad enough without having their episcopal peers subtly denigrating them for feeling lonely.

The lonely Bishops are mixed in whether they are angry that other Bishops and clergy do not fulfill their needs for professional friendships or whether they are resigned to the depressing fact that being "lonely" is part of the job. In either case, they would not be adverse to receiving help of some variety in establishing such friendships.

Recently-consecrated Bishops, while they all report value received in interviews from the technical consulting by another Bishop as part of the "baby Bishop" system developed by Bishop Richards of the Office of Pastoral Development, are also likely to say it is not sufficient. Important and helpful as private consultations with a more experienced Bishop are, new Bishops are inclined to want to be part of a support group of other Bishops for two reasons: first, as indicated, they want a "Bishop support group;" second, they feel that one Bishop cannot teach a new Bishop everything he needs to know, and that it would be valuable to have an on-going group in which Bishops can exchange ideas and techniques.

The development of a support group of Bishops would take considerable planning and in its initial phases would probably need the guidance of a skilled professional. While recently-consecrated Bishops are not the only Bishops who would be

interested in such support groups, these kinds of groups might not appeal to Bishops who are already well supplied with clerical and episcopal professional friendships or to those who are wary about group situations where they are asked to share openly their feelings and problems. Experienced Bishops might be willing to become members of such groups if only to provide assistance and support to their more needy brothers, and cautious Bishops might be induced to join if their trust level was sufficiently raised by encouragement from other Bishops.

In whatever form, be it private consultations, seminars, workshops, or ongoing Bishop support groups, there is a very definite need shown by slightly under half the Bishops for primary relationships of a colleague nature with other Bishops, and clergy if possible. In what ways could this best be done?

In partial summary to this report, we will next examine in particular those areas of training, education and similar resources Bishops indicated they might like to receive through the Office of Pastoral Development.

E. PARTIAL SUMMARY: BISHOPS' EDUCATIONAL NEEDS AND DESIRED RESOURCES: IMPLICATIONS FOR PROGRAM PLANNING THROUGH THE OFFICE OF PASTORAL DEVELOPMENT

All interviewed Bishops were favorable to the current programs offered through the Office of Pastoral Development, whether or not they had made personal use of them. But it would also be safe to say that at least half of the diocesan Bishops would like more and/or different kinds of programs offered through this Office.

1. Entry Needs As Identified in Survey Findings

Recently-consecrated Bishops are more likely than Bishops of longer tenure to request assistance in: 1) management-leadership skills generally (including deciding on what jobs can be delegated, how to enable responsible innovation, and how to deal effectively with blocks to innovation); 2) conflict management -- how to receive hostility from others and handle it effectively, how to handle conflicts which emerge among individuals or between groups in the diocese; 3) how to get a handle on and use the wisdom of experienced Bishops, perhaps partly (but not solely) through a basic reading list on bishoping, and at least partly through more communication with other Bishops about specific aspects of bishoping; and 4) developing colleague relationships with diocesan clergy and other Bishops. Some of the younger Bishops would also like in addition to the above more assistance in how best to define their job goals (or inducing their dioceses to develop a more realistic job description) and how to forecast stress. Both newly-consecrated Bishops and younger Bishops (often but not invariably the same individuals) would welcome an evaluation of their performance by their dioceses.

New Bishops -- What form would you personally like this assistance to take? Individual consultation, workshops, seminars, retreats, ongoing support groups, or varying combinations of these? Many of you who were new to the diocese you presently serve seem to have been somewhat at a disadvantage during your first year (and perhaps still) in understanding the characteristics of your dioceses. Would it have been helpful to have had a more detailed description of the diocese prior to your accepting the position, now?

2. Ongoing Needs

It seems that Bishops particularly but not exclusively in those dioceses which operate on the basis of "Bishop's authority" are poor, geographically dispersed, or are characterized by conflict of one sort or another, feel the need for assistance in most of the above areas mentioned for new Bishops.

All Bishops -- It seems that Bishops who can serve as enablers of others in their dioceses helping with some of the bishopric duties, becoming involved in the decision-making, and taking responsibility for on-going programs have an easier time in all areas than Bishops who must perform most bishopric duties themselves and make decisions alone. Although we acknowledge the fact that characteristics of the diocese play a major role in the extent to which you can delegate or enable, would any of you find it of benefit to receive some training in how to undertake the enabler role?

Do you need lists of specialists in theology, psychology management, social policy analysis, or any other discipline who might come to your diocese and give seminars or private consulting?

Would courses or workshops in conflict management, group dynamics, or any other subject appeal to you? Would you be willing to be part of a support group of other Bishops? If so, what ideas do you have for how such a support group might best be organized?

The Office of Pastoral Development looks forward to receiving your comments and suggestions emerging from these questions and others this report has raised for you during the forthcoming House of Bishops' meetings in Florida.

EPISCOPAL DIOCESE of ROCHESTER

935 EAST AVENUE
ROCHESTER, N. Y. 14607

October 21, 1974

Dear Bishop:

Enclosed is a brief inquiry which I hope very much you will complete and return to me in the envelope provided. Your cooperation-- which will take a maximum of twenty (20) minutes--will help our Committee deal with what concerns you as we prepare for the in-depth study of the Future Role of the Diocesan Bishop.

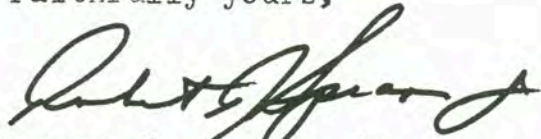
The Committee sees the urgent need for the in-depth study and has already received help from several bishops in inaugurating it. Now we need your input to insure that we are on target. We need all active bishops to participate now.

I cannot overstress the absolute confidentiality of these data and what we are about. Our Committee has your trust and we intend to keep it. Our research team has a proven record of protecting confidential information.

Please complete the inquiry and return it to me in the enclosed envelope as soon as possible.

Thank you.

Faithfully yours,



Robert R. Spears, Jr.
Chairman
Committee on Pastoral Development

RRS/jt
questionnaire

COMMITTEE ON PASTORAL DEVELOPMENT

(A confidential inquiry which will help us deal with what concerns you. These data will not be published as such.)

In order to perceive clearly the future role of the diocesan bishop, we need to know your feelings now about a wide range of issues and concerns that you cope with during your daily tasks.

After most items below is a line marked: agree strongly, agree, feel neutral, disagree, disagree strongly. Please place along each line a check (v) mark which represents your feelings.

Your response will assist us and our research team in dealing only with the key issues and concerns in the forthcoming in-depth study. Please return these pages in the enclosed self-addressed, stamped envelope as soon as possible.

(1) In an anti-authoritarian era,

(a) I am able to live with my own Episcopal Authority relatively well.

_____ |
agree strongly agree feel neutral disagree disagree strongly

(b) I perceive the clergy of the diocese able to live with my Episcopal Authority relatively well.

_____ |
agree strongly agree feel neutral disagree disagree strongly

(c) I perceive the laity of the diocese able to live with my Episcopal Authority relatively well.

_____ |
agree strongly agree feel neutral disagree disagree strongly

(2) In diocesan planning and program development,

(a) I am able to move things along.

_____ |
agree strongly agree feel neutral disagree disagree strongly

(b) the local congregations determine outcome.

_____ |
agree strongly agree feel neutral disagree disagree strongly

- (3) I find myself wondering more often now how to administer the doctrine, discipline, and worship of the Church when others seem to be deviating from it.

agree agree feel disagree disagree
strongly neutral strongly

- (4) This age of liturgical reform is good for the Church.

agree agree feel disagree disagree
strongly neutral strongly

- (5) Role Expectations and Role Conflict.

A. Role Expectations:

In my diocese,

- (a) most people expect the bishop to be the Manager of the diocese.

agree agree feel disagree disagree
strongly neutral strongly

- (b) most people expect the bishop to be the Chief Pastor of the diocese.

agree agree feel disagree disagree
strongly neutral strongly

- (c) most people expect that I spend most time as Chief Priest.

agree agree feel disagree disagree
strongly neutral strongly

- (d) most people expect that I spend most time as a Prophet.

agree agree feel disagree disagree
strongly neutral strongly

- (e) most people expect me to be the Guardian of what was and is.

agree agree feel disagree disagree
strongly neutral strongly

- (f) most people expect me to be the Enabler and Supporter of experimentation and innovation.

agree agree feel disagree disagree
strongly neutral strongly

- (g) most people expect the diocese to act on the basis of consensus.

agree agree feel disagree disagree
strongly neutral strongly

- (h) most people expect the diocese to act on the basis of the bishop's authority.

agree agree feel disagree disagree
strongly neutral strongly

- (i) _____

agree agree feel disagree disagree
strongly neutral strongly

- (j) _____

agree agree feel disagree disagree
strongly neutral strongly

(In (i) and (j) fill in other expectations which you feel.)

B. Role Conflict:

Are there expectations which most people in your diocese hold of your role as bishop that are in conflict with your own preferred concept of that role?

(Yes) _____ (No) _____

If YES, CIRCLE below the letters of statements from (5)A in which your own perception of role differs from what you said most people of your diocese expect of you:

(a) (b) (c) (d) (e) (f) (g) (h) (i) (j)

(6) In my job as bishop, I feel

(a) I possess adequate knowledge and understanding of what being a bishop is all about.

agree strongly agree feel neutral disagree disagree strongly

(b) well supported by other bishops.

agree strongly agree feel neutral disagree disagree strongly

(c) comfortable having political clout in the Church.

agree strongly agree feel neutral disagree disagree strongly

(d) comfortable having economic clout in the Church.

agree strongly agree feel neutral disagree disagree strongly

(e) I do not have the time to do the job I should be doing.

agree strongly agree feel neutral disagree disagree strongly

(f) I need job goals more clearly defined by the House of Bishops.

agree strongly agree feel neutral disagree disagree strongly

(g) I need job goals more clearly defined by my local diocese.

agree strongly agree feel neutral disagree disagree strongly

(h) I need job goals more clearly defined by the General Convention.

agree agree feel disagree disagree
strongly neutral strongly

(i) the need of others to know me as a person.

agree agree feel disagree disagree
strongly neutral strongly

(j) stress and frustration.

constantly often sometimes rarely never

(k) a need for early retirement.

constantly often sometimes rarely never

(l)

constantly often sometimes rarely never

(m)

agree agree feel disagree disagree
strongly neutral strongly

(State other feelings you want to register in l and m.)

(7) There is a theory that "The Bishop is a sitting duck!" Therefore, I could use assistance in

(a) how to receive hostility from others and deal with it constructively.

agree agree feel disagree disagree
strongly neutral strongly

(b) how to handle transference. (Someone is angry about something and takes it out on me.)

agree agree feel disagree disagree
strongly neutral strongly

(c) how to get a handle on and use the wisdom of experienced bishops.

agree strongly agree feel neutral disagree disagree strongly

(d) how to best define my task (s).

agree strongly agree feel neutral disagree disagree strongly

(e) deciding what jobs can be delegated.

agree strongly agree feel neutral disagree disagree strongly

(f) enabling responsible innovation.

agree strongly agree feel neutral disagree disagree strongly

(g) dealing effectively with blocks to innovation.

agree strongly agree feel neutral disagree disagree strongly

(h) forecasting stress.

agree strongly agree feel neutral disagree disagree strongly

(i) handling stress.

agree strongly agree feel neutral disagree disagree strongly

(j)

agree strongly agree feel neutral disagree disagree strongly

(State other aids you could use in (j).)

(15) In the past two years, how frequently have you been in a situation where members of a group differ among themselves in what actions they expect from you? Answer for each of the principle groups in your diocese.

(a) Standing Committee

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(b) Diocesan Council

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(c) Parochial Clergy

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(d) Vestries

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(e) Community leaders in area of diocese

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(f) _____

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(g) _____

very frequently | somewhat frequently | somewhat in-frequently | rarely or never

(Add others in (f) and (g).)

(16) This is the last question. Write in the space provided below a paragraph response to "What is a successful bishop?"

Signature ** _____

Position (check (v) one) Diocesan Coadjutor Suffragan Overseas

** Your signature will help us keep a confidential tally of response to this inquiry. In securing responses of 100% of the active members of the House of Bishops the validity of the in-depth study will be ensured and enhanced.

Thank you very much for taking the time to respond to the above sixteen questions.

Please return your questionnaire in the envelope provided.

THANK YOU FOR YOUR COOPERATION!

A BRIEF ANALYSIS OF DIOCESAN BISHOPS' TIME DIARIES

While 94.6% of the bishops completed the issue-oriented preliminary inquiry questionnaire, only 71.4% made use of the Time Diary discipline. Perhaps the discipline was a more onerous but necessary task.

Two work areas in the Total column take more than one-third of the bishop's time: Administration (20.3%) and Parish and Mission Visitations (16.4%).

Then there is a quantitative drop to seven other functions the respondent bishops perform:

Diocesan Organizations	- 8.7%
National Church Activities	- 7.2%
Reading and Study	- 6.7%
Parochial Relationships	- 5.3%
Counselling	- 4.2%
Personal Prayer and Meditation	- 3.8%
Social Visits	- 3.7%

In his average work week, the respondent bishop logs 71.3 hours. Of this reported time, 17.5% is spent in travel - second only to administration.

The bishops were requested to identify the five most important and least important activities in their work. These ten items are on the attached sheet entitled TIME DIARY AVERAGE IN HOURS FOR DIOCESAN BISHOPS. They bear a striking similarity to the activities a 10% stratified random sample of parochial clergy identified in a national study conducted in 1968 by the Executive Council:

Most Important Activities

1. Regular Sunday Services
2. Counselling
3. Pastoral Calls for a Cause
4. Actual Teaching
5. Visits to Hospitals and Institutions

Least Important Activities

1. National Church Activities
2. Other Secular Work
3. Administration
4. Church Organizations
5. Social Visits

Do not most of the bishops have parochial roots?

The bishops were asked to rate their activities on a five point scale from like very much to dislike very much. The respondent bishops like very much or like somewhat the following seven activities in descending order:

Parish and Mission Visitations	- 97%
Personal Prayer and Meditation	- 92%
Reading and Study	- 77%
Counselling	- 73%
Diocesan Organizations	- 69%
Pastoral Calls	- 62%
Administration	- 60%

The respondents were reticent to identify their dislikes.

Finally, the respondents wrote their observations to these three questions:

1. Looking at the time you spent this week, were you surprised at anything?
2. Have you changed the amount of time you spend in various activities after the experience of keeping this time diary for a week?
3. What particular activity in terms of time and effort do you feel is most misunderstood by laity and/or clergy in your diocese?

In relation to question one, the content analysis of 135 observations reveals that 54% of the bishops were surprised. Significant areas they mentioned are: lack of time for study/prayer, large amount of time spent for travel, administration time more than expected, total number of hours put in, preparation time too short.

Concerning question two, of 121 observations noted, 23% changed time use after using time diary discipline. Comments: "I find time demands set for me." "The image of where change should occur is becoming much closer, or perhaps re-enforced by data." Need for time for study/prayer and more personal time are reoccurring themes.

Lastly, of 135 replies to question three, 44% expressed the observation that administrative activities are most misunderstood, 17% said that of non-diocesan activities (including outside diocese, civic, and community, and National Church). Of the respondents, 10% felt travel time was misunderstood, and 7% noted the need for personal time was misunderstood.

It is clear from this analysis that the in-depth interviews must probe into the roles of Pastor and Administrator. Perhaps we should look into training for the job and leadership style.

David R. Covell, Jr.

May 10, 1976

TIME DIARY AVERAGE IN HOURS FOR DIOCESAN BISHOPS

<u>Number of Bishops</u> 65 (71.4%)	<u>Category</u>	<u>Preparation</u>	<u>Travel</u>	<u>Actual Time on Job</u>	<u>Total</u>
	Parish & mission visitations	0.9	4.4	6.5	11.8
	Other Sunday services	0.1	0.2	0.6	0.9
	Weekday services	0.2	0.2	1.1	1.5
	All other services	0.1	0.3	0.5	0.9
	Diocesan organizations	0.4	1.0	4.8	6.2
	Administration	0.3	1.2	13.0	14.5
	Council meetings	0.4	0.3	1.5	2.2
	Parochial relationships	0.2	0.8	2.9	3.8
	Church-related activities	0.1	0.5	1.6	2.3
	Ecumenical activities	0.1	0.3	1.1	1.5
	Sermon preparation	0.5	0.0	1.4	1.9
	Actual teaching	0.1	0.1	0.3	0.5
	National church activities	0.5	1.7	2.9	5.1
	Other activities	0.1	0.4	1.4	1.9
	Civic or community	0.0	0.2	0.9	1.1
	Other	0.0	0.0	0.2	0.2
	Pastoral calls	0.0	0.5	1.5	1.9
	Counselling	0.0	0.1	2.9	3.0
	Social visits	0.0	0.1	2.5	2.6
	Personal prayer & meditation	0.1	0.0	2.6	2.7
	Reading & study	<u>0.1</u>	<u>0.0</u>	<u>4.6</u>	<u>4.8</u>
	TOTAL	4.2	12.3	54.8	71.3

MOST IMPORTANT ACTIVITIES

1. Parish and Mission Visitations
2. Personal Prayer and Meditation
3. Counselling
4. Parochial Relationships
5. Administration

LEAST IMPORTANT ACTIVITIES

1. Social Visits
2. Civic or Community
3. Church-related Activities
4. Administration
5. National Church Activities