

MOVING INTO THE EPISCOPATE

— resources for new bishops

REPORT

To: The Presiding Bishop and the House of Bishops Committee
on Pastoral Development

From: Fred Wolf

Re: New Bishops Project

Date: 15 December 1978

I. Background

In January of 1978, Bishop David Richards suggested that I devote the bulk of my energy and time during my up-coming sabbatical (the last half of 1978) to the development of a conference for newly consecrated bishops. The purpose of the project was to assist new bishops in the transition into a new and radically different ministry, and particularly to work on the issue of episcopal leadership. The recent study of the House of Bishops ("Bishops Look At Bishoping") had suggested that there was something of a crisis in church leadership, and that entrance into episcopal ministry was a major mid-life vocational change.

I agreed to undertake the New Bishops Project, and Bishop Richards prepared an initial document describing the proposal ("Towards a New Beginning", Appendix I). This document was circulated to the members of the House of Bishops Committee on Pastoral Development and they gave their approval to the undertaking. Subsequently, at their meeting during Lambeth, they designated the Project a program of the Committee.

At Bishop Richards' suggestion, I formed an advisory group composed of the Rev'd Messrs. John Denham, Director of Mid-Atlantic Association for Training and Consultation; John C. Harris, Consultant and former

Director of the Maryland-Washington Deacon-Intern Program; Loren Mead, Director of the Alban Institute; Roy Oswald, Director of Field Research of the Alban Institute staff; Canon Clement Welsh, Warden of the College of Preachers, and Bishops William Creighton and Richards. The advisory group had its first meeting in May and has had subsequent meetings in September, October, and December of 1978. In addition, Fr. Richard Malone, Director of the Committee on Pastoral Research of the National Conference of Catholic Bishops, and Msgr. Colin A. MacDonald, Executive Director, Secretariat, Bishops' Committee on Priestly Life and Ministry of the NCCB, have been valuable participants in the advisory group meetings. Because of other commitments, Bishop Creighton has been unable to participate in the meetings.

Following the initial meeting of the advisory group, I met with the Presiding Bishop to inform him of the project and to invite his support. In that and subsequent meetings, Bishop Allin has given both help and support to the project.

Out of the first meeting of the advisory group, I developed and the group subsequently amended and approved, a plan for the project ("The Bishop as Leader - Project Description", Appendix II). The plan has been followed in large measure in the subsequent months. What follows is a description of the work I have done on the project, a look at the problem with some preliminary conclusions, and some specific recommendations for action.

II. Research

A number of differing approaches were made both to ascertain the needs of new bishops and to identify issues in the exercise of episcopal leadership:

--during the meeting of the Lambeth Conference, eight new bishops were interviewed. Appendix III is a summary of those interviews.

--during the meeting of the House of Bishops in Kansas City, the interviewees met as a group to hear a summary of the interviews and to respond to that summary. In addition, a second meeting of the interviewees and other new bishops was held to discuss possible gatherings for them.

--"Bishops Look At Bishoping" was reviewed to isolate leadership concerns and issues and the concerns of new bishops. In addition, efforts are being made to utilize the additional data emerging from the survey of diocesan leadership, the second phase of the House of Bishops study.

--consultations have been held with a group of presbytery executives of the Presbyterian Church and with a conference minister of the United Church of Christ, all of whom are working on the same issues as this project.

--I have engaged in extensive reading in the general field of leadership. A bibliography is attached.

--I have attended training laboratories in advanced group development, consultation skills, as well as a consultation on levels of leadership maturity held by the Center for Values and Management.

III. Focus

Election and consecration to the episcopate is: (1) a major mid-life vocational change, and (2) a time of substantial personal stress.

1. Vocational Change

Movement into the episcopate is commonly seen as an "advancement" within a career continuum. It is commonly assumed that outstanding service as a parish priest is more than adequate preparation for episcopal ministry. In reality, both the House of Bishops study, interviews of new bishops, and observation and common sense suggest instead that the transition to the episcopate constitutes a substantial break in vocational life. Election as a bishop is a radical and sometimes costly change in a man's life, though not always perceived by him or by the church.

Ministerial skills in the episcopate are different from those of the priesthood. Old skills fall into disuse; new skills must be learned.

Liturgically, bishops rarely solemnize marriages, conduct funerals, and, until recent liturgical changes, baptize. They do confirm and ordain, frequently with little help in the logistics of those services. Bishops must, week after week, accommodate themselves to new physical settings for liturgy, as well as to sometimes not very subtle differences in local traditions and practices. More basically, the bishop's role as President of the Eucharist and of Baptism, as the jus liturgicum of his diocese, as someone more carefully observed than a parish priest, makes new demands on his liturgical presence and skill.

Pastorally, skills in parish calling, ministering to the dying, parish programming, counselling, to name a few, are rarely used. New

skills in managing systems, making judgments about people, planning, decision-making, leadership of a staff, relating to a group of professional church workers, presiding at large gatherings, dealing with press and electronic media, and administration are frequently required.

The bishop's role as guardian and interpreter of the faith also demands new skills. Both within his own diocese and within the House of Bishops, a new bishop is confronted by the necessity to think theologically with an authority not present in his parish ministry. This magisterial function of the episcopate carries high and heavy expectations from the church's constituencies as (to a lesser degree) from such public institutions as the press and civil leadership. The bishop is required to be knowledgeable both in issues confronting society and in current theological debate - matters for which the laying-on-of-hands does not magically equip him.

In most dioceses, the bishop's use of time is substantially different from what he has been accustomed to as a parish priest. Probably the two most significant changes center around travel and desk work, both of which are reported as requiring significantly more time in a bishop's ministry than in a parish priest's. New bishops reported as little time for study and reflection as they had experienced in the parish ministry, although the expectations that they be well-read and reflective are even higher for the episcopate.

Even preaching alters considerably for most new bishops. Accustomed to preaching to people most of whom they know well, and with many of whom they have been in life's major turning points, new bishops now find themselves preaching to strangers whose life situations are unknown to them -

men and women with whom they have neither wept nor laughed and who know the bishop only as a remote figure who makes ceremonial appearances and whom their priests sometimes describe as "boss". More, the new bishop discovers that he is more listened to, and even quoted, as a preacher than he was as a parish priest.

The nature of relationships with constituencies also changes radically in the move from parish to diocese. New bishops' relationships to their clergy and families are markedly different from the relationships of parish priests to their parishioners. To the degree that the bishop has some say in the destiny of his clergy, his relationship to those he serves is significantly altered from what he had known before. Clerical illusions of episcopal power and control are probably frequently exaggerated, but those illusions set up powerful dynamics in priest-bishop relationships. Moreover, bishops rarely see clergy families as frequently and as informally as they did those of parishioners. Among the laity, the bishop is again seen commonly as a person with great powers and as someone who is distant and in some measure exalted.

The House of Bishops itself represents a change in peer relationships from those of the priesthood. While the House maintains an image of itself as a gathering of great conviviality and fraternity, most bishops responding to the study and the interviews indicated that they had little sense of peer affirmation or support. New bishops reported difficulty in feeling welcomed into the House; many senior bishops speak of deep feelings of isolation and loneliness from their brother bishops. The experience of the House of Bishops as a model of corporate life for the whole church was not commonly reported.

Both interviews and the study showed that bishops find it difficult to get helpful and constructive evaluation of their work. While parish priests have the same problem, bishops seem to get more hate mail and angry phone calls than do their clergy. Bishops are also more removed from the day-to-day operations of parishes and missions and from the informal feedback systems at work in local congregations. Politeness to a somewhat elevated father-figure reduces the amount of helpful feedback for bishops. A common saying among Roman bishops may be appropriate here: "You will never eat a bad meal, and you will never hear the truth!"

Role expectations of the bishop tend to be vague and confused both on the part of dioceses and of bishops. While role expectations are confused for all three orders of the ordained ministry, they seem to be especially so for bishops. Findings of the House of Bishops study reflect this confusion particularly around the issue of styles of leadership. The study suggests that a desire for an authoritarian style of leadership is strong in many dioceses, although it is a style not valued by their bishops. Another major role problem is the pressure of attempting to hold in creative tension such divergent functions as teaching, supporting, exercising authority, pastoring, and managing. Perhaps one of the most obvious areas of difficulty is the role of bishop as pastor. So long as bishops have "jurisdiction" and some say in the selection and placement of clergy, their pastoral ministry is inevitably different from that of parish priests.

One of the surprises which several new bishops reported and an experience commonly reported by other bishops is the amount of conflict with

which they have to deal. Conflict for bishops falls into two categories: conflict between themselves and members of the diocese, and conflict within the diocese, especially between clergy and their parishes. The bishop sometimes becomes a kind of lightning rod for the inner rage which builds in a time of rapid change and of both ecclesiastical and social instability. The bishop is also frequently called upon to manage parochial conflicts - frequently after they have gone beyond the point of creative management.

2. Personal Stress

Recent studies have helped us to realize the amount of stress brought on by change and the cost of that stress in our lives. Depression, physical breakdown, reduction of perception and ability to function, diminished interpersonal relationships are some of the prices we may pay if stress is not managed well.

Certainly the vocational changes described above make major contributions to the personal stress experienced by a man as he enters the episcopate. A number of other stresses arise in his personal life as well.

Perhaps the greatest single stress factor identified by bishops in the House of Bishops study was the experience of loneliness. A substantial minority of bishops responding to the study reported this problem. New bishops interviewed spoke most often of the loss of community, and they identified this specifically with the loss of the on-going relationships they had known in the parish ministry. Loneliness is itself the product of some of the stresses identified below.

Geographic dislocation is certainly a major source of stress to most bishops. Most new bishops (not all) moved from one diocese to an-

other. The move meant not only getting a new space and terrain orientation, but also experiencing some degree of culture shock as well. The move also brought the necessity of a whole new set of relationships being built, and built in a way different from that in the parish ministry. Further, although the excitement of episcopal election may hide it, there is inevitable grief work to be done by the new bishop, and unless he is helped to do this work he may experience stress from unresolved grief over the life he has left behind. Studies of clergy in transition by the Alban Institute indicate the pervasive problem of clergy who have moved to new positions without dealing with grief arising from their departure from their previous post. There is no reason to believe that bishops are immune to this difficulty.

Geographical moves involved not only loss of parish relationships but, for most of the bishops interviewed, separation from friendships outside their parishes. Close ties with people in their former community and diocese were broken. Greatly increased absences from home base, as well as the aura of the episcopate itself, tended to reduce opportunities for forming new friendships in a new community and a new diocese. The supportive relationships of extra-parochial ties with brother clergy and non-clerical peers are both broken and difficult to start anew.

Geographic change, a new work and life style also placed new stresses on family life. Families are commonly less in touch with the day to day activities of husband and father and husband and father is away from home a good deal more. Married new bishops expressed considerable concerns for their spouses and children and reported real difficulties for their wives in their new life. Family problems in turn create additional

stress for the new bishop who has been accustomed to his family as a major personal support. New bishops' wives themselves experience significant role-image changes. Life in the "palace" is not like life in the rectory. Further, some wives, with careers of their own, face disruption of their jobs as they move to new communities and a new role. Bishops who have found their wives to be their primary source of personal support now find that support seriously diminished because of the stresses their wives are experiencing.

Since most bishops are elected and consecrated between the ages of forty-five and fifty-five, their vocational and personal stress comes in the midst of the inevitable emotional and physical upheaval of the middle years. Several bishops reported less stamina, less energy than they had had available to them in their parish ministries. Studies of adult development show that the middle years are a time for emerging self-determination, yet election to the episcopate reduces a man's options as to where and how he will spend his remaining active years. Some senior bishops seem to feel trapped; one describes the episcopate as "a terminal disease." There is not a great deal of data on this matter of mid-life change, but it is likely the middle years compound the effect of other stressful changes.

The "buck-stopping" responsibility and the decision-making of the diocesan provide another source of stress for new bishops. Significantly, conversations with and responses from suffragan and coadjutor bishops showed them to be considerably less stressful than diocesan bishops. "It's lonely at the top (or bottom?)"

Conversation with a psychiatrist highlights a basic and powerful source of stress for the new bishop: he no longer has a "father"; he IS the "Father." In as patriarchal an institution as the church presently is, this transition from the place of son to that of father inevitably creates psychic tremors in the new bishop. Issues of authority, power, dependency and counter-dependency, and projection all shake loose to create varying degrees of inner turmoil. This one transition alone is meat for a separate study.

3. Theological Issues

It has not been within the scope of this inquiry to deal with theological issues, but they are powerfully present for the new bishop. The theology of Christian initiation, of the Eucharist, of the mission and ministry of the Church, of the diaconate, priesthood and episcopate, of the nature of the Church - all of these issues and more are implicit and explicit in the bishop's life and ministry. Whether it be Prayer Book revision, or what he does on a visitation, or how he ministers to human sexuality, the bishop is living and doing theology - too frequently unexamined and unthought out. For new bishops in the last quarter of this century, in what some regard as the final demise of the church's medieval period, the theological issues are the basic, the ultimate issues with which they must deal. Here again is matter for separate study.

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At this point it is important to note that the picture of new bishops is not all one of woe and travail. The new bishops interviewed reported real satisfactions in their new ministries - the satisfactions of solving difficult problems, of managing conflict well. They spoke warmly and with

gratitude of the sense of support from clergy and laity alike as they began their new ministry, and in some cases of the help they had from their predecessors or from other bishops. They find their parish visitations rewarding. They find the episcopate a time of personal growth. Interestingly, they find themselves more in need of a spiritual life with more time to practice it.

Further, it is also important to note that while the vocational transition is a radical one, most bishops do make the transition. That they make the transition is both a testimony to the workings of the Holy Spirit and to the resources and adaptability of human beings. It must be said, however, that the cost of the transition is frequently unnecessarily high. The marked incidence of physical and emotional disorder in the early years of the episcopate, the cries of "leadership crisis" in the church, the likelihood that few bishops function up to their capacities, all suggest that the transition could be made more productively both for the church and for the bishops themselves.

IV. The Situation - The Givens

1. Bishops significantly affect the local congregation and therefore the mission of the Church.

--bishops impact the local church by the support they give or fail to give to professional and lay leadership and by their management of the system within which the local church exists.

--the House of Bishops impacts the local church by the leadership it gives and the climate it sets in the Church as a whole.

--the rise of "bishop-types" in non-episcopal traditions indicates

the functional need for such figures outside the local church.

2. The target group of bishops is characterized by considerable diversity.

--the follow-up meeting with the interviewees showed that they had a wide range of experiences in training prior to election.

--interview responses reflected a wide range of perceived training needs.

--entrance into the episcopate is scattered throughout the year so that no one point in the year is good for gathering bishops who have had six months of experience.

--there are significant differences between the felt needs of diocesans, coadjutors, and suffragans.

--the dioceses new bishops serve have significant differences in geography, staffing, and expectations - all of which affect work loads and styles of episcopacy.

3. Some resources and opportunities already exist. The Committee on Pastoral Development, through its executive, Bishop Richards, carries on a significant and effective ministry to new bishops. This ministry includes:

--frequent involvement in diocesan vacancy consultations, providing a significant entry into the new bishop's diocese.

--pre-consecration interviews with the bishop-elect in which he is assisted to do some personal inventory and some thinking about his new life. The bishop-elect's wife is normally included in these interviews.

--new bishops are invited to enter into a two-year peer consultation with a senior bishop who has been trained for this ministry.

--the Committee offers a number of training experiences for bishops around such concerns as conflict management and the spiritual life.

--the Office of Pastoral Development is available to bishops to assist them in dealing pastorally with various kinds of clergy breakdown.

Other resources and opportunities also exist within the life of the church:

--each year a three-day orientation conference is held for new bishops by the Presiding Bishop's staff and the Church Pension Fund. New bishops have found this conference helpful in familiarizing themselves with the resources of the national church, as well as providing an opportunity for forming informal relationships with their peers.

--the House of Bishops meets as a legislative body during General Conventions and in more informal interim meetings in intervening years. New bishops are formally presented to the House at their first meeting. Many bishops have found House meetings helpful and supportive in their ministries, although the study suggests that there is considerable room for improvement in this regard.

4. New bishops have indicated a strong interest in help and support as they begin their ministries. Both the interviews and the Kansas City meetings gave clear data indicating a readiness for this project. Senior bishops also have affirmed the need for such assistance to new bishops. The new bishops also made a strong plea for inclusion of their wives in the program.

5. New bishops come to their ministry with considerable ability and enthusiasm and with the good will of their constituents. Again, inter-

views and other data make this point abundantly clear.

V. Purposes

The New Bishops Program seeks to assist new bishops:

1. to make the transition to a substantially new and different ministry and life with a minimum degree of dysfunctional stress.
2. to discover and develop a style of episcopal leadership appropriate to their own personalities and to the context of their ministries.
3. to acquire skills and information needed for their work.
4. to maintain their self-esteem and autonomy within significant relationships with others.
5. to develop for themselves effective support systems.
6. to introduce them to the resources available for personal and professional growth and development, including theological resources.
7. to assist them to maintain and develop an authentic inner life in Christ.

VI. Strategic Presuppositions

The New Bishops Program will need to be shaped by the following considerations:

1. Rather than relying on a single conference, an holistic approach is more effective, appropriating and using and strengthening existing opportunities for personal and professional development of new bishops, as well as creating new opportunities and resources.
2. The most effective help for new bishops will be through experiential learning with disciplined technical and theological reflection.
3. Much of the program needs to be hand-tailored to the man with

the new bishop assuming considerable responsibility for his own growth and development.

4. Bishops are more likely to learn productively after they have been in office six to twelve months.

5. A lot of good things can happen in twenty-four to forty-eight hour gatherings.

6. We don't know all that we need to know about bishoping, new bishops, and the care and nurture of new bishops; and there is a lot of information lying around.

7. Bishops are key to the effectiveness of the local congregation where the church's mission occurs.

VII. Summary of Proposals

The following proposals are offered to fulfill the purposes of the Project within the presuppositions outlined above. Plans for each proposal are being developed and will be submitted to the Presiding Bishop and the Committee on Pastoral Development in the near future.

1. As part of the election consultation, a vacant diocese would be encouraged to develop start-up plans with the bishop-elect. An action-research consultation would be held to identify specific steps to be taken by a diocese in helping a new bishop get on board.

2. The bishop-elect consultations by Bishop Richards would be developed to include assistance to the new bishop in developing plans for utilizing the resources of this project and of the Committee on Pastoral Development, as well as others. Special attention would be paid to the bishop's management of his transition to the episcopate, including help

with termination of his past position, and with a special emphasis on the development of support systems and career guidance resources.

3. The peer-bishop consultation program would be continued, evaluated and strengthened as evaluation indicates.

4. The Presiding Bishop's orientation conference would be used as the occasion for a preliminary twenty-four hour meeting of the new bishops invited to the orientation. New bishops would be invited to share their initial experiences in the episcopate, explore the nature of the transition from priest to bishop, discuss critical incidents and share learnings informally, explore support systems, and develop informal relationships with each other. Wives would be included in this conference and plans would be developed for those wives who wish to participate in their own conference while their husbands are involved in the Presiding Bishop's orientation program.

5. Prior to their initial meeting of the House of Bishops, new bishops and their wives would be invited to come a day ahead of time for a sharing of their experiences in their new life, followed by a dinner party, a morning session of orientation to the workings of the House by a panel composed of the Secretary of the House, the chairmen of Dispatch of Business, and the Agenda Committees. The early afternoon would be spent planning their introduction to the House and going over agenda with their presenting bishops.

6. Through the appropriate persons, efforts would be made to strengthen the quality of the House of Bishops meetings so that greater mutual support and information-sharing occurs. Specifically, the expansion of the Agenda Committee into a Planning Committee working with the

Presiding Bishop to plan all aspects of interim meetings, including worship, meals, entertainment, and information sharing, might be helpful. Post-meeting evaluations suggest a substantial increase in the use of small groups at interim House meetings.

7. Written resources would be developed or gathered. These resources will include a bibliography (annotated) on literature in the field of leadership, lists of training resources such as those offered by MATC and the Committee, Oswald's manual on ministry start-ups, possibly adapted for bishops. A monthly newsletter for bishops might be developed and produced by the Presiding Bishop's office, including bishops' personal news, helpful hints, etc. Someone would be asked to put together a simple, flexible liturgical manual for bishops.

8. The Alban Institute and the College of Preachers would be asked to put together an action-research colloquium of judicatory heads from differing traditions to explore the nature of episcopal leadership. Some real digging into the role and function of the bishop as symbolic person needs to be done in this colloquium, both theologically and psychologically. The colloquium could be a pilot project for annual or biennial gatherings of this sort.

9. Steps would be taken to institutionalize the work of the Office of Pastoral Development so that, at the time of Bishop Richards' retirement, the work does not cease. Given the impact of bishops on the church, for good or ill, it is critically important that these steps be taken, and that oversight of programs for new bishops be lodged in that office.

OFFICE OF PASTORAL DEVELOPMENT OF THE HOUSE OF BISHOPS



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"TOWARD A BETTER BEGINNING"

TOWARD A BETTER BEGINNING

Becoming a Bishop in the Episcopal Church represents a major mid-career vocational change. In the structure of the Church it offers the heaviest of responsibilities to the ordained minister. While it may be presumptuous (and possibly erroneous) to say that the welfare of the Church depends upon the quality of the Church's episcopal leadership.it is certainly reasonable and accurate to say that the state of the Church is greatly influenced by who the Bishops are and how effectively they function.

Expectations of Bishops are invariably high; and Episcopal Church members, both lay and clerical, do not hesitate to express disappointment when they feel high expectations are not being met.

Given these heavy responsibilities and high expectations Bishops, at the same time, receive little, if any, preparation, training or orientation for their task.

Traditionally, the Episcopal Church intends to elevate to the Episcopate individuals who prove themselves to be exceptionally adequate for the priesthood; then, in a great act of faith and optimism, the Church proceeds to hope that these same persons will be superbly adequate for a quite different form of ministry. It is a manifestation of Grace that frequently this hope is fulfilled. It is a judgement on our system and planning that there are times when this hope is not fulfilled.

Often, in the Church today general complaints are raised that the House of Bishops is not providing leadership to the Church. At the same time, social and ecclesiastical analysts confirm that we are currently facing a crisis of leadership and a test of authentic authority, both in the Church and in other institutions and agencies.

However, in spite of these disturbing complaints and alarming observations we as a body have failed to pay sufficient attention to the leadership development needs of Bishops. We allow the transition from priest to bishop to go on being a period of generalized stress. We place expectations on the Episcopal office, but do little to provide the training, skills, preparation, orientation, and support that would enable a priest to enter comfortably and confidently into this high office.

This deplorable condition does not need to continue.

The Committee on Pastoral Development proposes that a step be taken Toward a Better Beginning in the Episcopate.

What we propose is only a beginning, but we see it as the initiation of a process that will grow, expand, and improve as we learn how best to help Bishops learn how to be Bishops. We feel that the Holy Spirit is calling us to be less vaguely trustful of our intentions to elect good

priests to be bishops and more explicit about how we can help the priests we elect to be good bishops.

Our proposal calls for the commencement of research and planning for a seminar for new bishops. This proposal springs directly out of our recent study of the Office of a Bishop. This study called attention to the transition needs of new bishops and underscored strongly the needs that many bishops feel for help, support, and resources for developing their leadership capabilities.

The Rt. Rev. Frederick Wolf has agreed to use his sabbatical as a time for research and planning for the kind of seminar we have in mind. A part of the research will be interviewing new bishops to ascertain what needs and stresses they have been experiencing. An advisory committee has been formed to assist in planning and executing the seminar. The College of Preachers has agreed to collaborate in this project. As he undertakes this most important task, Bishop Wolf makes these observations:

"The Bishop of a Diocese has many roles. He is chief pastor, president of the liturgy, successor to the Apostles, teacher and guardian of the Faith, systems manager, corporation president, staff supervisor, placement officer, member of the House of Bishops -- to name a few.

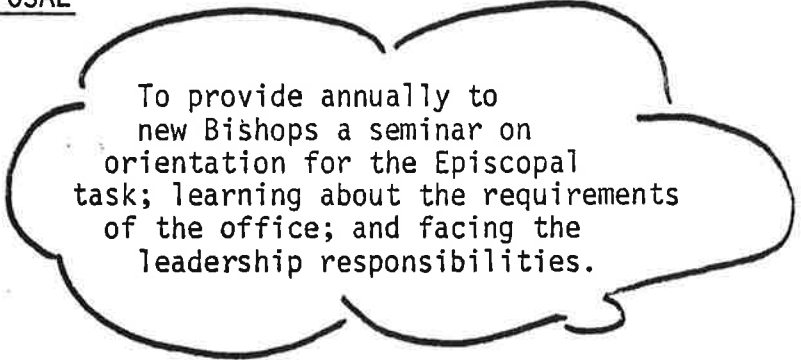
In these and his other roles, the Bishop is called upon to act as leader, serving in many ways the task needs, group maintenance needs, and individual needs present in the systems in which he functions a leader. Leadership in this sense is both a function performed and a status bestowed. There is a fundamental ambiguity between the demands of leadership as function and the demands of leadership as status in the Bishop's ministry.....in which ambiguity, such issues as authority and power are in confusion.

The purpose of this project is to assist new Bishops in the process of entering into the ambiguities of leadership in their Episcopal Ministry through both experiential and conceptual learning.

Ultimately, the ambiguities and demands of leadership in the Epsicopate can be borne only by grace and faith."

EXHIBIT A:

A PROPOSAL



To provide annually to new Bishops a seminar on orientation for the Episcopal task; learning about the requirements of the office; and facing the leadership responsibilities.

GOALS:

1. To see that each new bishop early in his episcopate is provided with a substantial continuing education opportunity aimed at helping him to learn in a systematic way what it means to be a bishop.
2. To provide on that occasion exposure to a wide variety of resources that can assist him in making a successful transition to Episcopal functioning.
3. To offer to each new bishop early in his Episcopal career an opportunity to secure both professional and peer consultation in analyzing and responding to the opportunities and the problems presented to him in his particular diocese.
4. To assist each new bishop in setting goals for his professional and personal growth.
5. To reduce the stress factors and the anxiety-producing ambiguities that normally accompany a major mid-career change.
6. To protect the physical, mental, and spiritual health of new bishops and to aid in adjustment so that entry into and continuance in the Episcopate will reflect a sense of joy, fulfillment, optimism, and hope congruent with apostolic calling as represented in the Gospel.
7. To assist the new Bishop's spouse in transition to a new style of life and ministry.

THE BISHOP AS LEADER -- PROJECT DESCRIPTION

FOCUS: The Bishop of a Diocese has many roles. He is chief pastor, president of the Liturgy, successor to the Apostles, teacher and guardian of the Faith, systems manager, corporation president, staff supervisor, placement officer, member of the House of Bishops -- to name a few.

In these and his other roles, the Bishop is called upon to act as leader, serving in many ways the task needs, group maintenance needs, and individual needs present in the systems in which he functions as leader. Leadership in this sense is both a function performed and a status bestowed. There is a fundamental ambiguity between the demands of leadership as function and the demands of leadership as status in the Bishop's ministry, in which ambiguity such issues as authority and power are in confusion.

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Project Segments

- I. Identify and articulate leadership needs and requirements of the new Bishop
 - A. Interviews
 1. Plan interviewing strategy
 2. Design interviews
 3. Schedule interviews
 4. Random interviews at Lambeth
(Bob Dann, Archbishop of Melbourne)
 5. Scheduled interviews at Lambeth
 - a. New (6 mos-2 yrs) American Bishops
 - b. Seasoned American Bishops
(Murray, Stough, Spofford, Krumm, Leighton, Frensdorf, Davis)
 6. Interviews of five CODE types
 7. Analyze and summarize interview findings
 - B. Review study of House of Bishops
 1. Obtain copy of study and basic research data
 2. Review and research study for leadership issues
 3. Summarize issues identified

- II. Study theories, concepts of leadership, and resources to provide leadership development of Bishops
 - A. Participate in MATC Training Labs
 - 1. Collect a reading list (Alban Institute, MATC, D. Richards, Journals)
 - 2. Read and analyze for theories and concepts
 - 3. Prepare an open-ended annotated bibliography
 - B. Research the literature
 - C. Study leadership development program
 - 1. Locate leadership development programs (D. Richards, A.M.A., MATC, other denominations)
 - 2. Visit and assess leadership development programs
 - 3. Analyze theories and methods of leadership development programs
 - 4. Summarize findings
 - 5. Prepare list of leadership development programs with brief descriptions and comments

- III. Produce summary document Segments I and II
 - A. Outline material
 - B. Write document

- IV. Develop funding and recruit for conference (D. Richards)
 - A. Establish linkages
 - 1. With Presiding Bishop
 - 2. With Committee on Pastoral Development
 - 3. With House of Bishops
 - B. Recruit for conference
 - 1. Identify list of new Bishops
 - 2. Make initial contacts
 - 3. Sign up for conference
 - C. Develop funding
 - 1. Identify sources
 - 2. Write up conference description
 - 3. Apply for funding
 - 4. Follow up on application
 - 5. Establish accounting

V. Plan conference

- A. Establish preliminary plan
- B. Recruit leaders
- C. Design conference
 - 1. Write purpose statement and description
 - 2. Establish format
 - 3. Develop open experiential design

VI. Produce Manual

- A. Develop outline
- B. Establish criteria for manual
- C. Write manual
- D. Produce manual

VII. Conclude project

- A. Evaluate project
 - 1. Evaluate development process
 - 2. Evaluate conference
 - 3. Evaluate manual
- B. Report
 - 1. To Advisory Group
 - 2. To Presiding Bishop and Bishops
 - 3. To Diocese of Maine

TIMETABLE

1978

June 20	Review plan and timetable; plan and design interviews
June 25-30	Advanced Lab in Group Development Skills
July 9-14	Consultation Skills Lab
July 19- August 13	Lambeth Conference Interviews
Sept. 11-30	Reading and CODE interviews Develop funding and recruit for conference
Oct. 1-6	House of Bishops Meeting Follow-up interviews House of Bishops linkage
Oct. 8-21	Review House of Bishops study
Oct. 21-28	Produce summary document
Nov. 1-18	Plan conference
Nov. 20- Dec. 16	Write manual (Organizational Development Lab)

1979

January	Report to Diocese
Feb. 12-16	New Bishops Conference I New Bishops Conference II
June	Review and evaluate

June 15, 1978

I. WERE THERE ANY PEOPLE IN PARTICULAR WHOM YOU HAD IN MIND AS YOU BEGAN YOUR EPISCOPATE? (ANY MODELS?)

001: Said that he had no models, talked about various Bishops, but indicated that there was such a generational difference in style that he really didn't find any; and besides, and more importantly, his style was simply to be himself and not to look to others for patterns.

002: Identified several people: one was John Krumm for his search process; another was John Burt for the excellence in the way his Bishop's Staff functioned. He also had very positive experience with Jack Wyatt as a consultant, and he mentioned Bill Creighton and Steve Baynes as people to whom he looked as models. He spoke of an experience working for six years in community action programs which gave him somewhat negative experiences with various Bishops.

003: Spoke of a Dutch Bishop whose name begins with "B" whose writings he found very helpful, particularly with regard to style with a lot of openness, a use of humor vs. crying in a minority situation.

004: John Burt, whom he saw as giving assertive leadership, having ideas of his own and willing to share them. He spoke also of Dean Stevenson, whom he saw to be concerned more with people than with program. He spoke some about tensions he had found in the episcopate, particularly around the issue (as in Nelson Burrough's case) of backing the Rector at all costs, and the problem of saying "no."

005: One Bishop he totally rejected. He was uncaring, unhearing, and pompous. Another Bishop under whom he had served he looked to in terms of a leadership style which was forceful and positive.

006: Spoke of the Bishop under whom he has spent most of his priesthood. Mostly he looked to his Bishop in terms of churchmanship style, but he indicated that his own style of evangelizing was totally different from that of the Bishop under whom he had served.

007: Said not consciously, although his father was a Bishop and that, of course affected him. He spoke also of Fred Goodwin as a tremendous presiding officer who kept control of meetings but heard and had a good sense of humor -- was in control, knew who the Bishop was. He could make decisions, and was a great pastor to his clergy.

008: Ed Jones, under whom he worked, both pluses and minuses. Saw him primarily as pastor and preacher and someone who took administration seriously.

SUMMARY: Open, listening, pastoral/forceful, decisive, controlling.

NEW BISHOP PROJECT

II. WHAT HAVE BEEN THE REAL SATISFACTIONS IN YOUR EPISCOPATE THUS FAR?

001: None. It is enough of a hassle that there just haven't been any.

002: Spoke in terms of Jack Wyatt's description of the Bishop as a unique man in a unique place at a unique time. He spoke of this as a mind-blowing experience, an experience of learning. The second satisfaction was in the process of internalizing his role as Bishop, moving from being simply Joe Doakes, which is how he tried to present himself in the first year or so, to being willing to accept the fact that for others he had a mitre on and he had to deal with that. A third very satisfying experience was a Tavistock training event. Fourth was an experience with Jack Wyatt as a consultant. He also spoke of a retreat with the Jesuits at Warrenville. He spoke warmly of an experience in the change in the management of Diocesan funds, and identified this in terms of turning on laity. He also spoke warmly of an experience he had of what he was uneasy about describing as his support system (peer group) but what would normally be so described.

003: His predecessor, with whom he has had a very free and open relationship; secondly, clergy support, even though there was a hassle at the beginning around his election, and he identified also lay support because he was elected in that order through the balloting from the third ballot on. He spoke also of the satisfaction of being in a good Diocese in relatively good shape. He also identified as a satisfaction spending his first year listening, just finding out where the Diocese is.

004: Learning from his colleagues. He spoke also of a close pastoral relationship with a priest in a difficult situation where he had to help the priest leave the parish ministry; the priest identified this action as very supportive. He felt good about ending up right in this situation. He spoke also of the satisfaction of his Visitations, and of getting a handle on pace in administration, slowing down some.

005: The satisfaction of handling conflict problems in parishes successfully, developing skills in negotiating, and working through the problems between a parish and its priest.

006: Going into areas of despair and survival and turning the situation around. He spoke of the challenges and of the satisfactions of working at different altars, of working with clergy and their families. He has had a warm welcome and feels that the clergy are behind him. He has felt enthusiasm and welcome in parishes. He found a great satisfaction in contact with the rest of the Church. He spoke warmly of the clergy committing themselves to extra time for personal growth of Bishop and clergy of the Diocese in a life of prayer.

007: Making pastoral contact with people in the Diocese, especially in the smaller places. He was satisfied in how easy it was to introduce new approaches in a Diocese ready for them. Satisfaction in having good relationship with clergy -- strong level of trust -- they can call on him and be heard, and similarly, their wives can do so. Has regular gatherings for wives separately and for clergy and wives. Another satisfaction was getting a placement system going.

008: Found this hard to answer. "The job demands all I have to give and more. I feel alive. It makes me grow." He talked about feeling that God put him where he is. He hasn't figured out why.

SUMMARY: Supportive relationships - clergy/lay/peers
Handling problems
Getting in role, growth.

III, WHAT HAVE BEEN YOUR SURPRISES SO FAR?

001: The enormous load of correspondence -- far more than when he had been a parish priest, and far more than when he was coadjutor. He succeeded a Bishop who was meticulous about answering mail the same day and gave mail top priority.

002: His predecessor simply disappeared and gave him only two two-hour sessions, and has had no involvement in, or relationship with, the Diocese since then. Other surprises included: the anger that exists toward the Bishop among the clergy; moving into a Diocese with different cultural presuppositions and stules; although the Diocese went through an elaborate selection process, it made no plans for the change when a new Bishop came on board; an attempted evaluation process blew up on him, largely because the process wasn't well planned. He spoke strongly of how much he missed the parish and intimacy of people relationships. He misses being with his family. His children are pretty well gone from home. The new life in the Diocese is different from that of the parish, and he described the change as a "quantum leap."

003: The intensity of the reaction of the children to being uprooted and his wife's difficulties in returning to the city in which she had grown up. A second major surprise was that he was no longer in community, no longer in a parish. He has a real sense of a lack of belonging and a lack of feedback. He has found that the Cathedral parish simply isn't the same as his own parish, and spoke of the problem his family had in relating to and becoming part of the Cathedral parish.

004: Had great difficulty in responding to the question; there were long silences. He felt that he was prepared for the episcopate pretty well, but that there were some family problems. The only surprise he really talked about was the number of clergy experiencing personal difficulties; this came as a great surprise to him.

005: Missing parish life so much. Second was the isolation of the family, the problems of trying to use the Cathedral as a parish church. A major surprise was the amount of mail. It was a totally different kind of administration from what he had anticipated.

006: Everything. The amount of work in the office. Being on the road so much of the time. He spoke of the difference from parish life in having on-going relationships.

007: Dissident congregations. Relationship with the Diocesan (he is a coadjutor in what he describes as a difficult situation).

008: Administrative load. Clergy personal crises. It is a difficult diocesan situation with a lot of problems (his predecessor was gone a lot), and he has had to act reactively rather than proactively. A major surprise was the number of clergy who exploit the Church, feeling that the Church exists for them.

SUMMARY: Loss of community - support
 Family
 Radical change
 Troubled clergy/congregations
 Mail, road, administration

IV. WHAT HAS HAPPENED IN YOUR SPIRITUAL LIFE SINCE YOU BECAME BISHOP?

001: Found the tremendously increased diversity of liturgical practice both enriching and a problem. Also talked about having no place to call home, and that even if he had a cathedral it probably wouldn't serve that purpose. Somewhat similarly, no people to call home in the sense of having a regular on-going congregation. He feels that to some degree his preaching preparation has suffered. On the other hand, he has had more time, or at least made more time, perhaps out of need, for retreats and quiet days.

002: Question was not asked.

003: Felt seriously uprooted with a loss of community out of which his spiritual life came. He hasn't been depressed. He has more time now for spiritual life than he had in the parish.

004: Kept his old patterns. He is able to do more retreats and quiet days. Has a more identifiable group to pray for in his daily intercessions, in that the clergy life is smaller than the parish list.

005: His sermon preparation discipline is completely fouled up under the pressure and the lack of time. Secondly, he is not taking a day off, but is beginning to work through the mail with dispatch, and apparently that's been a major problem in getting days off. (I rather suspect, from what he said, that he is someone who has had great difficulty in taking days off all along.)

006: Consecration threw his discipline topsy-turvy. He was used to daily mass, and this got pretty well screwed up, as well as the daily office. He has found more necessity to pray with a greater difficulty to be disciplined in the life of prayer. Does a lot of prayer when traveling. He has set up two separate rooms as offices: one for prayer and study, another for availability.

007: Finds his spiritual life deepening, more disciplined than in parish life, with a greater need for it.

008: Spiritual life is still a struggle, but he's been helped some since he became Bishop; his Suffragan does the daily office on a regular basis and has involved the Bishop in doing so. He spoke of his awareness of being sustained by the prayer of others. He also felt more conscious of his own spiritual needs, but hadn't done much about them yet. He spoke considerably about his feeling of being inequipped to be a spiritual leader for the clergy.

SUMMARY: Loss of community (but sense of support)
More time
More/less discipline
Greater need

V. IN PLANNING A CONFERENCE FOR NEW BISHOPS, WHAT CONCERNS DO YOU FEEL SHOULD BE ADDRESSED? (ESPECIALLY LEADERSHIP CONCERNS)

001: Found a week-long conference with Chuck Wilson, to which he took his staff, helpful both in determining what he wanted to keep and what he wanted to go. He identified as a leadership problem the gap between the people who serve in diocesan and parish leadership and the people who are leaders in the community -- focusing around who has the power and getting to them. He also found a problem in making the transition to his leadership style from that of his predecessor. He spoke also of the confused expectations both in the mind of the Bishop, of the clergy and of the laity with regard to the function and role of the Bishop.

002: Skills in diagnosis; help in relating to the national Church; help in identifying and enabling lay leadership; help in building community in diocesan feeling. He would welcome the opportunity to sit down and reflect with other Bishops in the presence of a consultant.

003: Has found David Richard's work with a new Bishop extremely helpful, although he did not have time to do the life-planning program. He feels that in a training program for new Bishops there ought to be some personal reflection on meaning (of the episcopate). Also, one of his concerns is how to evaluate and find a pastoral way of dealing with senior staff who have been around for a long time. Other concerns: developing collegiality among the clergy; living in the tension between being a pastor and having life/death power over clergy; spiritual direction for himself; help in planning serious education for himself; the question of getting enough episcopal help in a large Diocese; dealing with problem clergy.

004: When and how does a Bishop intervent (case studies might help); help with family in establishing parish relationships when the father is no longer Rector and when they are expected to go to the Cathedral. (Takes one weekend in five home with family). Where is the locus of the Bishop's ministry (he spoke of an Irish Bishop at Lambeth who spends a day a week ministering in a parish, and of a Bishop getting trapped in his office and losing touch with the grass roots). Other concerns listed under comments: working with and choosing staff; loneliness in the episcopate which had affected previous staff; how do I plan for my own ministry, develop visions for the Diocese such as placement procedures; developing clergy as a group willing to share and turn to each other for help; opening up "Pandora's boxes" (such as raising expectations about a Diaconate in the Diocese in a Convention address and then being deluged by the wrong people); the issue of the Bishop's involvement in the community at large vs. his involvement with the institution; some kind of switch-boarding system.

005: Direction in administration -- that it's o.k. to have a change in administrative style; staff relationships -- supervisor vs. pastor (he spoke of a nosy Dean with offices in the same building); dealing with people's expectations of a Bishop; renegade congregations; transference; not knowing people's expectations over against his own perceived expectations of himself; repairing relationships in the Diocese and at the same time breaking other relationships; getting reliable feedback; changes in relationships with clergy, some distancing, some growing closer; feeling disconnected with his role; he spoke of being depressed when he spent a lot of time alone in the car and had some real concern about the psychological impact of the office.

006: General acquaintance with the workings of the Church; what Office of Pastoral Development does; help with the pastoral office; encouragement from others (P.B. and other Bishops); the Church is more than your Diocese.

007: Help in identifying resources both personal and for the Diocese; what is happening in new forms of ministries; important to involve wives in this process; spoke of the value he found in the annual conference of the Bishops of Province VIII.

008: Training in spiritual direction.

001: (added later) How you pick up the pieces, how make the transition from one Bishop to another; anxiety of "Am I going to be able to back it?"; problems of making staff transitions, particularly an older man who is also warden of a key parish.

SUMMARY: Staff

- Collegiality among clergy
- Transition in leadership
- Relationships in Diocese
- Planning own ministry and growth
- Skills in diagnosis
- Identifying and enabling lay leadership
- Identifying resources
- Role disconnection and anxiety - locus - meaning
- When and how intervene

VI. ANY OTHER COMMENTS?

001: None

002: Give attention to the Bishop as the model/symbol of Catholicity
(relationship to the larger world)

003: Above in V

004: Above in V

005: Above in V

006: Above in V

007: Wives are important in process

008: None

Below are some leadership concerns identified by Bishops in a recent study. Please rank them as you have perceived them in your own experience.

	<u>High</u>	<u>Med.</u>	<u>Low</u>
A. Management skills	11	11111	1
B. Delegation of Authority/responsibility	1111	111	1
C. Conflict situations	111111	1	1
D. Learning from other Bishops	11	111	111
E. Use of authority	111	11	11
F. Relationships with other clergy	11	11	1111
G. Relationships with Bishops	11	11	1111
H. Job goals/descriptions	11	11111	1
I. Forecasting and dealing with stress	iiii	ii	ii
J. Getting performance evaluation	111	11111	
K. Loneliness	111	11	111
L. Time management	11	11111	1
M. Clergy accountability	11111	111	
N. Family life	11111	1	11
O. Spiritual life	111	111	11
P. Study and continuing education		111111	1
Q. Other:			
Administrative surprises (i.e., mis- adventure of clergy/staff)	1		
Time and traveling	1		

SUMMARY: Management skills and time management, delegation of authority

Goals/description and evaluation

1+Conflict situations and clergy accountability

Family life

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