University of San Diego

Digital USD

Dissertations

Theses and Dissertations

1987-02-01

A Study of the Commonalities and Differences of Male and Female Spiritual Leaders

Alex Kodiath EdD
University of San Diego

Follow this and additional works at: <https://digital.sandiego.edu/dissertations>

Part of the [Leadership Studies Commons](#)

Digital USD Citation

Kodiath, Alex EdD, "A Study of the Commonalities and Differences of Male and Female Spiritual Leaders" (1987). *Dissertations*. 503.

<https://digital.sandiego.edu/dissertations/503>

This Dissertation: Open Access is brought to you for free and open access by the Theses and Dissertations at Digital USD. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital USD. For more information, please contact digital@sandiego.edu.

A STUDY OF THE COMMONALITIES AND DIFFERENCES OF
MALE AND FEMALE SPIRITUAL LEADERS

BY
ALEX KODIATH

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education
University of San Diego

February 1987

Dissertation Committee

Joseph C. Rost, Ph.D., Director
William P. Foster, Ed.D.
Mary W. Scherr, Ph.D.

@ Copyright by Alex Kodiath 1987

All Rights Reserved

DEDICATION

To my wife Mary

ACKNOWLEDGEMENT

It is my joy and privilege to note here my heartfelt thanks to persons who contributed to my dissertation. The time, energy, and persons behind this work are numerous. I am grateful to all the participants of this study. In spite of their heavy responsibilities they found hours to spend with me; patiently and honestly responded to all my questions. Their frankness, courage, and leadership made my research whole.

When I came to America, both in Boston and San Diego, I made many good friends. A spontaneous Christian Community sprang forth amidst us; we met at worship, parties, and other social functions. Over the years each member of the community has given me copious physical and moral support in completing my doctoral program. I am also grateful to Rev. Robert Navien in Boston and Mrs. Margaret Hays in Canada with whom I spent several holidays. All these people have become my family and my success has become their success.

Dr. Joseph Rost who was my advisor and director of the dissertation, needs special mention of my gratitude. We spent hours discussing and debating the issues related to the topic of my dissertation. He spent many days and nights intensively reading my manuscripts through all its different

stages. This final product is the result of the dedicated work of an educator like Dr. Rost. Within these years he has been my Guru, counselor, and friend.

My dissertation committee members, both Dr. William Foster and Dr. Mary Scherr have also contributed to this dissertation from their erudition and experience. Dr. Foster helped me to clarify the new model of spiritual leadership that I developed in this study, and Dr. Scherr guided me in adapting grounded theory as a research methodology for my research. I also want thank the faculty and staff at the school of education for their valuable support and encouragement. The director and staff in the Media Center needs special thanks; while I was working as a graduate assistant at the Media Center they showed real interest in my dissertation and their constant encouragement cheered me up and helped me to concentrate on my research.

Finally my wife, Mary who is the spirit and inspiration behind my entire doctoral program, needs special comment of my deep love and appreciation. She was always patient and open to listen to my new ideas and critiqued them as they emerged. She fed most of the material into the computer, read through the entire manuscript, and Americanized my style of writing.

TABLE OF CONTENTS

Dedication.....	ii
Acknowledgements.....	iii
Table of Contents.....	v
List of Appendices.....	xiii
List of Figures.....	xiv
CHAPTER I. STATEMENT OF THE ISSUE.....	1
Introduction.....	1
Importance.....	2
Objectives and of the Study.....	5
Benefit of the Study.....	5
Limitation of the Study.....	6
Organization of the dissertation.....	6
CHAPTER II. METHODOLOGY.....	8
Introduction.....	8
Grounded Theory.....	8
Theoretical Sampling.....	9
Theoretical Pacing.....	11
Types of Coding.....	12
Rules for Substantive Coding.....	12
Coding Families.....	13
Theoretical Memos.....	15
Core Category.....	15

TABLE OF CONTENTS (Cont'd)

Theoretical Sorting.....	16
Modification of Methodology in the Current Study....	16
Selection Criteria.....	18
Selection of Subjects.....	18
Characteristics of the Final Sample.....	19
Initial Contact.....	20
The Interview Process.....	21
Data Preparation.....	22
Personal Pacing Recipes.....	22
Core Category.....	23
Coding Process.....	23
Memos.....	24
Analysis of the Data.....	25
CHAPTER III. BACKGROUND OF THE SPIRITUAL LEADERS.....	26
Biographies of the Participants.....	26
David Anderson.....	27
Christa Day.....	28
Charles Faber.....	30
Anita Fisher.....	31
Debra Green.....	32
Edward Jones.....	33
Barbara Hays.....	34

TABLE OF CONTENTS (Cont'd)

Alan Marsh.....	36
Elsa Lindsey.....	37
Brian Walker.....	38
CHAPTER IV. REVIEW OF THE LITERATURE.....	40
Introduction.....	40
Biblical Concept of Spiritual Leadership.....	41
Theology of Leadership Behavior.....	43
Studies on Male and Female Leadership.....	45
Definitions.....	48
Differences and Commonalities.....	50
Definition from the Literature Review.....	52
Leadership Influence.....	56
CHAPTER V. INFLUENCE OF THE PAST.....	60
Leadership Stories or Events.....	60
Responses of the Male Participants.....	61
Responses of the Female Participants.....	64
Analysis of the Responses.....	66
Religious Rituals.....	67
Male Participants' Responses.....	67
Female Participants' Responses.....	69
Analysis of the Responses.....	71
Influence of Mythology.....	73
Responses of the Male Participants.....	74

TABLE OF CONTENTS (Cont'd)

Responses of the Female Participants.....	75
Fairy Tales and Childhood Influence.....	77
Responses of the Male Participants.....	77
Responses of the Female Participants.....	77
Analysis of the Responses.....	79
CHAPTER VI. INFLUENCE OF THE PRESENT.....	83
Historical Persons and Personal Influence.....	83
Responses of the Male Participants.....	83
Responses of the Female Participants.....	85
Analysis of the Responses.....	88
Self Evaluation.....	94
Responses of the Male Participants.....	94
Responses of the Female Participants.....	96
Analysis of the Responses.....	100
Leadership Effectiveness.....	101
Responses of the Female Participants.....	102
Responses of the Male Participants.....	104
Analysis of the Responses.....	106
Chapter VII. INFLUENCE OF GENDER.....	108
Gender and Spiritual Leadership.....	108
Responses of the Female Participants.....	109
Responses of the Male Participants.....	112

TABLE OF CONTENTS (Cont'd)

Analysis of the Responses.....	116
Commonalities and Differences.....	120
Responses of the Male Participants.....	120
Responses of the Female Participants.....	123
Analysis of the Responses.....	126
Strengths and Relevance.....	132
Responses of the Female Participants.....	133
Responses of the male Participants.....	136
Analysis of the Responses.....	140
Chapter VIII. INFLUENCE OF THE CHURCH AND TRADITION..	145
Tradition and Leadership.....	145
Responses of the Male Participants.....	146
Responses of the Female Participants.....	150
Analysis of the Responses.....	155
Change and Culture.....	158
Responses of the Female Participants.....	159
Responses of the Male Participants.....	162
Analysis of the Responses.....	165
Negative and Positive Impact.....	169
Responses of the Male Participants.....	170
Responses of the Female Participants.....	172
Analysis of the Responses.....	175

TABLE OF CONTENTS (Cont'd)

Chapter IX. INFLUENCE OF THE VISION.....	179
Envisioned Change in the Church.....	179
Responses of the Male Participants.....	180
Responses of the Female Participants.....	183
Analysis of the Responses.....	187
The Impact of Change.....	194
Responses of the Female Participants.....	194
Responses of the Male Participants.....	197
Analysis of the Responses.....	200
Action for Change.....	204
Responses of the Male Participants.....	204
Responses of the Female Participants.....	206
Analysis of the Responses.....	208
The Future of Spiritual Leadership.....	212
Responses of the Female Participants.....	213
Responses of the Male Participants.....	216
Analysis of the Responses.....	218
Chapter X. INFLUENCE OF THE SELF.....	222
Accomplishments of Spiritual Leaders.....	222
Responses of the Female Participants.....	222
Responses of the Male Participants.....	225
Analysis of the Responses.....	227

TABLE OF CONTENTS (Cont'd)

Success and Failures in Spiritual Leadership.....	229
The Male Participants.....	229
The Female Participants.....	231
Analysis of the Responses.....	233
Characteristics of Spiritual Leadership.....	235
The Male Participants.....	236
The Female Participants.....	238
Analysis of the Responses.....	240
Chapter XI. ANALYSIS AND CONCLUSIONS.....	243
The Objectives of the Study.....	243
Commonalities of the Male and Female Spiritual Leaders.....	243
Critical Analysis of the Commonalities.....	245
Differences of the Male and Female Spiritual Leaders.....	254
Critical Analysis of the Differences.....	256
Perception of God, Church, and Ministry.....	264
Perception of God.....	264
Perception of Church.....	265
Perception of Ministry.....	266
Spiritual Leadership and Influence.....	269
Leadership and Management.....	275

TABLE OF CONTENTS (Cont'd)

Masculine and Feminene Qualities of	
Spiritual Leadership.....	280
Conclusions.....	282
Recommendations.....	285
Final Comments.....	286
References.....	289
Appendices.....	300

LIST OF APPENDICES

Appendix	A...Informed Consent Form.....	300
	B...Interview Questions (Pilot Study)....	301
	C...Interview Guide.....	303

LIST OF FIGURES

Figure 1...Elements of Influence.....	273
Figure 2...Contamination of the concept of leadership	276

ABSTRACT

A Study of the Commonalities and Differences of Male and Female Spiritual Leaders

This study examines the commonalities and differences of male and female spiritual leaders. The research methodology is based on grounded theory. The objectives of this study were:

1. To examine the commonalities of attitude and behavior of selected male and female spiritual leaders.
2. To explore the differences of attitude and behavior of the selected male and female spiritual leaders.
3. To study the perception of God, church, and ministry of the selected male and female spiritual leaders, and to examine the impact of these perceptions on the behavior of the male and female spiritual leaders.
4. To illustrate the patterns of influence that male and female characteristics have on the behavior of the selected spiritual leaders.

The researcher conducted personal interviews of ten participants, five female and five male spiritual leaders. The selection of the participants was based on predetermined criteria. An indepth study of each person's leadership was analyzed. In the analysis six categories of influence were developed: influence of the past, present, gender, church

and tradition, vision, and self. The responses of the participants were classified within these six categories. Each category was critiqued and analyzed.

In the final chapter specific conclusions concerning each of the research objectives were made. The study indicates the goal of spiritual leadership as human development, and the study should interest leaders from the fields of education, business, healthcare, and politics. A new theory of spiritual leadership, based on male and female experiences, was proposed because the influential factors of spiritual leadership in the past have all been male biased. The study recommends developing a new system of theology, a new interpretation of scripture, and new criteria for the administration of the church. The distinction of management and leadership is important in the teaching and training of religious educators, theologians, and ministers. Women should organize themselves to transform the male dominated religions and patriarchal institutions.

A STUDY OF THE COMMONALITIES AND DIFFERENCES OF
MALE AND FEMALE SPIRITUAL LEADERS

CHAPTER I

STATEMENT OF THE ISSUE

Introduction

"Over the centuries femininity has been stereotyped as dependent, submissive and conforming, and hence women have been seen as lacking in leadership qualities" (Burns, 1978, p. 50). If women lack leadership, are they to be blamed for it? There were times when Whites considered Blacks as not having a human soul. Centuries ago human beings from Africa were captured as animals and imported to the western countries and were made to work as slaves. There was a time when the Catholic Church considered that it was alright for some human beings to be slaves (Sosis, 1971). Even today a country like South Africa would be a clear example of such racial discrimination (Collins and Askin, 1985). Are the Blacks to be blamed for their misery of slavery?

Similarly, the question can be raised: Are women to be blamed for their lack of leadership qualities? Maccoby (1981) wrote that there could be no single eternal model of

Spiritual Leadership 2

successful leadership. "The women's movement has challenged the myth of male superiority and ridiculed paternal authority" (Maccoby, 1981, p. 41). He called for a new model of leadership that would address the issues of women leadership in the society. Ruether (1983) developed a systematic feminist theology. She pointed out that classical theology, scripture and traditions lack women's experience, and they are based on male experience rather than on universal human experience. In the Catholic Church several prominent writers (Boff, 1984, 1985; Cooke, 1975; Gottemoeller, 1980; Haughton, 1980; Kung, 1976; Moran, 1983; and Schillebeeckx, 1981) raised the issue of women's equal participation in ministry and administration of the Church. The Roman Catholic Church admits only men to the priestly ordination (Canon #1024). "If decisions in the churches are made by the ordained clergy and power in the churches is in their hands, then excluding women from ordination is a form of discrimination that denies women the benefits of the use of power in the churches" (Balasuriya, 1983, p. 45). This researcher, within the context of a great controversy, felt the need for a deeper study of male leadership and female leadership in the Church.

Importance

"The male bias is reflected in the false conception of

leadership as mere command or control" (Burns, 1978, p. 50). If theorists agree that there is some male bias in the conception of leadership, it is reasonable to ask: what is the real understanding of leadership? Who should set the standard for true leadership? Recently Time magazine published a cover story with the title "Discord In The Church." One of its subtitles was: "Women: Second-Class Citizens?" The article focused on discrimination and rights of women in the Catholic Church (Wynn, 1985). Several books and articles on women's rights and roles in the church continue to raise the following questions: (a) Why are there more male than female leaders in the church? (b) Do women have equal rights in the church? (c) Is maleness necessary to be a spiritual leader in the church? Why? (d) Why do women feel hurt and discriminated against within the church? (e) Why are women, who are half of the church's membership, not represented in its administration, policy making or ministerial service? (Groome, 1982; Harris, 1982; Hewitt and Hiatt, 1973; MacDonald, 1978; Micks, 1976; O'Hare, 1982; and Weidman, 1981). These questions and many others are closely related to the topic of spiritual leadership. If men have set the standards for spiritual leadership by which women have been discriminated against, then it is unfair and clearly violates the human rights of women.

The research findings of Piaget (1958) and Kohlberg (1973) show that moral development is an important element in adult development. A number of theorists (Burns, 1978; Maccoby, 1981; Peters and Waterman, 1982; Richards and Hoeldtke, 1980; and Rost, 1982) based their theory of leadership on theories of human development e.g. Erikson's (1963) eight ages of man, Piaget's (1971) levels of development, and Kohlberg's (1973) stages of moral development. Peters and Waterman (1982) wrote that Burn's transforming leadership (which is very similar to Rost's (1981) generative leadership and Lindblom's (1980) reconstructive leadership) ultimately becomes moral, and it raises the level of human conduct and ethical aspiration of both the leader and the led. From the above theorists, the researcher finds a close relationship between the theories of leadership and the theories of adult development. Gilligan's (1982) study was on moral development which is an important element of adult development. She sought to articulate the female perspectives because she found most of the studies on adult development were from the male perspectives (Gould, 1978; Kohlberg, 1973; Kohn, 1980; and Levinson, 1978). Here the researcher intends to study male and female leadership; but since leadership is so complex an issue the researcher decided to limit the study only to spiritual leadership within the Catholic Church context. In

this study it is important for the researcher to know the commonalities and differences of male and female spiritual leadership. So far there has been no such study conducted on spiritual leadership.

Objectives of the Study

The following are the objectives:

1. Examine the commonalities of behavior and attitudes of the selected male and female spiritual leaders.
2. Explore the differences of behavior and attitudes of the selected male and female spiritual leaders.
3. Study the perceptions of God, church, and ministry of the selected spiritual leaders, and examine the impact of these perceptions in their lives.
4. Illustrate the patterns of influence that male and female characteristics have on the behavior of the selected spiritual leaders.

Benefit of the study

The research findings will help the researcher in refining the definition of spiritual leadership. Exploration of commonalities and differences of male and female spiritual leadership will help to understand the behavior pattern of leadership in the church. Gilligan (1982) provided evidence that Kohlberg's view that women are

incapable of reaching the final stage of moral development was inaccurate. Why should women go through the stages of moral development of men when women have different dimensions of moral development? If women have a different approach and standard of being a spiritual leader than men, then their approach to leadership would relieve them from the pain of following the male standard of leadership. This direction of leadership would nurture women's own natural feminine qualities of spiritual leadership. This research will facilitate further research studies for a new leadership theory that incorporates both male and female standards of leadership.

Limitation of the Study

The objectives of this study noted here have also become the limitation of the study. Since grounded theory has a wide range of data analysis, limiting the direction of analysis with preset objectives becomes a practical need. Interviewing ten participants and the selection criteria are also other limitations of this study. The study of the male and female spiritual leaders is further limited to one religion in one region, the Roman Catholic Church in California.

Organization of the Dissertation

Chapter I highlights the issues in spiritual leadership and the importance of this study. This chapter also indicates the objectives and benefits of the study.

Chapter II contains the research design and methodology. It explains the modification of methodology: The selection criteria, selection of participants, characteristics of the final sample, the interview process and interviews, data collection and preparation, and data analysis.

Chapter III gives a short biographical description of the selected spiritual leaders.

Chapter IV contains the review of the literature. A definition on spiritual leadership is drawn from the literature review and research.

Chapters V to X deal with various phases of influence: influence of the past, influence of the present, influence of gender, influence of the church and tradition, influence of vision, and influence of the self.

Chapter XI summarizes the conclusions concerning each of the research objectives. The study proposes a new theory for spiritual leadership and recommends a new system of theology, ministry, and church administration. This chapter includes recommendations for additional study on spiritual leadership. The appendices contain relevant data employed in the conduct of this study.

CHAPTER II

METHODOLOGY

Introduction

This study on spiritual leaders is a analytical approach to developing a theoretical framework for male and female spiritual leaders in the Roman Catholic Church. In order to develop a theoretical framework, an inductive form of research is needed. An inductive form of research is different from the conventional form of research. The conventional form of deductive research is mainly to verify the existing theory. But the inductive form of research is used here as a methodology so that a new theory can be generated from the data.

Grounded Theory

The grounded theory developed by Glaser and Strauss (1967) is designed for the generation of new theory. "Grounded theory is based on the systematic generation of theory from data, that itself is systematically obtained from social research" (Glaser, 1978, p. 2) The grounded theory method offers a rigorous, orderly guide to theory development that at each stage is closely integrated with a

methodology of social research. Glaser (1978) points out that generating theory and doing social research are two parts of the same process. This researcher used this method for his research because leadership is a qualitative human behavioral phenomenon which cannot be measured or fully grasped through a quantitative method of research. Grounded theory enabled the researcher to question the internal and external validity of the existing theories of leadership.

This factor of questionability allows the researcher to delve deeply into the conceptual framework of leadership theories and analyze them from both a male and female perspective. An impartial approach is necessary to avoid conceptual bias. The researcher's duty is a commitment to the truth, not to the tradition or social belief. The grounded theory method gives the researcher this universal or impartial method of approach in this particular research.

Theoretical Sampling

Theoretical sampling is a basic process in the comparative analysis method for generating theory. Data collection, codes, analysis and data search are different elements of theoretical sampling. "This process of data collection is controlled by the emerging theory, whether substantive or formal" (Glaser, 1978, p. 36). Grounded theory emerges with the data collection. It is inductive

theory. The researcher can not know in advance what to sample and where it will lead him/her. The codes which developed from the data, serve to draw conceptual guidelines for determining the groups and for further data collection. The basic question in theoretical sampling is: to what groups or subgroups does one turn to next in collecting the data (Glaser and Strauss, 1969)? Glaser (1978) is convinced that the theory must be rooted in the data, not in an existing body of theory. This approach is different because more commonly researchers deduce research hypothesis from a pre-existing abstract framework. Glaser has pointed out that in such research methods, the researcher is compelled to find the information that suited the hypothesis. In this process valid data can slip through unnoticed; whereas when the strategies of theoretical sampling are used the investigator can make a shift of plans. This shift allows a correct emphasis early in the research process so that the data gathered can reflect the reality in the field.

When the grounded theory approach is used the researcher constructs his theoretical framework out of the data. Through comparing the data as it is collected, the researcher creates more abstract levels of theoretical connections. In short, theory is gradually built up inductively from the progressive stages of analysis of the data (Glaser, 1978, p. 39).

This method demands experience, training, and education of the researcher to address the key issues in the field of research. Grounded theory integrates both method and theory. The researcher never ceases to analyze while still in the midst of the social activities or research study. Thus, theoretical sampling is the process of data collection for generating theory whereby the analyst simultaneously collects, codes, and analyzes the data and decides what data to collect next and where to find them in order to develop the theory as it emerges.

Theoretical Pacing

This study and the generating of grounded theory took three years. The researcher started with an adult development related research--a study on male and female differences in spiritual development. Although this initial study had a very small sample, the results led the researcher to pursue the subject. "Significant theoretical realizations come with growth and maturity in the data, and much of this is outside the analyst's awareness until it happens" (Glaser, 1978, p. 18). The research on the commonalities and differences of male and female spiritual leaders was a slow process. "Generating grounded theory takes time" (Glaser, 1978, p. 18).

Types of Coding

"The code conceptualizes the underlying pattern of a set of empirical indicators within the data" (Glaser, 1978, p. 55). The conceptual codes have a significant relationship between data and theory. Glaser says that the theory is developed through the discovery of essential relationships between the categories and their properties. The researcher finds that the method of coding is a scientific tool to reduce and fracture the data. Scientific and systematic reduction of data are necessary to enable the researcher to manage the data without losing significant materials. Glaser and Strauss (1967) presented two types of codes: substantive and theoretical codes. "Substantive codes conceptualize the empirical substance of the area of research. Theoretical codes conceptualize how the substantive codes may relate to each other as hypothesis to be integrated into the theory" (Glaser, 1978, p. 55).

Rules for Substantive Coding

The researcher has no preconceived codes but starts with open coding. "Open coding allows the analyst the full range of his theoretical sensitivity as it allows him to take chances on trying to generate codes that might fit and work" (Glaser, 1978, p. 57).

At the same time the methodology does not leave the

researcher without any guidelines. Glaser and Strauss (1967) set three practical rules to guide the researcher to create substantive codes from the data. The first rule is to ask a set of questions of the data: (a) what are the data of this study? (b) what category does this incident indicate? (c) what is actually happening in the data? These questions serve the researcher to be sensitive and transcending when analyzing, collecting and coding the data. The second rule is to analyze the data line by line, constantly coding each sentence. Though the line by line approach is a painstaking job, the method forces the researcher to minimize the risk of losing any important categories. "Lastly, a firm rule is that the analyst should not assume the analytical relevance of any face sheet variable such as age, sex, social class, race, skin color, etc., until it emerges as relevant" (Glaser, 1978, p.60). This research specifically studies not only differences but commonalities of leadership and not only male spiritual leaders but also female spiritual leaders.

Coding Families

Theoretical coding serves to bring together the fractured data by integrating it into a theory. Theoretical coding gives the researcher a powerful tool to establish new connections that makes ideas relevant. Glaser calls this

the establishment of relevance in the origin of theory and that is why grounded theory is so often "new" because of its grounded integration (1978, p. 72). Glaser expanded the theoretical coding to eighteen coding families:

1. The six c's: Causes, contexts . . .
2. Process: stages, staging . . .
3. The Degree Family: Limit, range . . .
4. The Dimension Family: Dimensions, elements . . .
5. Type family: Type, form . . .
6. The Strategy Family: Strategies, tactics . . .
7. Interactive Family: Mutual effects . . .
8. Identity-self Family: Self-image . . .
9. Cutting Point Family: Boundary . . .
10. Means-goal Family: End, purpose . . .
11. Cultural Family: Social norms. . .
12. Consensus Family: Clusters, agreements . . .
13. Mainline Family: Social control . . .
14. Theoretical Family: Parsimony, scope . . .
15. Ordering or Elaboration Family: Structural . . .
16. Unit Family: Collective, group . . .
17. Reading Family: Concepts, problems. . .
18. Models: Another way to theoretically code is to model one's theory pictorially by either a linear drawn model or property space. A linearly space model can be drawn in the fashion of a molecule. A property space model

can be drawn by writing up the meaning of each relevant cell and its interrelation with other cells (1978, p. 81).

Theoretical Memos

"Memos are the theorizing write-up of ideas about codes and their relationships as they strike the analyst while coding" (p. 83). Memos indicate the relationship between codes and theory. Memos are written separately from the data to develop ideas. Glaser wrote that if the analyst skips this stage he/she is not doing grounded theory. The four basic goals in memoing are to systematically develop ideas with complete freedom into a memo fund that is highly sortable (p. 83). The four goals are identified as: ideas, freedom, memo fund, and highly sortable.

Core Category

Grounded theory emerges around a core category; therefore Glaser (1978) urges the analyst to look for a core variable early in the research project (p. 93). The category must be proven over and over by its prevalent relationship to other categories, thereby integrating them into a whole. Glaser identified eleven factors by which an analyst can make a judgement as to the core category. They are: (a) centrality; (b) reoccurrence; (c) saturation; (d) connectedness; (e) implication; (f) longevity; (g)

variability; (h) dependability; (i) sociological interest and logical elaboration; (j) relations of core category; (k) any kind of theoretical code: process, a condition, and so on (p. 95).

Theoretical Sorting

"Sorting is an essential step in grounded theory process that cannot be skipped" (Glaser, 1978, p. 116). Memos are the fund of grounded theory; the theoretical sorting of memos is understood as the key factor in formulating the theory. Memos are sorted by properties and categories according to their relevance to the core variable. Here again the methodology gives freedom to the researcher to outline through his/her perception because sorting involves making constant judgments regarding categories and properties.

Modification of Methodology in the Current Study

In explaining grounded theory Glaser and Strauss do not write about a pilot study. At the same time the methodology gives much freedom to the researcher in developing one's own methodology for a grounded theory. In this research a pilot study was essential because the area of research was totally

new. It was important to develop a definition, a set of interview questions, and a guideline for interviews. The pilot study can be viewed as a modification of grounded theory or it can be considered as the first research using the grounded theory whereas the final study can be considered the second research using the grounded theory. The pilot study pointed out quite clearly that the existing leadership theories were not an appropriate or universally acceptable theory for both male and female spiritual leaders. The male bias has influenced humanity so deeply that a new ground breaking approach, definition, and theory for spiritual leadership were essential to undo the one sided influence inherent in a male theory of leadership.

The researcher in this study gives prominent importance to commonalties and differences of the behavior patterns of both male and female spiritual leaders in the Church. The researcher collects qualitative data for theoretical concepts and properties (Glaser and Strauss, 1967, p. 268). The data are the evidence that illustrates the concepts. Finally, the data through analysis show the way to a new model (Glaser, 1978, p. 3).

The researcher selected both male and female leaders to participate in this study. The researcher developed questions for the interviews so that specific data could be collected to contribute toward the resolution of several

theoretical problems of male and female spiritual leaders.

The following steps were taken in this research to indicate how the grounded theory methodology was adapted for this particular study.

Selection Criteria

This research involved a small number of participants because the purpose was an in depth study of each person's leadership approach. The researcher chose ten persons as participants in this study on the basis of the following: (a) a person who had a graduate degree in religion or in any related field of religion; (b) a person's active involvement in the field of spiritual concern in a Christian community; (c) a person who has had some past experience in spiritual leadership; (d) a person who started or continued a spiritual movement such as an organization or a community with the idea of transforming peoples' lives.

All the participants are Roman Catholic. They all met the above criteria. The researcher explained the study to each participant and obtained a signed consent form (Appendix A) from each.

Selection of Subjects

During the pilot study, eight participants were interviewed: four male and four female spiritual leaders in

the Catholic Church. All of them had a graduate degree in a related field of religion and all were active leaders involved in the church. They ranged in age from the thirties to late fifties. The preliminary interviews gave the researcher the data to write the proposal as well as a definite direction for the selection of participants, interview guides, definition of spiritual leadership, and the analysis of the collected data.

The final selection of ten participants was limited to people in California. Although according to Glaser (1978), the number of subjects should not be determined in advance, the research proposal indicated that the study would have ten participants.

Characteristics of the Final Sample

The final sample of ten spiritual leaders included people from various walks of life. The group included pastors, teachers, founders, directors and organizers. These leaders have become known through national and regional television broadcasts and newspapers. The nature of their work led them to receive media attention, and their strong leadership in the community made them known to the public.

According to Glaser, the demographic data regarding age, ethnicity, and income are not necessarily relevant for

data analysis; however, each of these factors was relevant for at least some of the subjects. The age of the participants ranged from 30 to 58 years of age. There were one Black and one Hispanic participants.

Initial Contact

The researcher watched television, read newspapers, went through the Catholic Directory to find appropriate participants. After spotting a person whom the researcher thought might fit his criteria, he contacted that person by a phone call or wrote a letter. The researcher then arranged an appointment to meet the person. All the participants were interviewed in a convenient location made by mutual agreement. These locations happened to be an office, institutional residence, or home. The researcher interviewed all the participants, most of whom were previously unknown him. The researcher explained the purpose of the study to each potential participant before asking if she/he was willing to be interviewed. After explaining the purpose of the study, no participants turned down the request to be interviewed. It was significant that after explaining the purpose of the study, none of the persons refused to be part of the study. These affirmative responses gave the researcher some reassurance that he had made good selections on the basis of the criteria.

The Interview Process

In time the interviewee and the interviewer got to know each other, and then they were able to communicate freely. The researcher once again clarified the purpose and aim of the study. The researcher clarified any further concerns and answered the questions of the interviewee. An informed consent form was given to each of participant to sign before the interview (See Appendix A). During the interview the participant's responses were tape recorded. At the same time the researcher assured the participants that they may interrupt the interviewer at any time during the interview; they were also encouraged to ask any questions. All the interviews went smoothly except for brief interruptions of incoming phone calls to the participant. The shortest interview was completed in one hour and 35 minutes, and the longest interview lasted three hours and 40 minutes.

The interview questions were developed over two years of experimentation, research, and revision. Two faculty members contributed their time and energy in developing the research questions.

All the participants were asked the same key questions. Additional questions were asked only when necessary. The main purpose of the interviewer's questions was to gently guide the participants to narrate significant events in

their lives as spiritual leaders.

Data Preparation

Besides recording the interview, the researcher took some notes on the biographical data of the participants. This biographical data were helpful in analyzing each participant's response and leadership experience. All data from the same interview were assigned a number which was recorded on the personal consent form, the data sheet, the tape cassette, and the interview notes. The male participants were assigned x1, x2, x3, x4, x5 and the female participants y1, y2, y3, y4, and y5. After cross checking all the data on file as well as the incomplete responses, notes were coded on each page to indicate the interview number as well as the page number for each particular interview data. The data were further rewritten for comparison and analysis into two columns according to the sex of responses. At this stage each of the participant was given a fictitious name in order to protect his/her identity.

Personal Pacing Recipes

A personal recipe for pacing was developed in this particular research. The researcher had a realistic deadline to carry out in this study. Grounded theory

recognizes this unique approach in every researcher. Glaser (1978) wrote that there will never be two projects the same because the data will be different and the sources will be different and each researcher has his/her own pacing recipe. The researcher found out that though the pacing is unique and the work is slow in grounded theory, things happen fast (Glaser, 1978). It continued to be important for the researcher not to jump to any conclusions but wait to test the categories against the data. Otherwise the analyst can easily to draw premature conclusions. This process demands time, patience, and consistency on the part of the researcher.

Core Category

The core categories were developed from the pilot study. Glaser urged the researcher to determine the core categories early in the research project. The pilot study indicated the prevalent relationship of core categories to other categories. The core categories are: (a) Influence of the past; (b) influence of the present; (c) influence of gender; (d) influence of the church and tradition; (e) influence of vision; and (f) influence of self.

Coding Process

In this research the researcher followed the guidelines

in using the coding families. This process has helped the researcher to maintain the analyst's conceptual level in writing about concepts and their interrelations. Though the researcher found many similarities and overlapping ideas between the coding families, they had a unique contribution to unearth each and every dimension of the collected data. The coding process is a powerful tool in analyzing the data. The researcher also used his own coding in spite of the elaborate style of the coding families from grounded theory. For example, the researcher used the expressions of emotions, experiences, and influences. Glaser emphasized that the researcher ought to set his/her own codes. This process was carried out through memos which is explained below.

Memos

Memos were written to show the relationship between codes or categories, to refer to relevant ideas in the literature, or to indicate the similarities or differences within a category. The memos were written throughout the coding and categorization process. Glaser (1978) said that double-back steps are important so that when one moves forward, one constantly goes back to previous steps (p. 16).

In this study the researcher found these memos were an extremely effective tool to identify key concepts from the

data. When the responses were analyzed through categories and groups, the responses unfolded into facts and realities. Each participant had a file which included the consent form, recorded tape, written notes, and a biographical notes. All these were duplicated and the original documents were preserved. In case a copy was lost, the researcher had a back up copy of the data.

Analysis of the Data

The data analysis was the heart of this study. The researcher, in analyzing the data, set up six categories based on the interview questions and objectives of the study. These six categories are closely related to the core category the spiritual leadership. The researcher developed six chapters based on these six categories which have been given the following titles:

1. Influence of the past
2. Influence of the present
3. Influence of gender
4. Influence of the church and tradition
5. Influence of vision
6. Influence of self.

CHAPTER III

BACKGROUND OF THE SPIRITUAL LEADERS

Biographies of the Participants

The participants of this study are: David Anderson, Christa Day, Charles Faber, Anita Fisher, Debra Green, Barbara Hays, Edward Jones, Elsa Lindsey, Alan Marsh, and Brian Walker.

These names are fictitious in order to protect the participants' identities. These are real people working in real situations. After screening various candidates the researcher chose them as the participants of this study on the basis of preset criteria for spiritual leadership.

In this study the researcher felt the need to give a short biography of the participants even though Glaser and Strauss (1967) do not indicate the relevance of biographical data of the participants in grounded theory. Demographic data regarding age, ethnicity, marriage status, etc. are not necessarily relevant for data analysis according to Glaser (1978), however, each of these factors was significant for at least some of the subjects. The age of the participants ranged from 33 to 58 years. Two ethnic minority leaders were part of this study: one Black and the other Hispanic.

The rest were White. Two were married deacons, and two were priests. One was a married lay person, another was single lay person. Four were religious women (never married).

Though there is a risk of revealing the identity of the participants, it is necessary for the reader to have some background of each participant's spiritual leadership and his/her involvement in the church and in society in order to understand the context of the answers given by the participants in this study. Therefore, what follows is a short biographical sketch of each leader. Extreme care has been taken in writing this portion. The names of corporations, institutions, projects, parishes, organizations, and locations of each participant were also given fictitious names in order to hide the identification of the participants.

David Anderson

David (49) is the founder and director of a multinational Charitable Food Corporation. It originated in California as a result of David's vision and dream. He resigned from an executive job in business and dedicated his life to start this charitable institution. He found that tons of food were being wasted in big companies and at the same time there were people starving in the country. He organized a program by which the companies could transport

the surplus food to the Charitable Food Corporation. Volunteers and beneficiaries were asked to donate a small amount of their time in repacking the food into small packages. These small packages of food were redistributed to needy nations, towns, villages, and families. Over 60,000 people in California, 30,000 in New York, 30,000 in Chicago, Milwaukee, and Virginia, and 500,000 in Mexico have benefited from this program. In 1985 during the tragic earthquake in Mexico, David successfully organized another project to reach out to the earthquake victims. Besides dedicating his time to this charitable organization, David also works as a deacon in St. Elizabeth' Church. He conducts seminars, bible study classes, and church leadership courses in various parts of the country. The researcher personally visited the headquarters of this organization and interviewed David. He also talked to 50 co-workers and beneficiaries of this project. The response and reports from these people verify the transforming effect of David's spiritual leadership. He has received a number of awards for his humanitarian work. He has also appeared on television news programs, and his story has been told in several newspapers and magazines.

Christa Day

Christa (38) is an educator, vice principal, wife and

mother. Before she became an administrator, Christa taught religious education in several high schools, and she was well known for the spiritual and moral guidance she gave to her students. She has been a teacher for 12 years and has personally touched thousands of students. Now as a vice principal, she is responsible for over a thousand students and 65 faculty members. According to Christa, it is extremely important for her to handle these young boys and girls with much tenderness and love. Knowing the needs of these young people, she takes special interest in reaching out to them to develop their future. She believes that the right direction at right time and in right place can create an encouraging future. Through her research she found that children of single parent's go through many emotional problems. This has inspired her to conduct seminars and workshops specifically for such children, some of whom are so depressed that they want to avoid marriage and family life altogether in their lives. Christa had taken extreme care and love to be an understanding teacher and sometime surrogate parent to these children during their times of crisis. During informal interviews with her students and co-workers, the researcher found about her leadership and service. Christa also works for nuclear peace through seminars and workshops for the students and parents.

Charles Faber

Charles (36) is the pastor of Sacred Heart Parish, one of the most difficult parishes in a diocese of southern California for several reasons. (1) It is a poor parish financially, and the diocese has had to subsidize some of its operations. (2) The people in this parish are a mixture of Asians, Blacks, Hispanics, and Whites who move in and out of the parish at a high rate, and the parish community therefore lacks stability. (3) The previous pastor had a history of radical changes in the traditional Catholic worship, liturgy, and administration of the parish. Charles, as a spiritual leader, handled these problems very well, and the parish community has developed more in harmony, peace, and love. One of the important characteristics of Charles is that he is frankly honest with his people. He tells his feelings, goals and expectations of the parish to all with conviction and courage. He overcame the first obstacle which was a lack of money through his honest approach to the people and his hard work. He raised money through different programs to make the parish self sufficient. At the same time, money was not the only thing for which he cared. He developed a good parish school and supported the education of many poor children who were attracted to school. The liturgical celebrations have become very active and strong. Charles is open to new

approaches to liturgical celebrations and initiated some adaptations in the liturgy. Women have significant roles and participate in the liturgical ceremonies.

About 75 liturgical participants of this church had communicated to this researcher that they felt powerful religious experiences in the parish and the people have become a caring community. Charles felt that people cooperated and supported his undertakings as their own need and goals in life. People experienced that Charles' effort in organizing seminars and workshops have brought about a spiritual awakening in the parish. The conflicting ethnic groups in the parish have begun to forgive each other, share with each other, support each other, and live as one community.

Anita Fisher

Anita (51) is an experienced spiritual leader in the Catholic church among religious orders of women. She has held many responsible positions as a principal, superior, and director in her religious order. She was twice elected as the Superior General of the order. This congregation has 650 members. The order conducts one college, three hospitals, two health care centers for the elderly, and has 120 convents. She has had the ultimate responsibility for these institutions. She comes from a farming family. She

received her master's degree in education and taught for eight years and then she was elected to be the Superior General.

As a spiritual leader her real efforts were concentrated among her community members. She conducted several workshops and seminars in adult education. Both her community members as well as lay people constantly sought her guidance and leadership. She helped many people with family related problems through her counseling. She brought about transforming changes in the religious order: democratic forms of decision making, decentralization of authority, and an atmosphere where each member could make her decisions based on the philosophy of the order. She stressed building human relations rather than building buildings. Her values were on human relations and reducing the gap between the authority and members of the Order.

Debra Green

Debra (49) is the principal of a Catholic high school in Southern California. She had been a teacher for 25 years and has been a principal for five years. She has been a member of a religious order during these years. There are 550 students and 32 faculty members in this school. The parents are pleased with the school because Debra and her

staff offers excellent leadership training programs as part of the education. Her great effort is to see that the school becomes self-supporting so that it can avoid being exclusive. She wants to open her school to students who are not able to afford the tuition of a Catholic school. In 1985-86, she organized 1,300 hours of free community service by her students and staff. She organized a colloquium through which the staff could reach out to students effectively to facilitate their moral, spiritual and psychological growth.

Edward Jones

Edward (33) is the music director of St. Joseph's Parish, one of the largest parishes in Southern California. Edward had an excellent music training both from an American university and a German university. He spent three years in Germany learning music. He has won several awards for his musical performances and compositions. In the parish, he organized one group for the adults and another for the children. In the adult group there are 40 members and in the children's group there are 60. The church music under Edward's leadership has become inspirational and transforming, and it is a joy for the parishioners. The liturgy and worship have become spiritual growth experiences for the people attending the services. They were pleased

with quality of music, and the music made them happy worshipping in the church. The music brought many fallen away Catholics back to the church. The participation in music, liturgy and other musical programs made the parish a model parish in the diocese.

Edward has conducted several concerts which has brought media attention both to the parish and as well as to his leadership. The performances of his choir have inspired some people to join the group. The young people especially liked the liturgical music because it gave them training in music and because the discipline of music helped to guide their growth toward maturity. The parents said that the time spent practicing music helped their children by keeping them away from trouble and by motivating them to do well in their studies. Thus, Edward's role as a spiritual leader who can initiate transforming effects in the church and society was abundantly demonstrated.

Barbara Hays

Barbara (46) is the Director of Religious Education in the parish of St. Thomas the Apostle. She teaches religion to children as well as to the adults of the parish. She organizes classes and programs for religious education and religious initiation. She initiates children and adults into the sacraments of Baptism, Reconciliation, Matrimony,

Confirmation, and Eucharist. These sacraments are the basic foundation of a Catholic Christian. She believes that a person going through these preparations and initiations receives the best training in psychological, physical, social, and spiritual growth. Barbara has experienced the rewards of people growing toward maturity, from childhood to marriage.

Barbara is also responsible for the Hispanic community in her parish.. She believes that they need education because their piety is traditional and it has to grow in depth and understanding. She said their faith is often shallow, and they depend on church rituals and rites while ignoring basic human growth in love, service, forgiveness, honesty and justice. She found that the Hispanic family can become disintegrated through fights, family problems, drug abuse, and divorce. She has dedicated her life to uplifting the quality of their life. She counsels, teaches, trains, and mediates both in the parish office and their homes. The people of the parish recognize her leadership and constantly seek her guidance in time of crisis. For the past ten years, she organized seminars and workshops for the Hispanic youth. These programs are oriented to keeping the youths in school and getting a good education. This education then qualifies them for good job opportunities, and they become financially independent.

Alan Marsh

Alan (45) is a priest and psychologist. Both the priestly vocation and psychological career have become a powerful means of ministry for Alan. He obtained his doctoral degree in psychology because he believed that it is important to understand human behavior in order to help people effectively. After he received his license as a psychologist, he opened a counseling service to help people in trouble. Within the past ten years Alan reached out to thousands of people in their spiritual and psychological needs. These people have experienced growth in their personality through the spiritual and psychological guidance of Alan, and he has helped many people change their lives. Alan gives spiritual guidance and psychological counselling to people who are troubled spiritually and emotionally. He teaches and preaches the Bible. He interprets the scriptures for the people in their context and time. Beyond his work at the clinic, he serves as a parish priest. He takes extreme care to prepare a good liturgy. He has initiated some changes in the traditional forms of liturgy so that the services would be more meaningful and attractive to the people. He adapted some parts of the liturgy for greater involvement of the laity. He allows the laity to share their understanding and feelings of the Bible while he conducts liturgical celebrations. He also conducts other

gatherings so that people have a chance to share and interact with each other outside of the liturgical services. He believes that this form of interaction creates an atmosphere of a caring and understanding within a society. Breaking the tradition, Alan organizes fun and games for these people within a church context: picnics, sightseeing, athletic games and sports, music and dance, and several other social activities. He believes that all these will create a holistic person and community.

Elsa Lindsey

Elsa (58) is the superior of St. Clare's Convent. She had been elected twice by her community to be the spiritual leader for a period of three years each term. There are 35 nuns in the community. The convent's spiritual activities reach out to hundreds of people in and around the town. so the convent functions as a mini parish in the diocese. Daily liturgies and Sunday masses are attended by lay people. Elsa is the inspiration behind all the spiritual activities. She is ultimately responsible for all the changes and adaptations in the religious community at the convent. At the same time she is not seen as the only power source. She has delegated the responsibilities to different members in the community for the effective running of the convent.

The majority of the nuns have been pleased with Elsa's leadership. Elsa, as a facilitator, has maintained peace and love in the community. Elsa conducts seminars and workshops for the sisters as well as for lay people. She is a spiritual director for a number of people. Priests and religious from other communities, business people, and other professionals will come to her for spiritual guidance. She also has about 100 people coming annually for spiritual direction from other states in the nation. These people sometimes stay a week or two in the guest quarters of the convent. Elsa encourages them to participate with the community in all its daily programs. Her spiritual outlook and approach somehow or other gives a magic touch of healing. These people have become transformed, revitalized, encouraged, strengthened and are, as a result, ready to go back to their responsibilities with renewed spirit. They are grateful to Elsa for her spiritual guidance. She counsels many couples in their family and marriage crises. She also reaches out to many separated and divorced persons.

Brian Walker

Brian (55) has become a powerful spiritual leader for the Black community in Martin De Pores Parish. Brian served 22 years in the Navy as a medical administrator. After that, he obtained a master's degree in religious studies, and

later engaged himself in the studies to be ordained a deacon in the Catholic Church. Black People have come to know him as their spokesperson for justice and peace. As a married deacon, his forum of speech is the pulpit in the church. People from all walks of life flock to this church to listen to him. On the birthday of Martin Luther King, he was asked to speak in the Cathedral Church of the diocese. The newspapers and television stations have constantly brought his leadership and message to the public.

Brian reaches out to people in several capacities as a spiritual guide, educator, counselor, and political leader. When a person is in a crisis, when there are family problems, unemployment, poverty, sickness, oppression, and imprisonment, he helps the troubled person to liberate him/herself from the oppressive situation. He organized several public programs to uplift the Black community in the larger society. He inspires Black youth and directs them to a good education because he believes that only education can radically change their situation. As a spiritual leader, his aim and goal is to draw his community to the Gospel values.

CHAPTER IV

REVIEW OF THE LITERATURE

Introduction

Religion is as old as human history. Religion has always had a significant influence in the day to day life of every man and woman. Religion has gone through adaptation, reformation and transformation. The result is a new approach or new way of life or new form of worship with a renewed philosophy and theology (Tillich, 1957). The animators and the founders of such new approaches are considered to be the religious leaders, for example, Jesus, Buddha, and Mohammed. The ancient religions underwent much transformation and multiplication. But when we look closely, each religion, such as in Christianity or Hinduism, still has differences of philosophy, theology, worship and culture. For example within Christianity one can find Catholic, Protestant, and Orthodox believers. Again, within those groups we find further division with different philosophies and forms of worship. The question here is: What is the cause of such division? Why is there this particular separation? What are the goals of such trends? When one tries to search deeply into such questions, one

might find some individuals who facilitated such changes. These individuals could be spiritual leaders, the subject of study. They were spiritual leaders because they stood for a new idea, a new vision, a new future and a new way of life. They taught a new awareness of morality, responsibility and they warned against hidden tragedies and injustices. They promised better human conditions and wholeness of life.

Biblical Concept of Spiritual Leadership

In the Bible, spiritual leadership is considered to be one of the basic characters of a Christian leader (Engstrom, 1976). Engstrom supported the idea of spiritual leadership through various biblical quotations and examples. He used Moses, Joseph, David as examples of such spiritual leaders. The Hebrew Bible developed the concept of leadership from Patriarch to Prophet to Kings and Priests. At times all or some of these individual characteristics were attributed to one person. For example, King David was both a patriarch and a king. Jesus was considered to be king, prophet, judge, and priest. Leadership in the bible had a pattern. God called someone for a particular mission, entrusted a task to be fulfilled, this person need not necessarily be a successful, experienced, or holy person (Moses, Exodus 3: 2-20; David, I Samuel 16: 1-23; and Jeremiah, Jeremiah 1: 4-19). "Many failed at some point in their lives in a

marked way, but the key to their success was that they never groveled in the dust" (Engstrom, 1976, p. 26).

In the New Testament Jesus developed an entirely new approach to spiritual leadership. Service and teaching were two new concepts Jesus brought to the practice of leadership. Jesus modelled this new vision of leadership by his own example: sermon on the mount, teaching the beatitudes, washing of feet, self-sacrifice at Calvary (Engstrom, 1976). The idea of service has taken on great value in every Christian ministry. Greenleaf (1977, 1979, 1980, 1982) developed the concept of serve and lead. According to him, a leader ought to be first a servant, and this task of a service is a conscious choice that gives the person the ability to lead. Greenleaf's argument here is that a Christian becomes a leader by offering service to his/her fellow human beings. Greenleaf brings out the differences of these two types of leadership styles. The concept of service broadens the meaning of spiritual leadership into the psychosocial dimensions of human life. Carmody (1983) wrote that the traditional Christian word for healing or making whole was salvation. Salus, the root of this word, means health. Therefore, the central process in any holistic spirituality for a Christian is the saving action of Christ. This saving action is service and this service inspires one to lead (Greenleaf, 1977).

The concept of saving leads to another important field of religion, that of theology. This research focuses on the theology of salvation. One who saves is known as the savior. And in the New Testament, Jesus is the savior who is at the same time the servant and leader. Therefore, the literature review concentrates on the theology of leadership (servantship) behavior.

Theology of Leadership Behavior

"Leadership is one of the most observed and least understood phenomena on earth" (Burns, 1978, p. 2). Leadership is a dynamic reality in human life in all times, at all places and in every culture. It has a history. The history unfolds the developmental nature of its cognitive, theoretical and philosophical approach. The need to address leadership in a broader perspective is evidently clear from the present confusion over the concept of management, administration, and power. Burns concluded his study on leadership by saying that leadership ought to be addressed from an interdisciplinary approach for better understanding of this dynamic concept. "We have seen that leadership, as we have defined it, is a function of complex biological, social, and cognitive processes, . . . In short, we have seen that the usual generalizations are without foundation" (Burns, 1978, pp. 427-428).

The call to leadership is one of the keynotes of our time. The concept of leadership in a political field is an accepted reality. But in a religious context leadership seems to be a taboo. One of the visible reasons is that a person who questions the tradition of religion is considered to be a rebel. But a leader always ought to question the relevance of tradition (McCall, 1982). Therefore, religion from the traditional point of view is looking for a manager rather than a leader. "The right answers are the result of asking the right questions" (McCall, 1982, p. 30). Freire (1981, 1982) said that education should be a practice of liberation. An educator is a leader or a change agent who raises questions. These questions develop critical consciousness in people; through critical thinking both the educator and student are freed from the twin thralldom of silence and monologue. According to Burns (1978) leaders can also shape, alter, and elevate the motives, values and goals of followers through the vital teaching role of leadership. Hence, he concluded, that authentic leadership is transforming leadership. Aristotle taught generations that the end is the first in the order of causes (Kendzierski, 1956).

Religion deals with the end of things. Jesus, Socrates and Buddha set before us two paths, one of life and the other of death. Saint Augustine said, "The love that works

our conversion from the path of death to the path of life is an outgoing passion for God" (Carmody, 1983, p. 5). This life is salvation or liberation and every religion tries to address this theme. Thus, religions are concerned with wholeness; spirituality is wholeness which is an aspiration to deal with one's life adequately, giving each significant factor its true work and love, prayer and politics, sex and social service; each of the many ingredients or dimensions in our lives clamors for attention (Carmody). Spiritual leadership, according to Nouwen (1979, 1984), is the act of radical transformation to lead people to the fullness of life.

Studies on Male and Female Leadership

Miller (1984) found that school principals' sex role identifications were predominantly masculine. Webb (1984) concluded from her study that black women tended to score higher on a masculinity scale. Baker's (1984) study of "A new paradigm for academic leadership in an emerging new age" at the University of Massachusetts concluded that the student leaders are not a homogeneous group. Male and female student leaders differed in their perception of social problems. Chernoff (1984) found that the divergence in sex role perceptions between self and opposite sex

students may lead to conflict within the social structure of health professions. The people who had both masculine and feminine traits seemed more willing to engage in cross sex behaviors. Fowler (1984) studied male and female university administrators. The female administrators had higher mean masculinity scores than the male administrators. Wenzel (1984) studied the role conflict in women leaders when they were viewed as effective by the organization. The results indicated that there were potential role conflicts for women. Effective managers were rated as high in masculinity but low in femininity. Smyth (1984) concluded in her dissertation that the masculine female was the best salesperson. Baugher (1984) did her dissertation on sex typed characteristics and leadership dimensions of vocational education administrators. Significant differences were found between the administrative role and leader behaviors. Leader behaviors were not a function of a single sex type.

All these research studies had some concentration on male and female leadership and/or management; the research methodology used to collect some of the data was the BEM Sex Role Inventory. The researchers used empirical methods to study psychological androgyny. Qualitative research has been considered to be more appropriate for indepth study and analysis of human behaviors (phenomena). This view has been

supported by several researchers (Bogdon and Biklen, 1982; Eisner, 1983; Foster, 1983; Glaser and Strauss, 1967; Herriott and Firestone, 1983; Miles and Huberman, 1984; and Rost, 1984).

This study uses the qualitative research methodology because leadership should be clearly approached from several disciplines. Foster (1984) viewed leadership from the context of organizational culture; Rost (1981, 1982) viewed leadership from the context of politics and decision making; Sergiovanni (1984) approached leadership from the context of education; Allison (1971), Burns (1978) and Wildavsky (1964) viewed it from the context of political science; Argyris (1976), Baldrige, Curtis, Ecker, and Riley (1978), Fielder (1967), and House (1971) viewed it from the context of business organizations; Berne (1973), Erikson (1958, 1969), and Rogers (1951) viewed it from the field of psychology; Engstrom (1976), Greenleaf (1977), Raming (1980), and Richards and Hoeldtke (1980) approached it from the context of religion. Within the concept of leadership Rost (1982) made an important distinction between leaders and managers. Burns (1978) introduced another distinction within leadership: transactional and transformational leadership.

These developments in leadership theories show the broadening phenomenon of the leadership concept. Thus, Maccoby (1981) wrote, "There can be no single eternal model

of successful leadership. Leaders and those led differ in different cultures and historical periods New attitudes are rearranging family patterns and sex roles. The social character is changing" (pp. 14,17). Maccoby went on to say that male superiority and paternal authority are being questioned by the feminist theorists. Several writers support this view (Deckard, 1975; Janssen-Jurreit, 1982; Joyce, 1981; Morgan, 1984; and Stuhlmueeller, 1978). Other writers raised questions on women's leadership in the Church (Carrole, 1980; Haughton, 1980; MacDonald, 1978; Ruether, 1983; and Ruth, 1980). Ruether (1983) pointed out that theology, scripture, and tradition lacked feminine experience; hence the existing Church leadership is one sided. An adequate theory of leadership that complements both sexes is an appropriate need. This characteristic of complementarity of both sexes is viewed as wholeness of humanity by Johnson (1974, 1976), Joyce (1981), and Roszak & Roszak (1969). Therefore, in order to develop a holistic theory of leadership, studies of both male and female leadership must be conducted.

Definitions

Spiritual leadership is a key concept in this research. Therefore, it needs further clarification. The emergence of

a theory, according to Glaser and Strauss (1967), is generated by comparative analysis. The analyses, they wrote, "are, first, conceptual categories and conceptual properties, and second hypothesis or generalized relations among the categories and their properties" (p. 35). Taking this view into consideration, the researcher will define the concept of spiritual leadership by a comparative analysis. Hence, the researcher has to search for conceptual categories and properties of spiritual leadership; then develop hypotheses or generalized relations for the spiritual leadership categories and their properties.

In order to achieve this task the researcher conducted a pilot study. This study was conducted basically to reduce a conceptual bias while developing the definition. The pilot study was conducted with eight participants: four males and four females. All of them were asked the basic, simple question: how do you define or explain the concept of spiritual leadership (Appendix B)? Though all the responses were different and unique, each of their definitions tended to give some important elements of spiritual leadership. The first one was a possessing quality, such as the ability to and capability of. These qualities led to the second element of spiritual leadership: the ability to do something, the capability of reshaping and transforming. The third element was a purpose, aim, or goal

directed to people, followers, or disciples. The specific goals of the actions were not evidently clear in all the responses. Two of them responded by saying that the goals of leadership action were human development or maturity. A third person's response was to satisfy spiritual hunger and thirst. A fourth respondent said that leadership action made others aware of a profound presence of God.

All these responses tended to give the following elements to the concept of spiritual leadership: (a) a person; (b) this person possesses an ability to redeem or save people who are in distress; (c) this person takes the task as a vocation or commitment; (d) this vocation is directed toward a goal or purpose; (e) the goal or purpose is a personal experience of human development. Satisfaction of inner hunger and thirst, experiences of God and of a Divine presence, experiences of maturity and authenticity of human life are different ways of expressing this personal experience of human development.

Differences and commonalities

The researcher is trying to explain the differences and commonalities between a male's approach and a female's approach to spiritual leadership. The researcher followed the same methodology as above to deal with the differences and commonalities. In this pilot study the researcher asked

a direct question: "Based on your experiences, do you feel that there are commonalities or differences between the spiritual leadership of a woman and of a man" (Appendix B). All the participants of this pilot study responded that there are commonalities as well as differences. Three out of four male members of this pilot study specifically said that there are more commonalities than differences. The fourth man responded that women by nature are different. All four women responded that men are aggressive and authoritative. Female participants described themselves as loving and feeling people, and they perceived God differently than men.

One of the limitations of the pilot study was that the researcher did not specifically ask questions to find out the commonalities to which the participants were referring. Hence, the researcher included special questions on commonalities in the revised interview questions. In the pilot study the researcher also asked a similar question of the participants: "Do you think that the fact you are a man/woman has affected your spiritual leadership" (Appendix B)? All the female members responded emphatically that gender had affected their spiritual leadership. They felt hurt and hindered by the male-oriented spirituality and by the male images of God. The men responded that because they were male they were in an advantageous position as spiritual

leaders. One male member, however, felt that this situation was unfortunate and expressed his disappointment that the Catholic Church still caters only to male spiritual leadership.

The pilot study gave specific direction to look into the literature review. There are differences in male and female spiritual leadership: men and women perceive God differently; men are seen as aggressive, authoritative and assertive; women are seen as caring, loving, and intuitive. Gender has influence in accepting a spiritual leader in the society. Commonalities in male and female spiritual leadership ought to be further studied with specific questions in the interview.

Definition from the Literature Review and Pilot Study

"A leader is a person with vision, first of all, who is able, secondly, to translate that vision into concrete plans and programs and gestures that truly respond to the needs which are experienced by the members of the community" (Gallen, 1981, p. 149). Gallen's view of a leader is one who responds to the needs of the community. When a leader fulfills this task of identifying the needs and finds ways to fulfill them, then the leader becomes a servant. "Servant leadership is exercised when a visionary person opens up for a community the way and path to follow which will respond to

the people's hungers and needs" (Gallen, 1981, p. 150). The early Christian community in the church pointed out an important notion of spiritual leadership through the practice of leadership in the community. A leader in the community presided over the liturgy (worship). "The church of the Didache, Clement, Ignatius, Justin, Irenaeus, Hippolytus, Tertullian, and Cyprian--in short, the principal witnesses to the Tradition--operated on one fundamental principle: those who were leaders of the community were the ones who were leaders of the eucharist" (Gallen, 1981, p. 150).

The primary qualities required of such leaders were those of a good head of a household (1 Tim. 3:17). But these leaders were not necessarily bishops or priests. "Sometimes they were prophets, apostles, bishops or presbyters, . . . Therefore the early Christian community accepted the leader of the community as the leader of the eucharist, liturgy or worship" (Gallen, 1981, p. 150).

In fact the same notion exists in the Catholic Church today except that an ordained minister (bishop or priest) is the leader of the Eucharist. Ordination became a prerequisite to be the leader of the Eucharist or liturgy in the community. This institutionalization of ordained priesthood in the Church stopped the natural process of having community leaders involved in liturgical leadership.

The notion of liturgical leadership and community leadership is strongly held by the people within the Catholic Church. Hence, a priest in the parish is considered to be the leader of that community. A bishop is considered to be the leader of the entire diocese which consists of many parishes. The pope is considered to be the leader of the entire Catholic Church which consists of thousands of dioceses all over the world.

Priests and bishops are appointed to take care of the spiritual needs of the people in the church (Dogmatic Constitution, 1966). "Leadership is exercised in some context, or leadership needs a forum" (Gottemoeller, 1980, p. 201). Appointment to a public office is a position of opportunity, it does not necessarily follow that the appointed person is or will be a leader. The title attracts followers; whereas a leader without any title but with his/her own actions, gestures, or persuasion constructs a group or community and therefore can be a leader. Clericalism within the church is a forum for male leadership in the Catholic Church (Gottemoeller, 1980). The natural process of becoming a leader is lost with the creation of a structural forum. A forum such as clericalism is a short cut to a leadership position. Male members are trained in the seminary whether they are leaders or not. After the completion of the required studies at the seminary, the men

are ordained and later appointed as leaders to a parish and/or diocese. In order to justify the clerical forum, it was raised to a religious rite: the sacrament of ordination. The Catholic Church hierarchy, composed of only male members, has maintained this religious rite of male priesthood based entirely on tradition. Biblical interpretation or modern theology are not able to support it (Boff, 1985; Cooke, 1975; Kung, 1976; and Schillebeeckx, 1981).

The pilot study and literature review forced the researcher to depend on the original meaning of spiritual leadership and the lived experience of the grassroot people. This original meaning (from the literature review) and lived experience (from the pilot study) of the people are similar in defining spiritual leadership: spiritual leadership is behavior that translates a mutually held vision into reality and responds to the needs and wants of the community. This definition reflects a similar understanding of leadership from Burns: "Leadership is a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals--on the basis, that is, of the followers' 'true' needs as well as those of leaders: psychological, economic, safety, spiritual, aesthetic, or physical" (Burns, 1978, p. 36). This study confirms the findings of the pilot study and the literature review.

The following chapters also address the key objectives of the study. The researcher systematically examines the commonalities of male and female spiritual leaders, explores the differences of male and female spiritual leaders, describes the perceptions of male and female spiritual leaders' God, church, and ministry, and finally illustrates the patterns of influences of male and female spiritual leaders.

Leadership Influence

Burns (1978) wrote that Gandhi was a perfect model of a transforming leader. Burns distinguished two types of leadership: transactional and transformational leadership. He explained transactional leadership as a business type relationship in which both the leader and follower exchanged valued things. "The exchange could be economic, political, or psychological in nature: a swap of goods or of one good for money; a trading of votes between candidate and citizen" (p. 19). Transactional leadership does not lead both the leader and follower beyond this relationship, whereas transforming leadership binds both leader and the led together in a mutual and continuing pursuit of a higher purpose. When leaders and followers raise one another to higher levels of motivation and morality, they experience transforming leadership. "Perhaps the best modern example

is Gandhi, who aroused and elevated the hopes and demands of millions of Indians and whose life and personality were enhanced in the process" (p, 20). Burns tried to establish his statement that transforming leadership ultimately becomes moral. Therefore he wrote, "Transformational leadership is more concerned with end values, such as liberty, justice, equality. Transforming leaders 'raise' their followers up through levels of morality" (p. 426).

The researcher here, taking this concept a step further, pointed out that transforming or moral leadership culminated in spiritual leadership because transforming or moral leadership raised the level of human conduct and ethical aspiration of both leader and led. This human transformation is the ultimate goal of every religion. In order to achieve this goal, each religion sets up a program of teaching, training, and transmitting its ideologies to all its followers. Educators are the people who basically are entrusted with the tasks of teaching, training, and transmitting. Therefore, teachers have a significant leadership role in society.

Burns (1978) agreed that an educator is a leader because education and leadership shade into each other (p. 448). Burns supported this concept with an example that Gandhi almost perfectly exemplified the role and responsibility of an educator (p. 449). Burns clearly identified Gandhi as a

responsible educator and leader. He did not restrict his teaching activity to the school alone, but he said that it started in the home and existed potentially in every major sector and institution of society. These findings led the researcher to understand that influence is one of the key factors in every leaders' life formation. "Children move through stages of moral development only in part as a result of teaching of parents, preachers, teachers, and others. They are influenced by the teachers as well as by what they teach. . . . Teachers have the greater influence. In most cultures then teachers are parents (Burns, 1978, p. 429).

Erikson (1969) wrote that Gandhi was strongly influenced by his father and teachers. He also found that Gandhi's commitment to truth was based on hero worship. The Story of Harichandra and the mythical character of Harichandra had a strong influence on Gandhi's character formation. Gandhi had a burning desire for truth. He developed slogans and symbolic protests against the British from the word Sathyagraha which means a desire for truth. Several authors (Burns, 1978 and Erikson, 1969) wrote that Gandhi was a transforming, moral, and spiritual leader. The researcher believes that Gandhi and several other leaders became spiritual leaders because they were strongly influenced by several factors in life.

This study begins where other studies of leadership have

left off. From the literature review and from the pilot study, the researcher indicates that certain questions concerning the influence of gender on leadership and the practice of spiritual leadership in the Catholic Church remain unanswered. The researcher also found that the notion of spiritual leadership in the church is male biased and that little attention has been given to the commonalities and differences between male and female spiritual leaders. As a result, the purpose of this study is to explore these areas and develop a new model of spiritual leadership that is both transforming and applicable to both women and men.

CHAPTER V

INFLUENCE OF THE PAST

Spiritual leaders have inherited moral norms from their past experiences: home, school, church, society, parents, relatives, companions, associates, and incidents, stories and tales (Berne, 1973; Engstrom, 1976; Greenleaf, 1982; and McCall, 1982). A happy or unhappy childhood has marked deep, positive and/or negative attitudes in the formation of their character (Joyce, 1981; Rahner, 1978). The following questions were asked of each participant in order to delve into their past experiences:

1. Tell me a story or event that characterizes your view of spiritual leadership.
2. What religious or parish ceremonies do you promote or use?
3. What mythological person has influenced you as a role model or as a hero/heroine in your spiritual leadership?
4. What fairy tales from childhood have influenced your views of spiritual leadership? (Appendix C)

Leadership Stories or Events

The following responses were given by the participants

to the request of the researcher: Tell me a story or event that characterizes your view of spiritual leadership.

Responses of the Male Participants

David Anderson. When I got married I physically possessed my wife. I thought that I knew her well. When I became a missionary, I thought that I experienced God. I thought that the relationship with my wife and God was similar. But as I became more deeply involved with my wife and God, then I felt that I did not know them enough. There is a mystery of the unknown and the mystery of the known about my wife and God. I feel that that is my understanding of spiritual leadership. There is a mystery in leadership, the part of the known and the part of the unknown. These experiences have formed a character of leadership in me that is to be a student rather than a master.

Charles Faber. Recently my parish community and the Bishop had entered into a conflicting situation. As a pastor I felt the responsibility to explain the Bishop's stand on the issue to the parish community. The people were very angry with the Bishop because he planned to close down the parish. I tried to bring peace in the parish through negotiation and dialogue with both the people and Bishop. When I addressed the issue with openness and honesty, the

people were generous in understanding and supported my plan. This incident brought peace in the parish as well as confidence within me.

Edward Jones. I asked a lady one day to join the choir. She was surprised at my invitation because she had stopped going to church for 30 years. She hesitated a bit and said that she would give it a try. She came to the choir and she participated in the singing. She enjoyed the program and came back to the church. She experienced her faith again. She believed that she came back to religion and her faith in God because of my invitation to join the choir. This is just one example of many such returns of people to God through music. I believe that liturgical music and art are symbolic values through which people experience God. Also singing in a choir such as this gives people a chance to share these experiences in the spirit of love and care. As a music director I become a facilitator of these beautiful events.

Alan Marsh. When Alice Murphy was very ill the parish community was very disappointed. She was an active member of this parish. People wanted to do something for her because they knew she was going to die. Knowing this feeling of the people, I called for a special day of prayer

for Alice. We all gathered on that day and prayed very specially for Alice. People had a chance to express their love and concern for Alice through this prayer gathering. Alice was contented to know that so many people were sincerely interested in her. I felt that the people in the parish were brought together as a community to pray to God with a purpose. My spiritual leadership consists in drawing people to God in similar gatherings.

Brian Walker. A beautiful thing happened a few days ago. A women who had breast cancer came to me before she was going for surgery. She was very much afraid. She did not know about her future, and she did not know that she would need a radical mastectomy . . . She was in tears and full of fear. Somehow I came up with a Gospel passage and read it to her. It was a passage about the Blind Beggar . . . I told her to trust in Jesus and to read this passage when she was in the hospital. Indeed, her faith was remarkable. After her operation she met me one day and said that she was not afraid any longer. She read the passage again and again, and that gave her the courage to face the operation. I knew that God gave her enough strength to carry on in her life. This kind of mediation is my mission of spiritual leadership.

Responses of the Female Participants

Christa Day. I love the story about St. Francis of Assisi. He was rejected by his own father . . . he experienced real freedom to call God his Father. . . he had to borrow his own clothes to wear but he felt he was happy and contented. As a poor man he was considered by the people as powerless and sometimes they called him a mad person. But later his simplicity, gentleness, poverty, and commitment to the real meaning of the Gospel attracted people. I want to direct my spiritual leadership to St. Francis's way of life.

Anita Fisher. I love stories. I love stories that can relate to my life. The one story that stayed with me all along my life is the story of Don Quixote which is the message of the "impossible dream." He symbolizes and walks into prison during the Inquisition where he looks into the faces of people to see them in a new light. He wants these people to change because they have become new people. That has always remained a symbol for me. I have a wall plaque of Don Quixote in my room. He goes to the gallows in the end. He had the vision and lets the vision hang enough in the air so others could carry it into the future. My life is such that I carry an impossible dream, and I want to allow others to continue that vision of spiritual

leadership.

Debra Green. I love the story of St. Theresa of Avila. I am encouraged and inspired whenever I read her life. She showed an example of spiritual leadership for women spiritual leaders. She had the courage and vision to reform her religious order. She had an excellent education and knowledge of theology. Later, the church called her a Doctor of the Church. She was the only woman to be named as a Doctor of the Church. She is a model and inspiration for me in the church.

Barbara Hays. I love to read about the real story of the Blessed Virgin Mary. When I was a young girl I loved to follow her life examples. The things that attracted me to her were her faith and simplicity of life. She became the Mother of God without any social power or position. After knowing that she was the Mother of God, she continued to live a simple life. I feel that leadership sometimes does not consist of doing great things. Her greatness was in doing the right thing. She was called to do a mission, and she had vision to fulfill the mission. The Christian community for generations call her its mother. Her motherhood has become an ideal to follow. In my life I attempt to follow her simplicity of life and fulfill my

mission in an ordinary way.

Elsa Lindsay. Let me share a story that has become a guideline for my leadership in this community. Recently, the sisters in a convent changed their work in the community. Sister Mercy was not happy to accept the new change. One day when the community had a reconciliation meeting, she refused to come in and participate. She was very angry with the superior of the community. The superior did not go after her and impose any discipline but rather allowed her to have her time to be angry. After two weeks the superior went to her room and talked with her. They shared their feelings with each other. Sister Mercy was reassured of the superior's love and support. During another, gathering Sister Mercy spontaneously apologized to the superior and the rest of the community. The superior stood up and hugged her and all the other members of the community hugged her. This story looks very simple but in a community like this it is a matter of big concern. I try to follow the attitude and approach of the superior in my leadership approach for this community.

Analysis of the Responses

The participants' stories or events were not in contradiction with their given definition of leadership.

Each participant's response was unique and different from the stories or events of other participants. All the events narrated by the male participants involved God, authority, or gathering people to pray in the church. The female participants' stories were oriented toward dialogue, reconciliation, conflict resolution, exemplary life, and guidance. The female participants' stories were directly related to human relationships. Charles' event reflected a reconciliation between the church authority and people. Brian's event reflected that God heals and strengthens the afflicted.

Male participants preferred to narrate incidents rather than stories and female participants preferred stories to incidents. Both male and female participants said that these events and stories had influence in their lives.

Religious Rituals

The following are the responses of the participants to the question: What religious or parish ceremonies do you promote or use?

Male Participants' Responses

David Anderson. I was raised in the fundamentalist, Protestant tradition. When I was 20 years old, I converted

to Catholicism. I promote deep contemplative prayer and the celebration of the Holy Eucharist. Mass, for me, is the center of Christian faith.

Charles Faber. Periodically, we conduct healing masses. Healing masses are important because people come to this parish broken and fragmented. They were not welcome at other parishes; therefore when I conduct Eucharistic celebrations I add the healing dimension to the liturgy.

Edward Jones. I don't agree that we should have just one kind of music for the Eucharistic liturgy. I promote all kinds of music for the Eucharistic celebration. Basically the music should fulfill three criteria: (a) pastoral needs; (b) liturgical needs; and (c) musical needs. I try to include these three dimensions in the present day liturgical music.

Alan Marsh. Holy Week is the most important liturgical celebration I promote. The Eucharistic Sacrifice of Holy Thursday is the appropriate way to understand the mystery of Christian redemption. All the other devotions should be restricted or abolished.

Brian Walker. I promote Black culture in Eucharistic

worship. I support making the liturgy more indigenous. When Black people celebrate mass, they should experience God through their Black culture; therefore, local leaders in the church should have the freedom to adapt the liturgies to the local cultural signs and symbols. I personally put a lot of time and energy to promote the Black culture in Christian liturgy. The Black culture gives more importance to song and dance. Also, in our culture the whole congregation actively participates in singing and dancing during worship.

The Female Participants' Responses

Christa Day. The present church liturgy is very disappointing for me. I would like to see a living liturgical life. The mass does not promote a living liturgy. There should be some other forms of worship where people can relate to each other, and continue to love and care for each other after they leave the church. Hence, I promote Bible services, group prayer, and healing services. These forms of prayer also express equality among the participants.

Anita Fisher. I believe in group services. I promote that type of liturgy because when the community gathers, out of that community a leader is chosen to preside over the liturgy. I love to participate in liturgical worship when a

traditional clergymen is absent as the main celebrant. The present traditional form of Christian liturgy is not responding well to people's spiritual needs. I like to promote praying of Psalms, song and dance. I do not like church bells. I'd rather begin singing and gather people to prayer and worship.

Debra Green. I encourage young people to actively participate in liturgy. The present form of liturgy is inadequate in including young people in church worship as active participants. Though there are some insignificant roles for altar boys in the past, girls had no place in the liturgical service. I promote music and dance. I feel that we can experience God through song and dance. The Bible can be explained through various forms of liturgy, such as Bible services, group meditation, group prayer, Bible music and dance.

Barbara Hays. I used many paraliturgies. Mass is not always appropriate for people's lives. There are various forms of signs and symbols we need for people's spiritual growth. The Eucharist does not meet these needs. I organize various other forms of liturgy through drama, plays, and dance. Dance is very expressive, it touches our feelings. The Bible can be read through dance, and it can

be taught through drama, song and dance.

Elsa Lindsey. I promote reconciliation. People need reconciliation in society. The old form of confession and the short form of reconciliation in the mass are insufficient for people's spiritual quest for reconciliation. God's love needs to be reassured in people's lives through significant forms of worship and liturgy. I conduct liturgies according to the emotional needs of people; when people need reconciliation I call for a service of reconciliation. When people need to celebrate, I develop a service of celebration of joy through singing and liturgical dancing. Sharing Bible meditations is very effective in understanding the Bible. But the official church is not promoting paraliturgies.

Analysis of the Responses

In the responses to the question, the male participants unanimously talked about the effective way in celebrating the Eucharist. Though there were differences in their statements--when to celebrate, where to celebrate, how often to celebrate, what music to be used in the celebration--the focus of religious worship for the male participants was reported to be the Eucharist. David said, "Mass, for me, is the center of Christian faith." Charles said, "Healing

masses are important because people come to this parish broken and fragmented." Edward promoted all kinds of music for the Eucharistic celebration. Alan said, "The Eucharistic Sacrifice of Holy Thursday is the appropriate way to understand the mystery of Christian Redemption." And Brian promoted Black culture in Eucharistic worship.

The women participants, although some of them talked about Eucharist, stressed paraliturgies. They suggested various forms of paraliturgies: Bible service, group meditation, shared prayer, music and dance. The female leaders expressed their disappointment and dissatisfaction in the present liturgical celebrations. Christa said, "The present church liturgy is very disappointing for me." Anita said, "I love to participate in liturgical worship when a traditional clergyman is absent as the main celebrant. The present traditional form of Christian liturgy is not responding well to people's spiritual needs." Barbara felt that people could experience God through song and dance, and she considered that the present form of liturgy was inadequate. Similarly, Elsa pointed out that the old form of confession and reconciliation in the mass were not sufficient for people's quest for reconciliation.

While both male and female participants responded differently to the question of religious ceremonies, one common factor was evident: both male and female

participants were not content with the present religious or parish ceremonies in the church. This factor raises questions about the meaning or relevance of church worship today. Both male and female leaders expressed a strong desire to change the worship, but the male participants seemed to suggest changes in external forms and the female participants suggested changes in internal forms. Women participants introduced new forms of worship: liturgical songs and dance, women celebrants, healing and reconciliation rites, and community participation.

Influence of Mythology

Mythology, in the past, led into philosophy and theology. "The Puranas in India demonstrate mythology developing into philosophy and theology" (Day, 1984, p. 6). These, in turn, guide communities to form a morality. Myth has been a key form of instruction, indoctrination, and teaching as long as humanity learned to articulate speech. Day (1984) believed that mythology has contributed very much to the formation of present day literature; therefore mythology and mythological persons have deep influence in our day to day life.

The following are the responses of the participants to the question: What mythological person has influenced you as

a role model or a hero/heroine in your spiritual leadership?

Responses of Male Participants

David Anderson. I do not believe in mythology. It is unreal. No mythological persons have influenced me.

Charles Faber. Ah! I don't think so. Historical persons have influenced me but not mythological Characters.

Edward Jones. No.

Alan Marsh. I consider that mythology has nothing to offer to me. I fear . . . yes! I don't think so.

Brian Waker. Indeed I love mythological heros: Mose's birth and his leadership roles, St. George and the dragon, and Martin de Pores. The church considers him as today's humble saint, son of a white Spanish grandee father and a Black Panamanian mother, was born in Lima, Peru. Martin had a special gift of healing, he healed the illness of the poor and led a life of profound prayer and penance. He was canonized by pope John XXIII as the patron saint of American Blacks in 1962. Some of the Christian myths are based on historical persons, but they have become a legend. Blacks look to Martin de Pores as their model hero and

and saint. He is my kind of saint too.

Response of the Female Participants

Christa Day. Although Mary the Mother of Jesus is not mythological figure, I consider her a mythical heroine. There are no biographies of Mary. The books that I have read were the speculation of the authors. Somehow she is a role model for me. I feel close to her, but I can not explain why; maybe because she is the feminine expression of God who is always pictured as a male and father.

Anita Fisher. I have a wall plaque of Don Quixote in my room. He and his Impossible Dream have influenced me to a great extent in my life. His life ended in tragic death, but I relate his life to Christ's death, women's freedom in the church, and the life of the poor in different parts of the world. The beautiful aspect of this story is that he would not let his vision die. In Christ's death there was the hope of resurrection. Similarly the hope and vision of women spiritual leaders is a dream that will never die, but the freedom of women will continue to remain the impossible dream.

Debra Green. The Bible stories of Deborah and Esther fascinated me a lot. I take much inspiration from such

heroines in the Bible. Deborah was a prophet and judge in Israel. Sometimes these stories give me good moral support to lead the students and teachers.

Barbara Hayes. I do not like the pious stories of saints like St. Philomena or St. Lucy, but I consider Mary, the Blessed Virgin Mary, a role model for me. She is a model for me because she was a simple person, not belonging to a rich and royal family. She was an ordinary woman of the time.

Elsa Lindsey. I love spiritual stories of the East. These stories have deep implications for my life. I continue to read them often. The one story right now that comes to my mind is one

The boy knocked at the door of his girlfriend. "Who is it?" the girl asked from within. "It is I," answered the boy. "Then get lost. This house will not hold you and me." After some days the boy returned and knocked at the door again. "Who is it?" the girl asked. This time the boy answered, "It is you." The door opened and the boy went in. I find that these stories of the East are simple but they convey a profound meaning. The stories of Goutama Buddha, Krishna, and Rama are not just stories but they are religious truths for all times.

(Since the questions on mythology and fairy tales were closely related to each other the analysis is followed after the responses of the participants to both questions.)

Fairy Tales and Childhood Influence

The following are the responses to the question: What fairy tales from your childhood have influenced your views of spiritual leadership?

Responses of the Male Participants

Among male participants only Brian responded to the question.

Brian Walker. I don't remember much about fairy tales, but I know that stories such as Burr Rabbit helped me to learn the values of life. I used to identify myself with Burr Rabbit when I felt racial discrimination in our society. I work out my success in such adverse situations, and I use tactics like those of Burr Rabbit. I am convinced that if I hadn't, I would not have made it as far in the field of church leadership.

Responses of the Female Participants

Christa Day. The story of the Prodigal Son is meaningful to me. In that story I love the role of the father. The forgiveness of the father is an inspiration to

me. I identify with the forgiving, father and I see myself as the forgiving and loving mother. When I counsel my students, the role of the forgiving and loving mother comes alive in me.

Anita Fisher. The impossible dream of Don Quixote is continued through my mission and work. There is a powerful impact in my life from this mythical personality.

Debra Green. I know that St. Theresa of Avila is a historical person, but in the male dominated church the life history of St. Theresa seems to me to be a fairy tale. I wish that I could follow her in my spiritual leadership. She indeed is an inspiration to me. Sometimes I identify the story of Cinderella with my life: That one day the dream of women to experience equality will become a reality in the church. In fairy tales everything is possible. I think that good fairy tales are at times a prophetic vision of humankind. In course of time they become a reality.

Barbara Hays. I like the stories about Mary the Blessed Virgin and her mother, Anne. Mother Anne read to the Blessed Virgin Mary when she was a young girl. I love to read. I encourage young people to read. I tell the stories of Abraham Lincoln to my students and how he loved

to read. Mothers' and teachers' power of influence is evident in children. Mary was poor and also Abraham Lincoln but Mary became the mother of God and Abraham Lincoln became the president of United States of America. I see in their lives a liberating power. I identify myself with the characters in these stories and that has helped me to carry on the mission of teaching in the church.

Elsa Lindsey. The stories of the Wise Men of the East fascinate me in my spiritual leadership; therefore, Eastern spirituality and philosophy have become part of my life. I meditate, pray and try to be detached from the things of this world. The masters of the East teach liberation through detachment. Buddha, Krishna, Moses, and Rama are the redeemers of people in their times. These stories have striking similarities with Jesus, our redeemer.

Analysis of the Responses

Relative to the third and fourth question, the researcher found that four male participants strongly denied being influenced in any way by mythological persons or fairy tales. whereas all the women participants could narrate myths and fairy tales that influenced their lives. The women leaders identified mythological persons who had a strong influence in their lives. One male who readily

identified with myths and fairy tales was a Black leader in the church. These responses seem to show some kind of relationship among the participants of this study: women were considered to be a minority in the field of spiritual leadership and Blacks are a minority in the United States. Why do myths and fairy tales have a stronger influence on those considered minorities? Debra answered this question by saying that in fairy tales everything is possible. Spiritual leadership of women too is possible. Anita narrated the story of Don Quixote. He had an impossible dream, and people have been carrying impossible dream out generation after generation. Anita felt that she was called to carry out the vision of Don Quixote in her life.

All the stories had a similar characteristic: liberation from oppressors or a shrewd and clever way of defeating the powerful enemy. The stories reflected the minorities' belief that they cannot win a straight fight or that they have no support from the judicial system. They indicated that shrewdness, political tactics, noncooperation, violence, and illegality are the options they to fight against injustice and powerful domination.

The male participant also showed a pattern in their responses. Edward gave an emphatic no for his answer. Charles said that no mythological person had influenced him. David considered that mythologies were considered to be

unrealistic. These male participants reacted strongly and negatively to these questions. They later considered them to be the weakest part of the interview. This difference between the male and female responses to the questions is significant. In the home, school, and church, a person continuously is given religious and moral instructions through myths and stories. This factor is true even today while the theology of story telling is being taught as a course in American universities. Day (1984), Keen (1983), Shea (1978) and Tilley (1985) have written textbooks on this new subject matter. Kelsey (1986) wrote, "Myths give us clues about how we can relate to the world and live in relationship with our total meaning and destiny" (p. 3).

A deeper analysis of the responses may suggest that responses of male and female leaders were affected by various social, cultural, religious, and political influences. Because the male participants responded that myths had no influence in their lives and they were unreal, it would be unfair not to examine myths and tales. There would be some elements of truth and a pattern of influences traced from these myths and stories; these influences in turn become the norms of action. These norms guide the process of decision making; therefore the decisions are made under these influences. Humanity, to some extent, is the

product of the past influence. Day (1984) wrote that humans are a myth making animals. He distinguished two types of myths: a prophetic myth and an eschatological myth. The prophetic myth is the vision, eschatological and the eschatological myth is the etiology, the origin of the vision.

CHAPTER VI

INFLUENCE OF THE PRESENT

The researcher asked the following questions in order to analyze the present influence of each participant's leadership: (a) Are there any historical experiences or persons that facilitated your spiritual leadership? (b) How do you evaluate your own effectiveness as a spiritual leader? (c) Are there any persons with whom you discuss the effectiveness of your spiritual leadership activities? (d) Who are they? Do they belong to any ecclesiastical hierarchy? Are they female or male? Are they younger or older than you?

Historical Persons and Personal Influence

The following are the responses to the question: Are there any historical experiences or persons that facilitated your spiritual leadership?

Responses of the Male Participants

David Anderson. Pope John XXIII influenced my life. Gandhi and his nonviolence have touched my life. I met Mother Theresa in India. I worked at her institution in

Mother Theresa in India. I worked at her institution in Calcutta. I am greatly indebted to her life and work which changed my vision of leadership.

Edward Jones. The leaders who influenced my life are Pope John XXIII and John F. Kennedy. In the church Pope John XXIII made great changes. These changes came out through the Second Vatican Council. The liturgy and worship of the church became more and more open to people's needs and culture. I saw John Kennedy not as a political leader, but a person with courage, spirit, and determination. He had radically changed the American President's power for the good of the country and people. These qualities made him a world hero. His leadership has influenced me deeply and gave me strength and vision to carry out my vision in life.

Charles Faber. Bishop Oscar Romero who died in El Salvador has influenced me. His courage, commitment to the Gospel, and love for justice were a great inspiration to me. Martin Luther King and Gandhi have had a tremendous impact on my life. All three leaders have very much in common. They worked for the freedom of people, they promoted nonviolence, they were spiritual leaders, and they were assassinated. The examples these spiritual leaders' lives

keep me going in this parish inspite of all the difficulties I face every day here.

Alan Marsh. I was very impressed by the charism of John F. Kennedy. He could unite people who were against him and/or his policies. He had such charism to change the American political power to creative innovations for the people. But more than anyone else also Pope John XXIII has influenced me. His gentleness and his lack of pretence attract me. His approach and attitude to create a human church are still a great influence in the church today.

Brian Walker. Martin Luther King had a great impact on my life. I am from the south, Alabama. I grew up in the time when the Civil Rights Movement was quite active in the 60's. I had the opportunity to march in some of those historical marches led by Martin Luther King. I believe also in Gandhi's nonviolence. He has influenced me greatly. I consider Martin Luther King as the Gandhi of America.

Responses of the Female Participants

Christa Day. My father was a tremendous influence on my spiritual growth. He was a man of God. He himself was always facinated by the concept of God. He always talked about scripture, theology, and philosophy. He had a

powerful way of expressing his faith through his good works and social involvement in the church and society. The second person I loved and was influenced very much by was my professor of theology. She gave me challenging questions to ponder. As a result I began to question and think for myself independently. I felt that she opened the door for me to a mature faith.

Debra Green. Gloria Miller, who is my personal friend, has influenced me over the years. She is a leader in education and social activities. She has a wonderful way of making everyone of her projects succesful for the welfare of society. My constant contact and friendship with Gloria became a personal influence for the leadership awareness in my own life. Her courage to question tradition in society and change it in the face of opposition was a remarkable sign of her leadership. I consult with her in times of my uncertainty for direction and support in my effort to initiate new programs in the school.

Anita Fisher. I go back to my mother. She was one tremendous mother. She was more like a friend to me than a mother. I was never idle because she always kept me active in worthwhile projects. She was very influential in my religious upbringing. A priest friend also introduced me to

St. Francis of Assisi. St. Francis became a great influence in my life. I consider Francis as the human saint for our time.

Barbara Hays. Many people have influenced me. One of these persons was a teacher who took a special interest in me. His influence made me a lover of books. I read a lot. I encouraged my students to read. Another person who influenced me greatly was St. Francis of Assisi. The simplicity of Francis and his love for the poor attract me a lot. He introduced the concept of universal brotherhood and sisterhood which means so much to me.

Elsa Lindsey. One of the most influential spiritual writers that I have ever experienced is Teilhard de Chardin. Indeed, Chardin's works have given me a mature understanding of Christian theology in its proper perspectives. I have read his books, Future of Man , Phenomenon of Man , and Divine Mileu, many times. They are a constant inspiration for me. Through these books Chardin has become the most influential spiritual leader in my life. The second influential spiritual leader for me was my mother. She was very gentle and at the same time she was very firm. She taught me to care for others. She also led me to like things that related to religion.

Analysis of the Responses

One of the striking patterns of the male participants is that four of the influential persons had a violent death. Bishop Oscar Romero, President Kennedy, Mohandas K. Gandhi, and Martin Luther King were all assassinated. All of them died of gunshot wounds. Through a study of several biographies, review the researcher also found that Pope John XXIII and Mother Theresa were aggressive leaders. These leaders introduced radical changes amidst stiff opposition. Mother Theresa, who is a Yugoslavian by birth, left the Order of Loreto Sisters and walked into the streets of Calcutta to serve the poor (Doig, 1976). This act of hers could be interpreted as a slap in the face of the Loretto Sisters because, as a missionary, she felt that she could not do charity and serve the poor being a Loreto Sister. The contradiction is that the mission and purpose of all the missionary religious orders are primarily to serve and love (Canon, #573).

After leaving the Loretto sisters Mother Theresa founded another religious order and named it the Missionaries of Charity. This created an unpleasant note among the Church hierarchy in Calcutta. In the early part of Mother Theresa's adventure, she had very little support from the Church authorities. The first house where she nursed an abandoned lady was a Hindu Temple donated by the

Hindu officials. "I was very happy to have that place for many reasons, but especially knowing that it was a centre of worship and devotion of the Hindus" (Muggeridge, 1977, p. 67). She is also a strong willed women. In one case she refused to move until the authorities accepted her demand (p. 67).

Pope John XXIII was called a good Pope of the Twentieth Century. He was not only accepted by the Catholic leaders but also by many leaders of other Christian denominations. Though he had a loving and peaceful personality, he was strong and powerful in initiating radical changes in the church. After his election to the Pontificate in June, 1959, he raised the pay of the employees of the Holy See 40%. The Vatican officials objected to such a raise and threatened to cut down on the Holy See's direct charitable contributions. The Pope said, "Then we'll have to cut them. For this raise is simple justice, and justice comes before charity." (Hatch, 1963, p.192).

The most radical event in the modern history of the church was the call for the Second Vatican Council by Pope John XXIII. The Catholic Church as a whole still has not yet fully recovered from its shock, not fully grasped its after effects, and not effectively put into practice its recommendations (Cooke, 1982; Groome, 1982; Moran, 1983; and

Tracy, 1975). Historians say that the announcement of the Ecumenical Council sent such a surge of hope and zeal through the world as Pope John had never anticipated. "The Second Vatican Council may well be renamed by historians, "The Council of Pope John XXIII." Inspired by the Holy Spirit, he called it without the counsel of his advisors . . . " (Hatch, 1963, pp. 278-279).

The leaders who influenced the male participants were different from the leaders who influenced the female participants. the women tended to follow the leaders who were personally related or connected to their lives. The female participants were influenced by their parents, teachers, and companions. These had become their influential heroes and heroines. Two historical persons who were noted by the women as influential leaders were Pierre Teilhard de Chardin and St. Francis of Assisi.

These two historical figures have had a tremendous personal influence on people who have read their biographies. For example, St. Francis of Assisi was known as a human saint, which means that there was no extraordinary saintly heroism in him. He was not like other saints who are pictured by their biographers as saints from their mother's womb. Francis of Assisi was an ambitious young man, a hero in war, a popular singer (troubadour), and leader of a youth club. When he committed himself to serve

lepers and beggars, he took a radical turn in life. He became a brother to all. He called animals, plants, and nature his brothers and sisters. He established a universal brotherhood and sisterhood in this world. Love and peace became his powerful weapons to conquer any evil power in the world. Through this motto of love and peace, he mediated between warring nations. His concepts of brotherhood and sisterhood for the laity led to the downfall of the Feudal system (Chesterton, 1924 and Green, 1983).

Here is a leader who proved to the world that love is powerful and conquered the hearts of people. Only love can bring lasting peace. Power, authority, and riches were considered to be the enemy of humanity. He lived up to his convictions because he never owned any power. He lived to be a servant of servants. When Francis's Order grew and spread to different nations, many friars requested him to be the General of the Order. He never took that supreme authority. In contrast after founding her missionary order, Mother Theresa never stepped down from that powerful position. Over and above all, Francis wanted to remain a humble brother. When church authorities recommended him to be an ordained priest, he gently declined the offer saying that he was not worthy. He embraced poverty as his lady, and he vowed to live in poverty. Francis's life became an example of the Gospel value when he gave away all riches to

be free while people were trying to grab riches for joy and happiness. He was considered to be a fool, but Francis found freedom and enjoyed peace and love. In our day many authors have written about Francis as a man of peace, perfect joy, gentleness and love (Boff, 1982).

As St. Francis of Assisi was close to nature, so also was Teilhard de Chardin. "Besides Pierre Teilhard's passion for nature, he had a passion for travel, which indeed is only an aspect of the former" (Corte, 1960, p.9). He started a revolution through his theory of evolution in the field of theology. His passion for scientific research in nature lead him to many parts of the world, such as Sri Lanka (Ceylon), Malaysia (Malaya), and China. He learned about plants and found life, love, and history and inspiration in them. His outstanding contribution to humanity was the publication of the book, The Phenomenon of Man. In all Chardin's works there is a beautiful blend of both science and theology. He was both a good theologian as well as a good scientist. Many people consider him a prophet, visionary and believer.

Chardin called humanity the consciousness of the universe; but to have meaning, this consciousness must be centered. He called the center the Omega point. The Omega point is Christ. All humanity is drawn to that center, which means that Chardin strongly supported one humanity and

one God. The universal brotherhood and sisterhood was propagated through his scientific and theological research and study. There was a tenderness in Chardin. This quality was not weakness in Chardin. Both St. Francis of Assisi and Teilhard de Chardin were spiritual leaders. The qualities of love, peace, relationship and gentleness were not weak qualities in these leaders. For example Boff (1982) wrote, "Gentleness is gentleness because it contains strength within itself" (p. 14). When the female participants of this study said that they were influenced by both St. Francis and Teilhard, they were being consistent with their emphasis on relationships with parents, teachers, and friends and the power of love in the world because these are the very considerations that were part of the visions of both St. Francis and Chardin as leaders. The lives of both spiritual leaders have not only influenced Catholics but people regardless of religion or nationality who have come in contact with their lives. "For our age, Francis is more than a saint of the Catholic Church and a founder of the Franciscan family. He is the purest figure (gestalt) of Western history, of the dreams, the utopias" (Boff, 1982 p. 18).

This analysis indicate that historical persons influence both the men and women differently. The participants personal characteristics of leadership was identifiable in

the lives their heroes and heroines. The men showed an aggressive character and the women demonstrated a need for relationship and love.

Self Evaluation

The responses of the participants are given below to the question: How do you evaluate your own effectiveness as a spiritual leader?

Responses the Male Participants

David Anderson. The responses of the people are important for my evaluation. I always look around for peoples' reactions. If they come to me and report that they are experiencing spiritual growth because of my life and work, then I hold that as a yardstick in evaluating my own leadership effectiveness. I know that when people do not give positive responses, I think there is something wrong. I am constantly aware of the confusion and shortcomings in running such projects as I run. If people are not experiencing a sense of community and if they are not directed to God, then I have failed to be an effective spiritual leader.

Charles Faber. I am a very critical person, especially

concerning myself. I basically think that people appreciate my ability to take a stand on something and be consistent in my leadership. I work hard for justice; it is a strong drive within me. I know that I have to put more and more energy into my work, and I know that I should not give up.

Edward Jones. I evaluate myself through the responses of people. Usually people come to me and give me their comments about the performance. I work hard with the choir groups. Sometimes I become disappointed because the work did not turn out as expected. I urge myself to put in more time and energy in order to do quality work.

Alan Marsh. I evaluate myself through the number of responses from the people. For example, I may say to the people that next Sunday is our country's Independence Day and we will have a special service in the church to celebrate it. It is important that we pray for our country, society and for one another. If people respond to my call and attend, such as 200 people out of 250, then I consider that I was successful in inspiring them to come together as one community. Then I see myself as an influential leader. Another way I evaluate myself is when enough people agree to support what I do.

Brian Walker. It is hard for me to see myself as an effective leader if I don't know what happens in people's lives. Many people come to me for spiritual direction and counseling. Many come and say great things about my work, but I take these with a grain of salt because that is not the whole criteria. I judge my ministry by the way I feel in my heart that I am doing the Lord's will. Many times I have to say and do things that are not popular. I have to do these because my own conscience directed me to do so. This conscience I believe is the call of God. But the difficult part for me is the struggle to recognize my inner voice to do good. It is hard because at times I feel miserable, and I feel that I am not a spiritual leader at all.

Responses of the Female Participants

Christa Day. Here is where I am good to reach out and touch people's hearts and minds. I know that I can work with people effectively. Only in the last five years have I begun to understand myself. I believe that self-awareness creates originality and leadership. I don't think that one can be a spiritual leader without being in touch with the inner self. My students evaluate themselves because I evaluate myself with them. This process has helped them stop and get in touch with their inner self. I attribute

this quality in me to the passionate involvement I have in the lives of my students. It challenges me; it challenges them too. Together we experience an inner growth.

Anita Fisher. Personally, I think that I have spiritual leadership qualities. This is pride. Sometimes I think that I have more influential power. I have a basic character trait that I am honest and open. I also may be naive. I am open to people and at the same time I am political too. That's not bad. I try to find out where I can get the work done and how I can get it done. My experience is that a spiritual leader needs to respect every person. I have found myself to be a mediator between two difficult groups or individuals, but I give both a fair chance to explain themselves and assure them that I have listened to them well. My mediation has been accepted because I could reassure the people of my fairness. As result the decisions were convincing to each party. They were convincing because the decisions were based on truth or reality. Therefore, I am positive in helping people to arrive at solutions to the problems. I have experienced for the past six years that people have trusted my judgments and still look for my involvement in their life and work.

Debra Green. I think that related to the school there

are different dimensions of goals and values to be evaluated. But there is always a question of: Do they see me promoting spirituality and the philosophy of the school? Do I give support to the spirituality of the school? I have some guidelines to follow in determining my leadership effectiveness. The first one is the philosophy. It is a Catholic school and certain programs, such as a retreat program, are part and parcel of the school. We have an active campus ministry program that also promotes spirituality in the school. We discuss these values directly with the faculty and students.

Barbara Hay. When I evaluate myself I do not find I am at ten but each time I feel I am moving closer to ten. Sometimes I directly ask the people for an evaluation of my work. The pastor, parents and pupils are my evaluaters. I take their evaluation seriously and so far they have rated me at ten. They have experienced my commitment and love for them. I educate the people to love, to understand, and to grow. Most of the work of the pastor is done by me in the parish. He, in fact, only needs to come and celebrate the Mass, or pour the water on the baby's head. Everything behind the scenes is done by me. The people know me well because I counsel them in each and every problem in their family: marriage, separation, divorce, poverty, sickness,

unemployment. The children know me because I love them. There are children with single parents and without parents. Sometimes the children have both parents, but they have not experienced love and care. There are youth problems too in the parish, and I take extreme care to understand and organize many programs for them such as seminars, camps, counseling sessions, and sponsorship programs. These children are capable of becoming good children, and I know if I give them the right help at the right time they can be wonderful people. My work has seen its fruits because many children have received a good education and discipline, and they have good jobs now and live good lives.

Elsa Lindsey. I evaluate my effectiveness on the basis of peace in the community. But if the people are upset, I don't take the blame or guilt on myself. I know that I am not the cause of the unrest. I somehow feel that I have to get into the mess and help to regain the peace. I don't think that other virtues can thrive if we do not have peace. It is pretty evident. There were several occasions that some members became upset, irrational, and irresponsible. One day a member walked out of a conference creating much confusion in the community. I allowed her to have her own time and when she was ready we talked over the entire incident on a one to one basis. Later that person publicly

reconciled with the group. There was lots of joy and happiness. I hugged and kissed her. The community had a celebration of joy and peace.

Analysis of the Responses

In evaluating themselves, the men tended to depend on number or quantity, whereas the women indicated a sense of intuition, personal involvement, and personal experience in their self-evaluations. Alan said that he evaluated himself by the number of responses from the people. Edward gave a similar response. But Brian felt that he would follow his heart rather than people's responses at the same time he experienced difficulty to recognize the inner voice. The male participants had a strong critical attitude of themselves.

The men were very competitive and aggressive. The responses of male participants are consistent with the findings of Gilligan (1982) and Loden (1986). The literature on male aggressive behavior in various professions is found in many disciplines (Dowse and Giles, 1984; Janssen-Jurreit, 1982). The men believed that the competitive and aggressive traits were the path to success. Charles said, "I work hard for justice, it is a strong drive within me." David said, "I know that when people do not give positive responses, I think there is something wrong. I

am constantly aware of the confusion and shortcomings in running such projects as I run." Edward also had a similar response, "I work hard with the choir groups. Sometimes I become disappointed because the work did not turn out as expected." Whereas the women had a different approach to self evaluation. Christa said, "I believe that self-awareness creates originality and leadership." Anita believed in her strengths and said, "My experience is that a spiritual leader needs to respect every person. I have found myself to be a mediator between two difficult groups or individuals." These responses indicate that both the men and women spiritual leaders evaluated themselves differently. Conflict, competition, success, and aggression have become male qualities. These are considered to be strong male characteristics. Love, compassion, negotiation, tolerance, mutual respect, and team work become a sign of weakness and failure. These traits are become identified as female characteristics (Loden, 1986).

Leadership Effectiveness

The following is the summary of the participants responses to the questions: Are there any persons with whom you discuss the effectiveness of your spiritual leadership? Who are they? Do they belong to any ecclesiastical

hierarchy? Are they female or male? Are they younger or older?

Reponses of the Female Participants

Christa Day. I discuss my work with John Smith who has no attachment to any particular religion. I found him to be a very spiritual person who understands me and inspires me to continue my work and commitment. I also have a friend who is a priest with whom and I share spiritual and social activities. This priest can not understand my radical thinking. The people I talk to are around my age, but they are all above thirty. Often I go to my teacher to discuss spiritual matters and she is older than I am. She gives me a good perspective on today's spirituality. I have both male and female friends as my spiritual directors.

Barbara Hays. Sr. Assumpta, who is also a principal, is my source of inspiration and strength. She is a wonderful leader. She has the skill and experience to bring effective changes in society. I talk to her about my problems and the effectiveness of my work. There were times I could not go forward any further, and during those times Sr. Assumpta guided me courageously and strengthened me to make the right decisions. As a result I have become strong and experienced, and I feel confident to face the issues

involved in my leadership activities. I also have two staff members with whom I can freely talk about my leadership effectiveness. We plan future programs, and they are my best critics too. I seldom go to a person who is in any hierarchical position in the church for my personal direction. But at the same time I have friends who are priests with whom I share my life experiences. Age does not matter for me.

Debra Green. Two of my work companions are my constant source of support. I talk to them before I put into practice any of my projects. I also specifically ask for their input and criticism. These two care enough that I can trust their judgment; though both are younger than I they have enough life experience to support me with mature and sound judgement. That does not mean we agree perfectly in all things. We have had our disagreements but we have grown up to accept each other in such situations. Both of them are younger than I am. They are females who are not in any kind of church positions.

Anita Fisher. I have a sister friend. She is a continuous challenge to me. I also have two friends who belong to the ecclesiastical hierarchy. Their position does matter to me, but I cherish their guidance in my spiritual

leadership. I also need their support so that I do not make any canonical mistakes in my administration and spiritual leadership. But these men do not understand our emotional and spiritual needs. My experience is that women understand women better than men. I am aware of my decision making power, responsibility and commitment to my followers to lead them to the goals of the religious order. They are either younger or older than I am as I do not have anyone of my own age.

Elsa Lindsey. I have a Jesuit priest with whom I discuss my effectiveness as a spiritual leader. But I rely upon my sub prioress. She is outspoken, courageous, and mature enough to distinguish between weak and strong decisions. Since she is an open person I constantly approach her for consultation regarding my plan of action. I found her to be consistent. She has also become my supporter. In my experience I found that men were reluctant to share their feelings, but they expect us to share our feelings with them. They think that only we women have emotional problems.

Responses of the Male Participants

David Anderson. My spiritual director is an abbot of a priory. He is a powerful source of inspiration and guidance

for me. I discuss my projects with him very often. He has a wealth of knowledge and experience in spiritual leadership. He is obviously a male and older than I am.

Charles Faber. I have a spiritual director. He belongs to the church hierarchy. But in times of crisis he is not of much help. I depend mostly on the judgement of my staff in developing new programs for the parish. If my staff members say to me that it is not a good idea, I have no problem in abandoning the whole program. I also consult some of the senior members of the parish.

Edward Jones. I consult with my superior. If everything goes well he supports my plans. I also consult with the liturgical committee members. Sometimes I also look for peoples' reactions and suggestions when I talk to them about my plans and ask them for critical evaluations. My superior is male and older.

Alan Marsh. I discuss the plans of liturgy with the superior. I always try to get some response from the superior before I actually put anything into practice. I also talk to the people. The people always gave me good feedback. All these are older than I am, but there are also those of a younger generation with whom I discuss the issues

of the church at length. I draw some personal insights from this younger generation.

Brian Walker. My spiritual director is a priest. He gives me advice that is directly related to my work. I feel that he is distant to me in times of crisis. But I need to have him as my spiritual director because he has power and authority. If I do any good for the people, I need to have his permission. I also depend on my wife's perception and guidance. She gives me honest feedback on my work. I trust her judgement. Age does not matter to me.

Analysis of the Responses

The male participants consulted with persons who were in authority positions whereas the female participants avoided people in authority and preferred to discuss their work and leadership with companions, friends, and people who knew them personally. The female participants chose both male and female members as their spiritual guides and directors; the male members chose only male members as their spiritual guides. Brian, who is a deacon, said that his wife was a powerful source of inspiration and support in evaluating his work and leadership. Only Brian said that he depended on a female's guidance and perception.

The male participants reported a sense of loneliness in

times of crisis and they felt that their directors or guides were distant. On the contrary, the female participants said that in times of crisis they felt very close to their spiritual directors.

The male participants tended to rely on justice, freedom, authority, and power. With that instinct they preferred to choose directors with these qualities; but when crisis came in to their lives they felt the lack of love, peace, forgiveness, compassion, and personal relationships. During the time of crisis the male participants were distant. The female participants had avoided church authorities as their spiritual guides. They were not inspired to risk their lives for justice and freedom.

CHAPTER VII

INFLUENCE OF GENDER

The commonalities and differences among the male and female participants are explained and discussed in this chapter. The formation of patterns, elements of commonalities, differences, strengths, weaknesses, and the interrelationship of concepts are the key issues here. The researcher asked the following questions of all the participants:

1. Do you think that the fact you are a man or woman has affected your spiritual leadership?
2. Based on your experience, do you find any commonalities or differences between male and female spiritual leadership?
3. Where do you find your strength, in the commonalities or differences?
4. How are they relevant and meaningful for your spiritual leadership?

Gender and Spiritual Leadership

The following responses are those of the participants to the question: Do you think that the fact you are a

woman/man has affected your spiritual leadership?

Responses of the Female Participants

Christa Dey. I'll try not to be negative in answering this question. The male dominated Church has forced me to want more of a voice in the church. My strong objection to the male pattern of leadership in the Catholic Church is that it is constraining and sometimes venial. Many negative things about the Catholic Church pushed and pushed me until I had to say enough is enough. The church talks about improving and saving the world but not the church itself. All the decisions that have shaped the 20th century seem to have been in the hands of men, with a blindness to the real values that these men continue to claim create a better world. Being a woman I have reason to be angry because these men dominate the church and society and are still not conscientized enough to recognize the existence of a female world, female outlook, female approach or an alternative side. I, as a woman, still have not had a fair chance to be a spiritual leader in the church.

Anita Fisher. I think, yes, it has affected my spiritual leadership. I probably would not have worked so hard at it if I believed that women had no right to be spiritual leaders in the church. This male dominated

society and church have tricked women. Sometimes, I myself believed that men are supposed to be the spiritual leaders, the retreat masters, bishops, cardinals, and pope. I now think that women have to work hard in order to experience the excellence of spiritual leadership. The wrong belief, wrong teaching, and the prejudice of the church hierarchy ought to be challenged and questioned. Now, women's leadership has very little recognition in day-to-day society.

Debra Green. Yes, as a woman I feel we are different. We have no public recognition as spiritual leaders, but we take care of the church better than men. Just look at each parish and diocese. There are more women dedicated to church service than men. Women's service is taken for granted, but women continue to dedicate their lives to church service. We are concerned about the growth of the church, and we really care for the church. We women now need to look at things differently, but I think that the church is lucky to have women. It is time for the male hierarchy to stop the exploitation and discrimination of women in the church. There is no doubt in my mind that as a woman I have a very slim chance to be a spiritual leader.

Barbara Hays. A man and his words have better value in

our society than a woman and her words. This is a general tendency in the society that I experience. There may be exceptions to this general phenomena. From the Hispanic tradition, the male and all the more, the priests, are respected and more valued than women. This is very true even today among the Hispanic community and church. From my experience, the people do not care what I say if the priest has a different view. As a woman, I have very little influence on the people of the parish. Infallibility rests with priests; even if they are wrong the people accept everything that they speak as the word of God. For Hispanic people the priest is God. Therefore, from my experience in a Hispanic society and tradition, a woman has little acceptance as a spiritual leader. The male priest has continued to dominate in church leadership over the centuries. It will take a long time for women to come into the picture as spiritual leaders in the church.

Elsa Lindsay. Yes, I have had more men come to me for spiritual direction than women. As a religious I am in an advantageous position especially in the area of spiritual direction. I share with them my experiences of spirituality. They say that their wives were able to understand spiritual matters. The priests experience loneliness and spiritual dryness. . . . The men were not

used to having a woman as their spiritual director. I help these men more effectively with my experience as woman than any man could.

But the official church authorities we have are mostly male chauvinistic priests. Even our chaplain is a male chauvinist. . . . I could never compete with these priests. I would not even dare to try. For example, our chaplain considers that we women are sweet, little dolls. He does not understand women religious and our present community. He does not even understand women in today's society. He is marvelous in conducting his liturgies and sermons. One day, he said to me, "Elsa, you are not strong. The community should not be run by the weak." He thinks that I am not firm with the members of the community. His observation was not true. He has no real experience of women in community. Over and above anything, I think that a leader should have compassion rather than just strong will power. As a woman religious in a small circle of people, I am in an advantageous position to guide and direct people including priests; but as a woman, in the context of church and liturgy I have no voice and no leadership.

Responses of the Male Participants

David Anderson. I do not believe so. I believe that an effective spiritual leader must transcend the identity of

sex. To identify myself as a male or female in spiritual leadership is to trap oneself out of real spiritual thought. At the same time I believe that ordination does help one to be a spiritual leader in the church. Being a deacon is really an advantage to be accepted as a spiritual leader. I believe that ordination has helped me as a man . . . but women have tremendous gifts of spiritual leadership that go beyond what a man has. A man does not have a chance to carry and commune with a child intimately in his own body. A man does not have the opportunity of being with a child, breast feeding the child, and entering into that deep relationship with the child. Ordination is a privilege for men because they could not experience the intimate relationship Mary, the mother of Jesus, had by bearing the child Jesus in her womb. (When a priest celebrates the mass he carries Jesus in his arms and receives Jesus within.) Mary, the mother of Jesus, here is the prototype of all women. Therefore, women have that privilege to bear a child but men do not. . . . I believe that women have an opportunity to exercising a choice in this regard and offering this child, this gift up to God. What women carry in a physical way, men have in a spiritual way in ordination. Women's leadership is in nurturing the children physically and men's leadership is in nurturing the children spiritually. From a historical point of view so far, our

society has not accepted women as spiritual leaders without ordination. Hence, it is important to be a male, and it is important to be ordained in order to be a spiritual leader in the Church.

Charles Faber. Yah! I am a man and I am highly competitive. . . . I think that basically because I am a male I could get into a seminary for the clerical training. This training could lead any one to the official church leadership positions (bishops, cardinals, and pope) after the clerical ordination. . . . Therefore, I believe that I have an advantage to be trained as a priest in the Catholic Church.

Within me there is also a feminine side, especially when I am compassionate and less rationale. My training and tradition were to be a male chauvinist, but I am now open to accept the feminine qualities within me. I believe that blending of both the masculine and feminine qualities in me will lead me to be an effective spiritual leader.

Edward Jones. I don't know Probably I am sorry to say that in the Catholic Church we have a problem with music in our Church worship. Some people feel its more of a feminine thing, to appreciate and be involved in music, for whatever reason. . . . More men are willing to accept me as the music director because I am a man, and they would

not accept directions from a woman, perhaps. The Catholic Church culture indeed caters to male leadership. . . . In my experience I feel that I am in an advantageous situation to be a male and be accepted by the society.

Alan Marsh. This question is really a hard one. I am sure it has affected me. I have been raised to think that men are leaders. When I was a child a woman was never thought of as being a political, community, or religious leader. It was always a man who was the leader. . . . Our society responds more to a male leader because the society has not experienced or found enough successful female leaders.

Brian Walker. Certainly in the Catholic Church it is difficult for a woman to do what I am doing. The church is very sexist. It is not that women are not capable, but they are made incapable by closing the doors against them to be trained as spiritual leaders. It is not easy for women to obtain clerical positions which are considered to be the spiritual leadership roles in the church, because the rituals, liturgical celebrations, the administration of sacraments need years of training. Women are forbidden to enter these training programs on the basis of their gender.

Right now women have a lot of trouble in the church with

the present Roman hierarchy in regard to their involvement and active participation in the ministry. . . . As a Black person I experienced some stiff opposition from the hierarchy in order to receive my diaconate. I remember that one of my priest directors told me not to aspire for diaconate "Minorities are not be ordained," he said! I find that some of the priestly authorities are not only sexist but also racist. I do understand the pain of women. They are discriminated against for so long. . . . Since I was a male I could persist in my vocation to the diaconate. I wonder what would have happened to me if I was a Black women! Definitely, because I am a man, I am here in this position.

Analysis of the Responses

All the participants responded affirmatively to the question: Do you think that the fact you are a man or woman has affected your spiritual leadership? The women said that because they were women they were deprived of leadership positions in the church meaning that they do not have the decision making power that the priests and bishops do. The Catholic Bishops Conference in America is an example. Except for Elsa, all the women leaders said that they were in a disadvantaged position in order to be an effective spiritual leader. Elsa said that she was in an advantaged

position because she was the superior of a religious community. In the ultimate analysis, even Elsa's view supported that of the other four women participants since she indicated that outside of her convent she had no voice and leadership. All the women leaders felt that society has created a myth or misunderstanding that women are incapable of being spiritual leaders. Elsa said that because she was a superior, men recognized her power and authority in the community. Besides power and authority, they also knew that she was knowledgeable, reasonable, and as a caring person. However, men respected her not because of these characteristics, but because she was a superior.

Both male and female participants were confused with the distinction between leadership and management. They attributed leadership to those holding church authority positions. This is because the participants were not clear about the distinction between a manager and a leader. The men thought that because they were in a clerical position, they were spiritual leaders. The women felt because they were not ordained, they could not be spiritual leaders like the men. At the same time the responses indicated that people follow ordained priests or bishops as spiritual leaders. Therefore, not only the participants are confused of the concept of leadership and management but also the people who were involved with these participants too. For

example, Elsa said:

The men were not used to having a woman as their spiritual director. I help these men more effectively with my experience as woman than any man could. But the official church authorities we have are mostly male chauvinistic priests. . . . I could never compete with these priests. I would not even dare to try.

While the women stated that tradition had an effect on their leadership, the men responded affirmatively by saying that because they were male they were privileged to complete the training programs for the ordination to the priesthood or diaconate and as result be more effective as spiritual leadrs. To this day, the Catholic Church has set maleness as one of the essential requirements for clerical ordination. David said, "An effective spiritual leader must transcend the identity of sex." At the same time he believes that ordination is a privilege of men in the church. The male participants gave some kind of importance to the training of a spiritual leader. All men in this study said that this training helped them to become spiritual leaders. Women are deprived of this privilege only because they were women; therefore, gender was one of the criteria for becoming a spiritual leader in the church.

The female participants expressed their deep disappointment and concern about the church authority.

1. All the major decisions are made by the male hierarchy in the church.

2. The male dominated church has tricked the female members of the church and has made them submissive.

3. The female voices are not heard at all in any of the decision making process: local, diocesan, national, international.

The male participants of this study seemed to recognize this discrimination. At the same time they were not highly motivated to take any significant stand against the church's position. Charles seemed to be addressing this directly in his parish and is working towards a greater involvement of women in church worship and administration. These modest changes and behavior evidently created many problems for Charles and his predecessor with the diocesan authorities. The bishop threatened to close the parish. Such an incident show that even if the male clergy were aware of church discrimination, they would have a hard time changing the practices of discrimination in the church.

Debra said it all in her statement. "Just look at the church. . . . The church is lucky to have women. In spite of the church's discrimination of women, women continue to care for the church. How far this care will go and how far this patience of women will last, that will be the challenging question for the church leaders."

Commonalities and Differences in
Spiritual Leadership

The following responses are those of the participants to the question: Based on your experience, do you find any commonalities and differences between male and female spiritual leadership?

Responses of the Male Participants

David Anderson. I find there are a lot of differences. I agree with Jung's description of the maleness and femaleness in animus and anima, and that each carries with it strengths and weaknesses. Each complements and fulfills the other. There is no one expression that can represent the whole and complex characteristic of humanity. Women are more expressive in emotions and feelings. Both men and women are called by God to be spiritual leaders. . . . Both are human and are not perfect. It is a blessing to be human, and at the same time it is a limitation. Both males and females have to cope with these limitations, and through complementing each other they will overcome human limitations.

Charles Faber. I don't have a whole lot of examples. . . . Leadership especially in the Catholic Church is one

sided. Women have no chance to be a leader in the present set up in the church. At the most they can become staff members. But I try to open more chances for women to involve them in the church activities--the parish council, liturgy, and administration. So far we have a strong representation from women in this parish in all church activities. . . . The commonalities are that both women and men have a similar goal in the church. The differences are the way both try to achieve this common goal. I think that more women should be involved in church ministries and administration. . . . It is important to have women on the altar with the priest. . . . because it would be a good balance. Women should have more of a say in church activities. Equal leadership and participation of women is so far away because the hierarchy is so male orientated. Women feel that they are in an oppressive church.

Edward Jones. I find that the differences are basically in each individual's outlook. Some find more differences than similarities. On the other hand, some find more commonalities and very few differences. Women are more involved with religion, but men happened to be the leaders of most religions. I agree that both men and women work differently in different leadership situations. Women are very sensitive, and men do not consider music as a manly

art.

Alan Marsh. Women are knowledgeable and perceptive and they can be effective spiritual leaders. . . . But people have some belief systems that do not help to support women leadership in the Catholic Church. People have a certain charisma to make them effective leaders. Both men and women have this charisma. From my experience the differences I find in women are that they are less secure than men, and therefore they are far more demanding. . . . Women still have that paranoia that men are going to take over.

Brian Walker. I believe that I am called by God. If I have the spirit of God in my life and am willing to step out in faith in God in my life, it matters not whether I am a man or woman. It is in the individual's heart, society, and upbringing. Since our society is male oriented and dominated, the context in which children are brought up is a male dominated society. A Black woman has double barriers in the church in order to be a spiritual leader: (a) she is Black and (b) she is a woman. But man and woman have the same characteristics of spiritual leadership if they are rooted in Christ because Christ's spiritual leadership is one whether you are male or female. Therefore, the

differences are the influences of the society, culture and tradition. But the commonalities are different forms of spiritual leadership. They are: justice, peace, love, salvation, freedom, and wholeness. These are common to all spiritual leaders whether you are a male or female.

Responses of the Female Participants

Christa Day. My motherhood experiences gave me the resources of life and energy. I divert my thoughts to the enhancement and preservation of life. When I speak to people I do it as a mother. So I am talking to a particular audience or speaking to the sensibility of the audience. Men seem to speak to the mind with lots of reasoning. A mother loves first and reasons later. I am an intelligent woman, and I am also rational. In crisis situations like suicide, drug problems and hatred among youths, these youth need an understanding, loving, and caring approach rather than a rational one. I can understand that men prefer to go with the rational way. On record and publicly the rational way receives attention, but the effects of intuition, love, caring, and understanding go unnoticed. But, in spite of all these, I prefer to go with the feminine approach of love and caring. I feel sorry for women who leave their natural feminine characteristics and blindly imitate male characteristics in leadership activities. I understand that

my feminine characteristic is nurturing. I feel that men are achievers in the institution and structural set up. Therefore, male characteristics are institutionalized. These institutions or structures work better for them. They have more patience with institutions; whereas I have no patience with the structure or the institution.

Anita Fisher. There are lots of differences and similarities. My experience of differences between men and women in spiritual leadership depends on the situation and issues. But in my experience women take issues and problems very personally. In a way that is good but at the same time this can be very negative. Women tend to dwell on hurt or bitter experiences; whereas men talk it out, deal with it directly. Men are more predictable and women are more unpredictable. You can tell on a man's face if he hates you, but a woman will take the time to say that she hates or does not hate you. As a leader and major superior of women religious, I found it easy to deal with men in crisis situations. At the same time I have found that men do not understand the feelings of women, for instance, with problems in a religious community and the church. Men do not give room for flexibility. They like to remain in one structure. They seem to know all the rules, and they don't want to break them or bend them.

Debra Green. I think there are differences and commonalities. First of all, we women do not pray the same way. We don't address God the same way men do. I don't always think of God as my Father. There is motherhood in God. Womanhood in some way or other is left out in the entire worship for the past centuries. Women are becoming more aware of the fact that God is mother too. I don't think men care for a personal relationship with God. Secondly, women look at morality differently than men do. When women and men commit an apparent crime (eg. stealing), women gave different reasons than men do. Women may commit the crime for the benefit of others or because of some relationship with other people. Thirdly, men and women think differently on issues of justice, peace, family, and society.

The commonalities among male and female spiritual leaders can be the leading activity, responsibility, training, information, goals, and purposes. But the style and the approach are different.

Barbara Hays. The differences are because we are developed and brought up in different cultures, traditions, and societies. There are some societies and religions that give more importance to women (eg. Hindu Nair family). But in our culture and tradition, a male gets every privilege in

the family. In the Hispanic culture, male domination is a rooted tradition. Women are pushed back all the more in the Catholic tradition, but still women keep their divergent identity in society. Motherhood, care, understanding, and relationship are their characteristics. Men are competitive, rational, justice-oriented, and they are legal minded. They are uniquely different from women. The commonalities would be love, human development, and freedom.

Elsa Lindsay. Men do not share themselves with others. Because of that they suffer loneliness, especially priests. I know some of them give the impression that they have no problems. I go through many difficult times, and I share them with someone who can help me or guide me. I don't think that men share enough at a feeling level. But women tend to share more of their hostile and angry feelings. They need to be inspired to share their gentle feelings too. However, feelings and problems are different for me. It is feelings that unite us, not ideas or reasons.

Analysis of the Responses

Though all the male participants hesitated to agree about the differences, their further responses tended to show that they had experienced differences. The basic

differences that these people experienced were:

1. Women have stronger feelings and emotions than men.
2. Men take a rational approach to things; women take a more intuitive, emotional approach.
3. Women are less secure in the church and in their behavior. Men are more secure in their positions and in their demeanor.
4. Women are more demanding while men expect less of themselves and others.
5. The female characteristics of caring, relating, and love dominate the behavior of the women leaders. The male characteristics of competition, justice, and authority dominate the behavior of the men leaders.

The commonalities were:

1. Spiritual leadership is a call from God for both men and women.
2. Spiritual leaders are human; both men and women are not perfect and both have human limitations.
3. Both types of leaders need each other to be fully human. They compliment each other.
4. Both male and female spiritual leaders have charisma.
5. The goals of spiritual leadership are the same for both men and women.
6. Both are capable of fulfilling their responsibilities as spiritual leaders.

These differences and commonalities were not supported by all the male participants, but from each individual person's experience they have some significance to be noted here.

Though some participants clearly pointed out some of the differences in male and female leaders, the strong tendency found in all responses was to give an opinion on why there were differences and commonalities. Edward said that the differences were the result of the individual's outlook in life. Charles said that the commonalities were the goals of leadership and the differences were the way they were put into practice. Brian said that if you are rooted in Christ, there ought to be no differences but rather there should be only one spiritual leadership. For him it did not matter what sex one was. Both deacons remarked that one should not differentiate between male and female spiritual leadership.

The responses of commonalities indicated that the men accepted women as spiritual leaders who had the same call from God as they received. Women had ability and knowledge in spiritual leadership, and they had the same goals of spiritual leadership. The men also admitted that they were not perfect and complete. They were aware of their human limitations and that the complementarity and mutual sharing of male and females led the human person to human perfection

and completion. The respondents indicated that women were equal, independent, intelligent, capable, and goal oriented.

In comparing both the differences and commonalities that were reported by the male participants. There were some apparent contradictions in their statements. Women were considered to be: (a) insecure, (b) demanding, (c) fearful, and (d) emotional. Then coming to commonalities they found women were: (a) independent, (b) intelligent, (c) capable, and (d) goal oriented. The weaknesses that were pointed out by the men were mainly directed at the tendency of women to emphasize human feelings. On the other hand, the women respondents indicated that men failed to understand women's feelings. The male participants were narrating their personal experiences from isolated incidents. These men either understood or misunderstood feminine emotions and feelings as weaknesses.

All the female participants said that they experienced differences and commonalities in both male and female spiritual leaders. Similar to the responses of male participants, the female participants did not enumerate the differences and commonalities one after the other. The differences and commonalities were basically the after effect of socio, political, and religious influences. Each individual had their own unique way of looking at a

difference in the spiritual leadership of a man or woman. The researcher had spotted through analysis the following key statements from women participants on the differences of male and female spiritual leaders:

1. Men lack motherhood experiences.
2. Women consider the rational approach of men in handling problems as ineffective.
3. A female characteristic is one of nurturing.
4. A male characteristic is institutionalism or structuralism.
5. Women take issues personally.
6. Men directly speak about personal hurts and forget about them soon.
7. Men are predictable after a hurt feeling. Women are not.
8. Men are easy to dialogue with in time of crisis. Women are not easy to dialogue with while they are in trouble.
9. Men fail to understand the feelings of women. Women are very sensitive to perceive feelings.
10. Men and women pray differently. Women do not always address God as Father.
11. Women care for a personal relationship with God whereas men do not care for such relationships.
12. Women's approach to morality is person bound and

men's approach is reason bound.

13. Men and women think differently on several issues: peace, justice, family, and society.

14. Differences are caused by culture, training, religious tradition, and socio, psycho, political and religious factors in these areas.

15. Men are basically competitive, aggressive, rational, and legal minded.

16. Women share their feelings and that creates unity. Men refuse to share emotional feelings and they stand distant.

Some of the male responses are very similar to those in the list from the female responses. However, the women tended to identify more differences both in male and female spiritual leaders than did the men. The women identified differences in spirituality, morality, and in thinking patterns.

The commonalities identified the female respondents are:

1. Both men and women work toward a better society.
2. There is an enthusiasm in both men and women to grow personally in spiritual leadership.
3. The concept of God is common to both.
4. Both strive for high morality, peace, justice, freedom, and human development.
5. The activities in spiritual leadership are common to

both: information, training, goals, responsibility.

The women are notably silent on commonalities. Though all of them agreed on the existence of commonalities, their strong feelings towards differences caused them to be less expressive on commonalities. Another factor noticeable in their responses is the silence on integration, mutuality, completion which the male participants expressed strongly. This distinct emphasis suggests that the men as male members of the church were aware of their superior position in church. They emphasized commonalities over the differences whereas the women were quite unhappy about the male domination in the church and as a result they expressed their differences from men and gave very little importance to similarities. The women claimed that men's rational approach to spiritual leadership was not effective. The women advocated a caring, relationship oriented, negotiating, and personal approach to spiritual leadership. They argued that spiritual growth, morality, and human development should have a feminine touch rather than remaining in a realm of the male experience.

Strenghts and Relevance of Spiritual Leaders

The following are the responses of the participants to the questions:

3. Where do you find your strengths, in the commonalities or differences?

4. How are they relevant and meaningful for your spiritual leadership?

The Responses of the Female Participants

Christa Day. I would wish that there was more of an equal accommodation on the part of men to the female views. Women have learned to make accommodations to the male position. . . . When will we see the church moving to accommodate women? Now, I do not care if the church authorities do make such accommodations because I have my own way. I'd like to see these male authorities fall flat on their faces. . . . The angry part of me has waited too long; therefore, I now find my strength in the differences. In the past I believed whatever they taught me. I was asked to follow their way of thinking. As a result, I believed that the differences in me as female in the church were wrong, and I tried to avoid them. . . . But, these differences are meaningful to me because they give me my own identity, uniqueness, and independence. When I accepted the differences in me, I experienced great freedom and joy.

Anita Fisher In the differences I find my strength. Years ago I used to be bothered about the differences

because no one taught us to believe in ourselves, and the differences were considered to be weaknesses. Now, I really like the differences. . . . I began to think independently. I accept the fact that there are male and female differences. These differences have become a source of strength because in the past masculinity was the standard and femininity was shameful. . . . Now I am trying to nurture these differences in myself.

Debra Green. We are not men, and we do not want follow men's ways. I think I am very much a woman. I want to live fully as a woman. I work as a woman and in fact I am working in an all women's atmosphere (a women's religious order and a girls' high school). I find my strength in the differences. I know that one needs both males and females in society, but I don't understand why the male sex should be superior. . . . If men and women complement each other, both are imperfect. I began to appreciate the differences in me as a woman, it helped me to experience the richness of womanhood, and the feeling of weakness vanished. An entire self awareness and growth has been developed in me.

Barbara Hays. To tell you the truth, it angers me very much when the Hispanic community caters to the priest so much, especially when I am doing the same kind of work as

much, especially when I am doing the same kind of work as the priest. In fact, I think that I do more. I prepare them for weddings, baptisms . . . doing all this because I am a woman. Then because I am not there to officiate at the ceremony, they don't even recognize my efforts. I am doing the dirty laundry. I wash the clothes, and that's it. It is the priests who get all the glory. . . .

It took some time to recognize the strength within me. Now I am happy. I am aware of my strengths in the differences. I am happy to be a woman. There was a time I considered that because I was a woman I could not grow any further than just teaching and doing all the submissive jobs for the priests in the church. The differences gave me an entirely new view of my own work. There is a pride and joy in me. I see a better future for women even if that future is so distant. It is worthwhile to know that women are independent and free.

Elsa Lindsay. I find the greatest strength in my own women's community. This community has more differences than commonalities. But in these differences I find my strengths. These differences are not destructive but they are creative and unique. I used to ask why the church wants us to follow the male patterns of life. . . . Allow us to be what we are and give us the opportunity to nurture the

feminine qualities in the church. Women will find a place in church leadership only when they assert their differences as their good qualities. Women must begin to recognize their differences and accept them as their own self identity.

Responses of the Male Participants

David Anderson. My strength is in both the commonalities and differences. I really draw upon both. You will notice in this institution most of the people that work here are women. They also work in responsible positions, too. I draw a great deal of energy from the feminine expression of spirituality, as a matter of fact. I identify with it or prefer to be in the presence of feminine leaders than male leaders. I have not completely analyzed why that is so Maybe I like women better than men.

I sometimes get very exasperated with women who get involved in petty discussions as I consider it to be such trivia. But I stop and recognize that they are expressing things as a part of their vision of reality, and I realize that I have overlooked these things have been and blind to them. Women are very meticulous about a clean table, order in the office, and many other such small details, and I am not. There are details about spirituality I sometimes

consider trivia, and then it bothers me to see the details I normally pass by. Therefore, I nurture the feminine qualities with in me. As a leader I have a unique way of addressing issues because an organization like this has problems with unique differences. Therefore, the real strength lies in combination of both differences and commonalities.

Charles Faber. My strength lies in the differences. The differences surface when I get in a confrontation with a woman in terms of how she feels she is fitting in the parish. She says that she won't feel equal because she is a women. I find that hard because I think that above all other places, California is the place a female can feel equal. But there is a lot of truth to the fact that women are not male, and that they will never be equal members in the church. This is hard because it is something I'd like to see realized in my life time. This is a unique quality: recognizing women's strength, what is different about me as a man. This unique quality is important to me today because my predecessor gave me a vision to draw power from the people; and women in the church are an unrecognized power. I am in this community to try to draw that hidden power from my people.

Edward Jones. As a music director I am different, and I find strength in my differences. Women are different too. Since I deal with them, I need to be sensitive to their needs. Therefore, I try to balance my approach to leadership. This balanced attitude gives me great strength to work with people. I could become very tempermental, and then I would not get people's cooperation when working with them. In my choir group there are people of different ages and with different attitudes. As a skillful music director, I need to address all of these people's goals and needs in this group. In the past I have experienced the support of these people for all of my undertakings. I have successfully tried to combine both commonalities and differences in my life. But it is the differences in me that make me the real leader. Therefore, my strength lies in the differences.

Alan Marsh. My strength is in the commonalities. At the same time the feminine characteristics have such influence in bringing people together. Women have such power, zeal and force to organize people, very specially in church related activities. Without them the churches would soon be empty. . . . This charisma of women is being developed within me so that I can bring people together as a community and society. This unity becomes a strength or

community and society. This unity becomes a strength or force to create transforming changes for the development of humanity.

Brian Walker. The most moving part of my week is the Sunday liturgical celebration. I draw my strength from God and the community of people. The difference I notice in my approach is that I support the Black culture spirituality and tradition of the Black culture in church worship. Women are a minority, and Blacks are a minority. I should be able to understand, then, the place of a Black woman in the church. I experience that the difference makes me the real me. Therefore, I realize my strength in differences.

In order to develop a Black spirituality, I constantly am aware of the unity of Black people, the meaning and relevance of our liturgical service. I myself draw inspiration and strength from my Sunday liturgical celebration because that is the time I interact most frequently with people. People empower me. If I do not come to a weekend service, I experience an emptiness within me. As a Black spiritual leader, I find my strength in my differences. I can never ignore my Blackness. I need to grow within that Blackness. The same ought to be for women because they cannot throw away their femininity, but they need to find strength in their difference as women.

Therefore, I consider the differences to be the source of our strength rather than weaknesses. . . . My goal is to communicate to the coming generation this value.

Analysis of the Responses

While all the participants said that being male gave men considerable advantages in the church and society in being a spiritual leader, only Elsa experienced some advantage in being a religious woman. In this section all the women stated that they found their strength in their differences as women. Christa said that she discovered her strength in differences after a long period of frustrated waiting for the church to accommodate to women. She expressed her anger and disappointment by stating: "I'd like to see these male authorities fall flat on their faces. . . . The angry part of me has waited too long." She also said that when she accepted the differences in herself, she felt great freedom and joy. Anita responded that she found strength in her differences, and these had become for her a source of strength because in the past masculinity was the standard and femininity was shameful. Similarly Debra, Barbara, and Elsa supported the same view, and they expressed their fascination in being different. For instance, Debra said, "When I began to appreciate the differences in me as a woman, it helped me experience the richness of womanhood,

and the feeling of weakness vanished. An entire self awareness and growth has been developed in me."

The women specifically pointed out that church tradition did not help them to trust their own judgment as women spiritual leaders. Though an exception to this statement, Elsa also said that outside her small community and in any larger area of the church, she had no voice. Similarly Anita, Christa, Barbara, and Debra expressed their anger towards the male clergy and the continued discrimination of women in the church. For instance, Barbara said, "Then because I am not there to officiate at the ceremony, they don't even recognize my efforts. I am doing the dirty laundry. . . . It is the priests who get all the glory."

David found strength both in the commonalities and differences, but Alan had experienced strength in only the commonalities. David said that he drew a great deal of energy from the feminine expression of spirituality, and he identified with it. This statement contradicts with his following response: "I sometimes get very exasperated with women who get involved in petty discussions as I consider it be such trivia. . . . Women are meticulous about a clean table, order in the office, and many other such small details, and I am not." Elsewhere, he also said that clerical ordination is men's privilege, and women should not

aspire for it. This statement clearly indicates that how David liked women who followed his views and disliked those who differed from his point of view.

Charles responded with consistency saying that the differences surfaced when he got in a confrontation with a woman in terms of how she felt and how she was fitting in the parish. He said, "There is a lot of truth to the fact that women are not male, and that they will never be an equal member in the church."

Alan found strength in the commonalities, and then he went on to say that women had power, zeal, and force to organize people in church related activities. Without them the churches would be empty. Alan wanted to develop this charisma of women within him. Alan is the only participant among the ten leaders who did not find strength in his differences.

How are the differences and commonalities relevant and meaningful for your spiritual leadership? This question was to cross check the consistency of responses of each participant. The analyst found that most participants responded with consistency though there were some apparent contradicting statements. David said that he found strength both in commonalities and differences, later he himself said, "I have not completely analyzed why that is so. . . . Maybe I like women better than men." The women responded

more directly to the above question. Christa said, "These differences are meaningful to me because they give me my own identity, uniqueness, and independence. When I accepted the differences in me, I experienced a great joy of freedom." Through this response she indicated how these differences were important and relevant to her leadership.

Anita said that the differences had become a source of strength instead of shamefulness. Debra found that she began to experience the richness of womanhood when she began to appreciate the differences in her. She found meaning and relevance in the differences when she began to grow in self awareness and personality development. Barbara responded that she was happy to be a woman because there was a time she considered that she could not grow any further than teaching or doing the submissive jobs. Elsa felt that the differences in woman would one day be recognized in the church. According to her women will find a place in the church leadership only when they assert their differences as their good qualities.

The male responses indicated that they were trying to compromise the differences and commonalities. For instance, David said, "As a leader I have a unique way of addressing issues because an organization like this has problems with unique differences. Therefore, the real strength lies in a combination of both differences and commonalities." Edward

also had a similar response. In their responses the men did not clearly address the meaning and relevance of their views on the differences and commonalities and how these connect with their leadership.

Anita, Barbara, Christa, and Debra were happy in the fact that they were different. The acceptance of the difference had brought a new source of power, energy, and independence in their lives. The difference has become a good quality for them. Barbara said that the differences gave her an entirely different view of her own work. There was a pride and joy in her. She saw a better future for women even if it is so distant.

CHAPTER VIII

INFLUENCE OF THE CHURCH AND TRADITION

Spiritual leadership, namely the transformation of humankind, is the key issue in this study as indicated in the literature review. More particularly, this study is based on spiritual leadership in the Catholic Church. This chapter reviews the influence of the church and tradition on the spiritual leader's lives. The church and tradition have had both a negative and positive impact. Two examples of the negative impact are satanic worshipers and Jim Jones. These could be a religion or cult but their form of worship led the followers to kill, rather than save; whereas, Buddha, Christ, Muhammad, and Moses addressed human salvation for people from social and political oppression of their times. The religions of Buddhism, Christianity, Islam, and Judaism have a systematic and organized way of handing down the religious teachings and traditions to generation after generation through religious education and proselytizing. Hence, the following questions were asked of each participant in this study:

1. How has the Catholic tradition affected your vision of leadership?
2. Have you experienced any change in the church's

culture in your lifetime?

3. Have these experiences had any positive or negative impact on your vision of spiritual leadership?

Tradition and Leadership

The following responses are those of the participants to the question: How has the Catholic tradition affected your vision of leadership?

Responses of the Male Participants

David Anderson. Wow! This is hard to answer because it is almost like asking a fish how the ocean has affected its life. . . . I see my life as being so saturated by Catholic traditions. I find them almost inseparable. It would be easier for me to answer a question like, "How Hinduism or another tradition influenced my spiritual life." Through the influence of other religions, I learn more about the cross and the meaning of the cross. For example, I learned to compare and contrast my religion with Buddhism. So I would say that my life and my spiritual development is an expression of Catholic thought. . . . St. John of the Cross' Ascent of Mount Carmel and Franciscan poverty have touched my life, and I find meaning in my life, so much so that I feel that I am walking in their shoes and their shoes

are tradition.

Charles Faber. Catholic tradition has a long history and a long line of spiritual leaders. The Catholic Church tradition has affected me positively and negatively. The positive experiences are from the lives of men and women, spiritual leaders and saints such as Bishop Oscar Romero and St. Francis of Assisi. The negative influence is that I find that the majority of people who are pastors really are not doing what they are called to do. For example, a good friend of mine, a wonderful guy, is primarily worried about money in his parish--how to get more money from weddings, masses, or funerals. . . . I just came from a meeting with the bishop, and the thing that he really likes is that my parish is giving him more money. We could have all the spiritual development, activities, and programs, but it would not make any difference if he did not see that money was coming in. Another pastor is worried that one of his rich parishoners comes to my parish church and puts money in our collection basket and not in his basket.

This money oriented church is a negative influence I experience in the church right now. But, the difficulty is, without money one feels nothing can be done. Spiritual leaders like St. Francis and Bishop Oscar have shown that money was not the key element for carrying out their

spiritual missions. This is the Gospel tradition I am looking forward to in my pastoral duties. But when my fellow priests fail to rise up to this goal, I feel that as pastors we have failed the people we are supposed to serve.

Edward Jones. I grew up in the Catholic tradition. In the past as I experienced the tradition, it did not stop me, but some individual priests made it difficult for me to carry out my quest for excellence. Some years ago the church did not care for the participation of the faithful in the singing. First of all, it was all in Latin and secondly, only a small group were expected to sing during the church worship. I would say that there has been a tremendous change. Now, the people enjoy music, and they are attracted to the church and worship through good music. There is life in singing. Most of the faithful join in with the singing. People are learning to love to sing and praise the Lord.

There is also a lot of enthusiasm among the youth in church worship. Wherever there is good singing there is also a good number of people attending the worship. Many modern instruments have been brought to the choir for worship. The organ, piano, guitar, trumpet, and violin have enriched the background of music. Instead of concentrating on the priest and the rituals at the altar, people are now

concentrating on the words, meaning and feelings of singing. Church liturgy has expanded beyond rites and rituals. The Word of God is preached through music. The church has become more human than it was 20 or 25 years ago. I experience a sense of freedom and joy as I walk into a church, but in the past it was not so. Fear and guilt were predominant in most of the faithful. I also thought that only the clergy could be spiritual leaders. Now things have changed and the lay people can be spiritual leaders. I am happy that the church made this transition in my own life time.

Alan Marsh. Catholic tradition has affected me negatively. When I was growing up, I saw all the fanfare and pomp and ritual around the person of the priest. That really turned me off. In a parish a monsignor had all flowing robes. He looked more beautiful than the Lord. So when I was a teenager and young adult, I made a decision not to become the center of attention and misrepresent Christ to the people. I am sent to preach the message of Christ. My vocation is to be a servant of God and people and become not the Lord of the people. . . Also when I was growing up, the priest was the judge, jury, intellect, and everything to the people. I reacted negatively to this. People have dignity and the goal of leadership is not to impose one's will or

fancy upon people, but rather to raise them up from their misfortune and then lead them to develop their vision and potentialities in order to create a better world.

Brian Walker. I think that many times I have acted, not in terms of the Catholic tradition, but more from my own concept of leadership. I try and work hard to build up the Black church tradition. . . . I spent a long time in the military. Within those 20 years a lot of my philosophy of leadership came from that background such as how to move, organize and accomplish things. I have more of a military training and tradition than a Catholic Church tradition. The military method is opposed to the Catholic tradition of leadership. I don't think the Catholic tradition is relevant for me. I am first of all a Black man. I am a Catholic second. It costs much to be a Black person. As I told you earlier, the authorities tried to block my ordination because I was Black. Yes, many times people in the church don't understand Black people. There is almost a fear because of the unknown.

The Responses of the Women Participants

Christa Day. The Catholic tradition has given me wrong information. It has taught me everything that I don't want to do. It has shown me a tradition which exists to ensure

its own future. It caters to its own institutional goals rather than to those of the peoples. As an organization it has become powerful in controlling and frightening the people. . . . This is a late realization on my part. I began to look for truth elsewhere. I now can understand truth in other religions. Before I was made to believe all religions outside the Catholic Church were false and led to perdition. Now when I look back I see that the Catholic tradition gave me guilt feelings and low status in society as a woman. The women were considered to be temptresses, causes of sin, weak, and evil. In the church women have to cover their heads, and stay away from the altar and priests. The only women the church idealized was the Blessed Virgin Mary. But she was extolled because of her obedience to God. In fact, the same obedience is demanded from women by the church, priests, husbands, fathers, and all male authority in the society. I find this to be more of a negative impact in my life. My vision and leadership have no place in the church. . . This tradition has never promoted my leadership.

Anita Fisher. I went to a Catholic high school where the sisters were not nice. They were from the community of which I am now a member. They were difficult, not nice to each other, did not treat the students well, and I made up

my mind that if I ever became a nun I would not be the same way. This decision helped me not to reject the Catholic tradition, but it gave me a spirit to search and find truth and goodness within it. I knew that I could do a better job. When I explain the impact of Catholic Church tradition, I also need to explain my own family tradition. My grandparents were from a Russian background. The Russian culture and tradition had influenced my life in my upbringing in the family. I think that the cultural things we did in the church were related to the earth and the produce of the land. One simple cultural thing I wish we could bring back again is the practice of taking the produce from the land, such as corn, wheat, or rye, and bringing them to the Easter service. The produce was blessed and then we took it back home. The fertility, blessing the produce, and nourishment were all part of human life. These have rich symbolic values in our lives.

Debra Green. The Catholic tradition of leadership is very male oriented and has affected me tremendously because I think that the bishops and priests are missing a whole picture. I do not agree with the tradition, and I think it needs to be changed. The Bible teaches equality. . . . Theology and philosophy teaches human dignity and respect, but in practice and in its tradition, the male hierarchy

contradicts these essential qualities.

Barbara Hays. I think that I still love the Catholic Church because I am working for God and not the male hierarchy. If I was doing this work for the church authorities, I would have quit a long time ago. The church hierarchy is built solely around male power and domination. They make the rules and justify their actions by attributing them to the will of God. They write theology and rules to support their male domination. Who can question when they say that God wants only men to be in the church hierarchy? They have brainwashed the people; therefore, even those who suffer under them think that God wants them to be that way. Therefore, church tradition is a clever set up of the male clergy. . . .

I have taken this job in order to educate people. This is my vocation and call. I am here to help people. The faith of the Catholic Church is important to me, but some of the traditions I have no use for. As an example, I have no use for male celibate priests. I wish the church ordained married priests, then some of the male chauvinistic tendencies would naturally go away.

Elsa Lindsay. The Catholic tradition is autocratic. I don't buy that anymore . . . The real strength and value of

church tradition that I experience is in collegiality. That's why I keep saying that the relevance and meaning of the Catholic tradition are within the community. I think that the church leadership needs to be decentralized. Who keeps the faith alive! It is not the bishops. It is the people. Look at this community. I cannot go around and claim that I am solely responsible for this community. The women here in this community have a significant responsibility for it. Why do only the male clergy feel that they are responsible for the church? What about the people? What about women who are part and parcel of this large community of the church? I don't get up and say in my community that this is the way things ought to be. If I do that I am an autocrat who does not care about the feelings, experience, and knowledge of my own community members. Doing that I also violate their human rights and dignity. When this pope and these bishops continue to be autocrats, they are exactly violating the human dignity of the people. This tradition does not help me. I don't think this tradition is from God but it is from the male clergy. I feel in the olden days we still were under a pyramidal, hierarchical type of leadership. One did not dare cross the highest authority. Somehow, I always had the belief that there is a possibility of dialogue. I hope that era is not far away.

Analysis of the Responses

The men's responses indicate that they were influenced more negatively than positively by the pastors and bishops who represented the Catholic tradition. There was some pattern to the responses as both positive and negative influences.

Charles felt that the negative influence came from his bishop and co-pastors because their priority of interest was in money. The values of spiritual development were ignored under the influence of money. However, Charles' positive inspiration came from the saints and heroes in the church who were of the past. This line of thought was also expressed by David who tried to say that he was walking in the shoes of the saints. He experienced a positive effect following those saints which he considered to be the real tradition of the church. Edward, as a music director, found a negative impact from some of the pastors who did not support modern music in the church. His positive experience was from other pastors who happened to support modern church music. Good music, he said, had brought about meaningful worship, people's active participation both in the liturgy and singing has helped them concentrate on the word of God. When the people began to shift their attention from the priests and the rituals to focus on the singing, this music, touched their emotions and feelings.

Similar to the responses of Charles and Edward, Alan was influenced negatively by the pastors who enjoyed luxury, attractive clothes, name, and authority. His childhood memory of the pompous lives of priests made him see that they were not representing Christ. He decided to follow a simple life as a priest and rightly represent Christ and his message. Brian also experienced a negative impact from his priest director who tried to eliminate him from the list of candidates to the diaconate. Brian, as a Black, experienced racial discrimination from church authorities.

The female participants' responses also indicated that they were affected negatively by the Catholic tradition. According to them, church tradition was one-sided, male dominated, autocratic, and contradictory to biblical teachings.

Christa felt that Catholic Church tradition imparted to her guilt feelings and low status in society as a woman. Women were pictured as temptresses, sinful, weak, and evil. She also believed that the officials of the church glorify the Blessed Virgin Mary only because they want the women in the church to be obedient and submissive to male authority who represent God.

Anita experienced a negative influence from the Catholic convent school. The nuns, she found, were not nice to each other or to the students. Similar to Alan, Anita

decided to be a different kind of religious when she chose to follow this vocation. Later, Anita became a sister in the same order, worked as a teacher, became the principal of a school and finally became the superior general of the whole order. Although both Alan and Anita experienced negative influences from the church tradition, they had strong convictions that they could be spiritual leaders and make a positive difference in that tradition. The negative influence was a challenge to these people. Anita said, "I made up my mind that if I ever became a nun I would not be the same way. This decision helped me not to reject the Catholic church, but it gave me a spirit to search and find truth and goodness within it."

Debra felt the Catholic Church traditions were basically a result of a male dominated organization. She also indicated that they betrayed their own teaching of equality and justice when women were discriminated against by refusing equal participation in church ministry and church administration. Barbara pointed out another issue that men who form the hierarchy protect the male organization through their own rules and theological interpretation. Barbara remarked that church tradition is a clever set up of the male clergy. Christa reacted just as strongly by saying that the male hierarchy betrayed women in the church, and Anita felt that the church authorities

tricked women and kept them away from priestly ordination.

Elsa, in her response, pointed out that the church hierarchy is autocratic. From her religious community experience, she understood autocratic authority to be against Christian principles. She believed that autocratic decisions of the male hierarchy has hurt the human rights of many individuals, especially women. She went on to say that church tradition did not help her to carry out her vision of leadership. She did not want to be an autocratic ruler in the religious community. She said, "I don't think this tradition is from God but it is from the male clergy. . . . Somehow I always had the belief that there is possibility of dialogue. I hope that era is not far away."

The conclusions drawn from this analysis are: (a) The hierarchy is responsible for the church traditions as it has come down to us; (b) because the church hierarchy is formed only from ordained male clergy the tradition has been male dominated; (c) other aspects of the church traditions have influenced these spiritual leaders negatively; (d) the hierarchy has been inconsistent in its teachings versus its actions; and (e) a majority of the spiritual leaders said that they were leaders in spite of the church traditions or to change them.

Change and Culture

The following responses are of the participants to the question: Have you experienced any change in the church's culture in your lifetime?

Responses of the Female Participants

Christa Day. I have seen enormous changes in the church's culture at the surface level. I can remember the pre-Vatican church very clearly, and now I know the post-Vatican church. I have experienced a lot of cultural changes. Some are significant in that they dealt with more complex issues in the life of Catholics. As an example, I would say that the evaluation of moral questions is now quite different. People have various standards to deal with moral issues such as birth control. This is a radical twist from 1955 to 1985. Sin and guilt were decided by the priests and church hierarchy who had no experience in family life. Those days are gone. People have grown up to decide what is wrong and right without Roman authorities telling them. One example is the rejection of the encyclical Humanae Vitae of Pope Paul VI. . . . But again in all other dimensions, it is my experience that the changes have not been as profound as they should have been. I am not surprised at this because the church is an organization. The primary goal of this organization is to keep itself going. I believe that the church is betraying its real

mission of love, justice, and compassion.

Anita Fisher. The Catholic Church caters only to the Roman tradition and Latin culture. Wherever the missionaries went, they imposed the Roman Catholic culture and ignored the local culture of the people and tradition. As a result today we have lost many cultural values from different nations and ethnic groups. After the Second Vatican Council, things became different, and lay people began to learn and understand scripture and theology. Lay theologians were independent in speaking out about the mistakes of the past and pointed out new directions for the Catholic Church. In my experience I would have loved to keep some of my grandparents' Russian culture. Unfortunately, the church has failed to nurture other cultures. Other cultures were looked down on as pagan and uncivilized. The superior attitude of the church tarnished the universality of Gospel values and contradicted the Catholicity. . . . Yes, I have experienced drastic cultural shifts in the church after the Second Vatican Council. The worship, the authority, and the Catholic family have changed. The extraordinary fear of hell and guilt of sin seems to have been reduced. People have abandoned confessions, rosaries, and novenas, which leads me to believe that people now give more importance to the quality

of human relations than meaningless rituals.

Debra Green. I definitely have experienced change in the Catholic Church culture because I've lived through the pre- and post-Vatican II eras. As a religious, I have been involved in both eras. One example I see is in the area of church leadership. Church leadership in the pre-Vatican era was totally autocratic. It ultimately represented God. No mistakes or weaknesses were attributed to this authority. The authority was always right. Now, there is a small element of collegiality or dialogue among the male clergy itself. I see also many changes in church tradition in the forms of worship such as the Latin liturgy, eating of meat on Friday, Sunday obligation, fasting and penance. We still have a long way to go.

Barbara Hays. I see more and more of our parish becoming alive. Sometimes I think back when I grew up in a Hispanic neighborhood, and how the church completely ignored the Spanish community and catered only to English people. There was nothing that the church could offer to a Spanish community. Though the Spanish community was large, the people had nothing in the church that they could own as their own culture. On the contrary now the Spanish community in this parish has so much and can continuously

develop more of its own culture. They have Eucharistic worship and catechetical training in Spanish. I make it a point on holydays and significant feast days to have special liturgical celebrations in the Spanish language. I'll hire a Spanish priest from any place to bring something for the Hispanics because we have a lot of Hispanics in this parish. I make sure that my people are well taken care of. When I was growing up I never had that privilege. Now, these people should not be deprived.

Elsa Lindsey. Here in America the church culture has changed radically since I was young. The community, the family life, and education have undergone changes. It is nothing like what I experienced when I was growing up. Even my brothers and sisters and their families are quite different in their faith expressions, belief systems and moral values. Intermarriage, divorce, the small size of the family and remarriage all show a changed face and culture of the church.

Responses of th Male Participants

David Anderson. I have experienced a tremendous amount of change in the lives of the faithful in the church, but I have not experienced a real change in the traditions of the church. Some of the traditions as changing the

altar, language, and the singing are only external signs of change. People say these have been a great change. I do not agree with that. The more I experience tradition, the more I believe that I am experiencing a different level of relationship with God through Christ because I see Christ totally and fully. I don't think Christ has changed; probably I have changed. All the expressions of incidental changes are material things. The eating of meat on Friday is an example. These changes only show that the church gives freedom to the faithful to make choices. Eleven apostles were married and they were the founding fathers of Christianity. I don't see the marriage of priests as a substantial change. Noncelibate priests of the Eastern church and celibate priests of the Roman Catholic church are different expressions of one priesthood in Christ.

Charles Faber. First of all, I have experienced changes in church liturgy. This is only one face, but there are a lot of other areas such as theology and scripture studies and interpretation. . . . I think that when theologians were free to investigate and study the scriptures, new rays of light fell on our belief, tradition and practice. As a result, new theology, such as Liberation Theology, impacted strongly on Christian faiths in some countries. Even the church authority felt like they were

losing control, and they began to blame Vatican II as a mistake. . . . Some of the conservative elements, both in Rome and local churches, are trying to go back to the pre-Vatican II era. Therefore, the new theology and new interpretation of scriptures have opened a new culture in the Catholic church.

Alan Marsh. The cultural change in the church that I am experiencing is that the church is becoming more human and less pompous. . . . There is a strong part of the church concentrating on human responsibilities, dignity, and influence rather than dead ritual celebrations. People now do not care for the colorful dresses of bishops, cardinals, and popes. Some of them are forced to disregard this paraphernalia. I think that people are constantly growing to understand the real meaning of priestly service. They can not be fooled any longer with colorful dress of the church hierarchy.

Edward Jones. Generally, I have experienced a change in church culture. More lay people are becoming active participants in church administration. The parish council knocked down the autocratic rules of a single pastor in the parish. The parish council has made better decisions in running the parishes. A significant amount of money is set

apart for the music of the liturgy. This has created throughout the parishes a better church choir. . . . Music has become part and parcel of a good liturgy. People enjoy good music in the church. More people attend church services where there is a good choir.

Brian Walker

Going from Latin to English is a beautiful thing that happened in the church. This English liturgy has real significance in my life since 1965. There is a cultural bias still existing in the church. The church has not been ready yet to accept the Black culture in America in its liturgical expressions. . . . I would say, however, that the church has begun to offer certain elements that are appropriate to this Black culture. For Black culture the worship is a joyful service. Its very open, participative, and a community oriented celebration. Most people recognize that and can genuinely accept that as good.

Analysis of the Responses

The responses of the female participants on the question: Have you experienced any change in the church's culture in your lifetime? were all affirmative. All of them said that they had experienced a tremendous change in church culture. The areas of change in particular were:

family life, religious community life, worship and liturgy, and in the structure of church authority. The real cultural impact was implied in decentralizing some powers of the Vatican to the local bishops. This led to supporting the local culture in worship and liturgy. The moral responsibilities of marriage, sex, and child bearing were slowly taken up by the parents themselves. Many theologians wrote about responsible parenthood which brought a different morality in Catholic families. Authors such as Cooke (1975), Groome (1982), Kung (1976), and Schellebeeckx (1985) have discussed the differences in Catholic thought concerning marriage after Vatican II. In their responses most of the participants discussed the impact of Vatican II on their lives. Christa called the changes radical twists from 1955 to 1985. Debra saw a shift from an autocratic to a democratic style of leadership among the male clergy itself. Barbara said the church began to admit the existence of other cultures besides the Latin or Roman culture. Elsa experienced change in various fields of human life, primarily in the family through issues of divorce, contraception, abortion, homosexuality, and remarriage. As a result, the belief system and moral values also began to change.

The pattern of the female responses on cultural changes in the church were:

1. All of them agreed that a tremendous change had occurred in the church's culture.

2. Most of them pointed out that Vatican II was the primary cause of the changes.

3. The church began to recognize the rightful existence of other cultures and religions.

4. Autocratic types of authority began to give way to a democratic style of authority in certain areas of church administration: (a) in the parishes through parish councils, (b) in the diocese through diocesan councils, (c) in the Vatican through the Ecumenical Council.

Among the male participants' responses, David seemed to deny a real change in church culture, but he agreed that there had been a tremendous amount of change in the lives of the faithful in the church. He made a distinction between accidental changes and real changes. Changes like the Latin language in liturgy and singing were all accidental changes. His argument of real change is theological because he said Christ can never change. The change, according to him, was in himself rather than in Christ. The researcher did not go further because David seemed to stay with his theological and philosophical approach rather than directly answering the question whether he experienced change in church culture in his lifetime.

Charles' insight on change in church culture was caused

by theologians. Modern theology, such as Liberation Theology, Political Theology and new scripture interpretations, gave solid foundation and rationale for radical changes in church worship, moral issues, and social values. He continued to say that the conservative wing of the church viewed Vatican II as a mistake and the cause of much confusion among the faithful. Alan felt a positive direction in all these changes, and he named it as humanization. He meant that the church began to recognize its own weaknesses and strengths. The people were being educated to distinguish the real priestly service from the pompous and luxurious styles of life some priests lived.

Edward felt the church culture began to change when lay people began to be involved actively in church administration and liturgy. Liturgical music in the parishes, he pointed out, was one of the examples. Brian experienced radical changes in church culture as a result of the church embracing the vernacular language in its liturgy. He saw that as an opening sign of the church to recognize the existence of various cultures in the world. As a Black leader, he felt that the church was beginning to accept Black spirituality and Black culture.

All the male participants except David experienced a significant change in church culture. All of them had a unique area of experience too. They were mainly in liturgy,

church authority, and the social life of the people. Though the traditional changes and cultural changes were similar, the researcher in further analysis went beyond the external changes and saw them as changed values, attitude, and moral norms.

The responses of the participants indicated that these leaders had indeed experienced new values in family life, new human attitudes to culture and society, and new moral norms in human sexuality and social justice and ethnic relations. Though all the participants experienced different dimensions of change in the church's culture, in the ultimate analysis these cultural changes led towards the wholeness of one humanity. The analysis also indicates the complexity of a single issue because ten spiritual leaders in the Catholic church did experience change in church culture and tradition from ten different backgrounds. The ultimate goal in life of these ten participants was already noted as human development.

Negative and Positive Impact on the Vision
Spiritual Leadership

The final question on church and tradition was: Have these experiences had any negative or positive impact on your vision of spiritual leadership?

Responses of the Male Participants

David Anderson. Earlier I believed that these changes in church tradition did have a positive impact on me. Now, I am coming to the awareness of separating the things that make a difference from those that do not make a difference. In my understanding, ignorance has made these things not have an impact either positive or negative, and finally end up as mere events. The negative and positive impact according to me could be an illusion too. In my experience the things that were positive impacts later became mere events. The positive impact of change was the social service that the church began to render to people and the openness to other religions. These gave me an inspiration in my present vocation of social service and my deep involvement in Eastern spirituality. Again, I would say that the negative influence depends on an individual's attitude and understanding of these events.

Charles Faber. One of the positive things that happened to me is my introduction to Liberation Theology. The church will make more effective changes through the third world countries. Indeed, I feel the need to learn and study global spirituality because the church in the United States can itself be cut off from the global church and do its own thing. The more we stay in touch with other places

in the world, then the church here will continue to revive and be transformed. The negative impact I see is the rooted desire for money. It seems to me that church authorities themselves show us that they trust more in money than in God.

Edward Jones. The positive impact I experienced was that the church authorities in this parish became very supportive of music. They found real value in it. Therefore, I had lots of freedom to work with my creative vision of music. The negative thing I see is that still a priest or pastor can block all this creativeness in church music. The pastors are shifted around after a term of service. No one knows what type of attitude the new pastor will have. There is no consistency in the pastors' spiritual leadership approach.

Alan Marsh. My childhood experience was full of negative impacts. I did not like the priests and bishops luxurious style of living. The church was always presented as a triumphant and glamorous one. The positive impact I experience now are the humanness and the outreach programs for the poor. The social activities of the church indeed acknowledge the limitation, pain, and suffering of the people. The church building a community around a suffering

people is a positive sign.

Brian Walker. The experience I have had in the church has been negative. I have suffered because I have promoted Black spirituality. Many people in the church do not like even the term Black spirituality or leadership. The liturgy and worship in this diocese still remain predominantly white. The positive impact is the fact that in spite of all the struggles, I still remain the Black deacon in this parish, and I have some opportunity to preach the gospel message to the Black community.

Responses of the Female Participants

Christa Day. I am definitely at a profound level. I remain a Catholic Christian. I am still inspired to read the Bible. I cry when I read certain chapters in the Bible. . . . All these years the church nourished me to grow into who I am. When I was growing up, I needed the guidance and support of the church. The negative aspects are that the church has never allowed people to grow and become independent of the church institution. The attitude of the church to women is paternalistic. Women are not considered to be an human person equal to man.

Anita Fisher. Some of the things that happened at home

when I went to school and church are still in my memory. The women would be on one side and men on another side of the confessional box lined up for confessions. The priests were very harsh and this harshness really bothered me when going to confession. I used to tremble and truly be frightened. I think that had such a negative impact on me. Confession later became a taboo for me, even after I joined the convent. I find confession so hard. I still find that it is not so comfortable. The priests were equally harsh to men and women. Yes! Everybody could hear the priest screaming at any small issue. These priests made big issues out of small things and made us more guilty by their public reaction. My father still talks about that. He was hurt and he was a tough man. There are also some positive impacts on my life from the Catholic tradition. I used to go to Vespers evening prayer. This was a favorite form of prayer, much more than the Eucharist. I like the evening prayer because it is different and there is an experience of community and a sense of equality.

Debra Green. Some of my experiences have been very negative and have affected my attitude toward the church and the church hierarchy. The positive aspect is that since I saw discrimination of women and autocratic authority, I tried not to be that way. This willpower not to follow the

autocratic model gives me courage to be a Catholic Christian again and again. I work hard to live up to the gospel message. At the same time when the negative impact is so much and I can do nothing about it, I leave it alone and continue to strive to live up to my vocation and Christian convictions.

Barbara Hayes. I think positively and stay with hope. I believe in God's providence and that everyone is taken care of. This is my positive attitude in continuing my work and mission. The negative impact is the prejudice against the Hispanic people. One of our parishioners wrote a nasty letter to our pastor, and he showed it to me. It said, "Why do we have to cater to the Hispanic people? If they are in the USA, why don't they learn English? We should not have a Spanish Mass for them." I guess we will have this prejudice with us all the time. I am struggling two ways: First is that I am a woman in the male dominated church, and secondly I am a Hispanic in a White dominated church.

Elsa Lindsey. The negative impact is that the church hangs on to meaningless tradition. As far as women are concerned, the tradition blocks their vision of leadership. I know that it is hard to change. At the same time the church cannot ignore the powerful awareness of the women's

movement. The positive impact I experience is that in small communities a new approach to spiritual leadership is sought. This new approach respects women's equality and charisma of leadership. Probably this small community will become a powerful inspiration and symbol to eradicate the traditional male leadership in the church.

Analysis of Responses

All the males, except David, pointed out the negative impact caused by the authority of the church. Power, desire for money, deviation from Gospel values and pompous life styles were attributed to church authorities. Edward experienced that some pastors were supportive of music and some were not. He experienced inconsistency in the spiritual leadership of pastors. Brian suffered racial discrimination from some church authorities.

Concerning the positive impact, there was no single, common type of response but all were different. David said that social service in the church has influenced him, and he was inspired to organize a social service institution for the poor. Charles felt that the Liberation Theology inspired him to learn more about global spirituality, and become part of the global church. Edward responded that the modern church is supportive of church music, and that led him to be creative in liturgical music. Alan experienced

that the church began to identify with the poor. He felt that the church was building a community around suffering people. Brian said that the church authorities began to address the needs of the minorities who were being recognized through their own cultural expressions in worship.

By a deeper analysis, we can see that there is a significant relationship between David's response of the church's social service and Alan's response of the church's identification with the poor. These two responses have one ultimate goal and that is to transform the lives of the poor, to better their living conditions, and offer them better human living situations. The church first felt the need to recognize the existence of the poor and their suffering. This realization led the church to social action. Charles experienced the impact of Liberation Theology which began to explain the gospel in the light of oppression, poverty, and discrimination in Latin America and the third world countries. Liberation Theology has become a powerful movement in church theology, and it now inspires theologians and teachers all over the world to build up a global spirituality. Both Edward and Brian indicated the goal of social action to be aware of a new theology. New human values were experienced in different cultures through art, language, dance and music.

Among the female participants there was a pattern of a positive impact on their vision of spiritual leadership. The women responded that the church has inspired them to grow in their Christian faith. This faith has helped them to continue in the church inspite the negative impact that they have experienced from church authorities. For instance, Christa said that she remained a Catholic Christian because she was inspired to read the bible, and the church helped her to grow in spirituality. Anita responded that she made up her mind that if she ever became a nun she would not be the same as some of the nuns at her school. The decision helped her not to reject the Catholic tradition, but gave her a spirit to search and find truth and goodness within the church itself. Debra said that she decided not to be turned away from the Catholic Church because of any negative influence of the church hierarchy. This willpower not to react to the church hierarchy gave her the courage to be a Catholic Christian again and again.

All these participants' positive experiences seem related to one issue, which was to continue to be a member of the Catholic Church. The analysis indeed indicates that there was a real struggle for these women to continue to be members of the church. If these women had the willpower to continue as Catholic Church members, then there are several other factors that did not come up in this research.

Evidently, women have been going through such a struggle to remain part of the Catholic Church.

The men's positive impacts were based on improvements in the church while the women's positive impacts were to sustain themselves as members of the church. The women indicated that some of the church traditions directly hurt them. For example, Anita said that priests were very harsh on her during her confessions. Women had no option but to go to the male clergy for confessions. Debra felt that autocratic authority and these discrimination of women caused the negative impact she experienced in the church. Elsa said that the church held on to meaningless traditions which blocked women's vision of leadership. David felt that he had not experienced a real change in the traditions of the church. According to him some of the changes were only external signs of change. Charles felt that the conservative groups in the church were trying to go back to the old traditions which the Second Vatican Council were addressing. These responses of both men and women indicate that church is not changing traditions or the changes are incidental and are not meaningful.

CHAPTER IX

THE INFLUENCE OF THE VISION

The Vision of a leader is an important element in his/her leadership. A leader should be far sighted as well as well-informed. A leader is considered a prophetic person. These characteristics show a timely perception of the future of society, its people, and problems. In order to collect data on the vision of these leaders, the researcher asked the following questions:

1. If you were given the power to change one rule or discipline in the church, what would you change to translate your vision of spiritual leadership into reality?
2. How would this change impact you, the community, and the church?
3. What would you do to facilitate this change?
4. What do you think the future of spiritual leadership in the church will be in the next ten years?

Envisioned Change in the Church

The following responses are those of the participants to the question: If you were given power to change one rule or discipline in the church, what would you change to translate your vision of spiritual leadership into reality?

Responses of the Male Participants

David Anderson. Um! Ah! . . . I think that if I had the power I would choose the biblical tradition to be put into practice. In the early church there was an equality among christians. Bishops, priests, deacons, and street people all had an equal voice in the church. In front of God everyone is equal. It is important to understand that the faithful in the pew and the priest at the altar are all members of one family. Let not the priest feel superior to others. . . . Ordination is a gift from God. Each one functions according to each one's God given gifts and talents. Through ordination one should not feel one is superior to the other. . . . It is a terrible distortion for women to covet ordination and to completely pass by the advantages that they have as the females that are not available to the ordained male. Women claim to be discriminated against. It is a sickness of our time. It's a Pied Piper syndrome. The women of our time have bought into a role model of women that does not conform to the reality of women. I think the Blessed Virgin Mary is the ultimate woman because she was obedient to God's will.

Charles Faber. I would say the ordination of women. . . . I just hope that the ordination of women won't be too late. The church needs spiritual leaders. Women are

capable of becoming effective spiritual leaders. The Church needs to promote and legitimize, through ordination, the quest of women for church ministry. The church needs them for its own survival.

Edward Jones. There is not just one thing. Probably my immediate concern is to hire a full time organist. Music is important to good liturgy and a full time paid organist can dedicate his/her time to organize, practice, and train the choir for better church music. . . . People already have accepted our music and have responded well to our liturgy. At the same time I feel that it is important to develop this art and help people to worship through music. In this age the church needs professional lay leaders to run church affairs, both spiritual and secular. In the past, the priest did everything. Now, the spiritual and secular needs of people are different, and many priests have no expertise to handle them. I consider church music as a spiritual area, and when priests have no experience and talent in it they can neglect it, ignore it, and/or mess it up. Therefore, I see lay leaders with skill and training in the future taking over some of the church administration and ministry.

Alan Marsh. Wow! [long pause] I would change the

Sunday obligation. I would not make Sunday mass obligatory. I would do away with holy days and have Holy Week as the center of our sacred liturgy. Holy Week celebrations are the essential faith expression for every Christian. Sundays and holy days were created by the hierarchy in the past. . . . The times and context have changed. Therefore, I would change these things.

Brian Walker. I think, yes . . . let the church be more realistic about ministers. Married men ought to be ordained and women should have equal accessibility to church ministries. As a deacon, it is a good ministry for me, but there should come a time when there is a possibility for a married man to be an ordained priest. I am not serving the church anymore if that possibility is not open to me. The church could use my talents at this level. The people are willing to accept me as a deacon, and they might be willing to accept me as a priest. But the church hierarchy won't accept a married man as a priest. That is a real problem for the church. . . . Celibacy is not a scripturally based requirement for the priesthood because in the early christian tradition there were married priests, including the apostles. The church could change Friday abstinence, so it can change the law of celibacy too. Good spiritual leaders and holy people can be found among married people.

Gandhi was married and so was Martin Luther King. I would ask the church to look at the law of celibacy and evaluate it realistically. I cannot but see that the married clergy will take over the place of celibate priests. There is no way the church can hold on to the irrelevant concept of celibacy.

Responses of the Female Participants

Christa Day. I would see the church change her investment in education. The faithful have not been educated objectively. They were brainwashed and indoctrinated with the church's stubborn way of thinking. Look at the incidents that happened after the Second Vatican Council. When the church changed the Latin language to vernacular so that people could understand and meaningfully participate in liturgy, some of the traditionally minded people resented this. They were panic stricken. They felt that they were going against God by not attending a Latin liturgy. . . . It is all because the church did not educate the people well. Now, the church is in trouble with these people. I would propose adult education in every parish because through adult education people learn and experience real truth and understand the bible well. If they understand theology and scripture well, they will reject many meaningless rituals and traditions in the church. They

will accept married men and women as priests and ministers. If adults are educated well, then they will be the best teachers of their children. . . . The children don't need primary and high school religion classes because they have already received their education from their parents. The church can invest the energy and money in adult education. When these children become adults, they will be ready for a deeper study of religion in the adult education program. My experience is that every time I have taught adults in a Catholic setting they were a wonderful audience and they were hungry for the class I gave.

Anita Fisher. In the past there was one person who knew all the answers and that person was the parish priest (or the bishop in the diocese and the pope in the universal church). I believe in authority, but it is the way you achieve that authority. What I'd like to change is that the church would collaborate with the laity and other religions. I would call it team leadership. . . . At present the authority is represented only by male celibates. What about married men; what about women and what about single women? All these are members of the church. Why are they not represented in decision making? When things become so bad, the church began to placate some of these groups by giving them some tokens: married men are given the

diaconate; women are allowed to carry the cross during the Eucharistic celebration and occasionally they can read the Epistle, but not the Gospel during Mass. Let the members be given equal participation. In the past, lay men and women lacked the initiative to speak for their rights in the church. But I am not for the extreme reactions of some women: rejecting the church, rejecting God the Father, and rejecting men by saying that we women are going to do what we want. There must be a middle ground for those of us that believe in Christ have to work together with other men and women who are committed to achieve a just participation in the church.

Barbara Hays. First, I would give the option to married priests to come back into the church. Secondly, women should become priests. I feel so sad that we are so short of priests. When I look for priests for many of the parish programs, I cannot get them. If only I had the power to do what the priest does, how wonderful it would be! I teach and train the parish members from their childhood how to receive the sacraments. . . . Why can't I administer the sacraments too? Because I am a woman the church forbids me to do so. I don't understand it. Married clergy would knock out the false pride of the male hierarchy in the church. I understand that some people want to be single and

dedicate their lives to service as celibate priests in the church, . . . but if these priests want to be married, why are they being denied another sacrament? Marriage is a sacrament. How could one sacrament be an impediment to receiving another sacrament? Also, if both men and women are equal before God, why is the church discriminating against them or why are they unfit for ordination?

Debra Green. I would certainly allow women to have an equal share of the ministerial priesthood of the church. For example: here we are all women and if we want to have a Eucharistic liturgy, we must go out to find a priest. Most of the time those priests are not available. . . . If we find a priest, we have to work around his schedule. Certainly there are committed and educated women here. These women can perform the liturgical functions more effectively than some of those ordained priests.

Elsa Lindsay. My whole thing would be to open Communion. My religion would let people receive Holy Communion. [In the Catholic tradition, people who do not belong to the church are not allowed to receive Communion. Also, Catholics who are divorced, married outside the church, and who profess different beliefs are not supposed to receive the Eucharist.] When these people come to us,

why are we denying them Holy Communion? I feel that the Eucharist is the symbol of unity. Let these people share this Communion and feel peace and unity. I think that God loves everybody. Christ loved sinners, Gentiles, and outcasts of society. Why does the church divide people and drive them away? I feel deeply for the people who are divorced and remarried. They suffer a lot because the church denies them Communion. Instead of the church relieving people's pain, the church aggravates people's suffering. I don't understand why we cannot have local dissolution of marriage. I am not in favor of divorce, but when a married couple has no other option, shouldn't the Church be sympathetic and understanding? For example, a young woman whose husband left her should be allowed to marry someone else if she finds another man. I see no reason why that can't happen. I think that the church is cruel to insist that she cannot marry again, and the same for a man if his wife walks out on him.

Analysis of Participants' Responses

The ordained priests and deacons were very hesitant to answer the first question. This factor was clearly shown by their long pauses in answering the question. David and Alan tried to avoid controversial issues in answering this question, but both ended up giving very controversial opinions. David said that he would go back to the biblical

tradition. His goal was to bring equality in the church and at the same time law and order. He believed that a priest should not feel superior because of his ordination. But at the same time he felt women claiming priestly ordination, was against tradition and reality. In desiring priestly ordination women were coveting the privileges of men. The Blessed Virgin Mary, according to him, was the perfect woman, as she bore Jesus in her womb. Bearing children is the privilege of women, and they should take advantage of that privilege. He supported this view by stating that each person functions according to one's God given gifts and talents. David's views on women's ordination became more pronounced when he said, "Women claim to be discriminated against. It is a sickness of our time. It's a Pied Piper syndrome. The women of our time have bought into a role model of women that does not conform to the reality of women." His solution to women's unrest was to follow the Blessed Virgin Mary who was obedient to God.

Alan responded to this question with great hesitation. After a long pause, his response turned to another area of concentration; he wanted to abolish all the Sundays and holy days of obligation. This could be more radical in the sense that most of the parishes survive only through Sunday collections. By lifting the moral obligation of attending mass on Sundays and holy days, this could decrease church

attendance of the faithful considerably and as a result the collections would decrease. He felt that the Sunday services had become meaningless rituals and that we Catholics had lost sight of the importance of Holy Week which was the essential faith expression of Christians. The Sundays and holy days were developed by the church hierarchy in the past. According to him the time and context has changed, therefore those obligations also ought to change. His vision of spiritual leadership consisted of abolishing the meaningless rituals of Sundays and holy days and concentrate on celebrating the Holy Week liturgies meaningfully.

Charles had an entirely different tone of response. He felt the need for women's ordination. He even stated that for the church's own survival women should be ordained because he felt that the church does not have enough priests or spiritual leaders. He saw that the present male clergy was aging and becoming ineffective. In order to revitalize the church his solution was to ordain women.

Edward approached this question from another perspective of the church. He believed that the professional or qualified people in each department of the church should take over. The old idea of a priest becoming all things to all people was shown to be inefficient and lacking in leadership. As a music director he felt that the

church had revived very much because of modern music in the church. He envisioned that the church would be led by qualified lay leaders.

Each of the male participants had a unique vision for the future of church leadership. Brian said that married men ought to be ordained. He also strongly supported women having equal accessibility to church ministerial positions. He was happy that being a Black and married person he could become a deacon, but he saw the future of the church in the hands of lay leadership. He raised questions like: the people are willing to accept me as a married deacon, and why not then a married priest? He felt that the real problem in the church right now is the question of celibacy of the priests.

He could not find anything wrong with married clergy in the church because scripture and the early church traditions were not against married priests. He pointed out that even the apostles were married. Another argument he gave for married clergy was that married men like Gandhi and Martin Luther King were also shown to be good spiritual leaders. His vision, therefore, was that the future church would have married people as priests.

In summary the five male participants were not pleased with the present situation of the church. Though David said that he wanted to go back to scriptural tradition, he also

was not content with the present spiritual leadership in the church. All of them had a future vision for a better church. All of them looked at this future vision from a different angle. The most similar responses revolved around the rise of lay leadership in the church: Edward's concept of professionals in the church, Charles' vision of women's ordination, David's idea of equality in the church, Brian's view of ordaining married men were examples. And even Alan's idea of abolishing the Sunday and holy day obligation ultimately would bring down the power of the clergy in the church. Therefore, these leaders strongly pointed out in their responses that the future of the church should take a radical turn. Male clericalism and power were seen as falling down and being replaced by lay leaders in the church. Despite the negative influence of the male dominated hierarchy, the men were filled with positive visions of the future.

The female participants' responses were different from those of the male participants. The male participants mainly dwelt with external changes in liturgy, tradition, and ordination; whereas the women's responses were concentrated on the structure of the church: who should be included in the decision making process; who should be the celebrants of the liturgy; who should minister and administer to the people and church.

Christa envisioned a change in the entire course of religious education and formation in the church. She proposed to abolish religious education in elementary and high schools and to concentrate on adult education. Her argument for this proposal was that children were basically educated in religion by their parents. She stated that the parents' life and examples were more effective and influential to children and therefore adult education ought to have the primary importance. Anita suggested that the church ought to collaborate with lay people and other religions. Barbara said that married priests should be given an option to come back and serve the church as priests. She also asked why women could not be ordained. "How could one sacrament be an impediment to receiving another sacrament?"

Debra wished that women could participate in the ministerial priesthood with men. Women ought to have equal say in church decision making. Elsa proposed open communion. These proposed changes go against the church teachings, practice and tradition. They have deep theological implications too. For example, abolishing religious education in elementary and high schools and building up adult education would demand revision of the present theology of catechism and evangelization. Also, to call back the married priests to active church ministry

would demand changing the theology of priesthood and church administration.

There were stronger expressions of feelings and frustrations among women. Christa said, "The faithful were brainwashed and indoctrinated with the church's stubborn way of thinking. . . . They were panic stricken. . . . It is all because the church did not educate the people well." Anita said, "At present the authority is represented only by male celibates . . . when things have become so bad the church began to placate some of these groups by giving them some tokens." Barbara said, "I feel so sad that we are so short of priests If only I had the power to do what the priest does, how wonderful it would be." Elsa said, "I feel deeply for the people who are divorced and remarried. They suffer a lot because the church denies them Communion. Instead of the church relieving people's pain, the church aggravates people's suffering."

The vision of change of the women spiritual leaders are more controversial than the men's. The women were demanding structural changes in the church. For instance, Anita said that women were to be included in the decision making process of the church. This would mean ordination of women, women bishops and cardinals, women as papal candidates, and reinterpretation of theology.

The Impact of Change

The following responses are those of the participants to the second question: How would this change impact you, the community, and the church?

Reponses of the Female Participants

Christa Day. I don't think the church needs to spend money in elementary and high school education. That resource could be used in adult education. Adult education will change the silly rituals of the male clergy. Novenas and devotions will have a natural death. Ethics and morality would become person centered rather than church centered. Personal maturity will develop a personal philosophy of religion. Complexity and pluriformity will become an accepted factor in the church. I am wondering why people don't say what I am saying. Adult education respects equality. Men and women will take an active and equal responsibility in the mission of the church. I believe in adult education because research has shown that parents are the real teachers of their children.

Anita Fisher. I think that our religious community is looking for change, and we have talked about the roles of women. As a community we are not innovations like the

radical feminists. We would probably be the last to get on some big band wagon. Our mission at present is to raise the consciousness level of people. That means we will not make headline news or be in the media. Our missionaries work in some of the Third World countries. There our sisters work for women's liberation. Women in these countries do menial tasks. There is no law to protect their human dignity because of the discriminatory pay system. Women are poor and are being oppressed and exploited. When we women participate in church administration and decision making, women as a whole will have some chance to be represented well. At least in the USA we are trying to move with conviction. Incidentally, we are working on economic changes as well. It is very complicated. We went down to the Chamber of Commerce, and they said that we could not change the pay because it doesn't follow the wage scale. So now we have to start to change the policies that cause discrimination of the economic patterns. Some of the sisters are against making the pay scale equal because these sisters do not understand the social implications and the rights of women workers. The church in general will have a hard time with equal pay because it will lose the cheap labor of women. In most of the dioceses and parishes in the United States, women work for the male hierarchy.

Debra Green. I am not suggesting immediate ordination of women to the priesthood. There might be a negative impact from the traditional Catholic wing. In order to avoid this confusion, the people should be educated about these church laws, educated about the fact that they are made by humans. They can be changed and adapted according to the situation and the needs of the people. Now all these church laws have been infused into people's minds as God's law; therefore they believe that they cannot be changed at all. That is why the faithful had strong reactions about changing Friday abstinence, Latin Mass, and clerical and religious garb The spiritual leadership in the church ought to change now. We are dealing with a conservative pope. He is blocking out a whole segment of women. Again, we are not talking about some concessions of male authority, such as being allowed to be a cross bearer and reader at church services. We are talking about deeper participation in the church's decision making process. A few bishops have women as chancellors. Why doesn't the church understand that both men and women have the same goal and mission in the church?

Barbara Hays. The impact of this change will be seen in various dimensions of the church. I think that the whole attitude of male priests and their domination will disappear

if women and married men become priests. There will be a new era opening up for a new Catholic culture. Feminine theology, women's experiences, and female caring will drastically change church administration, mission, and ministry. When the church admits women as spiritual leaders, women will have a better chance to be accepted in society as leaders among the various cultures and ethnic groups.

Elsa Lindsay. Personally, I think that a change would be a great boon to the church. The church would be seen as compassionate and understanding. Many people fear that women will be misused or that they will be ineffective as spiritual leaders. These attitudes would vanish if the church allow women to participate fully. The church can facilitate Christ's mission of love, compassion, and peace more powerfully when both men and women work hand in hand. Then, the church members, both men and women, share that mission with equal responsibility and equality, and the church becomes a saving sacrament rather than an institution. When the church discriminates against people, I see the church as a male club similar to Moose or Elks clubs, the Gospel values are being forgotten.

Responses of the Male Participants

David Anderson. When we go back to tradition, equality in the church will be restored. Now the women who are not conforming to reality are frustrated in our society. They try to change tradition. The tradition is the will and order of God. Radical feminists are going against the natural order. Even the Black people who claim equality are not comprehending traditional Christian equality. Injustice does exist in our world, and we all experience it. I have experienced injustice whenever I travel in another country because I am an American. A Black person experiences injustice, women experience injustice, but that is completely different from spiritual injustice. On the physical level I believe we can experience injustice, but if one is aligned with God one can not experience injustice. Injustice, according to me, is self imposed because God would never impose injustice on anyone. I believe that anyone, Black or White, male or female, rich or poor, can walk with God. God is father to all. Therefore, tradition can bring back the real experience of equality, peace, and love in the church.

Edward Jones. I believe the impact will be in the performance of the liturgical music. This brings various good results in the parish community. The faithful experience joy in participating in the liturgy. The youth

and children are not bored when they attend church services. They are, in fact, attracted to join the choir and attend church worship more regularly. Many outside members are also drawn to this parish. When the members participate, more money is being collected and more money leads the parish into various programs. These programs make an active and dynamic church.

Charles Faber. I don't claim that just ordaining women would solve all the problems in the church. The church is a powerful institution in this country. The male hierarchy is not prepared to make this radical step, but my biggest fear is that we are going to lose most of our really good women in the next 20 years unless we make serious attempts to incorporate women more fully into the church. It is more an American than European problem. I think that there could be a tremendous effect on in the church. My experience is that women themselves are the biggest opponents of women's rights in the church. I believe that women's power and participation are essential to church growth. Not allowing women to participate in the church's priestly ministry is already costing the church a great deal

Alan Marsh. The whole faith of Christianity is built around the mysteries of Holy Week. I believe the church

leaders have not given enough emphasis on the paschal mysteries. Through proper emphasis on faith and tradition, the faithful could become more aware of their faith and their religious commitment. The church should stop the Sunday obligation and its heavy concentration on the collection. People become bored with church attendance Sunday after Sunday. The parish and the diocese only concentrate on the collection of money. The celebration of the Eucharist has become an entertainment, just like the music concerts or any other program that attracts a crowd. The spiritual value seems to be fading away. I believe that more visible signs and faith expressions can be brought back to the church through the proper celebration of Holy Week.

Brian Walker. Talking about men being married, it would impact me greatly if I could be a priest in the community. It would enable more Blacks to participate in the active ministry of this parish. The church would be indigenous in the Black community. It would be indigenous in the Hispanic community, and the church would become indigenous in every culture and ethnic group.

Analysis of Responses of the Impact of Change

This question of impact was asked of the participants so that they could have enough time to reflect and to explain

their position on change. It is important to analyze the responses that relate to the participants themselves as well as the impact they envision on the community and the church at large. That kind of analysis will allow some patterns and consistency to emerge from the participants' responses.

The responses of the women participants on the impact of change were divergent and developed from their personal involvement in the church and society. Christa pointed out the impact of adult religious education on the church. Anita said that her community of sisters was ready for change, and the change had encouraged them to work for the Third World countries and raise the consciousness level of people. She felt that the major impact of these change would be in the global society by liberating the oppressed people from exploitation.

Debra felt that the conservative authorities of the church would be affected because these men had in the past blocked women's ministry. Barbara expected that male domination in the church would gradually disappear when the church ordained women and married men. She felt that women spiritual leaders would bring a new dimension of caring to the church. Elsa indicated that the church would grow in compassion and understanding when both men and women shared the Gospel mission with equal responsibility.

David's expectation of change was equality in the

church. Edward believed in qualitative participation of the faithful in liturgical worship. Charles felt that women's ordination could make the church more powerful with the contributions of service the women would provide. Alan said that a refocus on spiritual values in the church would take place if money oriented Sunday services were not obligatory and there was more concentration on the Paschal mystery. Brian wished that he could serve the church and people more effectively as a married priest and the church would become indigenous to various ethnic populations as a result of such changes. These responses indicate that the participants addressed change and the impact of change from their own experiential backgrounds because the efforts they cited are related to several dimensions of church activities. Therefore, they were consistent to the point that these proposed changes arose from their experiential wisdom. The responses also showed that the changes ultimately were directed toward benefitting the church as a whole and society rather than toward their own personal gains. The outlook of these men on change and its impact indicated that they were not against change in the church. All of them envisioned a positive effect from their envisioned change in the church.

The common elements in the responses of the male and female participants were: (a) both addressed the impact of

change from their personal involvement in society and church; (b) both supported change for a better church and community; and (c) both were aware of the negative impact if the church did not respond to the change in each of their indicated areas.

Several differences can be noted. The male participants were mainly concerned about problems for which they themselves were not directly responsible. David said, "A Black person experiences injustice, women experience injustice, but those are completely different from spiritual injustice. Injustice, according to me, is self imposed because God would never impose injustice on anyone." Alan said, "The whole faith of Christianity is built around the mysteries of Holy Week. I believe the church leaders have not given enough emphasis on the Paschal mysteries." Edward said, "I believe the impact will be in the performance of the liturgical music. This brings various good results in the parish community." Charles said, "I don't claim that just ordaining women would solve all the problems in the church. The church is a powerful institution in this country."

The female participants were mainly concerned about their own roles and responsibilities in the church. Anita said, "When we women participate in church administration and decision making, women as a whole will have some chance

to be represented well." Debra said, "We are dealing with a conservative pope. He is blocking out a whole segment of women." Barbara responded, "I think that the whole attitude of male priests and their domination will disappear if women and married men become priests." These differences indicate another factor that the female participants experience. This factor is perhaps best described as an identity crisis as members of the church. This crisis had been identified in the other responses of the female participants when they indicated that large number of women were leaving the church and some women were even organizing their own church.

Action for Change

The next question related to change was: What would you do to facilitate this change?

Responses of the Male Participants

David Anderson. I would work towards building up a deeper understanding of church influence among the people. As a missionary I continue to serve the church through my organization to create Christian awareness. Thousands of people here and many other countries have already benefited through this organization. I try to extend this to several of our states and other countries.

Charles Faber. I would first of all seek out and foster vocations among women. Fortunately, this parish is very open to this concept. But I don't know when the matter of real priestly ordination of women and their spiritual leadership are going to be accepted by people. People become suddenly threatened by women assuming leading roles in the church.

Edward Jones. I want to see that both men and women actively participate in church music. I am working to remove the prejudice among the faithful and hierarchy towards church music as a woman's area of interest. Creating a respectable place in church liturgy will change this misconception of the faithful.

Alan Marsh. I would do away with the holy days and Sunday obligations and conduct seminars and classes to develop a parish family celebration of the liturgy. I would urge people and even plead with them to celebrate the Holy Week ceremony with due importance.

Brian Walker. I don't know. I haven't dealt with it. Somehow I think the church ought to consider the possibility of married clergy. I will give my support to the church in this matter. I am not sure, right now. I want to challenge

the church. Someone has to. The church does have married clergy. Married priests from the Protestant church have joined the church and now they function as priests. If they can be a priests, why can't I?

Responses of the Female Participants

Christa Day. In the years, when I taught marriage classes, I allowed the students to raise questions on marriage, family, love, and sex. These open questions gave them an occasion to discuss certain taboos in public. In the church one cannot find right answers to one's own contextual needs. These classes helped them to be aware of the fact they should look for truth elsewhere: maybe in psychology or philosophy or in modern theology. I encouraged them to keep looking. Each individual has to experience the truth for him/herself.

Anita Fisher. I personally promote women in our community to take up challenging roles of leadership. I find that such experiences give courage to individuals to speak out with conviction. This is important because men accuse women of functioning only from their emotions and feelings and not from facts. The church does not allow women to experience factual experiences because they are forbidden to be priests. Only ordained priests hold key

positions in church administration. Therefore, women have to get that factual experience outside the church through education, organizing their own projects, and conducting their own institutions.

Debra Green. Change is not that possible in the church but educating women is important to me. In this school I educate these girls so that they get the real picture of the church where women are treated as second class citizens. Their consciousness is being raised against such discrimination. When enough women are aware of the truth, the church will have to change its position against women. Right now we are dealing with a conservative pope. Liberation is a long way off. Since the women's movement has had some impact, there have been some minor changes; now we are not looking for silly rewards like women being allowed to read in the church or carry the cross. We are looking for equal participation in the church.

Barbara Hays. I tried many things so that we women could actively participate in church ministry. I'll keep trying. I know that as long as our present pope is pope I don't think there is anything much I can do. . . . I sometimes feel hopeless. . . but I don't give up. I would promote all kinds of protest, marches, or walkouts in the

church for the rights of women. I'll be there in the first place to participate in them.

Elsa Lindsey. I talk to anybody I can, and I share my views with as many people as I can. In my own family I experience the need of this view to be materialized. My nephew got married. He married outside the church without an annulment of his former marriage. My nephew thought that he could not go to church because he married outside the church. Then, his wife started participating in the church liturgy. Some of our relatives were upset over this. But I said that she had the courage to go to church and receive Communion. I supported her when the relatives were against her. On another occasion I was counseling a young man who was addicted to drugs, and he was afraid to receive Communion because he had not gone to confession. I said to him that according to church laws you should wait to receive Communion. But I also said that he and Jesus had a relationship that was more important to him at that moment. I support such people who are victims of the church's silly rules and regulations.

Analysis of the Responses

The primary aim of this analysis is to check the consistency of the vision of the leaders and with the

practical approach they suggest translates the vision to action.

David spoke about bringing back the biblical tradition in Christian life by which all the members of the church experience equality in the church. David did not consider this equality to encompass the equal participation of women in church ministry, since he did not support the ordination of women to the priesthood. In suggesting actions to achieve equality, he concentrated on social work and Christian charity through his organization that provides food to the poor.

Charles, in his response, was very much on target with his vision and its practical application. He envisioned women's ordination to priesthood in the church and in the response to the second question he said, "I would first of all seek out and foster vocations among women." In his parish the author found that women were functioning in leadership roles in the liturgy, the Word of God, and music and church administration.

Edward said that he would like to see church music taken care of by professional people. His response to the second question was closely related to music, but his main practical idea seemed to be directed from the vision because it was directed toward church music being a woman's area of interest. Removing that misconception would not necessarily

result in more professional church music directors. In the ultimate analysis the author felt that Edward was aiming at church music as a common interest art, and it had to be under the care of professional people so that due respect and importance would be given to music in the church

Alan showed a good deal of consistency between his future vision and his practical approach. He wanted to abolish Sunday and holy day obligations and bring about Holy Week as a focal celebration in the church. To do this, he would conduct seminars and talks to educate the people to this change and even plead with people to celebrate Holy Week properly.

Brian Walker expressed his helplessness by saying, "I don't know." He had more critical questions than practical answers. His questions were in fact consistent with his vision on married clergy. "The church", he said, "does have married clergy. Married priests from the Protestant church, have joined the church and now they function as priests. If they can be priests, why can't I be?"

Christa's future vision of the church revolves around better adult religious education. She experienced, in her teaching of adults, a good response from the people. She said that the adults need to continue to search for truth beyond the Catholic Church. She suggested that they could possibly find some answers either in psychology, philosophy

or in modern theology. She indicated that the individual experience of truth for oneself would be the right way to provide spiritual growth.

Anita said that women in her community take up challenging role of leadership in the society. She believed that with such experience in leadership, the individuals will be courageous to speak out for women's rights with conviction. In order to achieve this goal she suggested that women get factual experience outside the church through education, organizing their own projects, and conducting their own organizations. Debra felt that change was not possible in the church but educating women was important. She considered that through education women become aware of their second class status in society, and when enough women were aware of the truth, the church would change its position against women. She is consistent in her statement that change is not that possible in the church because she said that the church right now has a conservative pope.

Barbara expressed her feeling of hopelessness because she believed that as long as the present pope is pope, there would not be any change in favor of women's active roles in church ministry. She suggested that women take part in all kinds of protests, marches, and walkouts in the church for women's rights. She said that she would be there to

participate in such protests. Elsa indicated that people need spiritual support through Holy Communion. They are not to be isolated because of some church laws. She said that even if the church laws do not permit these people to receive Communion, she would support and counsel them to receive Communion. Women were consistent in their responses to the questions about their vision and how they would put their vision into practice. The author found that women had better clarity about their future vision than the men. The women were firm and strong in expressing their future vision while the men hesitated to respond to the question of vision. The author found that some male participants were not consistent in their responses to the question of practical action whereas the women's responses reflected concreteness and practicality because all of them touched the practical point of educating the people. Correct education could help bring about those changes which could give the right direction in the church and society.

The Future of Spiritual Leadership

Finally, the participants responded to the question: What do you think the future of the spiritual leadership in the church will be in the next ten years?

Responses of the Female Participants

Christa Day. Equality questions will remain primarily a central issue unsolved in the church. There will be more women in active spiritual leadership positions in spite of the male dominated clergy. More women will either start their own organizations or detach themselves from the official church hierarchy.

Anita Fisher. The bishops in America will name more women to various ministerial and administrative roles in the dioceses. This will give them some kind of visibility and representation in church leadership. More and more informed women are going to be spiritual leaders. But at present I feel that it is not other peoples' mistakes alone; it is women's lack of cooperation and understanding to stand for their own equal rights. Women will experience more strength to fight for women's rights in the church.

Debra Green. In the future, I can see that women spiritual leaders will make a significant difference in the church in the area of caring, human relationships, and liturgical worship. The feminine character of leadership is alien to the present church regime. Especially during the time of the present pope who is deliberately blocking out women, the impact is going to be a strong negative reaction

from women. Women with group support will demand their rightful representation in the church's administration. I envision a healthy and integrated church for the future.

On the other hand, if men continue to manipulate women with their ill begotten theology and their wrong interpretation of the bible, women will have difficulty achieving equality in the church. I can see, then, instead of a dynamic church, a dying church. Right now the majority of Catholic priests are older and incapable of nourishing people effectively. Many of the priests who are in church positions are less educated than many women who are active and therefore they are not able to keep up with the educated laity and women religious. As a result the church authorities have become arrogant and autocratic.

Barbara Hays. Very interesting question! First, I think that if this pope lives a long time I don't think there will be any change. In the future I see women becoming associate priests or taking charge of parishes. I also feel that the married clergy will come before women priests. At present the priests are in a miserable situation. They are alone with some outdated pride of celibacy. I have seen some parish priests going through such painful and lonely lives so that on big days like Christmas, Easter and their birthdays they eat sandwiches

all alone. People themselves have a moral obligation towards this group of priests. In the first place the church should not allow the practice of the lonely life of celibate priests. There are religious priests, and they have at least a community to support them. The parish priests have no one and their bishops are not concerned. Their friends and relatives may be far away so they are alone.

Elsa Lindsay. Spiritual leadership is going to be shared more and more with women. Here in America we've experienced a male chauvinistic church. The men who were in church hierarchical positions were considered to be leaders all along. It is going to change. Women will take more vital and more public responsibilities in society. That will change the understanding of leadership because position and power will not be the criteria for leadership. Leadership effectiveness will be one of the vital signs of leadership. Women have already started to be more effective than many male clergymen in the areas of counseling and education. People have already recognized this transition in their parishes and in the societies. I personally see a lot of changes in my community. I don't demonstrate extraordinary love or give gifts to members to win their support. I try not to be partial and try to reach

out to all as an animator. My experience is that if I do a good job as a superior, they love me. The church authorities are not able to create that feeling in the faithful; hence they are not assured of the people's love.

Responses of the Male Participants

David Anderson. I have really no idea. If we want to know what the future holds we have to look to the leadership in the past. I find that the leadership in the church is very cyclical: conservative to liberal to conservative. I expect to see this church go back to being conservative. On another level, I believe that each time when we experience the cycle, we achieve another level of understanding, and Christ is raised. Therefore, I believe the future of the church is as a mature and effective church is in its leadership.

Charles Faber. In the next 10 years there will be more emphasis on lay leadership because there are fewer priests and the average age of the priests will be older. I think that the emphasis on lay leadership is good sign. Some people say that maybe its just because people are not responding to the call to priesthood. I personally think that the people who look at us don't think our life style is attractive. They don't find us alive, or challenging, or

even exemplary. I don't believe it will get better. Maybe it's the Holy Spirit trying to tell us that it has to be a church more of the people. That's the most optimistic I can look at it.

Edward Jones. I see that the liturgical music is already changing the entire concept of worship for people. People are more selective as to what church they go to and what kind of music the church has. In the music itself, there is an integration of both traditional and contemporary styles of music. That is the future of the church. There will be a mixture of both traditional and modern changes. The church cannot survive entirely any longer on traditional values.

Alan Marsh. I see already a tremendous shift. I see people being more careful in accepting spiritual leaders. In the past a parish priest was assigned to them as a spiritual leader. Now people go to other parishes or priests if they don't like what they have. They want certain characteristics in their spiritual leaders. They want certain styles of liturgical celebrations. They want certain emphases in the sermons and in the church's teachings. I think that lay people will take a greater role in spiritual leadership. Women will obtain significant

church positions in the near future.

Brian Walker. The fact is, the church has changed dramatically since Vatican II. I think there is going to be a global change in the entire church in the area of worship, administration, family life, and ordination. The experimental stage is coming to an end. I think there are issues unresolved and until the church deals with these we are going to have an uncertainty in terms of leadership. Celibacy for the clergy, who can minister, etc., will remain issues.

Analysis of the Responses

All the participants had a positive vision of future leadership. David, though, wished to go back to tradition. He felt a mature and effective church leadership would emerge. Barbara thought that if the present pope continued to be the head of the church for some years, there would be very little chance of change in church's vision. Most of the participants indicated that the church would change in its structure of administration. Lay people would be involved, and there would be more active involvement of women in administration.

The participants, both male and female, clearly saw that women would take spiritual leadership positions in the

church. Married clergy was another important element in the future church about which some participants felt strongly. The women leaders were concerned about the psychological and social well being of the celibate priests. In their view priests were single, lonely, and some of them were physically unable to take care of themselves. They suggested the solution of the married clergy for this tragic situation of priests in the church. Edward reflected that the church of the future would adopt contemporary music for better liturgy and worship. This indicated the professional lay people's involvement, which also could indicate that the future church would depend very much on the contemporary discoveries such as computer technology, television networking, and larger corporations in business. In such situations, the church administrator would depend heavily on professionals who were lay and sometimes nonCatholics too. At present, there are many Catholic parishes that have nonCatholic organist.

A striking pattern in the male participants' responses to this question was that, except for Alan, the participants seemed to ignore the issue of women leadership in the church. In contrast all the women participants expressed the vision of women spiritual leaders being actively involved in the church ministry and administration. Christa even indicated that women would possibly establish their own

organizations and would separate from the church hierarchy. Anita believed that the bishops of America could not ignore the women's rights movement in the church much longer and that they would be forced to appoint more women in visible church leadership positions. She also indicated that women were not really convinced of their rights in the church; therefore, the women's movement for church leadership was defeated by their own kind. She said that educating these women would be the primary task of women spiritual leaders.

Debra said that the style of leadership would change when women leaders assume more church leadership. She saw that there would be significant differences in the church in the area of caring, human relationships, and liturgical worship. She indicated that a feminine character was lacking in past church leadership. She was concerned about the unhealthy attitude of the church hierarchy; that theology and wrong interpretations of scripture would slow down the women's vision of leadership. The reason she believed this was that many priests in present church positions were less educated than many of the women leaders in the field of theology, philosophy, and scripture.

All the male participants were not pleased with the present situation of the church. They all had future plans for a better church. The male participants mainly dealt with external changes in liturgy, tradition, and ordination.

Whereas the female participants' reponses were concentrated on the structure of the church: who should be included in the decision making body; who should be the celebrants of the liturgy; who should minister and administer to the people and church. The female participants were aware of their identity crisis in the church, thus the crisis had led some women to leave the Catholic Church or organize their own church. Elsewhere, one of the male participants said that the church will be empty without women. When Edward spoke about the need of modern and traditional music, he said, "The church cannot survive entirely any longer on traditional values." This chapter give a picture of future vision of people in the church. Any leader who is greatly influenced by this vision will transform it into a reality.

CHAPTER X

INFLUENCE OF THE SELF

Maccoby (1980) wrote that there is no single external style of leadership. The researcher analyzed more deeply the unique characteristics of each spiritual leader. This uniqueness was explored through the following questions:

1. What do you want to accomplish as a spiritual leader?
2. How do you anticipate facing the success and failures of your vision of spiritual leadership?
3. What characteristics or qualities would you attribute to your spiritual leadership?

Accomplishments of Spiritual Leaders

The following are the responses of the participants to the question: What do you want to accomplish as a spiritual leader?

Responses of Female Participants

Christa Day. If I remain a leader at all, spiritual growth could lead me away from an authority position in the church. If I continue to be interested in spiritual leadership as I am now, I want to make people excited about human development. This is such a critical dimension of

people's lives in order to find a wellspring for their lives so that the thirst for freedom, equality, and human dignity could be quenched. I want to be a part of this movement in finding the source of influence for women and create a relationship between man and woman, Black and White, nation and nation, and between religion and religion.

Anita Fisher. I would like to be able to share my faith with those whom I meet, one to one. I want to hear about other faiths through which I can be an ecumenical person. I know there is truth beyond Catholicism. I know that ecumenism will bring a different type of mutual respect and spirituality in people's lives. For this I will get involved in lay leadership activity.

Debra Green. I want to effectively make a change in people's lives with whomever I interact. I want my students to say, "Oh, yes, this happened to me because of the years I spent at this school." These students can become critically aware of the social needs in our society. If they are able to rise above their religion and cultural background to transform human society, then I would consider that I have accomplished something in my life. We don't have leaders because people do not go beyond tradition to transform other people. We do not have very many women leaders because

women themselves do not take the risk of going beyond the tradition of a male dominated society.

Barbara Hays. I am called to church ministry. I have dedicated my whole life to a religious ministry as a religious sister. I have the training and experience to minister to the people. I experience a sense of waste when the church does not allow me to minister to the people. There are not enough ordained priests to minister to people, and people who are ready and willing to serve are denied permission by the church authorities only because of gender. My goal in life is to see women free to serve people with dignity in the church. A married clergy will bring more joy and an authentic experience of worship and service to the church. They will understand the human family better than the single celibate priests. Many of the celibate priests are lazy, egotistical, and self-serving. The church will become more effective and authentic through married clergy and women priests. I wish to be part of that church.

Elsa Lindsey. When I came out here I was asked the same question: As a prioress, what would you like to accomplish? Actually, I don't have a universal goal. My immediate goal was to communicate well to all the members of my community. I want to communicate to my community through

my life example that I love them, I care for them, and I am concerned about their well being. That is the main goal in my life. I still am striving to reach that goal. I wish that all these church leaders who preach the gospel values of love, forgiveness, and caring would put these into practice. I don't want to point my finger at them without me putting into practice what I preach.

Responses of the Male Participants

David Anderson. I hope to accomplish spiritual leadership by becoming a faithful revelation of God to people . . . which means that through my activity God is being continuously revealed to the society and its people. I wish to proclaim this revelation from the whole of my heart and being. God has given me His blessing and from my part I faithfully carry it to the people.

Charles Faber. I would like to see more unity among the groups in this parish. I have seen some glimpses of it in the past. We cancelled all masses for various individual groups and had one mass with all the groups participating in it which made all the difference to the people. Also, this year we had a unity choir. People from different congregations came to our church service and sang during our liturgy. This was a wonderful experience of unity in this

parish. I would like to see Black, Hispanic, White, and Asians worship God together in this parish: to sing songs of praise and love, greet each other, and care for each other. I would like the Black community to see that the Hispanics are not the problem. I think that with such an attitude the parish would experience less tension. . . .

Edward Jones. I would like to accomplish getting songs introduced into the church that are not only speaking about God's tenderness, but also His powerfulness. The liturgical songs of the past were basically very pious and sweet. I want people to sing songs representing various emotions and feelings. These songs should also describe the various characteristics of God so that the church represents God to people in wholeness, rather than just being one sided.

Alan Marsh. I see my accomplishments in my mission. This is to lead people to God and liberate them from their present physical or psychological oppressions. I work to bring people together so that in a group people can feel more secure and free. Religion is a means and God is the motive power behind this gathering of people.

Brian Walker. Humbly, I want to preach the gospel of

Jesus Christ in the Black tradition so that the people in my tradition can truly experience the power, love, and joy of Jesus Christ. If they can experience the love, power, and joy of Jesus Christ, then the whole of their lives will be affected and transformed. They will be ready to deal with the rest of the world problems and live an authentic Christian life.

Analysis of the Responses

In the final phase of this research, the analysis concentrates on the influence on the self of each of the leaders. The researcher basically analyzes the patterns and differences of the accomplishments of each leader.

The women participants' responses were unique in their accomplishments. The goals of their leadership primarily rested on human development. The area of human development described by Christa was human freedom, equality, and dignity. Her commitment to the leadership movement was to become a source of influence for women. Anita described her goal as one to one sharing of her faith. She clarified her faith as an ecumenical sharing of religious faith. She considered that people's faith would rise above all individual traditions that divided them in the past. She felt that ecumenism would bring mutual respect and spiritual unity to people's lives. Debra concentrated on teaching

youth from individual life experiences. She felt that correct education could lead people to becoming critically aware of the social needs in society. She pointed out that the present generation should rise above religion and culture in order to achieve that ultimate transformation. Barbara reported that celibate priests were lazy, egotistical, and self serving. Her goal in life was for women to be ordained as priests and serve people with authenticity. Elsa believed in person to person relationships, care, and love. She tried to put this into practice through her immediate community. She found that effective communication of love, relationship, and concern for others were basic elements of spirituality. She wished that the present church leaders could put into practice what they preached, but at the same time she was aware that she herself needed to be an example.

The male participants had another unique theme in their responses. While the women were concentrating heavily on their leadership accomplishments, the male participants were concentrating on God, religion, and rituals. This religious dimension was uniquely present in all the male participants' responses. David wanted to be a faithful revelation of God. Charles wanted to create unity among the community of worshippers. Edward wanted to create a choir and liturgy that sang songs of God's love, compassion, anger, power, and

care. Alan wished to lead people to God. Brian wanted to preach the gospel to his people in the Black culture and tradition.

These two dimensions of spiritual leadership indicated that the women cared primarily for human development in spiritual leadership and the men held on to the traditional view of leading people to God, creating a better church, and worshipping with deeper commitment and understanding. These responses indicate that the women were human oriented and the men were God oriented. The women's responses were more to the present need with some practical views, and the men's responses pointed to the future with religious idealism. The women seemed to address the problem of here and now, and the men dealt with the ultimate goal of the life after.

Success and Failure in Spiritual Leadership

The following responses are those of the participants to the question: How do you anticipate facing the successes and failures of your vision of spiritual leadership?

Male Participants

David Anderson. I expect to face them, whatever they are. I may be bounced out of what I am doing tomorrow, but

I hope that I have the spiritual maturity to recognize that God is behind me. . . . I have gone through many failures and successes in my life and all the time I knew God supported me. This is my basic strength to carry on my mission.

Charles Faber. I think that if I remain a prayerful person, then I will be able to face successes and failures and keep them in proper perspective. It is hard to judge the nature of success, but I think if I remain a spiritual person and keep it in right context. . . then I will not get carried away by success. I know that I myself have dedicated my life to do God's work. He guides me to the right path and provides me with enough strength to accomplish these goals. A lot of what I have gotten in touch with in my life and work has been in the last three or four years. Things can be hard but we know times that have been worse, and the Lord has always provided.

Edward Jones. My philosophy is to just go on and keep trying. It depends also on how big the success or failure is. I usually don't let them bother me so that I don't function at all. . . . Some failures have become a good learning experience so that I worked hard and perfected my work in order to get the right results.

Alan Marsh. Success is very easy to handle because it confirms my beliefs; whereas failure brings a different line of thought in me. I want to know why I failed or why the program or project failed. I want to know who went wrong or I want to know whether the program itself failed or the way it was executed failed. These are the questions I go through when I face failure in my mission.

Brian Walker. There were many ups and downs in my life. I don't claim that I have been successful all the time. Though I experienced mixed feelings about my work, deep down in me there was this secure feeling of the Holy Spirit. He guided me in my crisis. He enabled me to do what I had to do. As long as the Lord is with me, I have to just trust and move ahead. Sometimes I am not certain where the Spirit is leading me, but the basic trust eventually enlightens me. Therefore, I don't get too disappointed in failures and too carried away in successes.

Female Participants

Christa Day. I hope for success. My successes haven't been that spectacular that they have gone to my head. They have not made me forget what I am called for. . . . My ego shouldn't get in the way of my responsibilities. I would see failures in light of the fact that the human condition

is very complex and very seldom does one get an accurate reading of success or failure from people's minds. Therefore, success and failure are difficult to identify without one's own inner vision, deep faith, and conviction in life.

Anita Fisher. I have a high hope in myself as a person so sometimes I don't see what is very harsh because I keep looking for the hope in every situation. I don't give up too easily on people. I would consider that is one of my successes. My failure would be that I am too naive. I should make myself more aggressive and push a little harder. Awareness of my own strengths and weaknesses prepare me well to face both failures and successes in my life. It is a life long process to be in touch with my own strengths and weaknesses.

Debra Green. I can only work and keep trying again and again. If something does not work well as I planned, then I go back and change it and give it another try. My goal right there ought to be a way to reach it. I try different methods to attain it. I have experienced that only perseverance leads me to that success. Every failure I consider to be a step closer to success. It is hard but trust and faith keep me going.

Barbara Hays. When I see failures I start all over from scratch. I have often experienced failures. I also know the fact that I did not plan ahead well enough, so I plan better for the next time. I don't think anybody can plan everything perfectly well. We are all human beings. There can be somewhere that something goes wrong; therefore failures have become part of life. The awareness of failures prepares me well to handle success. I would say that I grow to maturity and I can balance both failure and success.

Elsa Lindsey. I have experienced that basically some people do not accept me at all. That is really a hard reality. I hope and keep a positive attitude that they will slowly come around to accept and understand me. My source of strength is prayer. I have experienced in my life that I have been revitalized and strengthened by the art of prayer. I also experienced that prayer is painful but somehow that is the way I come out of my failure.

Analysis of the Responses

The responses to the second question were analyzed by comparing and contrasting the male and female participants' pattern of attitudes in facing success and failure in leadership. The pattern in the male responses was that all

of them experienced both success and failures. The second pattern was that failure made them work harder to search for the reasons why they failed and to be aware of God's providence. David indicated some kind of uncertainty in his position as a spiritual leader. He said, "I may be bounced out of what I am doing tomorrow." Charles felt that success was hard to find. Edward said that some failures had become a good learning experience for him. Alan evaluated his success as confirmation of his belief and failures that led him to do further analysis in finding the causes of his failure. Brian experienced many ups and downs in his life. Success was not present all the time. It was God who lifted him up from the crisis. In all these responses the men were found to be hard on themselves when failure occurred in life. Hope and faith in God seemed to be the key elements that kept them going in their leadership activities.

The responses of the women participants showed that they experienced both success and failures in life. However, the women were less harsh on themselves than the men in facing failures. Only the women participants responded that in case of failure they would start all over or look for alternative ways. The men did not indicate that they believed in modification or trying again. The women felt that success was within oneself. Christa and Anita expressed this view by relying on hope. The women expressed

easy attitude to failures whereas the men responded with an analytical attitude toward facing failures.

While the men brought God into problem situations to soothen their crisis in failures, the women did not bring the concept of God into the picture at all. Christa indicated that success had not gone to her head. She also said, "I would see failure in light of the fact that the human condition is very complex and very seldom does one get an accurate reading of success or failure from people's minds." Anita said: "Awareness of my own strengths and weaknesses prepares me well to face both failures and successes in my life." Barbara said, "The awareness of failures prepares me well to handle success."

There were other striking contrasts between the males and females. The women did not indicate any insecurity in their position as some of the male participants did. One reason for this is that the women considered failures as deeper experiences of life. Barbara said: "I don't think anybody can plan everything perfectly well. We are all human beings. There can be somewhere that something goes wrong; therefore failures have become part of life." Therefore, the women seemed to have a more positive attitude about experiencing failures in life than did the men.

Characteristics of Spiritual Leadership

The next question asked of the spiritual leaders was:
What characteristics or qualities would you attribute to
your spiritual leadership?

Female Participants

Christa Day. Passion. . . . This is my experience as
a spiritual leader. I am in this field to commit my energy
and strength to create a better life for this young
generation. My motivation is a broader outlook in life, and
my goal is for the future of a better generation. I do care
for my students; by my nature I cannot stop caring. I
believe that if one does not care one does not lead. I see
my unique quality in my leadership as the passion to care.

Anita Fisher. I would attribute the quality of caring
about people to my spiritual leadership. The number one
thing I experience is that I have to care for people and
believe in them. I can transcend myself in reaching out to
people. I believe also in strong friendship among people
with whom I work in order to make my vision become a
reality. No single handed effort makes a difference in
transforming society. I have seen myself grow and change in
fantastic ways. Openness and universality with a sense of
hope and belief make me move towards my vision of
leadership.

Debra Green. Definitely being prayerful is a primary quality needed for my spiritual leadership. In my experience involvement is the key characteristic of a present spiritual leader. I cannot make any significant changes in the society unless and until I become deeply involved in the cause. I become part of every venture we undertake in this institution.

Barbara Hays. A spiritual leader is a prayerful person. Secondly, she is generous and self giving. I know that a spiritual person is open to criticism and that is hard. I cannot avoid criticism and opposition from my people here because my work can be seen in different perspectives. Now the Hispanic community is a little upset with me because they want a Hispanic priest. We had a priest here, and he would not do anything. He offered Mass and heard a few people's confessions. That's all he did. Even for the Mass he did not do much preparation. I am the one who did all the rest of the work of the parish. When he was transferred, people said that I was the cause for his removal from the parish. . . . They want to have a Hispanic priest just for name and not for real spiritual commitment or responsibility in the parish

Elsa Lindsey. Being firm but gentle is a

characteristic of mine. I would want to put more emphasis on gentleness than firmness. I feel both are necessary. Leadership is mostly human relationships. A leader ought to have good skills in relationships. At the same time I tell my people that I don't have all the answers; that we together need to find out the best answer. I also don't claim that I have everything under control. It is okay to be that way. I would support more creativeness in people than imposing my single concept on them. I am only a steward and my greatest strength is prayer.

Male Participants

David Anderson. I would say a sense of true humility and charity. . . of being open and aware are the main characteristic of a spiritual leader. Leadership is a process which I do not have either insight or the ability to comment on. I think that looking at oneself and into one's own spirituality is absolutely critical. We do not do enough of this, especially in this country. Therefore, a spiritual leader primarily looks into oneself and sees oneself in totality.

Charles Faber. I am able, through experience, to make decisions. A leader is called to make decisions in very critical situations. These decisions reflect the quality of

a person. I mostly consider compassion for people as my best leadership quality. I try to be open to people's views. This openness makes me a compassionate person.

Edward Jones. A person who tries to provide an appropriate vision that guides the followers into right paths is essential. In my experience I tried to blend both traditional and modern music into the present liturgical worship. People were looking for something new in the church and at the same time they did not want to abandon some of the old ways of liturgy and music. I think that I succeeded to a great extent. I would say that a leader needs to foresee the needs of the society and blend both traditional and modern values. Therefore, foresight is the right quality for a spiritual leader.

Alan Marsh. Spiritual leaders are persons who are open and charismatic. I wish to continue my work as a spiritual leader for this community with a joyful attitude. My joy is to serve both God and people. This is the key characteristic of my personality.

Brian Walker. First, I see that a leader is truly concerned with the wellbeing of people. People's welfare becomes the prime goal of a spiritual leader, even to the

point of sacrificing his or her own life. People's wellbeing can be in the area of education, social justice, and freedom. One of the biggest problems I see in the church with spiritual leaders is that they do not really care for the people. Many of these priests just do the job of ministry but only a few are really authentic ministers that look for the needs of the people. . . . From my part I am called to serve my Black community. I do care for my people. This commitment of service makes me a leader for my people.

Analysis of the Responses

In this chapter the researcher is concentrating on the characteristics of spiritual leadership from the responses of the participants. The analysis attends to the commonalities and differences of the male and female leadership characteristics. Ultimately, the analyst is looking for a pattern of self influence in the spiritual leadership of the respondents.

The women's responses indicated a unique characteristic of leadership as a passion for caring. This predominant characteristic of leadership made women different from the male leaders. The men's leadership characteristics spread out to various qualities: charity, compassion, foresight, openness and service. The men, in their responses, did not

indicate the characteristic of caring was dominant in their leadership behavior. The women participants also cited several leadership qualities besides caring: involvement, gentleness, and prayer. The Women indicated their deep desire to reach out to people and to create a sense of faith and trust in them. The men stated motivations were directed toward the religious concepts of humility, charity, and self awareness.

A characteristic of leadership that was common to both male and female participants was openness. Alan, Barbara, Charles, and Christa all indicated openness as one of the main characteristics of their spiritual leadership. The female participants showed that they drew their strength and influence from their own personal convictions and involvements; whereas religious values and self righteousness were the predominant source of male participants' influence. Christa said that she did care for her students; by her nature she cannot stop caring, and she believed that if a person did not care he/she did not lead. David felt that looking at oneself and one's own spirituality was absolutely critical.

The men were motivated from an outside force such as God or religious values. The women were motivated from a force within. The men's relationships tended to be vertical (with God) in opposition to women's relationship which was

horizontal (with people). The men's approach to their leadership goals was remote (God, heaven, afterlife) or futuristic. The women's approach to leadership goals was immediate (one to one, community, here and now), or present.

CHAPTER XI

ANALYSIS AND CONCLUSIONS

The Objectives of the Study

This chapter concentrates on the critical analysis of the research findings. Glaser and Strauss (1967) suggest that a researcher, following grounded theory, can approach the analysis in several directions. The preset objectives of this study indicate the basic direction of analysis in this particular study. The following are the objectives:

1. Examine the commonalities of behavior and attitudes of selected male and female spiritual leaders.
2. Explore the differences of behavior and attitudes of selected male and female spiritual leaders.
3. Study the perception of God, church, and ministry of the selected spiritual leaders, and examine the impact of these perceptions in their lives.
4. Illustrate the patterns of influence that male and female characteristics have on the behavior of the selected spiritual leaders.

Commonalities of the Male and Female Spiritual Leaders

The following statements summarize the commonalities found in the behavior and attitudes of the male and female leaders selected for this study.

1. Past events and/or stories that were told to the participants influenced their lives as spiritual leaders.
2. The participants were not content with the present religious ceremonies in the Catholic Church.' Changes in liturgical worship in the church were suggested.
3. Gender was an influential factor in the church in recognizing a person's spiritual leadership.
4. The participants were confused over the concept of spiritual leadership as distinguished from the the management of the church hierarchy and clergy.
5. Spiritual leadership concerns itself with higher level of morality, peace, justice, and freedom.
6. Catholic Church authorities have caused both positive and negative influences in the leaders' lives.
7. The participants reported that there is no theological or scriptural basis for the male celibate priesthood in the church.
8. The Second Vatican Council was the primary cause of the present changes in the church.
9. Church authority has shifted from autocratic to democratic styles in certain areas of administration: parish and diocesan councils as well as ecumenical and

episcopal councils.

10. Each leader had a unique future vision for the church because each was not pleased with the vision church authorities articulate at the present time.

Critical Analysis of the Commonalities

Both stories and events have influence in the leader lives, but the men tended to disregard stories as unrealistic whereas the women strongly identified themselves with their stories and mythical characters. Recent studies indicated that stories and myths are a good media of instruction (Biallas, 1986; Day, 1984). One of the main characteristics of the narrated stories was liberation from oppressors. This theme of liberation was in conjunction with the women's situation in the church. For centuries women have been discriminated against and depicted as temptresses and the weakness of humanity (Janssen-Jurreit, 1982; Osiek, 1978; Ruether, 1983; and Runcie, 1983). Similarly, one of the male participants who identified with a mythical character is a Black minority in the church. Therefore, myths and stories are alive in people's lives. Jesus and the prophets in the Bible used stories to teach religious truths. Myths and symbols are a powerful media of communication not only in religion but in the field of

politics and business (Bennis & Nanus, 1985). Because the women and some men reported that they have been significantly influenced by stories and myths, the researcher concludes that myths and stories are important to leadership development.

Both male and female participants were not content with the religious ceremonies in the Catholic Church. The men's focal point in religious worship is the Eucharist. They suggested improvements in the Eucharistic liturgy through changes in its style, language, music and rituals. The women gave more importance to paraliturgies: Bible service, liturgical dance, group prayer and meditation. One factor about these paraliturgies is that they do not call for an official celebrant who, in the Catholic Church, is always an ordained priest. In suggesting paraliturgies the women may be trying to avoid male and celibate priests and give women and unordained males the opportunity to be the celebrant at these religious ceremonies. Such a conclusion is consistent with the women's desire for some structural changes in church liturgical worship: ordination of women, women ministers.

Sex discrimination is an evil in modern society (Janssen-Jurreit, 1982; Ruether, 1983). The church, in particular, claims to be standing for human rights but when it comes to the church's own female members, they are still

discriminated against. "The Catholic Church has never felt that priestly or episcopal ordination can be validly conferred on women" (Pope Paul VI, 1976, No.6). Both the men and women in this study cited instances of discrimination of women in the church. The women indicated that they were frustrated and disappointed with the male hierarchy. The men pointed out that they were aware of sex discrimination in the church, but they indicated that they were helpless to change the church tradition.

The women said that they loved the church, but on the other hand they disliked being treated as second class citizens. For women it has become a continuous effort to stay within the church. The men were aware of the struggle of women for equal rights in the church, but they did not come out strongly in support of women. Charles was the only male participant who did something to stand up for women's rights in the church. He related how the church hierarchy blocked such moves in the church. He said that the hierarchy was against women's active participation in church ministry. In his parish women took active roles in Sunday liturgies together with the priests. Women were readers, ushers, Eucharistic ministers, preachers, and choir leaders.

In 1986 Cardinal Bernard Law of the Boston Archdiocese gave a severe warning to the Paulist fathers of Boston. The

Paulists allowed a women to lead a Good Friday service and allowed lay people to preach at Mass. The Cardinal stated that if these practices continued, the Paulists would be ousted from the diocese (Frier, 1986). Pope John Paul II warned the Archbishop of Canterbury that the ordination of women priests by Anglicans would hinder the efforts to reunify the Roman Catholic and Anglican churches ("Pope warns," 1986,) These actions indicate the attitude of the Catholic Church hierarchy towards women's active participation in church ministries, and they even contain a threat of punishment for whoever facilitated women's involvement in church ministry.

Indeed these incidents intimidated many male members of the church who then stayed out of such controversies even if they found immoral or unjust practices within the church. In such situations, the leadership behavior of the male participants in this study must be questioned. Burns (1978) believes that only in competition and conflict can leadership be exercised. If these men willfully avoid conflict when issues of serious injustice arise in the church, it would not be appropriate to consider these men as leaders.

This researcher found that the participants were confused over the distinction between spiritual leadership and hierarchical position. The men knew that the clerical

forum opened up for them the possibility to become bishops, cardinals, and a pope. They saw these hierarchical positions as leadership positions. The women, in their responses, also indicated that they could not be spiritual leaders because they could not attain such positions since they could not be ordained. None of the participants made a clear distinction between leadership and management in their responses; therefore, the participants used the words leadership and management interchangeably. One of the reasons for this factor is that books are still written and published without distinguishing between leadership and management (Dale, 1986; Loden, 1985; Whitehead & Whitehead, 1986).

Both the men and women believed that spiritual leadership addresses issues of high morality, peace, justice, and freedom. Burns (1978) wrote that the ultimate goal of transforming leadership is high morality. Peace, justice, and freedom are various dimensions of human development. Human development is not realized without morally attacking the conditions of peace, justice, and freedom in the world. The participants spelled out these dimensions of human development for clarity.

Though both men and women recognized the negative and positive influences of the hierarchy in the church and in their lives, the participants expressed strong feelings

about the negative influence. The women were particularly strong in expressing their frustration and disappointment saying that:

1. The hierarchy is responsible for church tradition which discriminates against women;
2. The authorities have been inconsistent in what the church teaches versus what it practices;
3. The pope and bishops have created a myth that women are incapable of being spiritual leaders;
4. The hierarchy has interpreted scripture and has developed a whole theological system that is dominated by the male clerical forum.

The men and women responses indicated that they do not believe in the church's regulations that require priests to take an oath of celibacy. They said that there was no theological or scriptural basis for the male celibate priesthood in the church. Brian said that out of 12 apostles of Jesus, eleven were married. Others commented that scripture itself gave support for married priests. The early Christian community was served by married clergy. Though all the men in the study were not for women priesthood, they all supported the option for priests to marry.

Another argument brought in support of the male priesthood was that the male priesthood was a divine law

which could not be changed. "Jesus Christ did not call any woman to become part of the Twelve. If he acted in this way, it was not in order to conform to the customs of his time, for his attitude towards women was quite different from that of his milieu, and he deliberately and courageously broke with it" (Pope Paul VI, 1976, No. 10). The women participants in this study claimed that the scripture and tradition were written by men from their point of view. They cited certain theologians and scripture scholars who had always maintained that there was an ambiguous relationship between the scripture and tradition (Kung, 1978; Metz, 1978; Murphy, 1978, Tracy, 1975). They said that the church's official understanding of the Bible in this modern time cannot be allowed to remain at this level of compromise. They pointed out the inconsistent use of the Bible in the church's official documents particularly those of Vatican II (Murphy, 1978). Both theologians and scripture scholars have maintained that the Bible is always subject to constant reinterpretation based on the time, context, and needs of humanity.

Furthermore, biblical scholars have not supported the idea that the faithful should follow the Bible literally. Rather, the scholars stated that Christians must understand the Biblical message, its spirit, and then put that spirit to work in their lives (Cooke, 1983; Murphy, 1978;

Schillebeeckx, 1985). The Bible supports slavery and polygamy (Genesis, 16:1-2). Times have changed, the contexts of civilization have developed tremendously, and the human awareness of rights have brought drastic changes in the sociocultural lives of people. Biblical scholars reinterpret the Bible to respond to the human condition of presentday society. Women, therefore, demand a more universally acceptable interpretation of the Bible. Women want a theolgy that speaks to the experience of women (Ruether, 1983). Theology is developed according to people's experience of God (Balasuriya, 1980). In the past this experience had been male dominated, and what the women foresaw was an emergence of a new theology that represented the experiences of both men and women. The strongest statements made by any of the participants in this study were those of the women whose leadership was aimed at transforming the church's theology and tradition to include the experiences and views of women.

The next topic of discussion is change. Both traditional and cultural changes have been experienced by all the participants in their lives within the church. The women argued that some traditions in the church had not changed while other traditions that had changed were once considered to be unchangeable: eating meat on Friday, working on Sundays and obligation days, and the Latin

language in the liturgy. Also, some cultural changes had been introduced through: (a) local forms of worship (local and national symbols, songs, prayers, and liturgical dance), (b) family values in making decisions about family planning, (c) educational values through adult religious education, and (d) church ministry through married deacons and Eucharistic ministers.

The Second Vatican Council was observed by both the men and women as one of the historical movements of change in the church. The conservative wing of the church still continues to protest Vatican II. The present church is much divided: one side of the church is trying to put the innovations of Vatican II into practice and the other side is trying to go back to the preVatican II era (Schillebeeckx, 1978).

The church had also changed its form of administration through parish, diocesan, and ecumenical councils. In some dioceses, women had been appointed as chancellors (diocese of San Francisco and Newark) and to other high administrative positions in diocesan chancery offices. If changes were possible in these church traditions, the women leaders said, why not change the tradition of the male priesthood?

The participants had very unique future visions for the church because they were not pleased with the church's

present set up. Spiritual leadership is also described as a prophetic leadership. A prophet is the spokesperson of God to the people. In the Bible, when the people of God went astray from the precepts of God, the prophets were the people who called for the transformation of the people. This prophetic charisma still exists within the church. There are so many issues facing the church and society that they continuously need transformation. Individual leaders from various fields emerge prophetic leaders with transforming visions. Various religious orders, social institutions, and projects are the result of such creative vision in the church. These visions of the participants reassured their leadership role in the church.

Differences of Male and Female

Spiritual Leaders

The following statements summarize the differences found in the behavior and attitudes of the male and female spiritual leaders selected for this study.

1. When the men narrated events or stories, these events or stories involved God and/or church authorities, but the women's narration of stories reflected human relationships rather than God or church authorities.
2. The Eucharist was the focal point of men's religious

worship whereas the women's interests were in paraliturgies of worship.

3. The male leaders were aggressive and competitive in asserting their spiritual leadership but caring relationships and companionships were sought by the women.

4. The men preferred to take guidance from persons who were in authority positions rather than peers or women. The women took guidance from their coworkers and peers regardless of age, sex and position.

5. In exercising spiritual leadership, the men tended to follow the guidelines of church authority and law literally. The women believed that the church had created a misunderstanding that women were incapable of being spiritual leaders, and they believed that men made all the decisions in the church.

6. Clerical positions were the normal way for people in the Catholic Church to become spiritual leaders. The women felt that because they were women they were denied equal participation in the church ministry and administration. Theology and scriptural interpretations were influenced by the male clerical forum.

7. The women functioned through their feelings, but the men considered feelings as a weakness.

8. The women addressed God as their mother, and the men addressed God as their father or ultimate authority.

9. The women found strength in the differences and gave less importance to the commonalities in spiritual leadership whereas the men wanted to compromise the differences and commonalities between males and females.

10. The women suggested internal and the men suggest external changes in liturgy, administration, and ministry.

11. The women felt that the church lacked womenhood experience, but the men tended to keep the tradition in interpreting the Bible and theology.

12. The men participants were concerned about the problems in the church for which they themselves were not directly responsible: injustice, ineffective worship, inadequate liturgical music, and the power of the institutional church. The women were concerned about their own present problems in the church.

Critical Analysis of the Differences

The reader will find similar issues in both commonalities and differences of the male and female spiritual leaders. This can be confusing, and therefore needs some explanation. The issues can be similar and they can be either commonalities or differences, but these issues have various dimensions. An indepth analysis uncovered these dimensions, and they become points of discussion.

Hence, what looks like a repetition in the analysis becomes significant findings for the study.

Both the men and women responded that they were influenced by the past events or stories. The researcher further analyzed this issue and found that the narration of stories and events showed a difference between the male and female participants. The men in their narration of events or stories related them to God or church authorities; whereas the women narrated stories of events related to human persons and not to God or church authorities. This point provides be an added support to the earlier findings that the men depended on the authority of God or church, and the women rarely spoke about God and church authorities in their spiritual leadership. Earlier analyses show that men were influenced by God and church authorities, and the women were concerned about human relations. The contents of stories and events reaffirm this factor.

The men's focal point in religious worship was the Eucharist. They suggested improvements in the Eucharistic liturgy through changes in its style, language, music, and rituals. The women gave more importance to paraliturgies: bible service, liturgical dance, group prayer, and meditation. One factor about these paraliturgies is that they do not call for an official celebrant who, in the Catholic Church, is always an ordained priest. In

suggesting paraliturgies the women might be trying to avoid male and celibate priests and give women and unordained males the opportunity to be celebrants at these religious ceremonies. Such a conclusion is consistent with the women's desire for some structural change in church liturgical worship, ordination of women and women ministers.

The men tended to show the characteristics of competition and aggressiveness in their spiritual leadership. They were compelled by the desire of success in all their projects. The desire of success might be the result of their belief system because the men said that when they were successful they considered themselves to be good leaders. This issue came up during the responses on self evaluation. The men demonstrated that they believed in hard work and competition for success. The women, on the other hand, showed that failures did not disappoint them but gave them added strength to pursue their goals through different approaches. The men said that they would abandon their projects in case of failures, but the women said that they would consider the failures as a learning experience and try again. An element of impatience on the part of the male participants and persistence on the part of the female participants was visible in the analysis. The women also indicated that they looked for caring relationships and companionship. Human relationship demands patience,

persistence, and caring. The women in this study demonstrated that they function with these qualities in their leadership. Elsewhere in the study the men said that they were not able to get adequate emotional support from their peers and superiors. The men's preoccupation with success led them to competition and aggression, but in that process they suffered from a lack of human relationships.

Relating to the same point, another factor needs to be further analyzed here. The men preferred to take guidance from persons in authority positions, and the women found counsel from their coworkers and peers, regardless of sex, age, and position. The men also indicated that women were not their counselors. However, one of the female participants indicated that men used to go to her for spiritual guidance. This could be explained by the fact that she was a religious superior.

The spiritual counselors of the men were church authorities; the women's spiritual counselors were their own parents, teachers, or companions. At the same time both the men and women stated that their spiritual counselors had not given them adequate support. The men felt that in time of their crisis, their spiritual counselors were not available for their emotional and spiritual support. The men had new information about recent developments in the church through their counselors, they felt that they were part of the

decision making body, but the women did not have the advantage of receiving such information. The women's spiritual counselors did not participate in any church decision making process so they could not have any key information about the recent developments of the church to share with the women. Hence, both men and women experienced some advantages and disadvantages in choosing their particular types of spiritual counselors.

The men tended to follow the guidelines of church authority and law literally. The women attributed a male bias to church authority and law. Without questioning the existing law and authority the men might be functioning either as blind followers or because a fear of authorities makes them adhere unrealistically to law and church authorities. The women might be overreacting to law and authority in the church. Though the church authorities are almost all male members, the law and order in the church need not be completely male biased. The church law and authority could be developed from the scriptures and natural law.

Related to the above point, the women also said the they were denied equal participation in church ministry and administration. Since only male members are ordained in the Catholic church, a male clerical forum has come about. The tradition of male celibate priesthood was developed within

the church, and later it became the norm and rule for priestly ordination. Now, the church is hesitant to revise this tradition because the church wants to follow one of the schools of theology that holds the male priesthood is the will of Christ (Hewitt and Hiatt, 1973). The women indicated that this interpretation is not accurate but male biased. There are schools of theology supporting the women's view (Baum, 1968, Kung, 1978; and Schillebeeckx, 1981).

The women demonstrated that they function through their feelings and imagination. The men considered that these feelings and imagination as weakness. One reason is that the men felt that a rational approach to problems was the right way. The studies and theories show that the rational approach need not always be the correct way (Allison, 1971; and Rost, 1982). Feelings, imagination, dialogue, negotiation, bargaining are all needed elements in understanding an issue. Hence, feelings need not be a weakness, on the other hand they can be an element of strength.

In addressing God the men addressed God as father and the women as mother. Again, the concept of God as person is developed from an anthropomorphic approach to theology. God is pictured in the Old Testament as male, and in the New Testament God is seen as Father. In a male dominated

society and civilization, the concept was well blended. Later, the women's movement and women's liberation began to question such traditions (Morgan, 1984). Women began to demand equality in the society. As a result voting rights were given to women, job opportunities were opened, exclusive languages began to change into inclusive languages. In the Catholic church women began to demand equal participation in church ministry and administration (Daly, 1968). As part of their organized efforts women began to address God as their mother and develop a feminist theology (Ruether, 1983). In any movement symbolisms are seen as a powerful media of communication (Whitehead and Whitehead, 1986). It might be an important symbolic value for women to call God their mother.

The women found strength in the differences and gave less importance to the commonalities in spiritual leadership. In the past women were considered to be dependent and weak (Daly, 1968). The advent of women liberation has brought liberated thinking among women. They make an effort to be independent. Working women began to experience financial independence but there were several other gender related issues in independence: physical strength, certain work skills. In this study the women began to identify their emotional characteristics: love, care, and relationship. The female participants had

had indicated that they were to follow the male standard of behavior in the church. In the past they thought that women were imperfect and the men were perfect. Now as a reaction to this system, women began to recognize their own strengths. In this study the women began to identify their differences from men in spiritual leadership but they saw them as their strengths. They do not want identify with the commonalities because they might feel that by doing so they would continue to lose their individuality. The men advocated compromise of both the commonalities and differences. This could be explained as a mediocre stand of the male in answer to women's liberation movement.

The women in this study were responding to their present problems while the men were raising problems that were distant from them. The majority of the issues men brought up during the interview were inherently related: injustice, ineffective worship, inadequate liturgical music and misuse of power in the church. These issues were not directly related to them personally. The women brought up issues in which they were presently involved: conflict with the pastor, confrontation with the church authorities over the issue of sex discrimination, and demand for equal participation of church ministry and administration. Direct and personal involvement in the issues creates an urgency. Since the women raised their demands as current issues,

these were of primary importance. If church authorities ignore this urgency and address different issues, then there is a possibility of male clerical arrogance and male bias.

Perception of God, Church, and Ministry

The third objective of this study called for an investigation of the leaders' perception of God, church, and ministry and the impact of these perception on their lives.

Perception of God

All the participants said that they believed in God, but the men and women approached God differently. For the men God was their father and creator, and for the women God was mother and friend who is able to engage them in personal relationship. The men saw God as an authority figure. Their ultimate goal was union with God, and the criteria they used to judge their action was based on their understanding of what it took to achieve unity with God. They also took for granted that God was masculine in nature. Though God has no gender, our anthropomorphic approach to understanding God led these men to believe that God is male. As we know, this assumption of maleness in God is very common in our society, perhaps because the male clergy believed it and propagated it constantly.

The women very rarely included God in their responses while the men constantly referred to God in their responses. The men indicated that God was the ultimate goal of spirituality, but the women did not mention God but rather spoke of their relationships as a person. Women indicated prayer as one of their spiritual activities. In prayer they experienced an element of dialogue, and a person to person communication. This difference between the male and female participants clearly characterizes the differences in male and female spiritual leadership. If God is perceived as both father and mother, then the theological description of God has to be modified. The Catholic Church has to change the liturgical language and make it inclusive. Scriptures also need to be translated with this holistic approach.

Perception of Church

As indicated earlier, the men considered the church as an institution with authority; therefore they showed great consideration in their responses not to speak against the church. The women perceived the church in two different forms: the church ruled and controlled by the male hierarchy and clergy and the church where men and women were a community trying to live the Gospel values. Women were strong in their expression of disagreement with the church hierarchy. They stated that women were considered to be

second class citizens because the church had failed to teach the truth about human rights and dignity. The men saw the church as an institution and seat of power; therefore they hesitated to criticize the church. They felt that they were helpless in raising their voices against women's discrimination in the church. Women felt impatient with the church authorities but they continued to stay within the church in spite of the discrimination. The women said that they loved the church and were committed to the Gospel values but they also expressed their concern and impatience with the present pope and church administration. Some women contemplated an exodus from the church and an organization of their own church. Kung (1978) has put this predicament of women in a sentence: "Many Christians are saying: "Jesus, yes; the church, no!" (p. 68).

Perception of Ministry

Ministry in the church is seen as service (Dale, 1986; Greenleaf, 1977). The celebration of the liturgy and other forms of worship and the administration of the sacraments are included in the church's ministry. In the Catholic Church, the Eucharistic celebration is the most important form of worship. The official celebrant of the Eucharist is a male celibate priest (Canon, #900 and #1037). Women were not eligible for priestly ordination because of their gender

according to these church laws. The male participants agreed that women contributed much to the growth and existence of the church. One participant even responded that without women the church would be empty.

The women participants said that because they were women they were deprived of a leadership role in the church. Pastor, bishop, and pope are authority positions in the church; these positions need not be related to any leadership qualities, but these positions have become symbolic signs of spiritual leadership in the church and the society. Studies have shown that symbols and signs have tremendous power of influence in the society (Allison, 1971; Eliade, 1975; Haughton, 1973; and Jung, (1964); therefore the issue here is not that the women wanted to just become priests or bishops. It was that women have been denied the use of these symbolic signs in the church. This exclusionary policy also could be seen as politically motivated by the male clergy through the mutilation of scripture and theology. Therefore priestly ordination is not just a single issue. Depriving women of priestly ordination has wider implications for society. In politics, business, education and other professions, spiritual leaders influence the decision making process. The United States Catholic Bishop's Conference is an example of the political influence religious persons have in the decision making process of the

country. In a male dominated society or culture, women face religious as well as social bias in spiritual leadership. The women participants said that our society had created a myth or misunderstanding that women are incapable of becoming spiritual leaders.

In the Catholic Church, the commissioning of ministerial power is the key to holding church authority. The faithful are taught that the sacraments and liturgical worship are invalid without proper commissioning. The pope has authority over the entire church, and the bishop has authority over his entire diocese. This authority is vested in them by virtue of their position. They have the authority to grant to or take away from anyone the privileges of ministry at any time (Canon, #1015). Theologically and scripturally, the privilege to minister is a gift from God (Cooke, 1975). Church authorities have taken upon themselves the responsibility of organizing and distributing the ministerial functions by institutionalizing the church and regulating the delivery of religious services. The legitimacy and legal implications attached to ministry have not allowed spontaneous spiritual leaders to be a part of the church; therefore any men or women who creatively administer the sacraments and conduct liturgical worship are illegal, invalid and subject to punishment, such as suspension or dismissal from the church.

The women participants suggested more use of paraliturgical services where they can be the celebrant for such worship because these services can be conducted without the presence of an ordained male priest. These innovations suggested that the women wanted to be independent, that they wanted to live their ministry without depending on males in the church. Looked at another way, the women seemed to be saying that "We women are different in our approach to ministry and we like being different." They saw their approach to ministry as a strength and wanted to develop that strength. The men seemed to think that the approach of both males and females to ministry was the same, and they wanted to emphasize the commonalities of the traditional approach to church ministry.

The women in this study were reaching out to people with their feminine qualities of caring and relationship, and they were giving a different dimension to ministry and spiritual leadership. The men continue to hold on to the traditional notion of ministry with some modification.

Spiritual Leadership and Influence

The fourth objective of this research is to illustrate the pattern of influence that male and female characteristics have on the behavior of the spiritual

leaders.

Morality is an important element in spiritual leadership. Burns (1978) wrote that the ultimate goal of transforming leadership is a higher level of morality. Kohlberg's (1981) ultimate stage of morality is to be universally ethical. Jesus Christ, Mahatma Gandhi and Martin Luther King all reached this final stage of moral development. In this study these three persons were described as spiritual leaders. Elsewhere in this study spiritual leadership has been defined as human development and moral maturity. Therefore, a critical look at the theories of human development is essential.

Freud (1960) contributed the theory of five stages of human development. Erikson (1963) developed seven stages of human development. Piaget (1965) concentrated on the stages of human intellect, and intellectual development. Kohlberg (1973) developed his theory on the stages of moral development for all human beings, but Gilligan (1982) departed from Kohlberg in stating that the moral development of women was different from that of man. She named her theory phases of moral development instead of stages because she did not identify a chronological order in moral development of women. Fowler (1981), following the theory of Kohlberg, developed a theory for the stages of faith. All these new theories indicate that human beings in their

physical, social, intellectual, moral, and religious development go through stages or phases of growth. Teachers and parents found that these stages or phases of human development were helpful in understanding the growth process of their students and children. Based on the experience, a model for spiritual leadership should provide some helpful direction for those in the coming generation who are inspired to exert spiritual leadership or be spiritual leaders.

In this study a model has been spontaneously developed. This spontaneity is a characteristic of grounded theory resulting from this research. The researcher has indicated earlier that the core category of spiritual leadership has been developed in a person through various dimensions of influence. After collecting the data, the researcher, began to analyse the responses of the participants through comparing and contrasting. The data began to confirm the significance of influence in spiritual leadership. A deeper analysis of the influence exemplified in each of the spiritual leaders, led the researcher to identify the specific dimensions of influence in spiritual leadership. These dimensions of influence were called elements of influence. Hence, the study suggests six different elements of influence:

1. Influence of the past

2. Influence of the present
3. Influence of church and tradition
4. Influence of gender
5. Influence of vision
6. Influence of self.

Insert Figure 1 about here

These elements of influence have greatly helped and molded the spiritual leadership of each participant in this study. A person is constantly surrounded with these elements of influence. Spiritual leadership is developed within an individual depending on each element of influence. This is a developmental model which shows the importance of certain elements of influence on the behavior of male and female spiritual leaders. From the study it is evident that past stories and events have influenced people. Participants reported that the influence of the past continues to direct them in their present situation. Similarly church and tradition, gender, vision and finally the self have been influential in their growth as spiritual leaders. By identifying the various elements of influence in human development, parents, teachers, counselors, and pastors who are involved in the growth processes of other

Figure 1. Elements of Influence in Spiritual Leadership.

people can facilitate leadership growth. This study found that throughout the participants' lives, their spiritual leadership was developed through the power of influence. Though the model was developed and concentrated on spiritual leadership within the Roman Catholic Church, the model can be applied to various other fields such as education, business, health care, and politics. The differences and commonalities of male and female spiritual leaders are the result of the study. By studying both men and women the study avoided any influence that might result from sexual bias. One reason for developing the model from both the male and female points of view is to avoid the sexual bias problems which plagued several studies in the past which were based on the data collected from males only (Erikson, 1963; Gould, 1978; Kohlberg, 1973; and Levinson, 1978). These studies and theories lack universal application.

This study carefully indicates that children can be positively influenced during childhood by their parents. Teachers, companions, and leaders can influence young people by the example of their lives and work and thought. Religion and tradition are influential. Stories and mythical characters have influence in the formation of a person's values. If children are exposed to positive stories and the biographies of leaders, the level of leadership awareness will be increased. Recognizing some of the

misunderstandings and biases of individuals will purify the concept of spiritual leadership. For example, men thought myths and stories had no relationship to reality. They brushed them aside as weak and insignificant. Also, the women's strong reaction against discrimination and male chauvinism led to an unrealistic independence, namely discounting all male authority in the church.

Leadership and Management

Another contribution of this research is the distinction between management and spiritual leadership in the church. The contamination of two conflicting concepts has caused confusion. Also, the spiritual leaders were confused with their moral maturity because of the managerial goals and demands.

Insert Figure 2 about here

Management and spiritual leadership do not go hand in hand. Some of the authors have distinguished between the characteristics of a manager and leader (Bennis & Nanus, 1985; Rost, 1982). The following explanation will help the reader to understand why these two concepts should be seen

Figure 2. Contamination of the Concepts of Leadership and Management.

as separate.

Managers maintain the balance of operations, and leaders create new approaches and imagine new areas to explore (Zaleznik, 1966). The basic characteristics of a leader and a manager are different. The following are the characteristics of a manager: (a) Rational; (b) reactive; (c) wedded to authority, (d) power is received from authority; (e) goals are predetermined; (f) avoids conflict and change; (g) predictable; and (h) manages people according to the needs and wants of the authority or organization. The following are the characteristics of a leader: (a) Intuitive; (b) proactive; (c) wedded to cause; (d) open to the objectives of followers; (e) creates conflict and facilitates change; (f) unpredictable; (g) exercises power through influence and (h) leads people according to their needs and wants through transformation into a higher level of morality. These basic differences between a manager and a leader compell the researcher to separate the concept of management and leadership.

At present leadership literature has confused the concepts of management and leadership. Authors continue to write about leadership and management roles interchangeably. A manager is depicted as a leader and a leader as a manager. This phenomenon is the contamination. If the characteristics of a manager and leader are conceptually distinct and different, then the leadership and management are different

and distinct in practice too. The interchanging of the terms leader and manager has caused confusion, and the mixing of two concepts of leadership and management have caused distorted understanding of leadership.

In spiritual leadership the quality and characteristics of a leader are crucial elements. A manager, under the pretext of a leader, can continue to manage followers according to the need and wants of his/her organization and never be able to transform the followers. In order to lead followers toward transformation, spiritual leaders ought to have the characteristics of a leader and not those of a manager.

Separating management from leadership is important especially for the purity of spiritual leadership. In this study the researcher has already noted that the participants and their followers attributed spiritual leadership to people who were in church management positions. This misunderstanding of leadership and church management roles creates unhealthy competition for management positions under the pretense of spiritual leadership. It also mistakenly attributes spiritual leadership to people who are in management positions who happened to acquire these posts without any identified spiritual qualities or leadership behaviors. Since religion teaches faith and trust in God, the faithful are led to believe that their pastors are their spiritual leaders. This kind of faith and trust in turn can

become blind followership. Based on the leadership definition of Burns (1978), we understand that a leader will lead followers to higher levels of morality and motivations, but the question here is what will happen if the spiritual leader is not a leader but a manager? Bennis and Nanus (1985) wrote that there is a profound difference between management and leadership. They said that to manage means to bring about, to accomplish, or to have charge of or responsibility for, and to conduct; leading is influencing in direction, course, action, and opinion. A manager is committed to church authorities, but a leader is committed to the followers and need not have any human authority. A leader functions according to the visions and values of the society while a manager functions according to the will of his/her superiors. Therefore, it is important to identify leaders and managers. Then, it is important to identify the distinction between spiritual managers (church authorities) and spiritual leaders.

Another contribution of this study is a clearer understanding of the rights of women to share the benefits and responsibilities of full church membership. This study indicates that they are capable of leading people to transformation and human development. It also demonstrates that there is discrimination in the church on the basis of gender. Scripture, theology, and the participants' experiences do not support the discrimination against women

in the church. Tradition in the church has always undergone meaningful changes in the light of new interpretation of scripture, theology, and social awareness. If women are not allowed to participate in church ministry and administration only because of tradition, it is time to modify the tradition.

Also, the study indicates that men in the church have established a clerical forum to shield themselves from attacks from those who are not clerics. Women also need some kind of forum, an organized force to voice their concerns and rights effectively in the church.

Masculine and Feminine Qualities of
Spiritual Leadership

In this study the women leaders indicated that because they are women they have been deprived of ministerial and administrative positions in the church. Elsewhere the researcher indicated that these positions have symbolic values as spiritual leaders for the faithful in the church. The positions of pastor, bishop, pope and many other administrative positions are reserved for male clerics. This practice indicates the male characteristic of the church. Because of unclear notions regarding management and leadership, people in these positions are automatically considered to be spiritual leaders. As a result, male dominated characteristics of spiritual leadership have

become the tradition in the church. Friedan (1983) described this phenomenon as masculinism. Carrying over the same concept from business to the church, the data in this study indicate that masculinism is a rooted tradition in the church.

The male participants in this study have tended to be hard on themselves for their failures, and they indicated that success was very important to them. In summary competition and struggle were dominant characteristics of the male leaders. The women said that they learned much from their failures, and the failures challenged them to persist in their endeavors. Flexibility and patience were found to be the dominant characteristics for the female leaders. This study finds that the flexibility and patience are qualities of strength for the female participants of this study, but competition and struggle for the men tended to be a frustrating experiences.

The leadership characteristics of the women could be summarized as a passion for caring. The men's leadership characteristics seemed to display various qualities: charity, competition, aggressiveness, foresight, openness, and service. The men's approach to spiritual leadership had a vertical dimension whereas the women's approach to spiritual leadership was horizontal. The men seemed to be a winner through authority and law, but the women wanted to do their best in building a caring relationship with people.

Conclusions

"Whatever data processing machine is used, the results should be checked to ensure accuracy" (Borg and Gall, 1983, p. 854). The analysis of the data from different dimensions has indeed met the need of verification which is called a "second thought" by Miles and Huberman (1984). This concluding chapter is the result of a second look at the analyses done in each chapter of this study. In these final conclusions, closer attention is given to the objectives of the study.

The six different elements of influence have emerged as a new model of spiritual leadership. In parallel with the stage theories of human development propagated by Erikson, Fowler, Kohlberg, and Piaget, this study points out the elements of influence in the development of a spiritual leader. The ultimate goal and purpose of spiritual leadership is human transformation into wholeness. The wholeness is achieved through human development. Both male and female spiritual leaders are called to the mission of transforming their followers to wholeness.

Influence is the key factor for a human person to become a spiritual leader in society. There are no born spiritual leaders. Leadership is made from the developing influence which results from the leader's interaction with

other human beings. This researcher has identified six elements of influence: the influence of the past, present, gender, church and tradition, vision, and self.

Men in religion and society have established a tradition that favors male influences on the church and its members, and they have created a male forum to perpetuate their favorable position in the church. Thus, God became masculine, the scriptures were written and interpreted from the male point of view, and society has been brainwashed to believe that man is the perfect form of creation. This deep rooted belief system has kept women subservient and less influential in the church and in life.

This research points out that both male and female spiritual leaders found strength in their differences, but the female differences were characterized as weaknesses and unattractive in the male dominated world.

While men were quick in making decisions based on written law or authority, the women perceived the issue to be more complex and were slower in making decisions. The women reported that written law and authority were sometimes not dependable guidelines for moral decisions.

The men were found to be very competitive and aggressive. They believed that competition and aggressive traits were the path to success. The male participants tended to depend on a number or quantity in evaluating

themselves whereas all the female participants indicated a sense of intuition, personal satisfaction, and personal experience in their evaluations of themselves. The female participants chose both men and women as their spiritual counselors while the men chose mostly men who were in powerful church positions as their spiritual counselors.

All of the participants experienced a tremendous change in church culture. The areas of change in particular were: family life, religious community life, worship and liturgy, and in the structure of church authority. The real cultural impact was implied in decentralizing some authority of the Vatican to the local dioceses and churches. This led to supporting the local or national culture in worship and liturgy. The moral responsibilities of marriage, sex, and child bearing were slowly taken up by the parents themselves.

The participants felt some negative effects from the actions of the church authorities. Power, desire for money, deviation from gospel values, and pompous life styles were attributed to church authorities. The positive impressions of the participants had little to do with church authorities. Rather they were impressed by the work of some church social service organizations, liberation theology, modern liturgy, identification with the poor, recognition of minorities and other religions.

Another difference among the men and women leaders was that the women concentrated heavily on their leadership accomplishments while the male participants were concentrating on God, religion, and rituals. This religious dimension was uniquely present in all the responses of the male participants. The women cared primarily for human relationships in their spiritual leadership, and the men held on to the traditional view of leading people to God. Through analysis of these responses, the women were seen as human oriented and the men were viewed as God oriented. The women's responses were more on the present need with practical views, and the men's responses were on the remote future with religious idealism. Women addressed the problem of here and now, and men addressed the ultimate goal of the life here after.

Recommendations

As indicated earlier, the participants of this research are all Roman Catholics. The issue of male and female spiritual leadership needs to be studied from other religions and disciplines. The proposed new model needs further testing. The advantage and disadvantage of separating the concept of management and leadership is also subject to further research. Hence the recommendations for future research are:

1. To study the commonalities and differences of male and female spiritual leaders in other religions.
2. To determine if these elements of influence are relevant for other religions or professions.
3. To study whether or not there are fewer women leaders in various disciplines because of discrimination.
4. To find out if there are any conceptual ambiguities between the concepts of management and leadership in other religions/professions.
5. To study the effects of separating the concept of management and leadership in religions/professions.

Final Comments

All the participants of this study were educators and held spiritual responsibilities in the church. Burns (1978) writes that the future transforming leaders in the society will be educators. The ultimate goal of leadership for him is morality. In this study the prime concern of spiritual leadership is human development. Only in an atmosphere of maturity and morality can society achieve human development. The Catholic culture is an integral part of our society. When women who are part of the human society are denied human rights in the church, they are at the same time denied human rights in society.

The complex nature of spiritual leadership has been

demonstrated in this investigation. There are many concepts, models, and theories of spiritual leadership that need further investigation. The confusing difference between managers and leaders in spiritual leadership will be an area for deeper research. Is this distinction of management and leadership important in the training of religious educators, theologians, and ministers? Do women's demands for clerical positions arise from a radical reaction to tradition or from values of equality and human dignity? Why are there fewer spiritual leaders found among women and minorities? Similar questions can be further areas of research.

I am happy that I selected this topic for my dissertation. I personally enjoyed learning from this research. My clerical background was a help to a great extent in understanding the complex issues of spiritual leadership. After this research I personally feel that the women in the church are the victims of discrimination. If the church continues to not involve women in church ministries and administration, it is not only discrimination but also a shameful waste of human resources. In order to create unity and peace, I feel that it is time to redefine ministry, administration, and the decision making process in the Roman Catholic Church. I propose this new approach to spiritual leadership because it is based on both male and

female experiences. Finally, I believe that humanity will not achieve wholeness unless the female members who are an integral part of humanity live in freedom and human dignity.

References

- Alexander, J. (1980). What do recent writers mean by spirituality? Spirituality Today, 32, 247-256.
- Allison, G. (1971). Essence of decision: Explaining the Cuban missile crisis. Boston: Little Brown.
- Argyris, C. (1976). Increasing leadership effectiveness. New York: Wiley & Sons.
- Baker, R. E. (1984). A new paradigm for academic leadership in an emerging new age. (Doctoral Dissertation, University of Massachusetts, 1983). Dissertation Abstract International. 44. 11-A.
- Balasuriya, T. (1980). Towards the liberation of theology in Asia. In V. Fabella (Ed.). Asia's struggle for full Humanity, (pp. 16-28). New York: Orbis.
- Balasuriya, T. (1983). Women and men in new community: Insight from liberation struggles. In C. F. Parvey (Ed.). The Community of women and men in the church, (pp. 43-52). Philadelphia: Fortress.
- Baldrige, J. V., Curtis, D. V., Ecker, G., & Riley, G. L. (1978). Policy making and effective leadership. San Francisco: Jossey Bass.
- Balthasar, H. V. (1961). Prayer. (A.V. Littledale, Trans.). New York: Sheed and Ward.
- Balthasar, H. V. (1965). The Gospel as norm and test all spirituality in the Church. Concilium, 9, 7-24.
- Baughner, S. L. (1984). Sex-typed characteristics and leadership dimensions of vocational education administrators in a midwest region of the United States. (Doctoral dissertation, University of Missouri, 1982). Dissertation Abstract International. 44. 01-A.
- Baum, G. (1968). The credibility of the church. New York: Herder and Herder.
- Bennis, W., & Nanus, B. (1985). Leaders: The strategies for taking charge. New York: Harper and Row.

- Bérne, E. (1973). The Structure and dynamics of organization and groups. New York: Ballentine.
- Biallas, L. J. (1986). Myths: gods, heroes, and saviors. Mystic, CT: Twenty-Third.
- Boff, L. (1982). Saint Francis. (J. W. Diercksmeier. Trans.) New York: Crossroad.
- Boff, L., & Boff, C. (1984). Salvation and liberation. (R. R. Barr. Trans.). New York: Orbis. (Original work published 1965)
- Boff, L. (1985). Church: Charism and power. (J. W. Diercksmeier. Trans.). New York: Cross Road. (Original work published 1981)
- Bogdan, R. C., & Biklen, S. K. (1982). Qualitative research for education: An introduction to theory and method. Boston: Allyn and Bacon.
- Borg, W., & Gall, M. (1983). Educational research. New York: Longman
- Burns, J. M. (1978). Leadership. New York: Harper & Row.
- Canon Law (1983). The code of canon law. London: Collins.
- Carmody, J. (1983). Holistic spirituality. Ramesy, NJ: Paulist Press.
- Carroll, E. (1980). Can male domination be overcome? Concilium, 134. 43-53.
- Chernoff, R. (1984). Psychological androgyny and role expectations in students entering opposite-sex dominated health professions (Doctoral Dissertation, University of Pennsylvania, 1983). Dissertation Abstract International, 44. 07-A.
- Collins, C., & Askin, S. (1985, August 30). South Africa hierarchy reveals divisions on race, sanctions issues. National Catholic Reporter, p. 1.
- Cooke, B. (1975). Ministry to word and sacrament. Philadelphia: Fortress.
- Cooke, B. (1983). Sacraments and sacramentality.

Philadelphia: Fortress.

- Dale, R. D. (1986). Pastoral leadership. Nashville, TN: Abingdon.
- Daly, M. (1968). The church and the second sex. New York: Harper and Row.
- Day, M. S. (1984). The many meanings of myth. New York: University Press of America.
- Deckard, B. (1975). The women's movement. New York: Harper & Row.
- Dogmatic Constitution on the Church. (1966). In W. M. Abbot (Ed.). The Documents of Vatican II (pp. 14-96). New York: Guild press.
- Doig, D. (1976). Mother Teresa. San Francisco: Harper and Row.
- Dowse, S. & Giles, P. (1984). Women in warrior society. In R. Morgan (Ed.), Sisterhood is global, (pp. 63-68) New York: Anchor.
- Eisenstein, Z. (1981). The Radical future of liberal feminism. London: Longman.
- Eisner, E. (1983). On the differences between scientific and artistic approaches to qualitative research. Educational Researcher, 10 (4), 5-9.
- Eliade, M. (1975). Myth and reality. New York: Harper and Row.
- Engstrom, T. W. (1976). The making of a Christian leader. Grand Rapids, MI: Zondervan.
- Erikson, E. H. (1963). Childhood and society. (2nd ed.). New York: Norton.
- Erikson, E. H. (1958). Young man, Luther. New York: Norton.
- Erikson, E. H. (1969). Gandhi's truth. New York: Norton.
- Ferkiss, V. (1982). Pursuing the relationship between technology and spirituality. Studies in Formative Spirituality, 3, 207-215.

- Fielder, F. E. (1967). A theory of leadership effectiveness. New York: McGraw-Hill.
- Foley, N. (1980). Celibacy in the men's church. Concilium, 134, 26-43.
- Foster, W. P. (1983). Leadership as praxis: Issues in administration. Paper presented at the annual meeting of the American Educational Research Association, Montreal.
- Foster, W. P. (1984). Toward a critical theory of educational administration. In T. J. Sergiovanni and J. E. Corgally (Eds.), Leadership & organizational culture, (pp.240-259). Urbana, IL: University of Illinois Press.
- Friedan, B. (1983, February 27). Twenty years after the feminine mystique. The New York Time Magazine, p. 56.
- Freire, P. (1981). Education for critical consciousness. New York: Continuum.
- Freire, P. (1982). Pedagogy of the oppressed. New York: Continuum.
- Frier, T. (1986, June 20). Boston archdiocese to Paulist: End lay preaching or quit center. National Catholic Reporter, P. 1.
- Friesen, L. (1983). Focus on research: Women and leadership. Contemporary Education, 54, 223-229.
- Fowler, A. H. (1984). Male and female administrators in Washington (Doctoral Dissertation, Washington State University, 1983). Dissertation Abstract International, 44 . 07-A.
- Fowler, J. (1981). Stages of faith: The psychology of human development and the quest for meaning. New York: Harper.
- Gallen, J. (1981, July/August). Leadership in the church New Catholic World, pp.148-151.
- Gilligan, C. (1982). In a different voice. Cambridge, MA: Harvard University Press.
- Glaser, B. G., & Strauss, A. L. (1967). The discovery of grounded theory. Chicago: Aldine.

- Glaser, B. G. (1978). Theoretical sensitivity: Advances in the methodology of grounded theory. Mill Valley, CA: Sociology Press.
- Gottmoeller, D. (1980, September/October). Women and leadership in the church. New Catholic World, pp. 201-204.
- Gould, L. R. (1978). Transformations: Growth and change in adult life. New York: Touchstone book.
- Green, R. (1984). Honoring the vision of changing women. In R. Morgan (Ed.), Sisterhood is global, (pp. 705-713).
- Greenleaf, R. K. (1977). Servant leadership. New York: Paulist.
- Greenleaf, R. K. (1979). Teacher as servant. New York: Paulist.
- Greenleaf, R. K. (1980). Servant retrospect and prospect. Peterborough NH: Windy Row Press.
- Greenleaf, R. K. (1982). Spirituality as leadership. Studies in Formative Spirituality, 3, 53-65.
- Groome, H. T. (1982). From chauvinism and clericalism to priesthood: The long march. In R. Coll (Ed.), Women and religion (pp. 111-127). New York: Paulist Press.
- Harris, M. (1982). Questioning lay ministry. In R. Coll (Ed.), Women and religion (pp. 97-110). New York: Paulist.
- Hatch, A. (1963). A man named John XXIII. New York: Hawthorn.
- Haughton, R. (1980). Is god masculine? Concilium, 134, 63-71.
- Haughton, R. (1973). Tales from eternity. New York: Seabury.
- Herriott, R. E., & Firestone, W. A. (1983). Multisite qualitative policy research optimizing description and generalizability. Educational Research. 12 (2), 14-19.
- Hewitt, C. E., & Hiatt, R. S. (1973). Women priests: Yes or

no. New York: Seabury press.

- House, R. J. (1971). A path goal theory of leader effectiveness. Administrative Science Quarterly, 16 321-338.
- Janssen-Jurreit, M. (1982) Sexism: Male monopoly on history & thought (V. Moberg, Trans.). New York: Farrar Straus Giroux. (Original work published 1976)
- Johnson, R. A. (1974). He: Understanding masculine psychology. New York: Harper & Row.
- Johnson, R. A. (1976). She: Understanding feminine psychology. New York: Harper & Row.
- Joyce, E. R. (1981). Human sexual ecology. Washington DC: University Press of America.
- Jung, C. G. (Ed.). (1964). Man and his symbols. New York: Doubleday.
- Kellermann, B. (1984). Leadership as a political act. In B. Kellerman (Ed.), Leadership: Multidisciplinary perspectives, (pp. 64-86). New Jersey: Prentice-Hall.
- Kendzierski, H. L. (1956). Aristotle and pagan education. In D. A. Gallagher (Ed.), Some philosophers on education (pp. 26-45), Milwaukee, WI: Marquette University Press.
- Kohlberg, L. (1973). Continuities and discontinuities in childhood and adult moral development revisited. In collected papers on Moral development and moral education. Cambridge, MA: Harvard University Press.
- Kohlberg, L. (1981). The philosophy of moral development: Moral stages and the idea of Justice. New York: Harper and Row.
- Kohlberg, L. (1983). The psychology of moral development: Moral stages and the life cycle. New York: Harper and Row.
- Kohn, L. M. (1980). Job complexity and adult personality. In N. J. Smelser and E. H. Erikson (Eds.), Themes of work & love in adulthood. (pp. 193-213). Cambridge, MA: Harvard University Press.

- Kung, H. (1976). The Church. New York: Image Books.
- Kung, H. (1978). Vatican III: Problems and opportunities for the future. In D. Tracy, H. Kung, & J. B. Metz (Eds.) Toward Vatican III, (pp. 67-91). New York: Seabury.
- Levinson, D. (1978). The seasons of man's life. New York: Knopf.
- Lindblom, E. C. (1980). The policy-making process. (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.
- Loden, M. (1985). Feminine leadership. New York: Times Books.
- Maccoby, M. (1981). The leader. New York: Simon and Schuster.
- MacDonald, S. (1978). Human conflict within church ministry and the ordination. In C. Stuhlmuehler (Ed.), Women and priesthood: Future directions (pp. 123-133). Collegeville, MN: Liturgical Press.
- McCall, J. (1982). New leaders for tomorrow. Raleigh, NC: Southern Psychological and Educational Services.
- Metz, J. B. (1978). For a renewed church before a new council: A concept in four theses. In D. Tracy, H. Kung, & J. B. Metz (Eds.). Toward Vatican III, (pp. 137-146). New York: Seabury.
- Micks, H. M. (1976). The theological case for women's ordination. In M. P. Hamilton & N. S. Montgomery (Eds.), The ordination of women: Pro and con (pp. 2-17). New York: Morehouse Barlow Co.
- Miles, B. M. & Huberman, A. M. (1984). Qualitative data analysis. Beverly Hills, CA: Sage Publication.
- Miller, C. J. (1984). The relationship of elementary principals' sex role identifications to the organizational health of schools (Doctoral Dissertation, Northern Illinois University, 1983). Dissertation Abstract International, 45 .05-A.
- Moran, G. (1983). Religious education development. Minneapolis, MN: Winston.

- Morgan, R. (1984). Planetary feminism: The politics of the 21st century. In R. Morgan (Ed.), Sisterhood is global. (pp. 1-38) New York: Anchor.
- Murphy, R. E. (1978). Vatican III-Problems and opportunities of the future: The Bible. In D. Tracy, H. Hung, & J. B. Metz (Eds.). Toward Vatican III, (pp. 21-27). New York: Seabury.
- Nouwen, H. (1979). Clowning in Rome. Garden City, NY: Image Books.
- Nouwen, H. (1984). Comprehensive bibliography on Christian spirituality. Unpublished manuscript, Harvard Divinity School.
- O'Hare, P. (1982). To each (her) due: Women, church, and human rights. In R. Coll (Ed.), Women and religion (pp. 16-26). New York: Paulist press.
- Osiek, C. (1978). The ministry and ordination of women according to the early church fathers. In C. Stuhlmueeller (Ed.), Women and priesthood: Future directions (pp. 59-69). Collegeville, MN: Liturgical.
- Peters, T. J., & Waterman, R. H. (1982) In search of excellence. New York: Harper & Row.
- Piaget, J. (1958). Six psychological studies. New York: Viking books.
- Piaget, J. (1965). The moral judgment of the child. New York: Free.
- Piaget, J. (1971). Insights and illusions of philosophy. New York: New American Library.
- Pope Paul VI. (1976). Declaration on the question of the admission of women to the ministerial priesthood. Vatican: Sacred Congregation for the Doctrine of Faith.
- Pope warns Anglicans. (1986, July 1). The San Diego Union, A. 9.
- Rahner, K. (1978). Foundations of Christian faith. New York:

Seabury.

Raming, I. (1980). The rise and development of male domination in the church. Concilium . 134 . 4.

Richards, L. O. & Hoeldtke, C. (1980). A theology of church leadership. Grand Rapids MI: Zondervan.

Rogers, C. (1951). Client-centered therapy . Boston: Houghton.

Rost, J. C. (1981). The Political model: A synthesis from the literature. Paper presented at the annual meeting of the National Conference of Professors of Educational Administration Seattle, Washington.

Rost, J. C. (1982). The Politics of leadership. Paper presented at the annual meeting of American Educational Research Association New York.

Rost, J. C. (1984). Leadership for the future: Part of the problem and part of the solution. Paper presented at the World Future Society's Fifth General Assembly, Washington DC.

Roszak, B., & Roszak, T. (Eds.) (1969). Masculine/Feminine. New York: Harper Torchbook.

Ruether, R. R. (1983). Sexism and God-talk: Toward a feminist theology. Boston: Beacon Press.

Runcie, R. (1983). 1354 Years from that Easter day: The community of women and men in the church. In C. F. Parvey (Ed.), The community of women and men in the church (pp. 20-23). Philadelphia: Fortress.

Ruth, S. (1980). Issues in feminism: A first course in women's studies. Boston: Houghton Mifflin.

Scherr, W. M. (1983). The meaning of career patterns in the adult development of women in graduate school. Doctoral Dissertation, Claremont Graduate School and San Diego State University. Ca.

Scillebeeckx, E. (1985). The church with a human face. New York: Crossroad.

Schillebeeckx, E. (1981). Ministry: Leadership in the

- community of Jesus Christ. New York: Crossroad.
- Sergiovanni, J. T. & Corbally, J. E. (Eds.). (1984). Leadership and organizational culture. Urbana, IL: University of Illinois Press.
- Smyth, C. B. (1984). Sex-role identity as a component in hiring preferences for female job, applicants in a sex-neutral occupation (Doctoral Disserttation, University of Maryland, 1982). Dissertation Abstracts International, 44 06-B.
- Sosis, J. H. (1971). Colonial environment and religion in Haiti: An Introduction to the black slave cults in Eighteenth Century Saint-Dominque. Doctoral Dissertation, Columbia University.
- Stuhlmueeller, C. (1978). Culture, leadership and symbolism in the Old Testament. In C. Stuhlmueeller (Ed.), Women and priesthood: Future directions. Collegeville, MN: Lituegical Press.
- Tillich, P. (1957). Dynamics of faith. New York: Harper & Row.
- Tracy, D. (1975). Blessed rage for order. New York: Seabury.
- Webb, H. D. (1984). A study of the relationship between sex-role identification and characteristics attributed to an effective administrator among black and white school administators. (Doctoral dissertation, The College of William and Mary in Virginia, 1984). Dissertation abstracts International, 45 05-A.
- Weidman, L. J. (1981). Introduction. In J. L. Weedman (Ed.), Women ministers (pp. 1-13). San Francisco: Harper & Row.
- Wenze, L. C. (1984). Conceptualization of sex-typed roles of effective and ineffective managers. (Doctoral dissertation, Hofstra University, 1983). Dissertation abstracts International, 44 06-B.
- Whitehead, J. D. & Whitehead, E. E. (1986). The emerging laity. New York: Doubleday.
- Wildavsky, A. (1964). Leadership in a small town. Totoway, NJ: Bedminister Press.

Wynn, W. (1985, February 4). Women: Second-class citizens?
Time, pp. 62-63.

Zaleznik, A. (1977 May-June). Managers and leaders: Are they
different? Harvard Business Review, 55 (3), 67-78.

Appendix A

Informed Consent Form

I have heard the explanation of this research project and understood that my participation in it will be entirely voluntary. It is understood that my answers will be held in strict confidence and that my name will never be publicly associated with the study without my specific written consent. I am aware that the interviews are written and /or tape recorded and give my permission to Alex Kodiath to use direct quotations. If excerpts from my interview are included in your dissertation, any publication, or in any discussions with your faculty members, all identifying information will be disguised or deleted.

Signature.....Date.....

Name (please print) Occupation Age sex

Address Business Phone

City State Zip Home Phone

If you move within the next few years, is there someone who will know your address?

.....
Name

.....
Address

.....
City State Zip

.....
(Area Code) Phone number

Appendix B

Interview Questions For Spiritual Leadership (Pilot Study)

1. How do you define or explain spiritual leadership?
2. What were the turning points that stand out in your own spiritual leadership?
3. If you were to draw a picture or diagram of your spiritual leadership, what would it look like?
4. Are there any persons or beliefs that stand out as playing a significant role in your spiritual leadership?
5. Are there any historical, social or personal experiences that facilitated your spiritual leadership?
6. How do you evaluate your own effectiveness of spiritual leadership?
7. Do you think that the fact that you are a man/woman has affected your spiritual leadership?
8. Based on your experiences, do you feel that there are commonalities or differences between the spiritual leadership of a woman and of a man?
9. In your spiritual leadership how have you addressed the cultural perspectives of the institution?
10. How have you used signs or symbols to translate your

Appendix B (Cont'd.)

visions of leadership?

11. If you were given power to change one rule or discipline in the Catholic Church, what rule or discipline would you change?

Appendix C

Interview Guide

The interview guide is designed to facilitate the participant through a discussion of spiritual leadership and help the researcher ask all the key questions relevant to the topic. I will ask each participant the key question (numbered question) first and only if necessary the additional questions will follow. All subjects will be asked the same key questions. Therefore this interview guide will keep the researcher in proper perspective throughout the interview.

1. How do you define or explain to yourself spiritual leadership?

a. Would you give an example of some experience of spiritual leadership from your life.

2. Tell me a story or event that characterizes your (views of) spiritual leadership.

a. What religious or parish (liturgical) ceremonies do you promote? Use?

b. What mythological person has influenced you as a role model or a hero (heroine) in your spiritual leadership?

c. What fairy tales from your childhood have influenced your views of spiritual leadership?

3. Are there any historical experiences or persons that facilitated your spiritual leadership?

a. Would you please elaborate about your experiences?

4. How do you evaluate your own effectiveness as a spiritual leader?

a. Are there any persons with whom you discuss the effectiveness of your spiritual leadership activities?

b. Who are they? Do they belong to any ecclesial hierarchy? Are they female or male? Are they younger or older than you?

5. Do you think that the fact you are a man or woman has affected your spiritual leadership?

6. Based on your experience, do you find any

Appendix C (Cont'd.)

commonalities or differences between male and female spiritual leadership? Please describe both commonalities and differences.

a. Where do you find your strength, in the commonalities or differences?

b. How are they relevant and meaningful for your spiritual leadership?

7. How has the Catholic tradition affected your vision of leadership?

a. Have you experienced any change in church culture in your life time? (Explain the difference between culture and tradition)

b. Have these experiences had any negative or positive impact on your vision of spiritual leadership?

8. If you were given power to change one rule or discipline in the church, what would you change to translate your vision of spiritual leadership into reality?

a. How would this change impact you, the community, and the church?

b. What would you do to facilitate this change?

9. What do you think the future of the spiritual leadership in the church will be the next ten years?

10. What do you want to accomplish as a spiritual leader?

a. How do you anticipate facing the successes and failures of your vision of spiritual leadership?

b. What characteristics or qualities would you attribute to a spiritual leader?