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Congregation Activism in the Community: A Study of Faith-Based Leadership

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CONGREGATION ACTIVISM IN THE COMMUNITY: A STUDY OF FAITH-BASED LEADERSHIP

by

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Abstract

Policymakers have acted as if the federal government was the prime mover in developing

and supporting American communities with significant needs. That assumption is now

being challenged not only by politicians who recommend funding faith-based initiatives,

but also by scholars who make the case for giving the nation's churches a central role in

tackling community problems, including problems associated with poverty (Boddie,

2003). These scholars point out that, with over 300,000 congregations in America, faith-

based organizations are strategically located in the community to address community

needs (Boddie, 2003). As government services devolve to the community level, these

scholars argue, congregations with spiritual and material resources are able to develop

and transform communities.

To date, there has been little systematic study of congregation activism in the

community, in general, or faith-based initiatives, in particular. This qualitative study

investigated congregation activism in two different churches and communities: (a) An

African Methodist Episcopal church located in a Los Angeles community with a largely

African American population and (b) a predominately White Lutheran church located in a

rural part of San Diego's North County with a substantial number of Hispanic residents,

some of whom are undocumented immigrants.

The investigation focused on three specific issues: (a) congregational versus

pastoral leadership; (b) the impact that a congregation's faith-based initiatives have on

communities; and (c) the impact of initiatives on the spiritual lives of each church's

members. The study documented quite different approaches to pastoral and

congregational leadership in the two congregations: In the African American church,

nothing much happened without the direct support of the pastor; in the predominately White church, however, the clergy took a laissez- faire approach and members of the congregation were the prime movers. No matter what leadership pattern was operative, however, initiatives exhibited very little organizational infrastructure.

In addition, in both congregations, the evidence of impact on the community was quite limited. Furthermore, although in each congregation there was some evidence that congregation members who were directly involved with initiatives were personally impacted by their involvement; the number of these individuals was quite small in proportion to the size of each congregation.

Dedication

I want to dedicate this dissertation to God for blessing me and inspiring me to pursue my life's work. I want to dedicate this dissertation to my wife Karen and daughters Ebony and Jesseca whose love sustained me through my journey. I want to dedicate this dissertation to my father Harry M. Shirley and mother Priscilla J. Shirley. My father did not have the opportunity to attend school past the 3rd grade and my mother, the 11th grade. Even so, they taught me, if I could perceive it, and dream it, then I could achieve it. Finally, I would like to acknowledge my loving sisters, Diane and Kathy, whose support and love was greatly appreciated.

subjects- including the Southern Baptist tradition- amazed me. Because of Dr. Donmoyer, I joined the ranks of many who start, and few who finish----the dissertation. Thank you, Bob.

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CHAPTER 1

Overview of the Study

This dissertation focused on faith-based organizations' attempts to provide social

services to communities. Examples of social service activities churches engage in include

meals on wheels programs, gang reduction initiatives, housing programs, shelter-for-the-

homeless initiatives, education programs including tutoring initiatives, health care

initiatives, efforts to limit domestic abuse, job-related activities for the unemployed, and

a variety of international ministries (Cavendish, 2000; Chaves & Higgins, 1992; Tsitsos,

2003). There has been much concern over what constitutes faith-based institutions, and

scholars differ greatly on the meaning of the term (Cnaan, Wineburg, Boddie & Handy,

1999; Farnsley, 2000). However, for this study, a faith-based institution was considered

an institution that (a) defined itself as faith-based and (b) was affiliated with an

established religious denomination. One other selection criterion in this study was that

the institution delivered at least one social service.

Prior to the 1930s, responding to poverty in America was the task of charity

organizations. Since the 1930s, however, policymakers acted as if the federal

government was the prime mover in developing communities in America (Shirley, 2001).

New Deal programs of the 1930s led by the federal government resulted in an expanded

role for government (Thies-Carlson, 2004). That role was further enlarged during the

1960s in response to the Civil Rights movement.

Thus, for more than seventy-five years, there has been a governmental

commitment to provide services to the poor and to establish a relationship between the

government, its citizens in need, and the communities of which citizens-in-need are

members (Thies-Carlson, 2004). During this time, the federal government was regarded as the paramount institution for developing communities and responding to community needs.

Policymakers who propose funding for so-called faith-based initiatives have challenged the traditional assumption that the federal government was the prime agent in community development. The former President of the United States, George W. Bush, is among those who began to challenge the perception that the federal government, acting alone, was capable of adequately addressing community needs. President Bush called for an expansion of faith-based initiatives to meet the needs of communities across America (Bush, 2001; see also Clinton, 1997; Donn, 2005; Mears, 2002, p. 54).

Part of the problem was the other commitments the federal government made. With a large budget deficit looming on the horizon and the burdensome cost of war beginning in 2003, the federal government was looking for assistance in bearing the cost of community support and development (Boddie, 2003). In some cases, state and local governments began filling the void left by the decline in federal support for community development, but resources in these governmental entities were also finite. Consequently, "states…[were] looking to partner with approximately 300,000 congregations…to transform the lives of community residents, and congregations was viewed as the likely social partner with communities given their presence in low income neighborhoods" (Boddie, 2003, p.1; see also Cnaan, et al., 1999).

Historically, of course, religious institutions always have been involved in promoting social welfare by providing social services to disadvantaged citizens, by

bringing public attention to the citizen's plight, and by advocating for social change. These historical efforts were not surprising, since many Protestant institutions had roots in the Social Gospel Movement of the early 20th century (Cnaan, et al., 1999). In addition, Catholic parishes have historically operated Catholic Charities, which assisted the disabled, unemployed and elderly. Other well-known faith-based initiatives are Jewish Family Services, which is a comparable institution to Catholic Charities within Judaism, and the non-denominational Salvation Army. Additionally, there was the lesser well-known Coalition of Congregations. All of the organizations mentioned have historically provided a range of services to those in need (Ebaugh, Saltzman-Chafetz & Daniels, 2003).

The concept of the church being the center for community development also has a long history within the African American community. Best (1998), underscores this fact when he states, "The African American church stands without challenge as the cultural womb of the African American community." (p. 8) Langley (2003) expands on this viewpoint when he documents that the African American church gave birth to schools and housing within their communities. Indeed, community service is at the center of the African American church tradition. Moreover, Black churches have a longstanding tradition of empowering their communities by addressing social needs (Gilkes, 1980). What's more, studies by (Hamilton, 1972; McRae, Thompson & Cooper, 1999; Sawyer, 1996) indicate the Black church is an economic and political resource for the Black community.

What was new, stemming from President Bush's policies, was federal support for faith-based community initiatives. In 2003, legislation to provide federal dollars to support and leverage faith-based organizations' efforts was passed and federal dollars for community work via faith-based institutions were made available.

Problem Statement

Although the literature has provided some evidence on how churches impacted African American communities, faith-based initiatives are not limited to these groups. Furthermore, in recent years, as noted above, federal policy was designed to support faith-based initiatives in a wide variety of religious organizations. Thus, a need existed to study what different churches do in different communities, and to document the impact these diverse initiatives have made.

Moreover, even within studies of African American churches, there were a number of important issues that were not addressed. One of these issues involved who provided leadership for faith-based initiatives. Within the African American church, the literature suggested that pastors were strong leaders for the congregation (Best, 1998; Walters & Smith, 1999). Pastors have been considered visionary leaders who shaped the thinking and, consequently, the actions of their congregations (Bloede, 1996). Presumably, this sort of strong leadership extends to a church's initiatives in the community.

By contrast, much of the literature on leadership (Bolman & Deal, 2003; Heifetz, 1999; Lee, 1989; Walters & Smith, 1999) challenges what has come to be known as the great person theory of leadership. This literature suggests that leadership is situated in

relationships and is a kind of collaboration between those who held formal positional power (in this case the pastors) and those who traditionally were thought of as followers. This argument is based on the premise that the line between leader and follower is arbitrary and that all members of the organization have the potential to exercise leadership at appropriate times.

The above juxtaposition of the literature on the Black church, on the one hand, and literature on leadership theory, on the other, suggests that there is a need to look more closely at leadership relationships within the African American church. This study provided a close-up look at leadership for faith-based initiatives within both an African American church and a predominately White congregation.

The study also addressed two other topics that have been under-discussed in the literature: the impact of faith-based initiatives on the communities that were served and the impact of faith-based initiatives on the spiritual life of the churches and their members. This later topic seemed especially important to study because there has been no systematic study of the impact of faith-based initiatives on the spiritual life of the church and its members. For purposes of this study, spirituality was defined as belief in a higher power and, also, the transcendent experience that often accompanied this belief (Sanders, Hopkins & Geroy, 2003).

The bottom line issue should now be clear: There was a need to study faith-based initiatives for a variety of reasons. More specifically, there was a need to focus on the leadership of such initiatives and determine, among other things, the leadership roles of

the pastor and the congregation. There also was a need to study the impact of faith-based initiatives on both the communities served and on the spiritual lives of church members.

Purpose of the Study

This study responded to the needs articulated in the previous section. The effort was admittedly modest, and focused on only two churches. One church is an African American church in the inner city of Los Angeles. The other church is a predominately White congregation and is located in a rural area north of San Diego, an area that has a substantial Hispanic population which includes significant numbers of undocumented immigrants.

Specifically, the study of each of the churches, and the cross-case analysis focused on the issues articulated in the prior section: (a) the relationship which existed between pastors and congregations in leading faith-based initiatives; (b) evidence of impact—or lack of impact— the initiatives had on the communities served; and (c) evidence of the impact of faith-based initiatives had on the spiritual life of members of each congregation.

The three foci articulated in the previous paragraph were translated into the following research questions:

(a)   Who provides leadership for each congregation's faith-based initiative, e.g., the pastor, members of the congregation, or both? How is leadership exercised?

(b)   What is the evidence that speaks to the impact—or lack of impact—

each congregation's faith-based initiatives has on the communities

being served?

(c)   How does the faith-based initiative impact the spiritual life of each

congregation's members?

Limitations of the Study

Because the researcher is employed full time, this study relied more on interviews

than on extensive participant observation. Nonetheless, the researcher visited each of the

churches on both weekdays and weekends. These visits provided a degree of flexibility in

scheduling interviews. The observational data gathered during visits also were used to

triangulate interview results.

Whenever possible, interviews were conducted in person. However, interviewing

by telephone was retained as an option because some people were unavailable for face-

to-face interviews. Telephone interviews were also used to conduct a second, follow-up

interview. The limitation here is that by not observing the person while interviewing him

or her, the researcher may have lost nonverbal cues. Among other things, this loss

resulted in the researcher not realizing the need to redirect the interview at certain points

to capture important data that consequently did not get collected.

Without a doubt, a significant limitation of the study is generalizability (Eisner &

Peshkin, 1990). Because the research consists of two case studies and a cross-case

analysis, the results cannot be applied to other congregations. This means, of course, that

generalizability expectations (at least as that term has traditionally been defined) cannot in any way be achieved in this study.

On the other hand, various qualitative researches have redefined the notion of generalizability. Lincoln and Guba (1985), for example, talk about transferability and argue that only the consumer of research can determine whether findings from one study are likely to transfer to another context; he or she can do this if sufficient contextual details are reported. This study certainly meets this criterion.

In addition, Donmoyer (1990) defined generalizability in more psychological terms and, in the process, has suggested that case studies can generate more integrated and differentiated cognitive schema in the reader. This enriched cognitive schema, in turn, can increase the conceptual tools that readers have available as they work in other contexts, including contexts that are radically different from the case or cases that were studied. This study certainly has the potential to be generalized within this psychological model.

Significance of the Study

This study is both timely and significant. President Clinton said, "The challenge we face today, especially those that face our children, require something of all of us parents, organizations, religions, and communities" (Clinton, 1997). Clinton went further in his speech and called for religious organizations to increase their social service activities (Mears & Leventhal, 2002). Further, President Bush, in his inaugural speech, called for an expansion of and greater participation in faith-based organizations'

involvement in the community. He sought and received legislative approval for federal

funding to seed this sort of activity. Mears (2002) sums up the situation as follows:

> There has been a national debate on welfare reform with prominent calls
> for civic responsibility, and faith-based social service to develop
> communities. With this in mind, community based efforts led by local
> organizations and divorced from the federal government's intervention is
> best for addressing community problems.

This study is significant because it is designed to look beyond the rhetoric and

examine the leadership and impact of faith-based initiatives in two quite different

churches. It illuminates the relationship that exists between the community and

congregation in two very different situations. Furthermore, the study reveals the impact

of community initiatives have on the spiritual lives of church members.

Finally, this study is significant because it (a) contributes to the critique of

community activism that minimizes the role of the church, (b) provides a unique view of

leadership by focusing on the church setting (and the relationship between those who

have formal authority (e.g. pastors and the congregation) and (c) sheds light on the

impact of community service not only on those being served but also on those who are

providing the service.

This study, in short, begins to add empirical heft to understudied phenomena. It

lays the groundwork for larger, more ambitious studies of the churches' efforts to get

engaged in initiatives to help their communities.

CHAPTER 2

Review of the Literature

The literature review for this study will cover four specific topics: (a) the history of the African American church and its impact on African American communities; (b) congregation versus pastoral leadership; (c) faith-based initiatives and (d) the charitable choice legislation that provided federal government funding for faith-based initiatives.

The importance of reviewing literature on the history of the African American church stems from the historical role the church has played in community development. The pastoral versus congregational leadership topic is significant because the literature on the African American church emphasizes the positional authority of the pastor, but much contemporary leadership theory challenges this "great man" approach to leadership. Literature on the impact of faith-based initiatives on the spirituality of a congregation's members is important because, presumably, churches would expect to see such an impact and, consequently, documenting this sort of impact—or the absence of this sort of impact—is one of the three foci of this study. It is important, therefore, to examine what has been written on this focal point for the research that is being reported here.

Of course, since the general topic of the dissertation is faith-based initiatives, it is also important to look at what the literature says about other aspects of these initiatives. And since faith-based initiatives began to be discussed on a large scale because of President Bush's charitable choice legislation, it also seems important to review the limited literature on this topic.

Each topic listed above will be briefly described. The relationship between the particular topic and this dissertation also will be discussed concisely.

The History of the African American Church

A number of social scientists and historians (Cavendish, 2000; Frazier, 1964; Hamilton, 1972; Lincoln & Mamiya, 1990; McRae, Thompson & Cooper, 1999; Sawyer, 1996) documented the prominent role Black churches have played in the Black community. Cavendish (2000), for instance, writes, "Because of oppression, racism, and absence of strong secular organizations, African Americans look toward the church for community cohesion, values, and a source of culture." (p. 373)

Both the African Methodist Episcopal (AME) Church and the African Methodist Episcopal Zion (AMEZ) Church are especially known for their activism in the Black community (Hamilton, 1972). The Black church in this study was an AME church. Best (1998) has noted that Richard Allen founded the AME Church in Philadelphia, in 1776. The African Methodist Episcopal Church as a break-away church from the original Methodist denomination. Because Richard Allen, a slave, was not allowed to pray in front of the White Methodist congregation, he decided to leave the church. He and several members of the Methodist church walked across the street and began worshiping in a livery stable. The livery stable provided a place where one could worship God with respect and human dignity. Soon they purchased a blacksmith shop which became the first African Methodist Episcopal Church in America. Ever since, African Americans have had a heritage that is rich in history and embedded in church culture, religion, and community. Still to this day, African Americans look toward the church for community, cohesion, and help, as Richard Allen did (Cavendish, 2000).

This story is representative of many African American churches' social activism. The Black church had its root in the Social Gospel Movement, during the early 20th

century (Cnaan et al., 1999); during that time a large number of activist congregations

emerged as organizations that significantly addressed the needs of the community

(Cavendish, 2000).With the perceived absence of secular organizations providing

services to uplift the community, and the long history of racial divide and oppression in

the country, the Black church often was seen both within and outside of the African

American community as a source of social change (Moore, 1991). In fact, the church was

viewed by some in the community as, quite literally, a God-send.

Kim Boyd (1999), a Howard University researcher, has demonstrated that the

church continues to be relevant in today's African American communities. In the same

way, McRae et al. (1999) declares, "Studies on the Black church, for many, underscore

the relationship between the church and community." (p.207) The preeminent African

American church research team (Lincoln & Mamiya, 1990) consider the Black church as

a continual place or collective action and a center for activism. The church, in short,

continues to be a counterweight to secular, community service organizations such as the

NAACP and Urban League (Lincoln & Mamiya, 1990). If anything, this counterweight

becomes even more important as secular organizations appear to be becoming less vital,

and arguably, less engaged in the day-to-day life in African American communities.

While studies like those cited above represent a growing body of empirical

research on the Black church, it is important to highlight what is not included in this body

of work. This research tends to focus on the church as a relatively unified entity, as what

Du Bois calls the cultural womb of the Black community (Du Bois, 1961). Unfortunately,

Lincoln, Mamiya and others have not explored the role congregations play in the

church's involvement with the community. The absence of a detailed analysis of

congregational contributions highlights what is missing in the literature on the African American church: a focus on congregations in community activism. The study that is at the center of this dissertation has attempted to begin to fill this gap in the literature.

To summarize, Black churches have a longstanding tradition of empowering their communities by addressing social needs (Gilkes, 1980). Virtually all of the historical accounts of this empowering role have focused on pastoral leadership. The focus has been on leaders such as Adam Clayton Powel, as pastor of the Abyssinian Baptist church in New York City's Harlem borough, who later served as a U.S. Congressman, and Dr. Martin Luther King, Jr., head of the Southern Christian Leadership Conference, and later prominent in the Montgomery Improvement Association boycott and civil rights leadership. Even today, scholars such as Jelen (2001) argue that clergy are increasingly important in the community. And yet, notwithstanding the importance of pastoral leadership and the impact it has had on historical and modern day social movements, one should not simply ignore the possibility that congregational leadership has also played a significant role in the church's efforts within the community.

Pastoral versus Congregational Leadership

This section of the literature review will focus on two things: (a) what contemporary leadership theorists say about leadership, in general, and the relationship between leaders and followers, in particular, and (b) what the literature on church leadership says about the role of pastors and congregations in providing leadership. The starting point is leadership theory literature.

Foltz (2000) informs us that the original Greek term for leadership, *proistemi*,
means, "to stand before in rank, to preside, maintain or rule" (p.182). A number of
contemporary scholars have suggested that today, leadership is the most studied and least
understood topic of any in social sciences (see, for example, Bennis & Nanus, 1985; Van
Wart, 2003). In fact, a plethora of authors (e.g., Barna, 1997; Bass, 1998; Bista, 1994;
Greenleaf, 1996; Yukl, 1999) have generated an extensive body of empirical research
about leadership, but the tendency has been for researchers to use very different a priori
definitions of leadership to frame and shape their empirical work (Barker, 1997) and,
consequently, to produce findings that describe leadership in fundamentally different
ways.

Indeed, Bennis and Nanus, (1985) indicate that decades of academic analysis have
given us more than 50 definitions of leadership. Still another analysis, by Joseph C. Rost,
of 587 works of leadership found that 366 of them did not provide any clear definition of
leadership (Rost, 1991). Remarkably, a keyword search of leadership on a religion and
social science database identified approximately 4000 articles, essays, and dissertations.
Over 2000 were written in the last ten years and 4000 in the last twenty years (Frambach,
2000). Clearly, the research on leadership has exploded. Unfortunately, this explosion of
work has not netted much in the way of consensus regarding what leadership is and what
theory of leadership should be used to make sense of what is happening in organizations.

This lack of consensus creates problems for anyone writing a dissertation that
focuses on leadership. The only solution to the problem is to select a limited number of
theoretical constructs that at least appear to be most relevant to the work that has been
done. In this case, these theoretical constructs are *transformational leadership,*

transactional leadership, and *spiritual leadership.* The discussion begins with a review of

thoughts from Ron Heifetz (1999), a contemporary leadership theorist. Heifetz's work

has been quite influential and is important to this dissertation and its focus on pastoral

versus congregational leadership.

Heifetz, (1999), attempts to disentangle the notion of leadership from the idea of

positional power, or authority. Heifetz analysis, therefore, implicitly challenges the

assumption that leadership within a church should be exclusively provided by the pastor

of the church. Heifetz's view of leadership comes out of an extended discussion of the

distinction between transformational and transactional leadership that was started by

James McGregor Burns (1978) and Bernard Bass (1985).

Burn's, in his classic book *Leadership,* (1978), suggested that truly effective

leaders who have the ability to transform organizations exhibit a kind of leadership that is

more than a collection of managerial behaviors. Burns' notion of transformational

leadership refers to an influence relationships have on feelings of trust, admiration,

loyalty and respect. The transformational leader *inspires* others to excel, gives others

individual consideration, and stimulates people to think in new ways (Lewis, 1996). Even

more important for this study, transformational leadership supposedly stimulates

organizational members to, on occasion, exercise leadership within their organizations

because the concept of leadership has been decoupled from the formal organizational

structure and the positional power that the organizational structure confers.

Burns (1978) contrasted transformational leadership with what he referred to as

transactional leadership. The notion of transactional leadership, in fact, normally is seen

as the antithesis of transformational leadership. In actuality, transactional leadership

refers less to leadership than to management. Transactional leaders influence followers through the awarding of rewards and/or sanctions. In other words, followers do what transactional leaders want done not because they share the leaders values and have a relationship with the leader but because the follower wants such things as a good evaluation, certain privileges, and, ultimately, a paycheck. From the transactional leadership perspective, *leadership* is a business relationship based on incentives (and/or disincentives) and positive (and/or negative) reinforcement.

Between the times that Burns (1978) introduced the concept of transformational leaders and Heifetz (1999) strongly reinforced the idea that leadership should not be equated with positional power, other scholars have explored the concept in a number of different ways. Bass and Avolio (1995), for example, developed the Multifactor Leadership Questionnaire to measure individual leader's propensity to engage in transformational (and also transactional) forms of leadership.

Bass and Avolio's Multifactor Leadership Questionnaire (MLQ) has been used extensively in studies of leadership, and, when it is used, the meaning of the term transformational leadership is quite clear. By contrast, in much of the literature, however, especially the non-empirical literature, the definition of transformational leadership remains vague and somewhat changeable.

Especially important for this dissertation is the work on transformational leadership developed by Wofford (1999). Wofford, in fact, argues that Jesus was the ultimate transformational leader because Jesus inspired his disciples to serve and their service towards others brought the disciples closer to God. Wofford indicates that Jesus continues to provide transformational leadership for his disciples even today.

It would seem that, if contemporary pastors followed the example of the ultimate pastor, they too would attempt to become transformational leaders. Among other things, this means that they would try to promote congregational leadership much as Jesus has encouraged his disciples to lead.

As has already been suggested, the literature on the Black church suggests a somewhat different view of pastoral versus congregational leadership. Peter Paris (1985), for example, writes that pastoral leadership is instructing people firmly and authoritatively about their religious obligations. Thus, pastoral leadership, according to this perspective, emanates from the spiritual authority given to religious leaders by God. From this perspective, pastors are appointed by God, through the ordination of leaders in the church and with approval of congregation members (Lee, 1989). Pastors are given the authority by church members (but ultimately by God) to exercise leadership for the benefit of the church, its members, and the community. In other words, a mutual relationship exists between the pastor and congregation, but the two parties to this relationship are not exactly equal. The pastor ultimately acts for God (Lash, 1976).

Throughout sacred history from the pages of the Bible and from the annals of the church, Anderson (2001) notes, it is evident that God calls individuals and empowers them with his spirit, in order to achieve the advancement of Christ's kingdom. The importance of this fact, according to Anderson and others is that the leader's attention must ultimately be focused on God rather than the congregation; the pastor's leadership is certainly not on fostering congregational leadership. The pastor's attention is focused primarily on God and the spiritual world, and not on the institution or congregation.

Congregation members understand all of this, and therefore, congregations want

pastors who evoke strong, dynamic leadership (Chaves, 2004). The importance of

pastoral leadership in the church, at least the historical Black church, is believed to be

crucial in the effectiveness of the institution (Lee, 1989). The lack of pastoral leadership

is a significant threat to the well-being of the church. Congregational leadership, in the

historical Black church, at least, is no substitute for pastoral leadership because of the

pastor's special relationship with God.

W.E. B. Du Bois (1961) provides us with a somewhat more secular historical

perception of the pastor as leader of the Black church. Du Bois (1961) stated:

> The preacher is the most unique personality developed by the Negro on American
> soil. A leader, politician, and orator, a boss and intriguer, an idealist, all these he
> is and ever too, the center of a group of men, now twenty, now a thousand in
> number. The combination of certain adroitness with deep-seated earnestness, of
> tact with consummate ability, gives him his preeminence and helps him maintain
> it." (pp. 190-191)

The focus thus far has been on pastoral leadership in the African American

church. It seems clear, however, that some of what has been said about strong pastoral

leadership in African American churches also might apply to some White churches, if

only because of the theological authority pastors are seen as having. Difficulties with

strong pastoral leadership, however, are suggested by the Barna Group which indicates

pastoral failure is common. One of the reasons for failure, according to George Barna

(1997), is that pastors cannot articulate a clear vision for their congregations. The

implication here is that many pastors are transactional rather than transformational

leaders (Bray, 1989). In fact, Barna suggests church members are disenchanted with their

pastor precisely because pastors often are managers rather than leaders.

A further review of the leadership literature reveals additional skepticism about

pastoral leadership. Southerland (2000), for instance, asserts that leaders are defined by what discourages them. Success requires a passionate optimism, which is evidenced by resilience and curiosity. Pastoral leaders are not known for their curiosity, but rather, renowned for their certainty, according to Southerland.

As mentioned previously, pastors are called to the ministry by their inner conviction of the Holy Spirit. It is almost as if leadership is an afterthought. There is the assumption the call to the ministry is a call to leadership as well. Barna is very clear on this. Barna (1993) concludes that churches have enough pastors who are passionate about Christ and many churches have the resources to be successful. However, many churches will fail because they do not have pastors who are leaders. True leadership requires that congregation members play a greater role in church affairs than currently happens in many churches, especially in the Black community which has a tradition of having highly directive pastors.

An example of someone who has specifically researched church leadership is C. Jackson (2000). Among other things, Jackson argues that there has been a rediscovery of the congregation as an important religious institution within the last two decades. He notes, for example, that new studies are currently being funded to contribute to the applied research on the congregational front. These new studies have not yet appeared in the literature. When they do, hopefully they will provide insight into how congregation members emerge as leaders and engage in faith-based initiatives. In the interim, the study being reported here begins to address this issue.

Faith-based Initiatives

The term *faith-based initiatives* refer to social service ministries started by

individuals or groups within a faith organization. These faith organizations are

frequently, but not always, churches. The term faith-based initiatives reference the

specific social services and programs which are provided through a faith community

(Black, Koopman, & Ryden, 2004). An article written by Julie Adkins and Robert

Kemper (2005), "The World as It Should Be: Faith-Based Community Development in

America," further describes faith-based initiatives:

> Faith-based community organizations involve a wide range of religious
> congregations. Catholics make up one third of the congregations, while Baptists
> represent one-sixth. Other groups include United Methodists, Lutherans, and
> Presbyterians. The balance is composed of Jewish, Universalist and evangelicals.

The 1990s produced a burgeoning interest among researchers in faith-based

initiatives (Ammerman, 1997; Sherman, 2002). Research by Reese and Shields (2000),

for instance, contributed to knowledge about faith-based institution's involvement in

community development. Their article examined factors which appear to make faith-

based institutions more likely to engage in community development. Their research, on

faith-based initiatives in and around the city of Detroit, Michigan, identified factors such

as: location of institution, size, revenue, educational level of local citizenry, and

denomination.

Reese and Shields (2000) also stated, "If faith-based activities are more effective

than their governmental counterparts, then understanding these factors can improve the

relationship between the federal government and faith-based organizations like churches

and congregations. (p.2) In short, the results of their research allowed Reese and Shields to conclude that faith-based initiatives are important in developing communities.

Cnaan and Boddie's (2001) exploratory research revealed that the American public is constantly seeking faith-based organizations and congregation's assistance in revitalizing American communities. Their research highlighted two important questions: "Are congregations being used as a safety net for the welfare system, and are congregations capable of fulfilling the tasks normally occupied by governmental agencies (Cnann & Boddie, 2001, p. 576)". Their findings were mixed. One interesting finding, however, indicated that Black congregations provided more social services and initiatives than non-Black congregations.

White and de Marcellus (1998) studied the efficacy and reliability of faith-based youth and community outreach programs. Community outreach and engagements are grass-roots services initiated by community groups committed to enhancing the life of community members through services, programs and projects. The term is very familiar to African American church leaders, because it often appears in their denominational manuals, and reflects their experiences with the social mission of the church (Hinesmon-Matthews, 1994). Over a six month period, White and de Marcellus conducted an informal survey of faith-based outreach to at-risk children. One hundred and twenty-nine leaders from faith-based organizations were interviewed. According to White and de Marcellus, most church ministries serve the members but are capable of serving others in the community. However, even when community outreach occurs, programs usually serve a very small population.

Methodologically, much of the research cited above relied on survey

methodology to collect data (see Table 1). Table 1 indicates survey methods are the most

commonly used methods for studying faith-based initiatives. Unfortunately, survey data

cannot provide an in-depth picture of what is happening in faith-based programs.

Farnsley (1998), the director of research for the Project on Religion and Urban Culture at

Indiana and Purdue Universities wrote an exposé, "Can Churches Save the City,"

(December, 1968) . In it, Farnsley asserts that little is really known about congregation

ministries. Undoubtedly, this limited knowledge has something to do with the limited

methods used to study faith-based initiatives. This dissertation provides one more in-

depth look at faith-based initiatives but, in doing this, exhibits a limitation of qualitative

studies: The findings come from a small sample, e.g., an "n" of 2.

Table 1

Prior Research Methods in Faith-Based Studies

Researcher	Location	Year	Ethnography	Survey
Bartowski & Regis	Mississippi	1999		yes
Bartowski	Mississippi	2001	yes	
Cnaan	Pennsylvania	1997		yes
Cnann & Boddie	Pennsylvania	2001		yes
Kim	Michigan	2001	yes	
Printz	D.C.	1998		yes
Stone	Minnesota	2000		yes
Thornburg & Wolfer (2000)	South Carolina	2000	yes	
Wineburg	North Carolina	1992	yes	

Charitable Choice Legislation

Charitable Choice is a program, successfully carried out by the Bush administration, which legitimized the partnership between the government and faith-based organizations (Bush, 2001). It allowed the federal government to sponsor and support faith groups like, churches and congregations, in their efforts to become active in and provide support for high-need communities. In principle, at least, these federal resources enhanced congregations' abilities to deliver social services (Black, Koopman & Ryden, 2004).

In January 2001, President Bush issued Executive Order 13198, which created Centers for Faith-Based & Community Initiatives in five cabinet departments: Health & Human Services, Housing and Urban Development, Education, Department of Labor, and Department of Justice. Executive Order 13198 required each department to conduct audits, in order to identify barriers to the participation of faith-based organizations, in the delivery of social services by the department (Timmons, 2007). The object of the order was to provide the greatest opportunities for faith-based organizations to compete for federal funding (Davis, 2001). In reviewing the literature on leadership, one begins to understand the impact of faith-based initiatives in the community. Even more, this study reveals the political influence, which emanated from the White House, on faith-based initiatives.

David Kuo (2006), author of *An Inside Story of Political Seduction*, wrote what some may consider a tell-all book on his years at the White House. Kuo was a White House insider and policy advisor for President Bush on faith-based ministries. He spent

three years in the White House Office of Faith-Based and Community Initiatives. He was

second in command under John Ashcroft and a speech writer for Ralph Reed.

Kuo's political conviction, as leader of the White House initiative on faith-based

ministries, was influenced by Chuck Colson, formally a presidential advisor who also

served on President Nixon's General Council. One must remember that Chuck Colson

was sentenced to prison during Watergate for political malfeasance. Subsequently,

Colson became an evangelical minister and advocate for Prison Fellowship; advocating

for better conditions for all prisons. This is important because Chuck Colson is also an

advocate for faith-based ministries.

Kuo, like Colson, advocated for the right of religious people of all faiths to

influence the political process, and the restoration of religious values in public life. Kuo,

who has an activist faith, was able to link his faith with political conviction. Surprisingly,

Kuo was deeply troubled about the conflict surrounding his job and his religious calling.

In fact, in his book, Kuo reflected publicly about whether what he knows about politics

aligns with what he knows about Jesus. During his years in the White House, Kuo

suffered from many crises of confidence. He perceived there was frequent manipulation

of his religious faith for political gain. Myriad events caused him distress. For instance,

he discovered that public funds designated for faith-based initiatives were being used in

battle ground states [toss-up states] for Republican events. Monies that were set aside for

faith-based ministries were now being diverted to shore-up Republican races. Also, the

President's tax cuts, passed in 2000, did not include tax credits for faith-based groups that

were helping the poor. Tax cuts for the poor were siphoned off, because of political

expediency and compromise.

The original Charitable Choice bill's purpose was to help people trapped in poverty and welfare and hooked on drugs. Charitable Choice, in short, was to facilitate helping the dispossessed and displaced citizen by funding faith-based organizations to help the poor. According to Kuo, however, the White House used the Charitable Choice provisions for other than its intended purpose. It is interesting that neither of the churches that ended up in this study applied for federal dollars to support their work. They were selected for study, however, for this reason.

Conclusion

Four bodies of literature have grounded the study which is at the center of this dissertation and each of these bodies of literature has been reviewed here. More specifically, this chapter has focused on literature about the history of community activism in the African American church; the contrasting views of leadership found in the Leadership Studies literature, on the one hand, and historical accounts of leadership in the African American church, on the other. Furthermore, this chapter has focused on the emerging literature on faith-based initiatives and literature related to President Bush's Charitable Choice initiative. The focus now shifts back to the particular study that is the focal point here. The next chapter describes the methods that were used in the study.

CHAPTER 3

Methodology

This study explored the meaning and impact of congregation activism in a

Methodist and Lutheran church from the perspectives of church leaders, congregation

members and community participants. More specifically, this study focused on the nature

and impact of community service initiatives within each congregation. The leadership

style of these initiatives was also studied.

Research Design

This dissertation used a qualitative design geared to developing, first, case studies

of faith-based initiatives in two quite different churches, and, second, a cross-case study

analysis. One of the churches is an African Methodist Episcopal church with an African-

American minister and congregation; it is located in the inner city. The other church is a

Lutheran church with a predominately White congregation and a white minister. This

church is located in a rural area north of the city with a sizable Hispanic population, some

of which is undocumented. To maintain confidentiality, the pseudonym Faith Emanuel

Church is used to refer to the Methodist church, and the Lutheran church is referred to as

Mount Lubentia.

Site and Participant Selection and Access Issues

After deciding on congregation activism and faith-based community initiatives as

the concentration of this study, the researcher chose two churches to study that claimed to

be supporting a number of community initiatives. The churches, by design, are different

from each other. As has already been noted, one church is an African Methodist

Episcopal church with an African American congregation and minister. The other church

is part of the Lutheran denomination. Except for one African American family, it is a predominantly White congregation. It also is located in a relatively rural area near San Diego, while the Black church is situated within inner-city Los Angeles. The rural church is relatively small, with 1350 regular attendees, who would be considered, by most standards, as at least somewhat affluent. The urban church has over 3000 regular attendees; some attendees who traveled to the inner-city to attend this church could be considered reasonably affluent, but the attendees who came from the local neighborhood were, in most cases, poor.

One of the churches, the predominately White one, was selected in large part on the basis of convenience. The researcher attends this church and, in fact, he and his family are the congregation's only African American members.

Locating an African American church to study proved to be a bit more difficult. The proposal indicated that the San Diego Black Pages (SDBP) would be used to locate an activist African-American church. The SDBP is an Internet resource that lists predominately black businesses, churches and for-profit institutions. Initially, this plan was followed. An email was sent to SDBP asking for recommendations of African-American activist churches in the San Diego area. The researcher then received a phone call from someone who worked at SDBP who recommended a particular church. The researcher contacted the church's pastor and determined, after having a conversation with the pastor, that this church did, indeed, meet the activism criterion that had been established. Unfortunately, the pastor decided not to allow the study to be conducted in his church.

After access was denied, the researcher sent another message to SDBP. This time he received an email response recommending the Faith Emanuel Congregation in Los Angeles. Church documents and the pastor both suggested this congregation met the activism criterion that had been established and the church's pastor agreed to let the researcher collect data in his church.

With limited resources, it would have been difficult, if not impossible, to interview all congregation members or community leaders. Therefore, interviews were conducted with the pastor of each church, congregation members who played key roles in the congregations' faith-based initiatives, and a small number of stakeholders within the community. The snowball, or network sampling strategy, was used to identify relevant community stakeholders and also members of the congregation who might have held views that were different from those who were initially interviewed. This strategy relies on asking initial interviewees to identify other key people that should be interviewed, including those who are likely to tell a different story than the one that was told by the person who was just interviewed.

This snowball or network process is not the preferred technique of identifying people to interview. However, absent the ability to interview everyone, this technique is considered acceptable, especially when resources are limited (Glesne, 1999).

In the end, fourteen individuals were interviewed. This group includes the minister of Faith Emanuel and the minister and assistant minister of Mount Lubentia. Five members of the Mount Lubentia congregation were interviewed, as were two community stakeholders. Three Faith Emanuel Congregation members and one community stakeholder were also interviewed.

Data Collection Procedures

Interviews were the primary method used to collect data in this study. The researcher used an interview guide during these interviews (see Appendix A). This means that the interviews were relatively structured and reasonably similar; the structure, however, intentionally employed open-ended questions. According to Carroll (1990), the purpose of the structured, open-ended interview is to obtain detailed information about complex social issues (Carroll, 1990).

The interviews, for the most part, took place at the church or a nearby location that was acceptable to the interviewee. A private place was always selected so the interviewee felt comfortable and did not have to worry about confidentiality. Most of the interviews were conducted following the church service, after most members had left the church building.

Interviews were sometimes conducted over the phone. The phone interviews allowed the researcher to gather important information from a wide geographical area. For the most part, the participants scheduling needs were accommodated, although scheduling needs were problematic-in some cases- due to the distance required to travel for participants in the Los Angeles area. Since the researcher's finances were limited, and the distance to the interview site was over 120 miles away, the telephone interview allowed for an efficient and economical method for gathering data. Both the in-person and by telephone interviews lasted for approximately 45 minutes. A number of interviews lasted more than an hour. The phone and in-person interviews did not differ in terms of length.

Participation Observation.

In addition to the interview process, participant observation was used to triangulate the interview data. Merriman (2001) has noted the following benefits of participant observation:

> Observing people during the course of their activities makes it possible to record behavior as it happens. Organizing and categorizing notes and coded data will provide an ability to retrieve the information later, if necessary, and increase the accuracy of recordings based on observations. Observing dissension and concern among congregation members may occur as a result of an interview.

Participant observation occurred primarily during church services and before and after these services. Notes were taken either during or immediately following the services and pre and post service interactions with members of the congregation. In his notes, the researcher differentiated between the behaviors observed and his interpretations of the observed behaviors.

Document Review

Additionally, the researcher reviewed public documents that identified, described, and discussed each congregation's community activities occurring in the neighborhood. The list of documents that were reviewed for each congregation included the following:

1. By-laws and constitution containing the churches governing documents

2. Newsletters and bulletins containing the churches activities and sermons

3. Annual reports containing churches operating expenses and fiscal reports

4. Mission and vision statements

5. Membership packets containing new member orientation information.

6. Ecumenical policies

7. Faith-based ministry data

As was the case with the use of the participant observer strategy, the primary

purpose of employing the document review strategy was to triangulate the interview data

about faith-based initiatives. As will be reported in Chapter 4, the reality surrounding

faith-based initiatives uncovered during interviewing did not always match the rhetoric

related to the initiatives found in church documents.

Data Analysis

As has already been noted, interviews were the primary source of data, and

interview guides were used to collect interview data. The guides were also used initially

to structure the analysis of the data. Specifically, responses to the initial questions about

the history of the church and community activism within the church were used to

construct brief histories of both congregations. Answers to questions about the leadership

of each church's initiatives, the impact of each congregation's initiatives on the

community, and the initiatives' impact on the spiritual life of each congregation's

members were then organized into matrices. Sample quotes from each interviewee

pertaining to each of the three topics mentioned in the prior sentence were included

within the appropriate matrix.

For example, an interviewee's comments about who is providing the leadership

for different initiatives would be included in the leadership matrix. There is also a quote

matrix for each of the other two categories implicit in the interview guide, (e.g.,

community impact and congregational impact.

After each church's matrices were constructed, the responses recorded on the

matrices were used to compare the interview data generated from both participant

observation and document review. Triangulation is not the same thing as reliability; therefore, both consistency and inconsistency across different data sources were noted.

After the matrices had been constructed and the data on them had been compared with data generated through participant observation and document review, the researcher looked across the two cases to identify similarities and differences. This cross-case analysis of two very different church contexts was organized around the study's research questions. It generated grounded hypotheses about possible common characteristics of faith-based initiatives. Differences across contexts shed light on some of the variations that can be expected when faith-based initiatives are endorsed and supported by public policy.

Limitations of the Study

Because the researcher is employed full time, this study relied more on interviews than on extensive participant observation. Interviews were especially important in studying the Los Angeles church which is located 120 miles from the researcher's home. Nonetheless, the researcher visited each of the churches on both weekdays and weekends.

Whenever possible, interviews were conducted in person. However, interviewing by telephone was at times employed, especially when studying the more distant congregation. The limitation here was that by not observing the person while interviewing him or her, the researcher may have lost nonverbal cues. Among other things, this loss may have resulted in the researcher not realizing the need to redirect the interview and capture important data that may have been missed.

Without a doubt, a significant limitation of the study is generalizability (Eisner, 1997). Because the research consists of two case studies and a cross-case analysis, the

results can be applied to other congregations. This means, of course, that generalizability

expectations (at least as that term has traditionally been defined) cannot in any way be

achieved in this study.

On the other hand, various qualitative researchers have redefined the notion of

generalizability. Lincoln and Guba (1981), for example, write about transferability and

argue that only the consumer of research can determine whether findings from one study

are likely to transfer to another context; he or she can do this, and decide whether it

makes sense to treat a particular study's findings as working hypotheses in another

context, if the study in question provides detailed contextual information. This study has

certainly met this criterion.

In addition, Donmoyer (1990) has defined generalizability in more psychological

terms and, in the process, has suggested that case studies can generate more integrated

and differentiated cognitive schema in the reader. These enriched cognitive schemas, in

turn, can increase the conceptual tools that readers have available as they work in other

contexts, including contexts that are radically different from the case or cases that were

studied. This study certainly has the potential to generalize within this psychological

paradigm.

Significance of the Study

This study is both timely and significant. President Clinton recently said, "The

challenge we face today, especially those that face our children, require something of all

of us parents, organizations, religions, and communities" (Clinton, 1997). Clinton

continued, in his speech, to call for religious organizations to increase their social service

activities (Clinton, 1997). Furthermore, President Bush, in his inaugural speech, called

for an expansion and participation of faith-based organizations. He asked religious

organizations to assume a greater role in the community and sought and received

legislative approval for federal funding to seed this sort of activity (Bush, 2001). Mears

sums up the situation as follows:

> There has been a national debate on welfare reform with prominent calls
> for civic responsibility, and faith-based social service to develop
> communities. With this in mind, community based efforts led by local
> organizations and divorced from the federal government's intervention is
> best for addressing community problems. (Mears, 2002, p.54).

This study is also telling because it is designed to look beyond the rhetoric and

examine the leadership and impact of faith-based initiatives in two quite different

churches. It will illuminate the relationship that exists between the community and

congregation in two very different situations. Furthermore, it will study the impact

community initiatives have on the spiritual lives of church members.

Finally, this study is important because it has the potential (a) to contribute to the

critique of community activism that minimizes the role of the church, (b) to provide a

unique view of leadership by focusing on the church setting and the relationship between

those who have formal authority (e.g., pastors and the congregation) and (c) to shed light

on the impact of community service not only on those being served but also on those who

are providing the service.

This study, in short, should begin to add empirical heft to understudied

phenomena. It also lays the groundwork for larger, more ambitious studies of churches'

efforts to get engaged in initiatives to help their communities.

CHAPTER 4

The purpose of this study was to investigate congregational activism in two quite

different contexts. One context was an African Methodist Episcopal (AME) church with

a largely African American population located in Los Angeles' inner city. The other

context was a predominately White Lutheran church located in a rural part of San

Diego's North County with a substantial number of Hispanic residents, some of whom

are undocumented immigrants. This study attempted to document, primarily through

interviews, but also through the analysis of artifacts and a limited amount of participant

observation, the following: (a) important information about each context, including the

types of community initiatives each congregation engaged in; (b) whether community

initiatives were led primarily by pastors, congregation members or a combination of

pastoral and congregational leadership; (c) the types of evidence that each congregation

had gathered to assess the impact of congregation-sponsored initiatives; and (d) evidence

of any impact on the spiritual lives of congregation members.

Interviews were conducted and additional evidence was gathered over a 12 month

period in the two different churches. In each case, the pastors were interviewed. The

researcher interviewed 2 pastors at Mount Lubentia and 1 pastor at Faith Emanuel AME

church. In addition, interviews were conducted with 11 congregation and community

leaders. Seven of these interviewees were associated with the more easily accessed

Lutheran church and four were associated with the more difficult to access AME

congregation.

Contextual Information: The African American Church

Faith Emanuel is an African Methodist Episcopal Church located in inner-city Los Angeles. The mammoth edifice that is the spiritual home for Faith Emanuel's congregation is located on the west side of the city only a few miles from the University of Southern California (USC). However, some would say it is located a world away from USC in terms of community appearance. USC has up-scale housing and shopping centers surrounding its pristine campus; by contrast, Faith Emanuel is surrounded by low-income housing situated on trash-strewn streets. Occasionally, a person walking around Faith Emanuel's neighborhood sees an abandoned and deteriorating car which highlights the distressed nature of the community surrounding the church. The church, however, rises above its surroundings rather majestically and invites people to come into its place of faith.

In 2006, Dr. William James assumed the mantel of Sr. Pastor of Faith Emanuel, and he and the congregation began to rehabilitate the church. When I visited Faith Emanuel, it was undergoing extensive rehabilitation from years of neglect. An initial canvas of the community confirmed that the local citizens were poor; it is hardly surprising, therefore, that for years, the congregation neglected periodic maintenance on the facilities. This left the church in a state of severe disrepair with a dwindling membership.

After Dr. James arrived, new members from the suburbs began joining the church. They were drawn to the church, at least in part, by the new pastor with a reputation for potent preaching. As a result, there was a significant increase in church membership.

Church documents indicated that the church had more than 3000 members at the time the study was conducted.[1]

Most of the new members were middle-class business owners and professionals. Thus, it is hardly surprising, that contributions to the church increased (the annual budget at the time of this study was in excess of $1.6 million) which enabled the church to undergo much needed renovation and repair. The church's relatively high level of funding (for an impoverished urban community) also had implications for the support of faith-based initiatives since resources are crucially important for generating church-based social service activities, especially in high-needs areas. Chaves (1999b) notes that support of faith-based initiatives from churches located in poor neighborhoods, which have large congregations and significant assets, does not necessarily generate high levels of funding for social services in the community. Sure enough, the data from the National Congregation Study (1998) supports this finding. Invariably, large congregations with significant assets, in some cases, give substantially less for social services in communities than smaller congregations with fewer resources.

On the other hand, the demographic shift in church membership meant that many church members had to travel substantial distances to get to the church and were unlikely to be on the scene at times other than Sunday morning. This situation negatively impacted participation in the church's ministries within the community.

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[1] Two documents reviewed for this study reported slightly different membership numbers for the time period during which data was collected. The membership manual reported that the congregation consisted of 1,200 families in the church averaging 2 or 3 people per family (2400-3600 members); the 2005/2006 Conference Year Highlights indicated that the church had 3000 members.

The Denominational Context – Faith Emanuel

As has already been noted, Faith Emanuel is part of the African Methodist Episcopal (AME) denomination. The AME Church was established during the early 1800s in response to a need from the African community for full involvement in the service and worship of God. The denomination's founder, Richard Allen, opposed segregation and started a church exclusively for Africans. The catalyst for establishing the AME denomination in 1816 was the segregation between Africans and Whites during prayer, which was a social norm at the time. What is not widely known is that Whites helped Allen start his church. As a result of the kindness of Whites, Richard Allen accepted and retained virtually all of the Methodist doctrines and traditions (Champion, 2003).

The AME church was a pioneer in the fields of civil rights and education. After its founding, the denomination quickly established Black universities. Presently, the AME church has 17seventeen colleges and seminaries throughout the United States which have their roots in African Methodism (Champion, 2003). There is a large presence of African Methodist Episcopal Churches in Southern California where this study was conducted.

According to one of the interviewees for this study, the AME church does not have the same history of charismatic pastoral leadership that is often found in African American churches in the Southern Baptist tradition. To the extent that this statement is correct, Faith Emanuel and its pastor are outliers in the AME denomination. In as much as founder Richard Allen instructed the first AME bishops to emphasize the plain and simple gospel so the unlearned could understand the word of God, the charismatic pastor of Faith Emanuel did not fit the profile of a laid back erudite bishop leading his flock. On

the contrary, his leadership style and sermon mirrored the pastoral style of Southern

Baptist ministers more than the teaching, training tradition of the Methodist church

(White, 1965).

Types of Initiatives- Faith Emanuel

Faith Emanuel has many ministries listed in its Membership Manual. The list

includes the following: Band of Men, Children's Bible Study, Culinary Ministry, Dance

Ministry, Drama Ministry, Health Ministry, Internet Ministry, Media Ministry, Music

Ministry, Pastor's Bible Study, P.E.A.C.E (HIV/AIDS), Prison Ministry, Radio Ministry,

Singles Ministry, Youth Bible Study, Senior Citizen's Ministry, Transportation Ministry,

and College Ministry.

Many of the ministries listed above, however, were not faith-based initiatives

created to serve the community. Rather, they were established to meet the spiritual needs

of congregation members. Examples include the dance and drama ministries which

provide outlets for talented members of the congregation and arts-based spiritual

experiences for other members of the congregation.

Even a number of organizations that might be assumed to have a community-

oriented mission—for example, the church's Band of Men—were not created with

community service in mind and, in fact, did not operate outside of the church context. A

number of informants indicated that the Band of Men was created to increase the

visibility and involvement of men in the church who then would serve as role models for

younger men at the church. A faith-based ministry leader indicated, "One of the things

we do now, when we invite members into the church, is have men standing up, next to

the ladies of the church, so men will understand the importance of their visible support."

The distance that suburban members have to travel to the neighborhood where the church is located was cited by one church member as a reason that the Band of Men did not tackle a community service agenda. He stated, "At Faith Emanuel we have a situation where, for whatever reason, we don't have the amount of participation by men that I feel we should have, and, more importantly, what the pastor feels we should have." Another member said, "There are people that have been...what some people would refer to, as pew members. They basically would just come to church on Sunday and then you wouldn't see them again until next Sunday." Suburban members, of course, did contribute financially to the church and, as noted above, fiscal resources are necessary for mounting successful faith-based initiatives in the community (Chaves, 1999b). On the other hand, although a budget of $1.6 million is substantial, the needs of impoverished urban communities also are substantial (Chaves, 1999b).

Even the two Faith Emanuel initiatives that had an obvious community outreach focus and that were, in fact, operative and not just listed in promotional material about the church—the P.E.A.C.E. initiative designed to prevent the spread of the HIV virus and AIDS within the community surrounding the church and the Feeding the Hungry program for senior citizens in the church and some homeless people who were not church members—were seen by some as being less about serving the community than about promoting the church. One interviewee, for instance, noted that "the impact of community initiatives... [was] measured by involvement from church members and the number of people joining the church." Providing service to a community badly in need of services, in other words, often was, for some church members at least, a secondary goal trumped by a concern for increasing church membership and engaging the congregation's

members in church-sponsored activities. This concern for using initiatives to promote the growth and viability of the church was cited by a number of members as the reason that the church did not pursue federal funding. The pastor made a similar point about federal funding; he stated, "I was reluctant to accept federal funds, because funds are earmarked for specific purposes. If you don't follow their directives, you will not receive more funding in the future."

Although some members of the congregation saw the church's two community outreach initiatives primarily as ways to build their church rather than as providing service to community members not affiliated with the church, those who headed the initiatives were committed to community service. Regina Bautista, the person who Faith Emanuel's pastor tapped to head the churches HIV/AIDS initiative, for example, was truly committed to limiting the spread of HIV/AIDS in the community. Regina revealed that Faith Emanuel's AIDS ministry was doing the Lord's work and was a beacon in service to others. Regina is currently HIV positive and presently living with the AIDS disease. As Faith Emanuel's AIDS Program Director, her story is revealing, encouraging, and uplifting.

Regina was 43 years old at the time of the study, and had been living with the HIV virus for 21 years. As a result of a troubled childhood, she had continuous thoughts of committing suicide while growing up. She mentioned that when she was a child, while she sat on her father's lap, her mother shot her father to death. Her mother then put a .45 caliber pistol in her face and was ready to pull the trigger. While this did not happen, this traumatic experience, and others like it, took its toll on Regina nonetheless. Regina talked about downing "60 volumes of coffee and drugs" in the hopes of ending a tormented life.

For most of her life, in fact, Regina struggled with drug addiction and battled depression. Ultimately, she was diagnosed with HIV/AIDS. Regina said, "You name it, I've been there...The HIV/AIDS ministry was God-sent. The ministry has given me a purpose and direction for living." (Regina Bautista, interview, March, 2007)

As was noted above, Regina was appointed to lead the church's HIV/AIDS initiative by the church's pastor, and she brought to the position a deep passion to save others from the scourge of HIV/AIDS. During interviews, she told stories of young women going off to college experimenting with anal sex as opposed to vaginal sex. "This sexual experimentation is high-risk and exposes one to the HIV virus", Regina commented. It should be noted here that Regina did not provide empirical evidence to support her facts. Regina laments that young people don't understand the possible repercussions of their acts, and she saw her mission, and the mission of the initiative she was asked to head, as alerting these young women about the dangers associated with their behavior.

Regina also talked about another group she is intent on serving- the grandmas who feel like they're invincible. She talked about "Johnny Come Lately", a 45 year old, who is "on the down low." Regina commented, "He'll do [have sex with] grandma just so he can feel his manhood is still there. But all weekend long he's doing [having sex with] his boyfriend."

Regina was assisted in her efforts to prevent the spread of HIV/AIDS by another person in the local community, named Cynthia, who is the Program Chair of AIDS Research at Hadley University Hospital. Cynthia considered Regina an outstanding advocate in the fight against HIV/AIDS. Cynthia indicated, "People still have their heads

buried in the sand. There is still a great deal of denial about HIV/AIDS." Cynthia

believed that, through her ministry at Faith Emanuel, Regina can get people to step

forward that might be HIV positive, but are not at present seeking help. She noted that

Regina has been speaking for the last 10 years in the community, at different colleges, in

medical schools, and at elementary schools on the danger of contracting the AIDS virus.

Cynthia went on to state that Regina was comforted by the fact that God gave her a

platform to share her story with others, and she used this ministry to give back to the

community.

Simply stated, with Regina at the helm, the word about HIV/AIDS is getting out

to those in the community. She has institutionalized HIV education in the inner city

community and at the church though her faith-based ministry. The church, in short, has

given Regina a metaphorical pulpit to engage in her HIV/AIDS related ministry.

Regina's ministry provides information, counseling services, condoms and prayer

to local citizens. Furthermore, this ministry expanded its service beyond helping those

who are infected with the virus to those who are part of an extended family that includes

babies and kids in school who may be HIV positive. Therefore, the ministry's caring and

feeding of children, wives, and others in the family is a holistic approach to meeting the

needs of the community. Regina summed up her mission as follows: "We need to stop

fighting the war against HIV. We have to understand it, live with it, acknowledge it, and

then escape it."

The organizational vehicle for Regina's ministry that Regina led is named

P.E.A.C.E., which stands for People Enriching lives Advocating against AIDS and

Conquering in Exhortation to God. At the time that data was collected, P.E.A.C.E had 20

members. The organization was a grassroots effort and was growing. The P.E.A.C.E

ministry produced community seminars, and educated people about AIDS. P.E.A.C.E

board members networked with others once a month in what is known as Service

Planning Areas (SPA) to share information. P.E.A.C.E. also partnered with other

churches in the community to get the word out about HIV/AIDS including the Saint

Helena Catholic church and the Mount Zion AME church. This partnership enabled the

ministry to share educational information and material as part of their outreach effort.

At times, it seemed as if the congregation's HIV/AIDS initiative was operating

outside the confines of the church. Regina and Cynthia, for instance, both mentioned the

limited funding that the church provided to support their efforts. Regina said:

Faith Emanuel works more as an advisory board. P.E.A.C.E. is independent of Faith
Emanuel; it's not under Faith Emanuel at all, but yet we are at Faith Emanuel and our
home is there and we're going to be there. I'm a member there. But anything that I've
asked from Faith Emanuel has been forthcoming in terms of resources... things that we
need as far as office materials, space, meeting times, facility use, copy machines—
surface stuff, but no money (Regina Bautista, interview, March, 2007).

A closer look, however, revealed the church's significant influence on the

initiative. Because the HIV/AIDS ministry was associated with Faith Emanuel,

P.E.A.C.E. was focused exclusively on the heterosexual community. According to

Regina, the ministry's focus was "pro-hetero". This pro- heterosexual stance was because

of the AME church tradition which proclaims homosexuality as a sin. While Regina did

not see any contradiction with the ministry's focus on heterosexual groups versus

homosexual groups, it does reveal the strong influence and bias of the church in areas of

community service. It appears the church's faith tradition is biased toward helping

heterosexuals. After exploring the topic further, Regina said, "We are all God's children.

This organization is Christian-based; however, we will stay with that element and focus." Regina's body language, at that point (clenched fists and taut lips) revealed she was uncomfortable with the church's stance on this issue. Nonetheless, I did not pursue further questions on this topic. There was every indication that Regina wanted me to move on to another subject during the interview.

Dr. James was both a supporter and admirer of the AIDS ministry directed by Regina. During the interview, he mentioned the importance of this ministry. "It's one of the silent killers in our community that the church, in my opinion, is not doing enough for, and enough about, AIDS. And so, our church is trying to be one of the resounding voices as it relates to AIDS." Additionally, Dr. James affirmed the nexus between the church and community with regards to AIDS. African Americans are disproportionally affected by this virus, more than others in the community. Hence, Faith Emanuel educated its members about HIV and AIDS, including where members can get tested and how they can prevent themselves from contracting the disease. Dr. James affirmed P.E.A.C.E. is a very strong and viable faith-based ministry within the church. Faith Emanuel also has a Sunday set aside day of prayer for the HIV and AIDS program, which speaks to the importance of this ministry to congregation members.

The limited fiscal support by Faith Emanuel for the ministry is surprising given the fact that the church's pastor had written his doctoral dissertation on AIDS in the African American community. Cynthia, a community leader who worked closely with Regina on the P.E.A.C.E. initiative, suggested one possible reason for the church's lack of fiscal support. She mentioned that Regina could have been more prepared and organized when communicating the goals and objectives of the HIV/AIDS ministry to

members and officers of Faith Emanuel church. More importantly, Cynthia recommended that Regina stay connected to the church leadership in order to let them know what she is accomplishing. The leaders could then use the AIDS/HIV program as a model for other AME churches, according to Cynthia.

The church's other genuine community outreach initiative involved the Feeding Ministry. As with other initiatives that at first glance solely appeared to be community-based, this program had a strong inner-church focus. The program was initially designed to provide meals for senior citizens who were also members of the congregation. Over time, however, the program did expand to feeding the homeless in the community surrounding the church.

The Feeding Ministry program was headed by coordinator Pamela Larkin. According to Pamela, (interview, April, 2007), "This is very new to me and to the church. We are trying to reach out to people within our church and also reach the people outside of our church. We are ministering to the elderly members of the church, as well as the sick and shut-in members." One Saturday each month, the Feeding Ministry delivers dinner to all senior church members who reside in a convalescent home. These dinners are catered to each individual's specifications. It is also not unusual for the Feeding Ministry to bring food for the entire family as well during these once-a-month deliveries.

As noted above, the Feeding the Hungry program also had begun to serve food to individuals who were not church members. The ministry, for instance, served lunch on the third Thursday of each month at the Oasis Clinic, which is a community outreach center to patients with HIV/AIDS. At times, 20 to 24 people are served during these lunches.

In addition, as was noted above, the Feeding Ministry also feeds the homeless in the surrounding community. On a quarterly basis, the ministry prepares food and delivers it to the Los Angeles Homeless Service Authority. They also periodically deliver food to three shelters. One shelter is home to 30 people, another shelter is home to 50 people, and then the remainder of the food is taken to a shelter that has beds for 600 people. Pamela Larkin mentioned the Feeding Ministry was serving God's intended purpose of ministering to the poor.

Types of Initiatives – Mount Lubentia

Mount Lubentia Lutheran Church is a predominately White church located in rural northern San Diego County. Mount Lubentia church is affiliated with the Pacifica Synod of the Evangelical Lutheran Church of America (ELCA). In 1983, the church began when a small nucleus of friends wanted to start an American Lutheran Church in the county. The 12 founding members assembled a formal organization, which they called Mount Lubentia Lutheran Church. The church facilities were officially dedicated in 1987. After the church was dedicated, it became part of the Pacifica Synod, which came about during the merger between the American Lutheran Church (ALC) and the Evangelical Lutheran Church of America (ECA) that formed the Evangelical Lutheran Church in America (ELCA).

Mount Lubentia Lutheran is a church with an aged membership; indeed, the congregation members are mostly septuagenarian. Although the church houses a preschool along with youth ministries, it struggles to attract young members. Even more, the church is not very diverse. At the time of this study, I was the only African American member, although another bi-racial family has since joined the congregation. Further, one

should note the social contrast in the rural county. As noted, this is a White church with middle - upper-middle class population; however, the community is much more diverse. While census figures (Census, 2000) indicate that the county citizens are predominantly White and have an average income of $50,000-74,999 per household, (with Caucasians making up 93% of the population and Hispanics making up 4%) what is not indicated in the census is the large population of undocumented immigrants in the community. Because of the surrounding Hispanic population, Mount Lubentia started a Hispanic Ministry in order to encourage growth and diversity in the congregation. As of this writing, however, there has not been a noticeable increase in diversity within church membership. Despite its recruitment efforts, (I, for instance, was personally recruited by the pastor to become a member of the church in the hopes of diversifying its congregation) the church lacks diversity.

The 2007 annual report and membership manual of Mount Lubentia was examined in-depth. Information on organizations, auxiliaries, and ministries was reviewed, as was membership and budgetary information. The information about inner-church organizations and ministries will be discussed in a later section of this dissertation. Here it should be sufficient to note that Mount Lubentia, at the time that data was collected, had approximately 1377 [2] church members, and that the 2007 Annual Report listed a budget of $1,000,781, which was larger than other similarly structured churches in the area, according to the junior pastor.

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[2] Two documents revealed two different numbers for church members during the study. Mount Lubentia Annual Report (2007) indicated there were 1377 members, while the History of Mount Lubentia manual indicated there were 1477 members.

The Denominational Context.

The ELCA and other Lutheran churches are historically linked to the Protestant Reformation movement in Europe, during the 16th century[3]. A renowned German monk by the name of Martin Luther called on the church to reform its practices. His writings and lectures were the catalyst for the teaching of Lutheran beliefs, which spread from Europe to the New World. As the migration of colonists spread throughout America, the Dutch, Scandinavians and German Lutherans began to form their own churches and congregations. These church groups would form a "synod," or church body. Through the mergers of the American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America, the largest Lutheran denomination came to be known in time as the Evangelical Lutheran Church of America (ELCA). Mount Lubentia is a member of The Pacifica Synod which is part of the ELCA and is located in the western region of the United States. Like other ELCA churches, Mount Lubentia emphasizes a formal, prescribed liturgy in its worship services. Like most Protestant denominations, the ELCA emphasizes service to the poor and needy, but much of this work is at the international level. The social outreach agenda of the denomination, in other words, is, more often than not, tied to the denomination's missionary work in developing parts of the world.

Mount Lubentia Lutheran Church has many ministries and support programs listed in the 2007 Annual Report. The ministries include: "Souper" Bowl of Caring, the Crop Walk, Feeding the Hungry, The Food Pantry, Lutheran World Relief, Military

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[3] Lutheran World Federation website, http://www.lutheranworld.org "Historical origins of the Evangelical Lutheran Church"

Outreach, Angel Tree, and Prison Ministries. Support programs include: hospice, meals to senior citizens, pregnancy resource center support, twelve-step-program, literacy for kids, gang intervention , retirement center support and overseas missionary programs.

Once again, however, many of the ministries listed above were not faith-based initiatives created to serve the community. Rather, they were established to meet the spiritual needs of congregation members. Even more, some of these ministries that might be assumed to have a community oriented mission—for example, the church's Crop Walk and feeding the hungry—were established to support Lutheran International outreach efforts.

By far, the most frequently discussed faith-based ministry by congregation members was the Crop Walk. In this yearly walk through the community, two weeks before Easter, congregation members get pledges from community and other congregation members to provide a specified amount of money for each mile the congregation members walk. A church member indicated this ministry helps feed hungry people all over the world. Money raised for the Crop Walk, for instance, helps people in Rwanda. It raises money to purchase live animals, such as chickens, goats, pigs, llamas, and cows, which are then given to poor families in Africa and elsewhere, in order to prevent starvation.

When questioned about why the church focuses on hungry people in faraway places when there are hungry people literally within miles of the church, the person who organizes each year's Crop Walk within this congregation indicated that the program was so successful in raising money for people in other countries that it was expanded to support local communities here in America. Thus, this annual activity, which is

sanctioned and encouraged by the denomination, began as an international relief effort but it now also supports the local citizens in the community.

In 2007, the Crop Walk raised over $250,000. The funds from the Crop Walk are split between the Lutheran World Relief Mission and the Food Pantry. Twenty-five percent, or $80,000, of the donated funds filled the coffers of the Food Pantry. The County of San Diego matches the monies raised by the Crop Walk and contributes that to the Food Pantry as well.

The congregation leader in Mount Lubentia who has headed that congregation's Crop Walk initiative for the past 17 years, is, in fact, very active in local community outreach. This individual is known throughout the community as a passionate person who feels strongly about the Crop Walk ministry. Some mentioned that he is even more passionate about serving the Lord. The Associate Pastor of Mount Lubentia said, "Herman is one that puts his feet to faith." Herman mentioned, "The thing I'm mostly doing is helping hungry people all over the world by feeding the poor here in America and internationally with monies contributed by the Crop Walk. This is the method of serving the poor in response to God's love" (Herman Valentine, interview, March, 2007).

A community leader who is not affiliated with Lubentia Lutheran but who participates in the Crop Walk said, "The Crop Walk reminds us that each day we wake, there are people who are hungry and in need. This program helps meet that need." An additional congregation member added, "The Crop Walk focuses one's attention on doing the right thing."

The Food Pantry is also considered an important ministry in its own right by congregation members because many Food Pantry volunteers are members of the church,

and the church has adopted Food Pantry activities as one of its community-oriented ministries. The Food Pantry provides meals to the poor and does not operate under the auspices of the church. But a number of church members are part of the cadre of 100 volunteers who, along with one paid staff person, serve 60,000 meals per year to needy members of the community who surround Lubentia Lutheran Church.

Despite the lack of formal institutional affiliation, those who volunteer with the Food Pantry see it as a religious ministry. One congregation member, for instance, indicated that he volunteered to work at the Food Pantry because it was a Christian thing to do. Furthermore, much of the money that paid for the preparation and distribution of meals came from the Crop Walk which was sponsored by Mount Lubentia. At the time of the study, however, the leader of the Food Pantry was not a member of Mount Lubentia Church.

Mount Lubentia has other faith-based initiatives that are centered around food. Congregation members Mary and Martha are in charge of all food-related events for the church, including a number of food-related outreach events. These events include providing food to feed the hungry during Lent and preparing a big Christmas dinner for the poor. This ministry is literally a two- person shop, with no additional staff or congregation support, which seems more than fine with these two individuals with a passion for cooking. (The church, however, does fund Mary and Martha's cooking efforts.) A number of people noted however, that if Mary and Martha should for some reason leave the church, the church-centered feeding program would undoubtedly end. There are no apparent heirs to take over and no infrastructure has been established.

The Prison Ministry of Mount Lubentia responds to the spiritual needs of men and women who are incarcerated. The ministry team provides mentoring as well as prayer services for prisoners, both male and female. The church's ministry for women prisoners is called the Fireside Ministry.

Mount Lubentia Prison Ministry is headed by Paul Eden. Paul has been associated with prison ministries for 25 years, initially at other churches and, at the time of the study, at Lubentia. He was appointed by the pastor of Mount Lubentia to lead the prison ministry in 2003.

Suffice to say, Paul is passionate about the prison ministry. He commented, "I'm psyched up to go in that jail and talk to these guys and relate to them and then if we can't get in I'm really disappointed. So, this ministry has really impacted my love for these guys and my care for them and my desire to be part of...to be up there with them."

There are two teams of church members, made up of two or three people on each team, who alternately visit the men and women's facilities. The ministry teams visit the men's prison on the second and fourth Saturday of each month. The team visits the women's prison on the second and fourth Sunday of each month.

Paul Eastman, (interviewed March, 2007), indicated he had difficulty attracting congregation members to participate in the Prison Ministry and that the most consistent members of the teams are the pastors of the church. Paul, however, remains the central force in the prison ministry, in part because of the large Hispanic population in the jail, and Paul's language skills. Paul said,

> There are quite a bit of Hispanic people at the jail. Some of them don't even speak
> English. And so, fortunately, I can speak Spanish and I have gotten some really
> neat Spanish-Christian songs by some very good singers and, so, I always have a

couple of really outgoing, moving, Spanish-Christian songs to begin with. I tell the White folks there, "Hey, guys, you're here to get a Spanish lesson right now."

It is evident that Paul loves the work that he does in the prisons under the church's auspices. It is also evident that, should Paul leave the church, the church's prison ministry, almost certainly, would end.

Summary of Contextual Information

The contexts that were studied as part of this dissertation research were obviously quite different. One church, for instance, was located in an impoverished ghetto; the other church was located in a rural community that census figures, at least, indicated was relatively affluent. In one case, the congregation was entirely African American; in the other church, only one congregation family was not White. One congregation had members who lived far from the church and who had to drive substantial distances on Sunday mornings to get to their church. By contrast, congregation members in the other church lived relatively close to the church, at least by rural-American standards. Finally, there were denominational differences. One church was born during the era of segregation and as a means to overcome the evils of segregation, this church had a legacy of social concern and social activism. The other church was brought to the United States from Europe by Scandinavian and German immigrants; presumably the legacy of social activism was not as strong—or at least not as long—as in the African American church.

Despite these rather obvious and pronounced differences, however, there are also some surprising similarities between each church's context approaches to faith-based initiatives. In both settings, initiatives that appeared to be community initiatives were, in actuality, designed to serve the needs of the church and its members rather than members

of the external community. Furthermore, some of the community initiatives that each church listed as part of its ministry were only informally or peripherally linked to the church. And even when linkages between community initiatives and the church were more direct and formal, their success often depended upon the commitment of one or two people. There was little or no evident infrastructure created to support these one or two men (or women) shows, and it seemed rather obvious that if these highly committed leaders should leave the church, these initiatives would end.

Pastoral versus Congregational Leadership

The literature review in Chapter 2 focused on (a) what contemporary leadership theorists say about leadership, in general, and the relationship between leaders and followers, in particular and (b) what the literature on church leadership says about the role of pastors and congregations in providing leadership, particularly in the context of faith-based initiatives. A discrepancy was noted when each of these literary works was compared to the other: While the leadership literature emphasized not equating the notion of leadership with positional power, the literature on the Black church consistently focused on the person who held the position of pastor as the leader of the congregation. One of the goals of this study, therefore, was to look more closely at the leadership of faith-based initiatives in both the African American and the predominately White congregation to see if there was evidence of leadership patterns that are in sync with what the leadership literature indicates is appropriate.

As I listened to the pastor of Faith Emanuel AME church deliver his Sunday morning sermon, intense memories from my childhood surfaced in my head. I recalled feelings of amazing spirituality brought on by the rhythmic preaching of a favorite pastor

in the Southern Baptist tradition. On this particular Sunday, I experienced similar feelings as I witnessed a potent preacher at Faith Emanuel—a church affiliated not with the Southern Baptist denomination, but rather, the somewhat, more staid AME tradition— deliver a powerful sermon. I observed the congregation and pastor at their most spiritual and devotional moment, which included a fervent, climatic worship of praise and song.

This on-going observation of both the pastor and the congregation illustrated, in a convincing fashion, the power of the pulpit and the followership of the congregation. Members of the church began to hold onto the pastor's every word and praised God for the message he brought them. His sermon evoked passion and emotion from the congregation that culminated in thunderous applause. The songs of worship inspired a rhythmic, cadence of music that had people standing with arms extended and caught-up in the moment. It was a soulful experience that demonstrated not only the power in the pulpit, but also the dynamic, charismatic appeal of the pastor. The researcher overheard congregation members describe their pastor as heroic, which is emblematic of a charismatic individual.

As is indicated below, the strong influence of the pastor's worship was mirrored in organizational life outside the sanctuary. This was not necessarily expected. While Southern Baptist pastors are called upon to use their charismatic persona to lead congregations, this is not the case for AME pastors (Marabel, 1950). The history of Methodism, a tradition that, as noted above, AME churches are part of, strongly emphasizes self-reliance and the plain gospel. Like the larger Methodist tradition of which it is a part, the AME tradition strives to create erudite leaders whose mission is to minister to the spiritual, intellectual, and economic needs of congregation members

(Champion, 2003). The interpretation of the Bible, however, is the responsibility of each member of the congregation.

When I interviewed Dr. James, the pastor of Faith Emmanuel Church, in March, 2007, however, he told a very different story. Dr. James noted that leadership, at Faith Emanuel, is exercised from the pulpit. He said:

> Right now leadership primarily comes from the pastor and bishop. One of the things which makes the AME church or Methodist church different from most mainline denominational churches is the autonomy that the pastors have. In the Methodist church, the pastor is the chair of all boards. He is the chair of all auxiliaries; he or she appoints many on the leadership boards; he or she appoints the steward boards. The pastor nominates the persons to be elected; therefore, it becomes the pastor's job to train leaders about leadership, and we've done that. At our church, I appoint ministry leaders. A person cannot be a leader unless they fill out a questionnaire form which asks a series of questions: As a leader, will you attend Sunday school? As a leader, will you attend bible study? As a leader will you tithe [e.g., give ten percent of one's income to the church]? As a leader will you attend church every Sunday? As a leader will you pray for the pastor and not talk about the pastor? Pastoral leadership is the strength of my church.

Although Dr. James in the above quote invoked Methodist tradition to justify his strong, positional approach to leadership, this approach is not necessarily a consistent tradition in the faith. The AME tradition does not require pastors to exercise control over their members, but to minister to them (Champion, 2003).

Though there may have been contradictions between Dr. James' approach to the pastoral role and traditions within the AME church, there were no misconceptions in what Dr. James and members of the congregation expressed pertaining to who exercises leadership within the church. One congregation member, for instance, said:

> Leadership gets exercised by the pastor. Pastor has come in, he's observed, and now he's starting to really put individuals in place who he thinks are fearless, which helps him to carry out his plan for Faith Emanuel and the community. Moreover, the pastor determines the level of commitment for each faith-based initiative. He wields considerable influence in terms of

the outcome of the faith-based initiative. (Frank Samuels, interview, March, 2007)

Another member also indicated that "the congregation shares the perception that pastoral leadership is…very strong," but this person also indicated that it was "not suffocating." This person indicated that leadership also "is exercised by officers of the church such as trustees as well as the pastor." Of course, all of the trustees, as well as other lay leaders within the church are expected to support the pastor and many were chosen by him. Even Regina, the head of the HIV/AIDS initiative that was, at best, tenuously connected to the church, was appointed by Dr. James by fiat. Despite her passion and commitment, Regina would not have led the HIV/AIDS initiative—and, in fact, it is unlikely that there would have been an HIV/AIDS initiative—had Dr. James not sanctioned this faith-based initiative and personally appointed Regina to head it.

Regina told a somewhat different story about the church's HIV/AIDS initiative. She stated that "the faith-based leadership was grassroots." Regina, in fact, used the term *grassroots* on a number of occasions to describe the initiative she led. It is clear, however, that this initiative, which at times seemed only peripherally connected to the church, would not be operating within the church at all had Dr. James not sanctioned the work and the person who led the initiative. Although some elements of the initiative might have been described as "grassroots," ultimately, this was not a ministry that emerged from the bottom-up, as Regina would have one believe. Congregation members consistently indicated that leadership in this church came from their charismatic pastor who was a powerhouse both in and out of the pulpit.

The leadership picture in the predominately White church, Mount Lubentia Lutheran, is radically different. As senior pastor of Mount Lubentia, Pastor Jeremiah was sometimes irreverent, but nobody would describe him as charismatic. More importantly, the septuagenarian congregation was not susceptible to charismatic intonations from the pulpit. Besides, the Lutheran liturgical tradition does not lend itself to the production of charismatic leaders (see denominational context).

At Mount Lubentia, leadership, in general, and the leadership of faith-based initiatives, in particular, was inspired by the congregation. According to the senior pastor, "Congregation leadership emerged as a result of bottom-up ministry. This bottom-up ministry involved having passionate people fulfill Christ's mission of serving others." If one had a passion for serving, then he or she made that interest known to church leaders. The volunteer was then assigned a ministry to support or create.

A congregation member reflecting on the term leadership said, "If someone is a Christian, then he asks God, 'what can I do?' Leaders are those who serve others." As revealed in interviews, these bottom-up ministries were led by one-person shops. They were led by individuals with a desire to help meet the needs of those less fortunate than themselves.

When asked directly how leadership for faith-based initiatives is exercised, the senior pastor mentioned that "God is more responsible for influencing the outreach initiatives than me." Sr. Pastor Jeremiah mentioned, "Believe it or not, leadership has been grassroots. God will find a way to finance the initiative if it's meant to be. I really believe this is the way God works." He further stated:

God has gifted people with different gifts, and he's gifted them with
different passions. And so almost every single one of our outreaches has
happened because someone in the congregation has said, 'Pastor, you
know, I just have a heart for this.' And I'll say, let's equip you. What do
you need to get this thing going? (Sr. Pastor Jeremiah Travis, interview,
February, 2007)

The pastor is not alone in his view of who exercises leadership in Mount Lubentia

Church. One member of the congregation, for example, mentioned:

The outreach programs I was talking about, those were really initiated by
lay people within the church. Helping others is God-inspired. We feel that
in some small way it is what God would want us to do. They had the
pastoral support and the backing, but they weren't supported or overseen
by the pastors themselves. (Andrew Green, interview, March, 2008)

Another member of the congregation indicated, "One of the really cool things

about our church is that if somebody has a heart for a particular ministry that does not yet

exists, he or she is free to initiate that kind of ministry." What is more, Junior Pastor

Mathew suggested, "If you have passion to serve, we have a position" (March, 2007). He

intoned, "Congregation activism is the driving force for community initiatives, and

pastors do not initiate community involvement." In other words, the pastors are not

directly involved with either creating or running the congregation's faith-based

ministries, other than giving members their blessing, possibly seeking resources and

support for the ministry's efforts in the community, and, as in the personnel challenged

Prison Ministry, occasionally functioning as participants rather than as initiative leaders.

The emphasis at Mount Lubentia Church, in fact, is on lay volunteers who have a

passion for ministering to others. Lay Leader Paul mentioned, "You must get the right

people in the ministry." As leader of the Prison Ministry, he was referring to his passion

for the bottom-up ministry he leads.

Another lay leader in the church said, "Leadership is not always exercised through hierarchical levels in the church, but exercised by those who want to help others, like me." Some suggested that, because of the hands-off leadership by pastors at Mount Lubentia, the congregation was poised to build stronger community ties with their faith-based ministries.

This study provided two quite different models of church leadership. At Faith Emanuel, the pastor was the prime mover. To be sure, some of the initiatives were sustained by the passion and commitment of congregation members. But it was the pastor who appointed these individuals to leadership positions and they were expected, in return, to support the pastor in his efforts.

At Mount Lubentia, leadership, at least in terms of the church's faith-based initiatives, was exercised by members of the congregation and the pastors played a supporting role. This situation encouraged multiple leaders to come to the forefront in service to the community. It is also the case, however, that most of the initiatives were one-person shows. At least at Faith Emanuel, if a lay leader leaves, the pastor, presumably, could find a way to sustain the initiative, if he wanted to, of course.

In some respects, each congregation received the leadership it needed. Lay leadership would probably not be functional in a church where potential leaders lived far from the church and were unlikely to travel from their comfortable suburban homes to an intercity church on any day but Sunday when an inspiring pastor was in the pulpit. However, the situation at Mount Lubentia was quite different. There, members of the congregation lived within and were a part of the community that surrounded their church.

They were willing, and more importantly, by virtue of their proximity to the church, able

to lead.

Evidence of Impact

What evidence, if any, could the congregations point to that speak to the impact of

either of the churches' faith-based initiatives on the communities being served? Simply

stated, the evidence of impact was limited in both of the contexts studied. The one

exception to this might be the Crop Walk conducted annually by Mount Lubentia

Lutheran. Here, at least, one could point to the dollars raised—over $250,000 in the year

data was collected—as an indicator of impact. Presumably, the Evangelical Church in

America used the bulk of these dollars effectively in its international relief efforts, and

the local Food Pantry used the 20 percent it received to feed the hungry locally.

Not surprisingly, those at Mount Lubentia almost always pointed to the Crop

Walk initiative when asked for evidence of impact. Junior Pastor Mathew, for instance,

cited the dollars collected and stated, "The Crop Walk is a visible example of Mount

Lubentia impacting the community in a meaningful way" (Interview, March, 2007).

Similarly, when the researcher asked Pastor Jeremiah what impact Mount Lubentia faith-

based initiatives had on the community, he replied, "People see the Crop Walk as a good

initiative. People see we are ethically handling the money raised by the Crop Walk. We

know that lives are being changed." At another point, Pastor Jeremiah expanded his

discussion of the impact of the Crop Walk initiative beyond his church's efforts and

focused on the impact of Crop Walks that were conducted in many churches throughout

the nation; he said, "The Crop Walk is number one in raising money for the hungry in the

western United States." Most community-oriented initiatives in both churches were not

about fundraising, however. Consequently, there is no simple indicator of success that one can use to assess effectiveness or impact. Some sort of systematic compilation of data would be required to assess effectiveness. Such efforts were not made in either church.

Faith Emmanuel's HIV/AIDS Initiative is a prime example of what was not done in both church's to assess impact. One might have expected the head of such an initiative to, at the very least, compile records of the number of the people who attended meetings at which initiative representatives made presentation, the number of people who received counseling services through the initiatives, and the number of people the initiative referred to other agencies for medical or emotional help. There was no evidence, however, that anything related to this data was compiled.

Regina, the head of the P.E.A.C.E ministry, for instance, indicated that she believed that many people were helped by the ministry. When pressed for specific numbers of people impacted, however, the only statistics that Regina could produce were generic statistics about the enormity of the problem. She stated that over 80% of the Black community surrounding the church is carrying the HIV virus. She provided no source of this information and also did not provide systematically gathered evidence of the number of people served.

The same absence of evidence was found with most other community-oriented initiatives in both churches. At Faith Emmanuel, for example, those who worked in the Feeding Ministry could name the members of the congregation who were fed but did not even know the number of homeless who were not members of the congregation who were served by their ministry.

The situation, with respect to evidence-of-impact, was only slightly better at Mount Lubentia Lutheran (with the exception of the already discussed Crop Walk initiative). The two women who headed the Mount Lubentia feeding ministry—in part because they loved to cook—could certainly name the people who they, on occasion, provided meals to, but they could do this because most of the recipients were members of the congregation.

The Prison Ministry, by contrast, was a genuine outreach effort, but the only evidence that those involved with this ministry could produce, when asked, was a schedule of visits. There was no record of the number of prisoners that church members interacted with during each visit, much less evidence of changes that occurred in prisoners' ways of thinking and acting as a result of this ministry.

In an admittedly modest effort to compensate for the churches' lack of evidence about impact, I actually contacted in March of 2007, via telephone, a former female prisoner who was served by the Mount Lubentia Prison Ministry. She was effusive in her praise for the ministry, and commented, "I saw God's love in his face." She was not able to articulate any behavioral changes she had adopted as a result of the ministry, however. The other prisoner which I contacted for the study declined to participate.

Besides the fundraising-oriented Crop Walk, the only demonstrated evidence that Mount Lubentia practitioners could produce pertained to the Food Pantry. The fact that the Food Pantry annually fed 60,000 people was recited as a kind of reassuring mantra by some involved with Food Pantry work. It must be noted, however, that the Food Pantry was not really a church initiative. The church more or less claimed it as one of their community outreach initiatives because a number of church members volunteered at the

Food Pantry and also because 20 percent of Crop Walk dollars were given to the Food

Pantry initiative. In reality, however, the Food Pantry was a free-standing nonprofit and

the church's contributions, in terms of people and dollars, represented a very modest part

of the Food Pantry's annual budget.

One of the members of the Mount Lubentia congregation reinforced the Food

Pantry impact analysis outlined in the previous paragraph when he was asked about the

impact of this and other church initiatives on the community. "I hesitate to say what the

impact has been. I really don't have a good gauge." He added:

> Congregation members know that the Food Pantry depends quite a bit on
> our efforts to raise food and money on their behalf, but we really don't
> come in touch directly with the people that are receiving that aid, so it's
> difficult to see what the impact is on them. (Al Green, March, 2008)

Participants' Views of the Impact Issue at Faith Emanuel

When research questions are formulated, the assumption is that impact is defined

as impact in and on the community, however, good qualitative research is always

additionally sensitive to how participants, themselves, interpret terms and concepts and to

gauge whether their interpretations differ from the interpretations of the researcher.

Consequently, in this final part of the discussion on impact, the focus shifts on how the

key informants interpreted the impact issue.

When asked about impact, both senior ministers immediately refocused the

question on impact directly on their churches. For instance, when asked about the impact

of Faith Emanuel ministries, Dr James replied:

> The first evidence of impact is the increase in membership, so I guess that
> would come under evangelism. When leaders evangelize, when leaders
> bring members to the church, the first impact is evident in evangelism.
> The second is exposure. When leaders have spoken really highly about the

church, the Lord opens doors of exposure to us where we are now receiving invitations from the Mayor's office; from the senators' offices; from council persons' offices who want to network with our church because of what they heard a leader say. Not just about the pastor but about the work that is going on at the local church. So I think evangelism is one impact of that. The way the Lord is exposing the church to the community is another area as well. (Dr. James, interview, March, 2007)

Clearly, Dr. James strongly believed there was a correlation between his church's ministries and increased church membership. There was no real evidence to support Dr James' conclusion, however. Clearly the membership rolls of the church had grown, but Dr. James could not demonstrate that this growth had been a product of Faith Emmanuel's community-based initiatives. The leader of the AIDS/HIV ministry and the leader of the Feeding Ministry also could not in any way connect the dots between their efforts and increased membership in the church.

Furthermore, it is not obvious that these initiatives played much of a role in increasing the church's status in the community. The AIDS/HIV initiative, for instance, was not always identified with the church and, in fact, the association is best described as a loosely coupled one. In addition, the Feeding Ministry was focused heavily on servicing congregation members; the homeless who were fed were definitely cast in a supporting role. And those outside the church who came in contact with the Feeding Ministry were not the community's movers and shakers. This point is made clear in the following comments by the Feeding Ministry's leader:

> We are representing Faith Emanuel. The people...[being fed] are so happy that Faith Emanuel—any church—is taking time out to come and provide them with anything. It doesn't matter what food we serve. The participants are really excited that someone from the church spends time with them. (Pam Sanders, March, 2007)

Participants' Views of the Impact Issue at Mount Lubentia

The approach to the impact question was similar at Mount Lubentia

Lutheran Church. Here, too, the senior minister quickly refocused the question

away from community impact and toward church impact, albeit more broadly

defined. When asked about community impact, Pastor Mathew of Mount Lubentia

stated:

> We have people who are working as student ministers who connect not
> only with people within this congregation, but outside the congregation.
> These students minister to people who are in crisis or who are going
> through difficult times and walk with them in the Lord. And the impact of
> that has been tremendous. (Pastor Mathew, interview, March, 2007)

Pastor Mathew also invoked the same sort of evangelism theme that the minister

of Faith Emmanuel had used when discussing impact, though, in this case, the specific

activities that were associated with the church's evangelical efforts were not normally

counted by either the minister or church members as one of the Mount Lubentia

community-oriented ministries. Pastor Mathew stated:

> Upwards of fifty percent of our students that come to our youth activities,
> and their families may not be connected with Mount Lubentia. And they
> may not even be Christians. But the students are hearing the word—of the
> Lord—from this congregation. (Pastor Mathew, March, 2007)

Once again, a concern for promoting the church's religious agenda trumps a

concern for ministering to the non-spiritual needs of the community. This is not

necessarily bad, but this agenda is most certainly not the sort of agenda that many

policymakers and academics have in mind when they advocate support for faith-

based initiatives.

Advice for Improving and Assessing Community Impact

One person who was interviewed for this study did offer some specific

advice for improving a faith-based initiative's *community* impact. This advice

came not from a church member, but rather, from Cynthia Dryer, the director of

the HIV/AIDS initiative at a local hospital. This person attended Faith Emmanuel

occasionally and, more importantly, worked closely with Regina, the member of

the congregation who led the church's P.E.A.C.E. initiative which attempted to

prevent the transmission of HIV/AIDS and ministered to those who had

contracted the disease. The hospital administrator stated:

> One of the other things Regina might want to do in terms of developing
> educational programming is to obtain curricula that are evidence-based
> that are being promoted by the Center for Disease Control (CDC). Under
> an initiative called The DEBI project, the fusion of effective behavioral
> interventions allows people to get trained at no cost, and be given a tool
> kit of curriculum that's targeted for specific populations of at-risk
> individuals. (Interview, March, 2007)

She further noted, "This is an opportunity for Regina to be trained so that she can return

to the church and implement some of these curriculum pieces." The curriculum pieces

also include ways to measure impact. (C. Dryer, interview, March, 2007)

The hospital administrator's concern about improving and assessing community

impact was atypical of what those who were interviewed said about the impact issues.

Most people either just assumed that there had been an impact on the community or they

redefined community impact so that the focus was on the impact of the church or the

denomination. In both cases, individuals could not point to anything resembling a

systematically gathered evidence of impact.

None of this is surprising since collecting data is not what activists do. Indeed, to

be a successful advocate, an advocate needs to believe that he or she will make a

difference. Those with strong beliefs do not need systematically gathered evidence to

know that they matter. So, it is only when external funders enter the scene—funders such

as the federal government or an accountability oriented foundation that demands

evidence of impact as a condition for funding activists' work—that data is systematically

gathered. Neither one of these churches have received or even applied for external

funding. Interestingly, the reason that the pastor of Faith Emmanuel gave for not seeking

such funding—even at a time when the federal government had instituted a high profile

program to fund initiatives undertaken by churches and other religious organizations—is

that he does not want to be constrained by funders' control.

The Impact of Faith-based Initiatives on the Spiritual Lives of Congregation Members

The final research question also focused on the impact of faith-based initiatives,

but in this case, the focus was not on community impact but on how, if at all,

involvement with community-based initiatives impacted the spiritual lives of

congregation members. The impact here was a bit different than organizational and

institutional impact in terms of increased membership and educating the future ministers

who will fill the religious denomination's pulpits that the pastors alluded to in the

previous section. Here, the impact that is being asked about is more personal; as noted, it

involves congregation members' spiritual lives. Consequently, the evidence that was

being sought to answer the final question was a bit different than the evidence that was

sought (but not found) to justify claims about community impact. Here, what was sought

were stories—or, to use an old-time-religious term—testimonials.

The stories about spiritual impact were similar at Faith Emanuel AME Church. Dr. James mentioned, "Faith-based service demonstrates spirituality flowing from the church to the community." Other members of Faith Emanuel harbored similar feelings espoused by their pastor, e.g., that there was a spiritual relationship between the faith-based initiatives and the community. One member, for instance, indicated, "Faith-based initiatives make me realize I have been spiritually blessed and now I can bless my community." (Frank Sutter, interview, March, 2007)

Faith Emanuel volunteers who deliver food to sick and shut-in members say they have more fun delivering than the people that receive the food. And the Men's Ministry leader stated, "When you see people who are starving, I can't help but think –'You know what, that could be me.' I think spiritually the ministry allowed me to get closer to God."

For the most part, interviewees supplied evidence encompassing their spiritual impact, and, in the process, suggested that the initiatives they were involved with, did indeed, impact their spiritual lives.

Lubentia Senior Pastor Jeremiah, for instance, indicated, "You can't talk about faith; you must live it." In essence, faith at Mount Lubentia was transformed from abstraction to reality through good works. The junior pastor of Mount Lubentia also stated, "There is a spiritual impact on the congregation, when one's feet is put to faith and walks in the ways of Christ." In other words, faith-based initiatives were services to others that mirrored Christ-like ways. Junior Pastor Mathew also noted, "One gets 'juiced up' when he or she observes faith-based initiatives in action."

Similar sentiments were expressed by members of the Mount Lubentia congregation. One congregation member, for instance, noted:

> Our congregation—being called to do certain things—is witness to the life
> of Jesus. I think that carries over into the congregation, and we realize this
> is not some guy that just lived a couple of thousand years ago; this is a
> living spirit that goes on and we are called to minister daily to other
> people. (Gary McDonald, interview, March, 2007)

Additionally, Paul Edwards, a member of the congregation involved with the church's

Prison Ministry stated the following: "I feel closer to the Lord. I feel like he's almost

given me a job to do over there."

There is also evidence that those being served by each congregation's community

initiative also experience a spiritual payoff. The female prisoner who participated in

Mount Lubentia's Prison Ministry, who I interviewed via telephone, for example, said of

one of the church members who came to her prison to minister to her and others, "I saw

Jesus in his face."

Pam Sanders, a member of Faith Emanuel who was involved in that church's

Feeding Ministry to sick and shut-in congregation members stated, "I believe that our

sick and shut-in members receive a spiritual boost, because we deliver food from church.

We still have them in our prayers, and they are on our minds, and they are still part of the

church."

Conclusion

This case study investigated contemporary phenomena within a real life context

(Yin, 1994). To be sure, this study allowed the reader to view the participants and the

faith-based initiatives through the researcher's eyes. The primary contribution in this

paper has been to describe different perspectives of reality from different points of view

of faith-based initiatives in two churches, with very different congregations (one

exclusively African American, the other predominately White). The different churches

also were located in two quite different neighborhoods (one urban and relatively

impoverished, the other rural and reasonably affluent, though with an impoverished

population not always visible in census data because many in the impoverished part of

the community were undocumented). They had different denominational affiliations

(African Methodist Episcopal, in one case, and Lutheran, in the other).

Each church also exhibited a different approach to leadership, at least with respect

to each congregation's approach to community-outreach initiatives. In the AME church,

leadership was highly directive and top-down. The pastor was the center of the

organization and decided what initiatives the congregation would embrace and who

would head them. In the predominately White Lutheran church, on the other hand,

initiatives happened if members of the congregation opted to implement them. Here the

clergy practiced a form of leadership that could legitimately be characterized as laissez-

faire.

Despite these differences, however, the churches' faith-based initiatives in the

community displayed some striking similarities: Each church listed fairly large numbers

of initiatives that ostensibly served the surrounding community, but, upon further

investigation, it became apparent that the number of initiatives that actually served the

community was relatively limited. Furthermore, even those initiatives that involved

outreach to the community frequently were less about serving the community and more

about such church-centric matters as recruiting new church members or training pastors

to serve the denomination.

Undoubtedly, there were initiatives in both churches that displayed a genuine

service orientation, but these normally functioned through a highly dedicated and

committed volunteer and without a great deal of infrastructure. If the volunteers left the church, it seems unlikely that the initiative would continue.

Even when initiatives were headed by individuals who were committed to serving the community, there was virtually no attempt to systematically study the impact an initiative had had. None of the churches had applied for federal funds to support their community service initiatives, which might partially explain the lack of attention to documenting impact. In one of the churches, in fact, an unwillingness to comply with federal guidelines was a reason given by the pastor for not applying for federal funding.

CHAPTER 5

Themes and Recommendations

Chapter V reviews five major themes embedded within the findings that were presented in the previous chapter. Then the focus shifts to recommendations for pastors and congregations, for policymakers concerned about supporting faith-based initiatives, and researchers.

Review of Five Major Themes

In both churches, there was a tendency for a commitment to meeting the church's needs (e.g., the need to increase church membership) to trump a commitment to serving the community. Many initiatives that were designated by each church as community service initiatives were geared to serving members of the congregation. And it was not unusual for interviewees, when asked to assess the success of initiatives that had an obvious community outreach function, to define success in terms of such things as expanded church membership rolls.

In principle, there should be no inherent tension between serving the community and serving church needs. After all, to the extent that involvement in community initiatives enhances the spiritual lives of church members, both goals would be met simultaneously. The results of this study suggest that, in both cases, those who were directly involved with the initiatives had different, more community-oriented goals than the church maintenance goals articulated by some of the church leaders and that they did find their involvement in community work meaningful and spiritually rewarding. The number of congregation members that experienced this sort of involvement—and these sorts of spiritual rewards—were quite limited in both congregations, however.

In preparation for doing the two case studies presented in Chapter 4, there was a comprehensive review of the literature on leadership, in general, and leadership in churches, in particular. What was especially interesting about the review was the emergence of church leadership as a focus of study. Both pastoral and congregation leadership was the focus of research by noted authors such as Ammerman (2000); Chemers (2000), and Mead (1991). The church, according to Mead (1991), is rediscovering its mission. Mead's thesis suggested several things were occurring simultaneously in the church:

> First, the present confusion about mission hides the fact we are facing a fundamental change in how we understand the mission of the church. Beneath the confusion we are being stretched between a great vision of the past and new vision that is not fully formed. Second, local congregations are now being challenged to move from passive responding to the role in support of mission to a front-line active role. The familiar roles of laity, clergy, bishop, and church council are in profound transition.

Other authors, especially those who write about African American churches, reinforce the notion that pastors continue to be the source of leadership in particular congregations. According to Cavendish (2000), for example, they must provide the vision for the church and ensure that the vision gets implemented.

The two churches that were studied for this dissertation provide two quite different visions of pastoral leadership and two different views of the role that congregation members should play in exercising leadership, especially in community-oriented initiatives. In the African American church, Faith Emmanuel, for instance, the pastor was the prime mover of virtually everything. To be sure, the AIDS initiative probably would not have been happening if it were not for a member of the congregation.

It is also the case, however, that this member of the congregation would not have been heading the AIDS initiative had the pastor not have tapped her to play this role.

By contrast, community initiatives were undertaken in the predominately White church, Mount Lubentia, because of the initiative of particular church members. Pastors were supportive—to the point of being volunteers in the Prison Ministry when other congregation members did not respond to the call for volunteers from the member of the congregation who led this initiative—but the pastor's role was a response rather than a proactive one.

What is interesting is that both forms of leadership produced initiatives that were quite similar, at least in terms of organizational infrastructure (or, to be more precise, lack of infrastructure) and in terms of monitoring results. There will be more on this below.

Although it is impossible to generalize about Black and White churches when one has an n of 1 in each category, it is interesting to note that the approach to pastoral leadership in the African American church was certainly consistent with the role of the pastor in Black churches described in the literature. This was the case even though the Black church in this study was part of a denomination that had not historically exhibited as strong a predilection toward strong pastoral leadership as some African American denominations exhibit. In other respects, however, the differences between the congregations were, at best, limited. For instance, the often stated belief that Black congregations are more involved than White congregations in all kinds of community activities did not apply to the two churches in this study. To be sure, this study did provide support for Chaves and Higgins (1992) claim that Black congregations are more likely than White congregations to be involved in certain kinds of traditional non-

religious activities such as AIDS and HIV prevention. But both congregations in this study seemed equally committed to feed the hungry and correct social ills.

Both also exhibited some organizational approaches to community initiatives that were impediments to effectively serving the community that is explained in greater detail below.

Much has been made of the federal government's decision to provide federal funding to support faith-based initiatives in the community (Ebaugh, et al., 2003). So it is a bit ironic that both of the congregations that were studied consciously chose not to apply for or accept government funding. The reason provided by both churches was concern about a lack of independence and the fear of government dominance and intervention. The concern was that the government would increasingly dictate how the congregation would behave relative to community intervention.[4] The government would determine how monies were spent and limit the faith-based institution's ability to proselytize to its clients. Indeed, in one of the congregations, the pastor and some of the congregation leaders viewed community initiatives primarily as a means to an end (e.g., growing church membership).

According to some literature, the church-centric as opposed to a community-centered orientation should have been expected. Each church listed fairly large number of initiatives that ostensibly served the surrounding community, but, upon further

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[4] In their research, Formicola & Segers (2002) revealed the Charitable Choice (1996-2000) enactment has allowed religious organizations the opportunity to receive federal government funding while retaining their authority. However, this is not widely known by religious institutions generally, and specifically by the churches in the study.

investigation, it became apparent that the number of initiatives that actually served the community was relatively limited. Furthermore, even those initiatives that involved outreach to the community frequently were less about serving the community and more about such church-centric matters as recruiting new church members or training pastors to serve the denomination. One wonders what happens in churches that, for whatever reasons, do apply for federal funding and live with the restrictions acceptance of such funding imposes.

One other thing federal funding almost certainly would have imposed is a concern for measuring initiative impact and the need to attend to organizational and infrastructure issues. What was rather obvious in both churches in the study was the absence of infrastructure and the absence of any systematically gathered data about impact. Indeed, in both churches, impact was, at best, a matter of faith, and initiatives normally functioned at all because of the commitment and passion of particular individuals. Should these individuals leave the church, it is not likely that the initiative would continue. Certainly there were no real organizational structures developed to promote sustainability.

Recommendations

There are a number of recommendations that can be drawn from this dissertation research. Here, three sorts of recommendations will be presented: (a) recommendations for pastors and congregations (including the pastors and congregations of the churches that were part of this study); (b) recommendations for policymakers; and (c) recommendations for researchers.

The study suggests five recommendations for pastors and congregations, including the pastors and congregations that were studied:

1. Faith-based initiatives to be truly successful and sustainable need infrastructure, including paid staff that at the very least can provide oversight and support and ensure that the initiative stays connected to the church. Initiatives that get by on a wing and a prayer are not as likely to be as effective as those that are run in a more business-like fashion (Bolman & Deal, 2003).

2. Though there are costs associated with applying for and accepting external funding, including funding from the government, there are also advantages. Government funding can support the sort of infrastructure discussed in the first recommendation above, and it also will almost certainly lead to systematic attempts to document impact. A church must be able to measure the effectiveness of faith-based initiatives if ineffective initiatives are to be either improved or eliminated. Federal funding is one way to ensure that this sort of measurement occurs. Such funding also can provide the sort of infrastructure that is required to engage in such measurement and that will also help ensure the effectiveness and sustainability of an initiative.

3. Congregations must be forthright in communicating the intent of their faith-based initiatives to the communities they serve. Congregation members and pastors of both churches that were studied for this dissertation research acknowledged the researcher that the purpose of the faith-based initiative was to grow the church membership. It is important that they also acknowledge this goal to the community. The community must be free to decide, on its own accord, to accept

the congregation and church largess based upon all the available information. This was not the case in this study.

Both President George W. Bush and President Barack Obama have endorsed the concept of federal funding for faith-based initiatives. Two case studies are not sufficient to determine the merits of this concept. The two case studies presented here, however, do raise certain issues for policymakers to think about when considering legislation to use federal funds to support such initiatives. These issues can be translated into the following recommendations:

1. If the cases that were studied in this research are typical of other churches, policymakers should not assume that churches will necessarily have or be able to easily construct the infrastructure to support effective community initiatives. Funds may have to be earmarked for staff and evaluation support to ensure either effective outcomes or the sort of formative feedback that will eventually create effective initiatives.

2. Again, if the two cases studied here are in any way typical of other congregations, policymakers should be aware that churches may have trouble bracketing church needs from community needs so they can focus on the latter in federally funded efforts. At the very least, this study suggests that policymakers may want to build monitoring of church/state separation issues into the appropriation legislation they pass.

With its inevitably small n, case study research is nothing if not an invitation for additional research. Here are some directions for further research suggested by this study:

1. Researchers should determine whether some of the difficulties uncovered in the two case studies reported here—e.g., the lack of infrastructure, the fact that church needs often trumped community needs)—are commonplace or whether the two cases presented here represent anomalies.

2. Researchers should determine whether procedures stipulated in current legislation are sufficient to maintain a constitutionally acceptable separation between church and state in congregations which, unlike the two congregations studied, have accepted federal funding.

3. Researchers should continue to explore whether the differences between pastoral leadership in Black and White churches that tended to be reinforced by the very limited number of cases in this study do, in fact, play out in large numbers of congregations.

Conclusion

This study started out with three research questions. The same questions will be utilized to organize the conclusion of this dissertation. The first research question asked about who led the faith-based initiatives in each congregation. This question was especially concerned with the issue of pastoral versus congregational leadership. The two churches, in fact, exhibited quite different approaches to leadership. In the case of the African American church the pastor was the prime mover. To be sure, congregation members ran the day-to-day operations of the initiatives, but they did this because the pastor had requested that they do it and had sanctioned the initiative. In the predominately White church, the pattern was quite different. Here initiatives emanated from the interests and passions of congregation members and the clergy played a

decidedly supporting role. Interestingly, despite these differences, the faith-based

initiatives in each congregation evidenced similar sorts of problems with respect to a lack

of infrastructure and, in both cases, meeting church needs (e.g., the need to increase

church membership) often trumped the goal of meeting community needs.

The second question focused on the evidence of impact of the initiatives.

Consistent with the infrastructure problem alluded to above both churches had no

systematic way of measuring impact. Impact was a matter of faith, and, indeed, some

initiatives really were little more than public relations gambits or meant to benefit

congregation members rather than the community.

The third and final question asked about the impact of participating in community

initiatives on the spiritual lives of church members. The findings suggest that, in both

cases, those who were directly involved with the initiatives both had different, more

community-oriented goals than the church maintenance goals articulated by some of the

church leaders and that congregation members who were actively engaged in community

work did find their involvement in community work meaningful and spiritually

rewarding. The number of congregation members that experienced this sort of

involvement—and the spiritual rewards associated with involvement—was quite limited

in both congregations, however.

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Appendix A
Interview Guide for Church Leaders and Congregation Members

INTERVIEW GUIDE FOR CHURCH LEADERS AND CONGREGATION MEMBERS

1. When did you become affiliated with this church?

2. Tell me what you know about the history of this church.

3. Tell me what you know about the history of this church's initiatives to serve the surrounding community.

4. Tell me about all the current initiatives you are aware of through which this church serves the surrounding community. In what ways, if any, are you involved with any or all of the initiatives?

5. I am a doctoral student in a Leadership Studies program. Can you tell me about how leadership gets exercised in this church and who exercises it?

6. Can you tell me about how leadership gets exercised during community initiatives? Who came up with the idea for the community initiatives? Who exercises leadership during the development of each initiative? Who is exercising leadership now?

7. What can you tell me about the impact of each of the church's initiative? Does any evidence of impact exist?

8. Have the community initiatives had any impact on you personally? Can you describe that impact?

9. Have the community initiatives had any impact on other congregation members? Can you describe that impact on congregation members as individuals or as a whole?

10. Have the community initiatives had any impact on you spiritually? Can you describe that impact?

11. Have the community initiatives had any impact on the spiritual life of congregation members or the congregation as a whole? Can you describe the impact the initiative has had on the spiritual life of congregation members as individuals or the congregation as a whole?

12. Is there anything else you can tell me about the church or the church's community initiatives?

Appendix B
Research and Interview Questions

RESEARCH AND INTERVIEW QUESTIONS

Research Questions	Interview Questions
(a) Who provides leadership for each congregation's faith-based intuitive, e.g., the pastor, members of the congregation or both? How is leadership exercised?	1. Tell me about your professional work history. When did you become affiliated with this church? 2. Tell me what you know about the history of this church. 3. Tell me what you know about the history of this church's initiatives to serve the surrounding community. 4. Tell me about all the current initiatives you are aware of through which this church serves the surrounding community. In what ways, if any, are you involved with any or all of these initiatives?
(b) What evidence exists that speaks to the impact – or lack of impact—of each congregation's faith-based initiatives?	1. Can you tell me how leadership gets exercised in this church and who exercises it? 2. Can you tell me how leadership gets

exercised during community initiatives? Who exercises leadership during the development of each initiative? Who is exercising leadership now?

3. What can you tell me about the impact of each church's initiative? Does any evidence of impact exist?

4. Have the community initiatives had any impact on you personally? Can you describe that impact?

(c) How do faith-based initiatives appear
to impact the spiritual lives of each congregation's members?

1. Have the community initiatives had any impact on the other congregation members? Can you describe that impact on congregation members as individuals or as a whole?

2. Have the community initiatives had any impact on you spiritually? Can you describe that impact?

3. Have community initiatives had any impact on the spiritual life of congregation members or the congregation as a whole? Can you describe the impact the initiative has

had on the spiritual life of congregation
members as individuals or the congregation
as a whole?

Appendix C
Interview Questions for Clients

INTERVIEW QUESTIONS FOR CLIENTS

1. Tell me about the _____ program.

2. What is good or not so-good about the _____ program? Why do you say that?

3. How can the _____ program be made better?

4. What else can you tell me about the _____ program or church that sponsors it?

Appendix D
Response to Interview Questions

Participant		Responses to Interview Questions	Mount Lubentia/Comments
Pastor Mt. Lubentia	1	March 27th - this coming March will be 17 years that I've been with the congregation.	
	2	And so this church started as a home bible study.	Not unusual for churches
	3	I think initially the "outreach ministries" were more about survival. They were just trying to survive; trying to see if they could put this thing together.	Outreach is more than serving the community; it is about growing the membership
	4	Diverse initiatives	Mount Lubentia Lutheran has socially oriented faith-based initiatives: food pantry, reducing gang violence, pro-life ministry
	5	Mount Lubentia Lutheran is an autonomous congregation. Although we are part of Evangelical Lutheran Church of America, we own the property	I report to the church council, which determines whether I stay or go
	6	Our ministries are grassroots. God gives people different gifts with passion. There is a calling from God	Church provides financial resources and prayer. God provides the people
Pastor Faith Emanuel	1	Pastor of Faith Emanuel AME, since the summer 2006	Became pastor under challenging circumstance
	2	Faith Emanuel AME Church has been in the community since 1950s	Membership of approximately 3000
	3	Faith Emanuel AME Church's initiatives include housing, AIDS/HIV project, Feeding the Hungry, curbing gang violence	Church initiatives not unlike many others; however, Faith Emanuel AME is politically active. Political activity appear to be influenced by the pastor
	4	Pastor of Faith Emanuel AME closely involved with AIDS because of his passion and previous scholarly work. Also very involved with arranging and participating in political discussions on community issues about gangs, homeless	Very strong leader providing direction, influencing behaviors of others, delegating and supervising. Initially very hands-on approach. Transactional and transformational leadership style. Student of Civil Rights struggle. Church must be political. Activist church philosophy. Very strong leader providing

			direction, influencing behaviors of others, delegating and supervising. Initially very hands on approach. Transactional and transformational leadership style. Student of Civil Rights.
	5	Pastoral leadership is the strength of the church. Pastor has significant autonomy, albeit with strong support from the Bishop. Providing vision and requiring ministry leaders to read books on spiritual leadership	Very strong leader providing direction, influencing behaviors of others, delegating and supervising. Initially very hands on approach. Transactional and transformational leadership style. Student of Civil Rights struggle. Church must be political. Activist
	6	Leadership should be exercised by someone other than the pastor. Others must represent the church	Congregational leadership is emphasized with regard to mission outreach. Congregation leadership represent the church biblically and politically. Empowering church leaders.
	7	Evidence of initiative's impact result in church membership increase; evidence of evangelism by leaders; evidence of networking with political leaders; evidence of community awareness; initiatives influence congregation members to become active and take on leadership responsibilities; evidence of outreach ministry growth	Impact of initiatives are measurable and clearly defined
	8	Impact of initiatives on the pastor reflects personal stature. Initiative impact illuminates aura of importance. Heightened level of exposure	Evidence emphasize charismatic appeal
	9	Congregation members see the initiative impact as very positive. Initiative impact aligns with congregation spiritual duty. Congregation members from other churches want to join War's mission outreach	Successful church initiatives gather momentum for creating future outreach ministries

	10	Church initiates do not have a spiritual impact on me. The spiritual impact comes from the church and not the community. We must take the church from the 4 walls to the community. That is spiritually impactful.	Spatiality flows from the church to the community
	11	Church initiates have an impact on the congregation spiritually. More people in the congregation are voting	Spiritual impact on the congregation manifests itself non spiritual forms such as voting. Spirituality may not easily be quantifiable.
	12	No Faith Emanuel AME does not accept federal funds	Faith Emanuel AME is not intimidated by federal requirements and restrictions. However, ensuring the church has people knowledgeable about federal requirements remove the fear of working closely with the government.
Pastor Mt. Lubentia	7	Impact is on the entire community and not just the people. This little congregation is one of the top 20 givers in the country	It's not just Christians participating, but non Christians giving
	8	I have grown to have passion for those in need. We are putting our resources where our heart lies.	We are financially supporting a child that is not ours.
	9	We have several families that have adopted children, which changed lives	There is a ripple effect
	10	The initiatives have had an impact on me spiritually	You just can't just talk about faith; you have to live it
	11	Yes, the initiatives have had an impact on the spiritual life of the congregation	The congregation gives financially. You know someone's spirituality by their fruits
	12	We don't receive federal funds	Not a dime
	13	We don't receive federal funds because I haven' seen it go well in places where they have	You don't have independence when you accept federal funds
Faith Emanuel Lay Leader	1	I have been affiliated with the church for four years. My wife lead me into the church, when it should have been the other way around. I also believe God led me to this church.	Strong faith and led by God.

	2	Faith Emanuel AME has a rich history, in my opinion. Faith Emanuel AME is well known outside the community	Strong denomination and community identifier; strong pastoral leadership; pastors have moved on to higher level positions after their pastorate ends-leadership stepping stone; frequent pastoral change every few years	
	3	Church has strong initiatives, feeding the Hungary, women's ministries, feeding the homeless. Pastor has done a great job of fostering community initiatives.	Different from church A, where congregation lead community initiatives.	
	4	The church initiative of feeding the homeless	Serving God's children	
	5	Pastor exercises leadership at Faith Emanuel AME, for the most part. However, in the congregation, the heads of each ministry can also be seen as leaders.	Pulpit exercises strong leadership; however it is not smothering and dominating leadership. Input is given by members of the congregation. It must be mentioned that the pastor picks the leaders of the committees and community imitative. Pastor's vision is identified as a "five star church, with a there star plan"	
	6	Each ministry president exercises leadership within the ministry, at work in the community.	Pastor also determines the level of commitment for each community initiative. H can recommend or suggest strongly that more congregation members need to participate. Pastor Williams will decide the direction of future ministries for the next several years.	
	7	The impact of the community initiatives is measured by involvement from church members and the number of people joining the church.	The community initiatives is foremost a method to bring members into the church. One suspect the community initiatives does enhance community development, but primarily they are demised to bring people into the church. Increasing church membership reflects favorably on the leadership of the pastor. It also illuminates the importance of linking increased membership with being a successful church.	

	8	The church initiatives made me realize I am blessed. These community initiative reveal the needs of others to the church, and illuminates what more can be done in the community	There is a need for more involvement,
	9	Community initiatives show a renewed commitment to others	Community initiatives give other's hope; It reveals the interconnectivity of the church and community; doing the work of Christ; gives the church new spirit and pride in the church and what members are doing in the community
	10	Community initiative moves one closer to God	Linking spirituality, God and community service
	11	Uncertain if others have been impacted spiritually	No observable evidence; possibly increased membership would indicate the flock of he church is getting fed spiritually
	12	Don't know if AME recipes government funding	Don't know
	13	Pastor exercises leadership at Faith Emanuel AME, for the most part.	Looking for the pastor of AME church to take members to the next level. Pastor as mentor
Junior Pastor Mount Lubentia	1	Became youth pastor July 1996; then became associate pastor , as Mount Lubentia Lutheran continued to grow.	Mount Lubentia Lutheran started in 1983, when the community wanted to start an American Lutheran Church [ALC]
	2	At Mount Lubentia Lutheran, 90% of community initiatives are the direct result of members of the congregation wanting to get involved in the community.	Congregation activism is the driving force for community initiatives. Connection to the community is congregation led. Pastors at Mount Lubentia Lutheran do not initiate community involvement. Finding was to serve is important to congregation members.

	3	There are many community initiatives started at Mt. Lubentia. Moreover there are "dozen ways" to be connected to the community. We also have an international ministry	Mount Lubentia Lutheran is involved with "The Food Pantry", where we provide food for the needy; Prison ministry where we share Christ with those who are locked-up; Youth ministry, where we get Junior High and High School students involved in the church and local community; Crop Walk for the Homeless. Congregation members serve with the local hospice, and volunteer at hospitals. Congregation members are encouraged to read a book called "discovering your shape" to understand how are you uniquely created to serve. We have members who are missionaries and serve in other parts of the world.
	4	Same	Same
	5	Leadership and passion are interchangeable	Mount Lubentia Lutheran has pastoral leadership [as mirrored in the Bible] and Council leadership as exercised by the denomination leadership that provides guidance on doctrine and issues affecting Mt. Lubentia. The council meets once a month, in order to create visions and set goals for the coming year. The church council s the umbrella for all ministries providing direction; ministry leadership exercised by those who are appointed and sometime volunteer to lead ministries.
	6	Same	Same
	7	Impact of the ministries is varied; however they are successful. Mount Lubentia Lutheran has over 1600 members and 600 of them come regularly every Sunday. We also have a Spanish ministry serving the Hispanic population in our rural community. The community needs the church and the church needs the	The community initiatives and ministries are successful because they connect people with their community; Ministry serves the church mission by binging in new members

		community.	
	8	I am directly involved in prison ministry. Seeing the hunger in the hearts of inmates for Christ.	The initiatives have an impact on the congregation, when you see "feet put to faith" or walking in the ways of Christ. Investing one's life by following Jesus; Faith is fulfilling. Getting connected and finding a place to serve
	9	People are connected beyond the four walls. Church is where you get juiced up to go serve the Lord	Spiritually I get juiced up
	10	Same	Same
	11	Same	Same
	12	Mount Lubentia Lutheran does not accept federal funds	Because we are a faith-based institution, it does not favor us to be connected with the government that way. Government funding impedes our effort to speak out on our faith and our beliefs
	13	Mount Lubentia Lutheran is open to congregation member's passion in serving the community	Mount Lubentia Lutheran is actively serving the community
Faith Emanuel Lay Leader	1	Affiliated with AME since 05	AME church is hierarchical, with a large denomination and is international.
	2	Not knowledgeable about church history	Has an historical understanding of the church beginning with _____ and his wife. AME has 27 districts in 30 countries, with many different organizations and ministries.
	3	Not knowledgeable about church initiatives	?

	4	Executive and Founder of P.E.A.C.E, Aids awareness and educational initiative. Founded by leader 2004, before coming to Faith Emanuel AME. This initiative is strongly supported by Pastor, whose dissertation was on AIDS in the African American community.	Aids intuitive is active in the African-American community. People Enriching Lives advocating against Aids and Conquering in Exhortation to God. Roman V 1-5 Perseverance , Hope and Character. Organization to help people live with Aids instead of Die with Aids. We don't have to accept defeat.
	5	Leadership is exercised through a Board made of Faith Emanuel AME congregation	Educate community leaders, counseling sessions; grassroots; church acts as landlord
	6	Living with AIDS and helping others	Living with AIDS giving back to God and the community Focus on the African-American community
	7	Christian based focusing on heterosexuals	
	8		
	9	Impact on other churches have been networking and partnering with other churches	
	10	I have been impacted spiritually. I just cry. I am able to touch so many lives.	I have become active…doing and believing and behaving in accordance with God's purpose
	11	There is an impact spiritually on the congregation creating a collaborative effort it different members in the church	Latinos, African-Americans heterosexual and homosexual, liberal and conservative working together to combat aids in the name of God
	12	I don't know if Faith Emanuel AME accepts federal dollars	
Lay leader Mount Lubentia	1	I have been affiliated with Mount Lubentia Lutheran for 7 years.	
	2	Mount Lubentia Lutheran is an evangelical, Christ centered, Bible believing. Belonged to several churches before selecting Mount Lubentia Lutheran	Evangelicalism is important, Christ centered, Bible believing church, searching for a church home

	3	Mount Lubentia Lutheran is very involved in the community. It has myriad initiatives; however, lay leader is not aware of the different ministries	Although the many initiatives underscore the Mount Lubentia Lutheran ministries, he lay leader was not as familiar with the ministries as he should have been..given a leadership in the church. The researcher is not sure the lack of knowing the different ministries ..keep the lay leaders tied closer to the pastor for information or it is just the organizational make-up of Mount Lubentia Lutheran
	4	Focus is on prison ministry, which the lay leader is in charge	Prison ministry is a current extension of previous work. Prison ministry was not initially part of Mount Lubentia Lutheran outreach initiatives. This ministry is initialed by lay leader. Mount Lubentia Lutheran organization support input and action from lay leader
	5	Lead ship is idealized, according to the interviewee. It is focused on the ministry head	Leadership, at Mount Lubentia Lutheran, appears to be exercised from bottom up as expressed by the lay leader. Words such as driving to Faith Emanuel AME the goal, scheduling identifies leadership. However, this sounds more like task management, and not so much like leadership as described by Bennis, Bolton and others
	6	Same	Same
	7	Impact of the initiative is hard to measure	Measurement is not an aspect of Mount Lubentia Lutheran ministry, or an important outcome. Fulfilling the "mission of the gospel" sharing the ministry of Christ seems to be the driving force behind community initiatives
	8	Impact of the initiative has a positive impact on the lay leader. The ministry has invoked a sense of caring	Attributes of love, caring and being a part of something unique
	9	The ministry has brought the church to palace of emotional and prayerful support; thereby, expounding	The focus is on team and others

		on the Christian principle of "giving of oneself"	
	10	Strong 3/1/2008 The ministry has brought the church to a place of emotional and prayer support; thereby, expounding on the Christian principle of "giving of oneself" and a connection between ministry and faith". Acknowledges spiritual growth as it portends to the Christian faith.	Unsure if the ministry connects with the church's spirituality. As a result of Christian ministry, the congregation is more prayerful and dedicated. The researcher notes it is hard to quantify and qualify the term more. The question becomes more than what.
	11	Unknown	Unknown
	12	Mount Lubentia Lutheran does not accept money from the federal movement, but from the perspective of the lay leader...it does not need money	Mount Lubentia Lutheran needs committed people, in order to do the work of Christ
Faith Emanuel Lay Leader	1	Pastor nominated congregation member as " Feeding Minister" of Faith Emanuel AME. Have been affiliated with Faith Emanuel AME for 22 years. Homeless people is one ministry that has been around a while	Many ministries have started at Faith Emanuel AME, although the homeless ministry stands out. Faith Emanuel AME's Pastor is in favor of community outreach
	2	Faith Emanuel AME was much smaller church when I joined	Warred membership has grown over the years
	3	Faith Emanuel AME had a lot of ministries over the years, some god and others not so good.	Homelessness is popular ministry
	4	Reaching out feeding members in the church and the community	Ministering to the sick-n-shut in and elderly; Feeding the aged is a failsafe ministry with immediate impact. It is a win/win for the church and the community. The feeding ministry also allows the church to share with current and new members. This feeding ministry connects with other ministries to allow resources to stretch further. It cooperates with the HIV AIDS ministry. Able to serve the community on the weekends. Also Faith Emanuel AME acts an

			information center getting much need information to members in the community about other resources.
	5	Leadership is exercised by church officers and trustees. Moreover leadership, as observed by some embers, is exercised by congregation members.	Spiritual Faith Emanuel Ames are in charge of the spiritual upkeep.
	6	Pastor exercises leadership in community initiatives	Confirms the pastor exercises leadership in the community as well as the church.
	7	Clients see the church leading the initiative and not individual leaders	
	8	I feel blessed being a part of the feeding ministry	There is a feeling of the need to do more, to serve. The pastor selected me to lead.
	9	Spiritually I look at the big picture	There is a purpose to our existence and a purpose for our initiative
	10	The initiative gave church members another reason to come to church. That is they can come and serve	Feeding ministry aligns with one's personal ministry of serving
	11	If one is spiritual, one acts	Feeding ministry aligns with one's personal ministry of serving
	12	I don't know If the church accepts federal dollars	The church should be self sufficient
Lay leader Mount Lubentia	1	Lay leader has been a member for seventeen years. Approximately four years as a council member	
	2	I know very little about the history of the church.	
	3	I know very little about the history of the church.	

	4	Tell me about the initiatives you are involved with	Crop walk is not just dollars being raised to feed the hungry, in Fallbrook and elsewhere, but it is making people aware of those who are hungry and in need of food in our community. The money you give to the poor is like lending to the Lord
	5	Leadership, at church, is exercised through volunteers	Leadership is not always formal, but informal. Leadership is not always exercised through hierarchical levels in thaw church, but exercised by those who want to help others in the church. Leadership is exercised by the music director, when he raises money to obtain a new organ for the church
	6	In a church of volunteers, one cannot readily see leadership	I go to the pulpit and tell stories about people that have a full time job, but make minimum wage. Their entire paycheck is going to pay rent, because they are still waiting for government subsidized housing. I am helping the hungry all over the world
	7	One of the churches initiatives is to feed the hungry. That is the ministry I am involved in. However, this is a worldwide ministry focusing on feeding children . We collect money to purchase live animals for families in Africa and elsewhere. Live animals such as goats, chicken, llamas, which can be bread to produce milk and cheese.	Feeding the Hungry in places like Haiti and Rwanda goes a long way. $20 or $30 dollars is worth so much more than here in America. James says, "Faith without works is nothing" You have to put "work gloves on the gospel" God has been so good to me I want to turn around and do something.
	8	The thing I am doing most is helping people all over the world	In Christianity if you really accept Christ as your personal savior, I believe you are going to say God is there anything I can do
	9	Have the initiatives has an impact on others in the congregation	I am rich in the spiritual sense. The music ministry is where people bought an organ without anyone asking. That is leadership exercised by others in the congregation.

	10	I am doing what the Lord wants me to do, with regard to the crop walk. If you live a proposer life, there are going to be rich blessings. The richer I am is an indication of the Lords blessing	Some people said to me later on 'know what happened to the Apostle Paul on the way to Damascus, but whatever happened to you?' MY answer Christ you've been so good to me is there anything I could do? After my son was born, I was challenged to become Chairperson of The Hungry committee... From there this guy approached me from the Church World Service about the Crop Walk.
Community Leader	1	P.E.A.C.E. is run by ____ and developed by the church under her leadership and direction.	Regina is doing a good job mobilizing the leadership
	2	Comprehensive aids awareness program in Drew Medical Center. Good thing about P>E>A>C>E is an organization headed by a woman, living with HIV	Increased awareness about AIDS in the community. Combating Aids in the church as well. Stigma associated with women leading initiatives, and a woman who is HIV positive, which does not sit well with congregation members.
	3	Able to get rid of a lot of misinformation about AIDS	Clearly communicating about the impact of AIDS in the African-American community that is long overdue. Frank discussion about AIDS is sometimes taboo in the church, because AIDS is associated with GAY sex which is considered an abomination
	4	National campaign on AIDS emanating from the church	Pastor and wife are supportive of this initiative. There is a need for more resources. Taking advantage of faith-based initiatives and federal funding. Need to reduce stigma and barriers in the church
	5	One person who is passionate and organizing the church to attack this dreaded disease in the African-American community.	As leader trying to educate the church about AIDS require vision. You need courage to overcome the barriers incorporated in the denomination and she needs to initially have her own resources, so as not to tax the coffers of the church stretched thin trying to afford all the different initiatives. She needs to say connected to

			the church leadership. Also there is a need for evidence based impact
Community Leader Mount Lubentia	1	Retired Minister, Moderator and chair of the leadership of _____ Church. Initially a church member who participated in The Crop Walk, for a companion church, then I led my church effort. It encourages us to feed the hungry.	Serving others, as Christ would have us do; focus individual attention away from ourselves to others
	2	Crop walk is good, because it focuses one's attention on others; It's doing the "right" thing	Symbolic moment when the church and community come together as one; church feeding the need of the community; service to others does not require a "BIG Thing"
	3	The Crop Walk community initiative is led by both pastor and congregation. But neither is relevant	The church can be considered the leader, not just an individual or congregation member. The leader is associated by connection with the initiative, so it can be either pastor or congregation.
	4	Can the Crop Walk be made better? As a people we sometimes do too much; if we focus on fewer initiatives it may be better	Limiting ones focus can improve the community initiative; not spreading oneself to thin in terms of the ability to accomplish the task. Serving the community well is better than just doing different community work
	5	Is the Crop Walk a worthy cause? Although the money from the initiative is given to agenda fund in order to fed other communities, a portion of the proceed stays in the Fallbrook community. Twenty-five percent of the money raised stays here. It goes to fill the coffers of the local food pantry that feed the poor in our community. There is also a matching portion by the local government	The Crop Walk puts hand and feet to our faith using Christian principles. Being a part of the Crop Walk helps one live out his faith. Moreover, we celebrate good will and good works

	6	Using government funds is not necessarily a bad thing. Church based or faith based initiatives is an exertion of one's faith	Using government funds without proselytizing is an area where the church and government can work together for the good of the community. Bridging the work of God with government funded community service.
Community Leader Mount Lubentia		NQ	The prison minority program was very good, because it taught us about the word of God. PE was also a good leader because he was always there. The Bible ministry program was good…basically because of the interaction. We weren't just sitting there
	1	The Bible ministry program was good	
	2	I met PE while I was incarcerated at Rainbow Fire Camp, which was a minimum security prison for women in Northern San Diego County. PE was conducting Bible studies for inmates as part of the prison ministry program.	The prison minority program was very good, because it taught us about the word of God. PE was also a good leader because he was always there. The Bible ministry program was good…basically because of the interaction. We weren't just sitting there
	3	The program was different	Did something different every there week
	4	The girls in prison loved the program	Not many people came to visit them. Bible study is not for everyone. Only 5 or 6 girls were part of the prison ministry, which was small compared to the number f women in the camp
	5	It had an impact on…like it was love	It was Christ-centered love because these women don't have that
	6	The Bible centered ministry was an expression of PE	I saw love in him not necessarily the church. He would represent the Lutheran church, but I saw God's love in him
Lay Leader Mount Lubentia	1	I became a member of Mount Lubentia Lutheran in 1995, so I've been a member for 13 years	Long time Mount Lubentia Lutheran member

	2	I don't know very much about the history other than it was started by member...emerging from a bible study	
	3	Mount Lubentia Lutheran initiatives serve the local community with Food Pantry, Crop Walk, Christmas Child, Adopting military family.	
	4	I am not very involved in local ministries, but my wife and I have adopted families in the past on occasion. We are not involved as we should be	There appears to be a need to do more and serve others as representatives of the church
	5	Leadership happens at All levels in the church. If someone has a heart for a community ministry that does not exist, he or she I free to initiate the ministry.	Local ministries are voluntary and congregation lead. If someone is passionate about an area to serve Christ, then they mention it to the pastor and go for it! It may not be budgeted, but the church offers moral support. God will find a way to finance it if it's meant to be.
	6	Community initiatives are began by members with a passion	The mission of the church is to serve others
	7	Yes there is an impact on the community from the ministries.	There is recognition for Mount Lubentia Lutheran through the ministries. Moreover, people here the god things we do and want to join the church, which is impactful. It changes peoples' lives. It makes them want to do the work of the Lord. I know a 70 year old White guy living in a trailer park with Hispanic gang members...serving the Lord
	8	The Pastor has an unapologetic stand for the Gospel, which resonates with me and makes me want to serve	Great deal of fellowship, trust and community service. People are reaching out to the community at all different levels
	9	The church energizes me and others. I see joy in people participating in the ministries. Part of what is happening is Jesus	Community outreach is Jesus inspired and Gospel centered. Ministries represent the work of the Lord
	10	I appreciate the stance I have scripturally	Ministry service is based on the word of God. Spirituality is real to me based on my fervent belief

	11	The Holy spirit has caused our congregation to grow	Congregation is called to witness to Jesus Christ and the daily minority to other people. This is taught at every level in our church and it has caught on in every level of our church
	12	Mount Lubentia Lutheran does not accept federal, state or local funds to my knowledge	
	13	I am not sure why Mount Lubentia Lutheran does not accept federal, state or local funds	
	14	Christendom teaches straight from the Bible, no interpretation	Our church is that way. This may sound self serving, but it's from the heart
Lay Leader Mount Lubentia	1	I have been a member of Mount Lubentia Lutheran for four years	Mount Lubentia Lutheran congregation is made of long term members
	2	Mount Lubentia Lutheran was started by people in Fallbrook. There was not an Evangelical Lutheran Church in the local community	
	3	Mount Lubentia Lutheran supports the local food pantry, Women's Resource Center and other ministries	
	4	I am Co-Chair of congregational life, which handles all the Mount Lubentia Lutheran social events and outreach ministries	
	5	Everything goes through our church council, and the pastors are non voting members. That is how leadership is exercised at Mount Lubentia Lutheran	There is a formal process of leadership at the church. The pastors are not the sole decsion-makers, but decisions are effected through a church council.
	6	While the church council is made of people who are voted on by church members, committee members are made up of volunteers	
	7	The impact of the outreach ministries is bring people to the lord. Moreover we have increased our church membership. Los making the community aware of what is being done by CTC church in their community.	Ministry impact is registered by the number do SOULS won for the Lord and the number of new members
	8	Yes the impact is seeing people serve the Lord and come to Christ	

	9	Great reputation loving and caring and sharing in God's love	
	10	I feel much closer to the Lord when I serve. The ministry of cooking is what I do well and I want to share that ministry with others	
	11	It has brought others closer together spiritually	Allowing us to share with each other about Christ
	12	I don't think Mount Lubentia Lutheran accepts federal, state or local funds	
	13	We are a non- profit organization and it would jeopardize our status to accept funds from the government	
	14	I think bring more people to the Lord frothier salvation is a old thing Mount Lubentia Lutheran church does	The purpose is to extend Christ's kingdom on this earth
Lay Leader Mount Lubentia	1	I have been a member 12 years	Long term member
	2	Started out as Bible study	
	3	Community initiatives of Mount Lubentia Lutheran is to help those who don't have the means to look after themselves, such as food pantry and others	Pastors have discretionary food for people they feel are in need
	4	I support the church ministries through participation and donation	Not as involved as others in Mount Lubentia Lutheran. But on special occasions we entertain families during holidays.
	5	Our church council is headed by lay leaders and pastors are ex-officio members, with no voting rights	The church council exercises leadership at Mount Lubentia Lutheran. However, the lay leaders really initiate outreach. They have pastoral support but was not overseen by pastors
	6	The committee chairperson comes up with the idea of outreach	The committee sub group comes up with the idea
	7	I hesitate to say what the impact is. I don't have a good gage	Members suggest impact is not an important measure of the outreach activities, thus there is something more important that is bringing new members to the church.

			We don't come in direct contact with people who receive e aid.
	8	The impact on me is a good feeling. We don't take things for granted	
	9	Other people respond favorably. People are enthused about favorably helping others	
	10	One est. A boost to his spirit by helping others	We feel that in some small way it is what God would have us do.
	11	The spiritual impact is on the youth	Some of the youth have gone into the ministry, as a result of the work they do
	12	No Mount Lubentia Lutheran does not take federal, state or local monies	
	13	We don't feel the church should be tied to the government. We are resistant to being told how we use our funds	

Appendix E
Research Questions

RESEARCH QUESTIONS

(a) Who provides leadership for each congregation's faith-based initiative, e.g., the pastor, members of the congregation, or both? How is leadership exercised?

(b) What evidence exists that speaks to the impact—or lack of impact—of each congregation's faith-based initiative on the communities being served?

(c) How do faith-based initiatives appear to impact the spiritual lives of each congregation's members?

Appendix F
Consent Letter; Faith Emanuel

CONSENT LETTER; FAITH EMANUEL

February 9, 2007

To: Sr. Pastor Dr. James
cc: Faith Emanuel AME Board members
cc: Faith Emanuel AME Congregation leaders

Faith Emanuel African Methodist Episcopal Church
3000 East 25th Street
Los Angeles, CA 90007

Letter of Introduction:

My name is Jensen Shirley. I am a doctoral student at the University of San Diego. I am

completing my dissertation, "Congregation Activism in the Community: A Study of

Faith-Based Leadership." This dissertation will explore the meaning and impact of

congregation activism in an African Methodist Episcopal...church from the perspectives

of ...church leaders, congregation members, and clients of the faith-based initiatives. I

will be conducting interviews with Faith Emanuel AME leaders for my research. The

interviews represent an important and significant part of the research data. I appreciate

your willingness to participate in the studies. Beginning mid- February 2007, I will

contact some of you to interview, on community activism. I may also ask for the names

of other congregation members who are active in the community. The interviews last

approximately one hour and may be conducted in the privacy of your home, at church,

over the telephone, or any location you desire. I have a standard set of questions that I

will ask. The interview is completely confidential, and you will be able to review the text and make changes, if you desire.

I want to thank you for assisting me with the completion of my dissertation. If you have any questions, please contact me at the number listed below. I am available anytime. Thank you for your assistance.

Best Regards,

Jensen Shirley

jensen.shirley@esteemassociates.com

619-204-2788

Appendix G
Consent Letter; Mount Lubentia

CONSENT LETTER; MOUNT LUBENTIA

March 9, 2007

To: Sr. Pastor Jeremiah
cc: Mount Lubentia Board members
cc: Mount Lubentia Congregation leaders

Mount Lubentia Lutheran Church
1625 Mission Drive
San Diego, CA 92122

Letter of Introduction:

My name is Jensen Shirley. I am a doctoral student at the University of San Diego. I am

completing my dissertation, "Congregation Activism in the Community: A Study of

Faith-Based Leadership". This dissertation will explore the meaning and impact of

congregation activism in a Lutheran…church from the perspectives of ….church leaders,

congregation members, and clients of the faith-based initiatives. I will be conducting

interviews with Mount Lubentia leaders for my research. The interviews represent an

important and significant part of the research data. I appreciate your willingness to

participate in the studies. Beginning mid- March 2007, I will contact some of you to

interview, on community activism. I may also ask for the names of other congregation

members who are active in the community. The interviews last approximately one hour

and may be conducted in the privacy of your home, at church, over the telephone, or any

location you desire. I have a standard set of questions that I will ask. The interview is

completely confidential, and you will be able to review the text and make changes, if you desire.

I want to thank you for assisting me with the completion of my dissertation. If you have any questions, please contact me at the number listed below. I am available anytime.

Thank you for your assistance

Best Regards,

Jensen Shirley

jensen.shirley@esteemassociates.com

619-204-2788

Appendix H
Consent Letter to Interview Participants

CONSENT LETTER TO INTERVIEW PARTICIPANTS

Jensen H. Shirley is a doctoral student in Leadership Studies at the School of Leadership Education and Science at the University of San Diego. You are invited to participate in a research project he is conducting for the purpose of exploring faith-based leadership in the community.

The project will involve one interview that asks questions about faith-based leadership. The interview will last about 45 to 60 minutes and also will include some questions about you, such as the history of the church and your spiritual life. The interview will take place at the church, or a time and place convenient for you Participation is entirely voluntary and you can refuse to answer any question and/or quit at any time. Should you choose to quit, no one will be upset with you and your information will be destroyed right away, unless you give me written permission to use the data.

The information you give will be analyzed and studied in a manner that protects your identity. That means that a code number will be used and that your real name will not appear on any of the study materials All information you provide will remain confidential and locked in a file cabinet in the researcher's office for a minimum of five years before being destroyed.

There is minimal risk associated with confidentiality Sometimes people feel anxious or sad when talking or reflecting on the things you will be asked about. If you would like to talk to someone about your feelings, you can call the San Diego Mental Health Hotline at 1-800-479-3339. Remember, you can stop the interview at any time you feel tired or for any other reason.

The benefit to participating will be in knowing that you helped other leaders. You are given an opportunity to share your leadership experience, skill, and expertise with community leaders, other institutions, including the church. This will contribute substantially to the knowledge on faith-based leadership.

If you have any questions about this research, please contact Jensen Shirley at (619-204-2788) or (Bob Donmoyer at the University of San Diego (619-260-7445).

I have read and understand this form, and consent to the research it describes to me. I have received a copy of this consent form for my records.

_____   _____

Signature of Participant   Date

_____

Name of Participant (**Printed**)

_____   _____

Signature of Principal Investigator   Date