Study Guide

Leadership in Ministry

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Leadership in Ministry

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LEADERSHIP IN MINISTRY

A change in church life over the last few decades has been the emphasis on the importance of the ministry of all believers ... There is an important yet difficult tension involved in effective leadership ... there is a need to inspire people into action, to develop a vision for the future and help those involved feel that it is achievable. On the other hand it is vital to ensure that people feel that their perspectives and contributions have been heard and form part of the church’s vision and directions.¹

Good leadership inspires people to action, listens to the ideas of others, encourages and empowers, is capable of helping a church develop and own a vision for the future, is capable of achieving goals that have been set, moves an outward focus, and values innovation. Nobody is expected to be outstanding in all areas of leadership and group participation. Leadership involves co-responsibility, collaboration, and participation in church activities, along with diverse participation in areas such as active listening, reflective practice, pastoral care, liturgical and devotional prayer, sacramental preparation, social justice, ecumenism, scripture reflection, and/or teaching.

What is the nature of leadership? What are characteristics of good leadership? Why are vision, reflection, recognition of gifts, mission and communication all key elements of Christian leadership? How is understanding the essential features of ministry important for the formation of Christian leaders? What is ‘spirituality’? Why is spirituality an essential component of Christian leadership? How can a spirituality of leadership be nurtured? Why does spirituality include every dimension of human life? Christian leaders study leadership in the scriptures, especially the leadership of Jesus, Mary, Paul, Peter and John. Why?

Theologically Christian leadership is founded in baptism, an understanding of church as communion and an understanding of the role of the ordained. All baptized Christians are called to participate in the priestly, prophetic and kingly offices of Jesus Christ. An understanding of church as communion sees communion with God and with each other as the source and goal of mission. Within the community of the faithful, sharing in the life and ministry of the risen Jesus, an important role of the priest is to animate the Christian community to assume its role for carrying out the pastoral responsibilities of the church. The ordained are ‘set apart’ in so far as they have a specific role within the faith community, as do all the faithful. The Catechism of the Catholic Church (no. 1547) speaks of the ministerial priesthood being at the service of the common priesthood and directed to the unfolding of the baptismal grace of all Christians.

¹ Peter Kaldor, Keith Castle and Robert Dixon, Connections for Life: Core qualities to Foster in Your Church (Adelaide, South Australia: Openbook publishers, 2002), 82-83.
Thomas O’Meara in *Theology of Mission*, lays out the six ideal characteristics of ministry: “(1) doing something, (2) for the advent and presence of the Kingdom, (3) in public, (4) on behalf of a Christian community, (5) as a gift received in faith, baptism and ordination, (6) and as an activity with its own limits and identity existing within a diversity of ministerial actions.”

Lay people participating as co-responsible leaders within a church group are expected to have planning, facilitation, leadership, listening, communication, negotiation, teaching, learning, and other general life skills. An ongoing practicum will provide opportunities for these skills to be developed and employed. Skills and activities associated with lay participation and co-responsibility in leadership form the substance of *Leadership in Ministry*.

**AIMS**

Participants who have successfully completed this module will be able to:

- Define and understand the different types of ministry in the church
- Explore foundations for leadership in the Catholic parish or workplace
- Identify their own leadership characteristics and style
- Explore the method and place of collaborative, co-responsible participation and leadership within groups
- Review the effectiveness of group participation and leadership styles
- Discern the interplay between power, authority, and leadership in the context of participation and co-responsibility in the Catholic parish or workplace
- Identify scriptural foundations for Christian leadership today
- Relate their own spirituality of leadership to their personal images of God
- Explore the spirituality of contemporary Christian leadership

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Leadership in Ministry contains four sections:

1. Understanding Ministry and Leadership
2. Scriptural Foundations of Christian Leadership
3. Spirituality for Christian Leadership
4. Working within Community

The schema below presents a graphic overview of the interrelatedness of the four sections.
ICONS USED IN THIS MODULE

KEY QUESTIONS
Each topic begins with a set of key questions that will be addressed in this topic.

READING
Many readings are provided for further information. The Study Guide and assessment questions will explain which readings must be read. Others may be read for personal interest or as resources for the on-going practice project.

EXPLORE
Many opportunities are provided to explore particular topics further. These are optional. Readings and resources are provided.

WEB-LINKS

WRITE

DISCUSS

REFLECT

NUTS AND BOLTS
These sections are often “how to” sections, for example how to find and reference texts in the Bible.

ASSESSMENT
This question/activity is part of your assessment. It is linked to one of the workbooks. See assessment guide for further information.

JOURNAL
This question/activity is specifically focused on aspects of the participants own ministry/leadership.

PROJECT
This question/activity is linked to a practical project to be completed during the time of course. In this module, this icon identifies links to the practicum.
### Glossary of Key Terms for Leadership for Ministry

Before you begin to study this core module, you may find it helpful to read through the glossary of key terms provided below some of which are adapted from Richard P. McBrien’s glossaries.3

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affiliative leadership</td>
<td>An affiliative leader is adept at building teams</td>
</tr>
<tr>
<td>Apostolicam actuositatem</td>
<td>Vatican II Decree on the Apostolate of Lay People</td>
</tr>
<tr>
<td>Authoritative leadership</td>
<td>An authoritative leader clearly identifies goals, mobilizes a team towards the vision, and motivates members to be creative in order to accomplish goals</td>
</tr>
<tr>
<td>Authority</td>
<td>An expert in an area or subject who may consequently be conferred with a leadership position</td>
</tr>
<tr>
<td>Base communities</td>
<td>Small groups of Christians who gather, under lay leadership, for Bible study and missionary activity</td>
</tr>
<tr>
<td>Bible</td>
<td>The collection of sacred writings accepted by the Church as inspired by God and normative for Christian faith</td>
</tr>
<tr>
<td>Catechumen</td>
<td>An unbaptized person who is undergoing a RCIA journey in preparation for membership in the Catholic Church</td>
</tr>
<tr>
<td>Catholicity</td>
<td>Mark of the Church that emphasizes its universality, its inclusiveness, and its openness to truth and value wherever they might be found</td>
</tr>
<tr>
<td>Charism</td>
<td>A gift of the Holy Spirit</td>
</tr>
<tr>
<td>Christian spirituality</td>
<td>Life in the Holy Spirit, who incorporates the Christian into the Church, through which he/she has access to the Triune God in faith, hope, love, and service</td>
</tr>
<tr>
<td>Church</td>
<td>The worldwide body of Christians known as the community of disciples, the Body of Christ, the People of God, and the Temple of the Holy Spirit</td>
</tr>
<tr>
<td>Coercive leadership</td>
<td>A coercive leader is aggressive, accomplishes tasks by ordering and dictating, and impacts negatively on a group long term</td>
</tr>
<tr>
<td>Communion of saints</td>
<td>The spiritual union of the whole community of believers in Christ, living and dead</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Council</td>
<td>An official church assembly, which may be ecumenical (general), regional, national or local (diocesan)</td>
</tr>
<tr>
<td>Conversion</td>
<td>The fundamental change of heart (<em>metanoia</em>) by which a person turns away from a former mode of life and accepts Jesus as the Christ and orients her/his whole life around Christ and the Kingdom of God</td>
</tr>
<tr>
<td>Creed</td>
<td>An official profession of faith, also known as a symbol of faith, which is used by the Church in its liturgy</td>
</tr>
<tr>
<td>Democratic leadership</td>
<td>A democratic leader is participative, listens to both good and bad news, and encourages group members to take a participative role in decision-making</td>
</tr>
<tr>
<td>Devotions</td>
<td>Non-liturgical prayers and practices</td>
</tr>
<tr>
<td>Discernment</td>
<td>The process by which we try to decide what God wills us to do in particular circumstances and for the future</td>
</tr>
<tr>
<td>Disciple</td>
<td>A follower of Christ. The Church is a community of disciples</td>
</tr>
<tr>
<td>Doctrine</td>
<td>An official teaching of the Church</td>
</tr>
<tr>
<td>Dogma</td>
<td>A doctrine promulgated with the highest authority. Not all doctrines are dogmas</td>
</tr>
<tr>
<td>Ecumenism</td>
<td>The movement which seeks to achieve unity of Christians within the Church and ultimately of all humankind throughout the whole world</td>
</tr>
<tr>
<td>Evangelization</td>
<td>The proclamation of the Gospel</td>
</tr>
<tr>
<td>Faith</td>
<td>The gift of God by which we freely accept God’s self-communication in Christ</td>
</tr>
<tr>
<td>Grace</td>
<td>The self-communication, or presence, of God given as a power to guide particular human actions</td>
</tr>
<tr>
<td>Interfaith</td>
<td>Relations between the Christian churches and non-Christian religions</td>
</tr>
<tr>
<td>Kingdom or Reign of God</td>
<td>The reign, or rule, of God. It is the transforming presence of God ... renewing and reconciling all things</td>
</tr>
<tr>
<td>Laity</td>
<td>People who have been initiated into the Church by the sacraments of Baptism, Confirmation and Eucharist, but have not been ordained</td>
</tr>
<tr>
<td>Lay apostolate</td>
<td>The composite of ministries exercised by non-ordained members of the Church</td>
</tr>
<tr>
<td>Leadership</td>
<td>A process of social influence in which a person can enlist the help and support of others in the accomplishment of a common task</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Liturgy</td>
<td>The official public worship of the Church</td>
</tr>
<tr>
<td>Ministry</td>
<td>A service rendered in the name of the Church to answer a need, either inside or outside the Church. Ministries exist at various levels, are of various kinds, and are always for the sake of, and to assist in, the fulfillment of the Church’s mission. Some ministries require ordination, others do not.</td>
</tr>
<tr>
<td>Mission of the Church</td>
<td>That for which the Church has been “sent” by God: to proclaim the Gospel in word, sacrament, witness and service</td>
</tr>
<tr>
<td>Mystery</td>
<td>A reality imbued with the hidden presence of God</td>
</tr>
<tr>
<td>Ordination</td>
<td>The sacramental rite of Holy Orders in which the Holy Spirit is invoked on candidates for the office of bishop, priest, and deacon as they are initiated into these ministries by prayer and the laying on of hands</td>
</tr>
<tr>
<td>Pastoral</td>
<td>Pertaining to the actual life of the Church, especially at the parish and diocesan levels</td>
</tr>
<tr>
<td>Power</td>
<td>The ability to do and/or to influence</td>
</tr>
<tr>
<td>Religion</td>
<td>The external, social, institutionalized expression of our faith in God</td>
</tr>
<tr>
<td>RCIA</td>
<td>Rite of Christian Initiation of Adults</td>
</tr>
<tr>
<td>Sacrament</td>
<td>Any visible sign of God’s invisible presence</td>
</tr>
<tr>
<td>Sacramentality</td>
<td>The Catholic notion that all reality is the bearer of God’s presence</td>
</tr>
<tr>
<td>Sacred Scripture</td>
<td>The Bible as read and understood as the Word of God (rather than simply as literature)</td>
</tr>
<tr>
<td>sensus fidelium</td>
<td>The “sense of the faithful” – the actual belief of Christians held communally down through the ages</td>
</tr>
<tr>
<td>Spirituality</td>
<td>Life in the Holy Spirit …</td>
</tr>
<tr>
<td>Symbol</td>
<td>A sign of some other reality; a creed or profession of faith</td>
</tr>
<tr>
<td>Theology</td>
<td>Faith seeking understanding</td>
</tr>
<tr>
<td>Tradition</td>
<td>The process of handing on the faith and the content of that faith, including Scripture, essential doctrines of the Church and Sacraments</td>
</tr>
<tr>
<td>tradition</td>
<td>Changeable customs, institutions, teachings and practices of the Church</td>
</tr>
<tr>
<td>Vatican Council II</td>
<td>The ecumenical council (1962-65) that inaugurated a new era of renewal and reform of the Church</td>
</tr>
</tbody>
</table>
**Viaticum**  
“Food for the journey”: the final reception of Holy Communion before death

**World**  
The totality of created reality

**World Council of Churches**  
The most visible international expression of the ecumenical movement in the world today

**Worship**  
Adoration of God expressed publically and officially (*liturgy*) or through various prayers and devotions

## READINGS AND RESOURCES FOR THIS MODULE AND THE PRACTICUM

### READINGS

Two textbooks are assigned for this course and contain sections relevant to this module and the practicum:


A module readings is also provided for this module and the practicum. Please ensure you have a copy of these readings. The readings are designed both to help you study the content of this module, but also to provide you with a resource for your ongoing group participation and leadership. You are not expected to read all of these readings as you study the module. Certain readings are used as key readings to complete assessments, activities and practicum work. Lists of these readings are provided here for reference.

### MODULE AND PRACTICUM READINGS

1. USCCB, *Co-Workers in the Vineyard of the Lord* (2005) **Required Reading**
34. Seán Ruth, *Conflict in Groups* (2006)
35. IFE Study Notes, *Service and Leadership with a Family Perspective* (2012)
36. Patty Fawkner, *A Big Enough God*

37. Regina Coll, *Images of God*

38. Timothy Radcliffe, *Priest, Prophet, King* (2012)

**ADDITIONAL READING**

A leaflet by the Diocese of Rockhampton, ‘Go out to all the World’: *Service With Integrity* (2001) **Required Reading for Practicum**

**INTERNET SITES**


[www.usccb.org/_cs_upload/7915_1.pdf](http://www.usccb.org/_cs_upload/7915_1.pdf)


In its section on ‘Professional Standards’, the website of the Australian Catholic Bishop’s Conference provides a pdf copy of the Statement, *Integrity in the Service of the Church: A Resource Document of Principles and Standards for Lay Workers in the Catholic Church in Australia*, developed by the NCPS a Committee of ACBC and CRA (Bondi Junction, NSW: NCPS, 2011). This Statement allows and enables bodies of Church Workers to use the principles and standards as a resource to assist in devising guidelines or processes appropriate to their particular work in the Church.

The same site also includes a pdf copy of the Statement, *Integrity in Ministry: A Document of Principles and Standards for Catholic Clergy & Religious in Australia*, developed by the NCPS a Committee of ACBC and ACLRI (Bondi Junction, NSW: NCPS, 2004). This Statement (reprinted in 2010) has been compiled to serve as a resource for those preparing for ministry in the Catholic Church and as a code of conduct and guide for reflection for those already involved in ministry.


This is the website for the Duke Divinity School of Duke University, Durham, North Carolina. The school was founded and is supported by the United Methodist Church of America. It contains many articles on ‘leadership’ and ‘Christian faith’.
Leadership in Ministry

www.bne.catholic.net.au/yearofgrace
This website set up for the Year of Grace by the Catholic Archdiocese of Brisbane contains information about Year of Grace activities and resources for parishes. A ‘Prayer Styles Booklet in pdf format can be downloaded and contains outlines of prayer styles that were used for the Year of Grace Prayer Evenings. The styles are: The Ignatian Examen; Prayer in the style of Taize; Evening Prayer; Lectio Divina; and Praying with Images.

SPECIFIC RESOURCES FOR GROUPS

Parish ministry groups require leaders and members (for leadership succession) with good theological understanding in group-specific areas of scripture, adult faith education, liturgy, sacraments of initiation, Catholic social teaching, justice and welfare, death and dying, and/or hospitality. Group-specific resources which are by no means exhaustive can be valuable for your ministry. A selection is presented below.

ADULT FAITH EDUCATION

http://www.shc.edu/theolibrary/
Theology Library is a collection of numerous pages and links in the spirit of the Second Vatican Council.


BAPTISM PREPARATION


Archdiocese of Brisbane. Parish Resource Kit for preparing adults for the Baptism of their
CARE AND CONCERN

http://www.liturgybrisbane.net.au
This ‘Liturgy Brisbane’ website contains information to enable the ordering of pastoral care leaflets and books, see examples below.


ECUMENISM

http://www.bne.catholic.net.au/ecum/documents
A collection of documents, compiled by the Brisbane Executive Officer of the Commission for Ecumenism & Inter-Religious Relations, which cover various aspects of ecumenism.

GRIEF AND LOSS


HOSPITALITY: WELCOME AND INCLUSION

The Brisbane Archdiocesan website contains information on its various organizations, for example, Faith & Life. Within Faith & Life there is useful information and access to many resources. The ‘Welcome and Inclusion’ website can be accessed through ‘ministry and community life’.
LAY LEADERS OF LITURGY


LITURGY PREPARATION

[http://www.liturgybrisbane.net.au](http://www.liturgybrisbane.net.au)
This ‘Liturgy Brisbane’ website contains a special reference called ‘Liturgy Lines’. Note also: the overview of LabOra Worship. LabOra facilitates preparing parish liturgies, making scripture, prayer, sacrament, liturgy and format choices on screen and then producing attractive people’s booklets/sheets, other printouts or outlines of the liturgy, and PowerPoint presentations, for any liturgical day of the year.

Archdiocese of Sydney
Contemporary, continually updated, current with the liturgical calendar, rich resource for both parish and school use. (Annual Subscription needed for full access.)

Liturgy Brisbane.
This is an excellent PowerPoint presentation resource available from Liturgy Brisbane. It is invaluable for training liturgical ministers. It also contains presenter’s notes. The ‘Liturgical Ministers: Introduction’ is designed to introduce general concepts applicable to each area of liturgical ministry.


Barry Copley and Therese D’Arcy, *Break Open the Word: the book for readers.* Produced annually by Liturgy Brisbane, this is an excellent resource for all members of a liturgy team. It is specific to the particular Liturgical Year A/B/C and contains copies of the Sunday scripture readings and concise commentaries.
J. A. Zimmerman et al. *Living Liturgy: Spirituality, Celebration, and Catechesis for Sunday and Solemnities*. Produced annually by Liturgical Press, Collegeville, Minnesota, this is an excellent resource. It is specific to the particular Liturgical Year A/B/C.

*Ordo: The Celebration of Eucharist and the Liturgy of the Hours in Australia and New Zealand*. Archdiocese of Brisbane: Liturgy Brisbane. The Ordo is published annually.

*Daily Mass Book* ... Published annually by Liturgy Brisbane.

**MULTICULTURAL PASTORAL CARE**


Cross cultural pastoral care information, resources and dates of upcoming multicultural events can be accessed.

**PASTORAL COUNCIL**


Information on formation required for parish pastoral councils members can be accessed from this website. Cecilia Anning, *Handbook for Parish Pastoral Councils*, 3rd edition, is essential reading for all members of parish pastoral councils and can be ordered from this website.

**PRAYER AND FAITH SHARING**


**RCIA**


**SACRAMENTAL PREPARATION**

www.cymbrisbane.org.au
or Google ‘Catholic Archdiocese of Brisbane Children’s Ministry’ for information on services and resources available for young families sacramental preparation.
This website is a resource for catechists and teachers and is designed for children/students in P-12 to develop formation in the Sacraments and Liturgy of the Catholic Church.


This excellent resource provides a collection of basic liturgical documents and aims to promote good liturgical celebration. Of particular interest is the “Directory for Masses with Children” which contains principles for the celebration of Eucharist with children and adults participating together.


This resource contains outlines and overviews of the rites of Baptism, Confirmation, Penance, and Eucharist. Appropriate rituals are also presented for different circumstances.


This resource contains the fundamental principles behind the Brisbane Archdiocesan 12-point Sacramental Policy and an excellent pastoral commentary explaining the policy statements. There are also 2 family workbooks in this series.


SCRIPTURE STUDY

http://bible.oremus.org
The NRSV is not included among the translations offered by Bible Gateway. It can be accessed at this site.

On-line commentaries
http://books.google.com.au
Google books is a search engine that provides access to titles and, in some cases, substantial excerpts of books from around the world. Use this site to search for commentaries and other books on the Bible. E.g. search for “commentary on Mark” to find published commentaries on the Gospel of Mark. Often parts of the book can be read on-line. NB do not simply use ‘google’ which will lead to multiple blogs. Blogs often do not include information on the author (who may have no relevant qualifications/expertise in the area).

Lectionary, Scripture study, worship links & resources
http://www.textweek.com/
The text this week provides a range of resources for scripture study and worship. Go to the “scripture index” to find resources arranged into the books of the Bible. For each book there is a link to ‘general resources’ as well as links to articles, sermons & resources for specific verses. Other resources included on the site are a movie index and art index. The site is organized around the three-year Revised Common Lectionary.

Short articles by Catholic scholars
www.americancatholic.org/Newsletters/SFS/Archive.asp
Scripture from Scratch: A variety of articles on scripture from Messenger Press. These are great, short, easy to read articles on the Scriptures written by Catholic scholars, designed for people in parishes. Scan through the list of titles to look for relevant or related articles.


SOCIAL JUSTICE

Australian Catholic Social Justice Council
The Australian Catholic Social Justice Council (ACSJC) was set up by the Australian Catholic Bishops Conference (ACBC) in 1987 as the national justice and peace agency of the Catholic Church.
Church in Australia. It is mandated to promote research, education, advocacy and action on
social justice, peace and human rights, integrating them deeply into the life of the whole Catholic community in Australia, and providing a credible Catholic voice on these matters in Australian society.

**SPIRITUALITY AND STEWARDSHIP**


Information on pastoral planning and stewardship and resources for parishes can be accessed from this website. Stewardship: Spirituality for life is the focus.

**YOUTH AND CHILDREN’S MINISTRY**

www.ycm.org.au and www.cymbrisbane.org.au

These websites are the Faith & Life Youth & Children’s Ministry websites that contain considerable material of relevance to parishes. There are resources available for sacramental preparation with children and families, religious education in State Schools, children’s Liturgy of the Word, parish catechesis and holiday activity days. There is a link to the ‘Archdiocesan Commission for Ministry with Young People’ which outlines key principles for ministry with young people.


SECTION 1 – UNDERSTANDING MINISTRY AND LEADERSHIP

Our world and church are crying out for leaders of integrity and vision who will make a difference. The mission of the church deserves nothing less than competent and Spirit-filled leaders. Leadership formation for all those who aspire to leadership roles in the church and church agencies will be a pastoral priority. People will be urged to exercise leadership in bringing the message of Jesus to home, workplaces, government, commerce and society generally.  

Through baptism, Christians become members of the community of disciples, the body of Christ in the broader context of the people of God. “Baptism empowers Christians to actively participate in the life of the church ... the church is a circle of believers who share the mission of the church and within this circle we all have a variety of charisms of the Spirit.” All the baptized therefore share in the same mission of Jesus, a mission of inviting people into communion with God: the Father, Son and Holy Spirit.

Vital faith communities need dynamic spiritual ministry and leadership to encourage their parishioners to effectively promote the kingdom of God. For the church, styles and models of leadership, are grounded in a contemporary understanding of connectedness and relationships. Networks of relationships are needed throughout the world to uphold the dignity of every human person.

Within the Catholic Church there are different types of ministry. Bishops, priests and deacons are ordained ministers. They undergo theological study, formation, parish placement, and discernment before ordination. Among many functions, the priestly role includes primarily proclaiming the Gospel (teacher), presiding at Eucharist (priest), and building community and empowering the people (king).

Pastoral ministers are religious and lay people who have undergone academic theological study, parish pastoral experience and after a period of discernment are commissioned for a co-responsible role in response to specific needs of a parish and/or deanery. They work as pastoral directors, pastoral associates, pastoral ministry coordinators, or deanery pastoral coordinators in co-operation with the ordained ministers in the name of the Church.

Many parishioners are involved in their local parish as liturgical coordinators, choir members, cantors, musicians, acolytes, sacristans, ministers of the word (lectors), extraordinary ministers of communion, commentators (leaders), and/or ministers of hospitality. These people are formed and commissioned for their specific roles.

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4 Kevin Treston, Visioning a Future Church (Samford, Qld: Creation Enterprises, 2000), 131.
5 Kevin Treston, Visioning a Future Church, 89.
The Lay Apostolate is thus a composite of ministries. Baptized lay people, as well as actively participating in ministries and/or leadership in the life of the church, are called to participate in mission in the day to day world. This is an opportunity to contribute to building up and transforming society. Authentic leadership and co-responsibility responds to the needs of the church and of the worldwide society which is a gigantic web of relationships. Vital faith communities ‘constitute new and innovative ministries’ which are initiated ‘to be of service to God’s dream for humanity and creation, the reign of God’.  

People may ask, “Are all Christian people ministers?” John N. Collins presents two views of ministry which are not totally exclusive because both are grounded in baptism. When studying the above question, Collins found the ancient Greek word for what we call ‘ministry’ is diakonia ... and early Christians understood and evaluated ministry as diakonia. He suggests:

... if we explore the authentic notion of ministry as diakonia and develop ... an appreciation of how ministry/diakonia can express itself in a variety of forms, then we will be able to put ministry/diakonia in place as a bridge between disparate theological formulations and varied historical expressions of ministry.

Collins concludes:

According to the original paradigm, ministry is authenticated by Jesus, is a distinct category among gifts (1 Cor 12:4-6), and is essentially Jesus’ gift of the word to chosen ministers (Eph 4:7-13). Fidelity in the ministering of this word is the hallmark of ministry’s authenticity, whatever the process by which the ministry has been instituted in a particular church ...

Arguments around the question, “Are all Christian people ministers?” continue to be debated in all Christian denominations. The Catholic Church maintains that as far as offices and ministries in the celebration of Mass go, “all, whether ministers or laypersons, should do all and only those parts that belong to them”.

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7 Kevin Treston, Visioning a Future Church, 87-88.
11 The Liturgy Documents, GIRM No 58, p.62.
TOPICS

1. What is Ministry?
2. What is Leadership?

OUTCOMES

Having studied and reflected on the topics in this section, you should be able to:

- Expand your understanding of Christian ministry and leadership
- Explore foundations for co-responsible participation and leadership in ministries;
- Identify your own leadership characteristics and style.

1. WHAT IS MINISTRY?

KEY QUESTIONS

- What is ministry?
- Why are discernment and formation needed for lay ministry?
- How and why are new leaders and/or lay ministers commissioned?

READINGS RELATED TO THIS TOPIC

- Reading 1: ‘Co-Workers in the Vineyard of the Lord’. **Required Reading**
- Reading 2: ‘Cardinal Carlo Martini Remembered’
- Reading 21: ‘Examples of Commissioning Rites’
- Reading 38: ‘Priest, Prophet, King’

What is Ministry?

Ministry is a service rendered to others. The Greek word for ministry is *diakonia* meaning ‘service’. According to Thomas O’Meara:

> Christian ministry is the public activity of a baptised follower of Jesus Christ, flowing from the Spirit’s charism and an individual personality, on behalf of a Christian community to witness, to serve and realise the reign of God ... Ministry is not a rare vocation or a privileged office but belongs to the nature of the new covenant and comes with baptism."[^12]

As people move into participating in ministries it is important that they have an understanding of what it is that they are becoming involved with. The leader of any ministry has a key role in forming people’s understanding that one does not operate in their own name. Vatican II recovered the notion of ministry as service rather than as an ecclesiastical status.

Ordained ministries are integrated and coordinated within the ministries of the whole People of God. As well as being canonically responsible for a parish community, the ordained priest is the ‘leader of the liturgical community, the animator of ministries, and the one who helps nurture the life of the faith community’.  

**What does it mean to be in ministry?**

In 2000, the archbishop of Los Angeles, Cardinal Roger Mahony, issued a pastoral letter entitled, “As I Have Done for You”. Cardinal Mahony wrote, “What is called for is a major reorientation in our thinking about ministry as well as our ministerial practice.” He stated “there is a pressing need for greater collaboration and inclusivity in ministry in the church of the new millennium.”

By their baptism, both laity and ordained priesthoods share in the one priesthood of Christ. In his letter, Cardinal Mahony noted that lay ministry “refers to professionally trained or otherwise properly prepared women and men, including vowed religious, who are in positions of service and leadership in the church.”

Reading 39 is for the enrichment of your theological understanding of ministry in the Church. Notes from Timothy Radcliffe, *Take the Plunge: Living Baptism and Confirmation*, constitute the main part of this reading which is used in PowerPoint form as part of the formation program for parish pastoral councilors. This reading is recommended for introducing you to the Leadership for Ministry course.

**EXPLORE**

In light of Reading 38, explain the following statements in your own words.

1. “Being priest, prophet and king all flow from being alive in God. We are alive, rather than just ticking over, because we are able to love, and to mediate God’s love for humanity, and humanity’s love for God.”

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13 Kevin Treston, *Visioning a Future Church*, 80.
15 Cardinal Roger Mahony, “As I Have Done for You”, 746.
16 Cardinal Roger Mahony, “As I Have Done for You”, 747.
17 Cardinal Roger Mahony, “As I Have Done for You”, 748.
That is the fundamental way in which the baptized share in Christ’s priesthood.”18

2. “We are prophets in so far as it is given to us to speak words that give life and truth. To be a mature human being also means that we bear responsibility in the life of society and the Church.”19

3. “Sharing Christ’s kingship, we are all called to exercise our proper role in the community.”20

19 Timothy Radcliffe, Take the Plunge, 190.
20 Ibid.
All ordained and non-ordained ministries are rooted in the sacrament of Baptism. Bishops, priests and deacons are ordained ministers. Pastoral associates, pastoral coordinators, religious education directors, sacramental program leaders and/or catechists, RCIA program leaders, youth and/or young adult ministers, liturgy coordinators, parish business managers, are examples of lay (non-ordained) ministers.

**REFLECT**

“All Christian ministries have their source in Baptism”. What does this mean and why is it important?

Laity called to a ministry of service and leadership in the church require appropriate formation and support and the authorization of church authorities. Catholic lay people gather around Eucharist and many of them are involved in ministries in the local parish context. These lay people, after celebrating Eucharist, scatter as family members and/or workers in various contexts in wider society. They have the essential task of making Christ present in the world. To be “church gathered” and “church scattered” is part of the baptismal call of all lay people. By their living and involvement in the sacred religious and secular world, lay people involved in ministry can have many demands on their time.
DISCUSS

Take a few minutes to share your responses to the following with the person next to you.

Are you aware of limitations placed on your involvement in your parish group by factors such as family commitments, other work commitments, time needed for study, sport and leisure activities, etc? List some examples. Explain how you balance these commitments with your participation in the group.

In the broadest sense, four types of ministry are: 21

1. **General non-religious ministry** wherein every human being is called to minister or render to others in need.
2. **Specific non-religious ministry** which requires licensing or certification, for example, the ministry or type of service rendered by doctors, plumbers, etc.
3. **Christian ministry and mission** which is rooted in baptism and to which all the baptized are called to render to everyone in need (both inside and outside the Church).
4. **Christian ecclesial ministry** which is designated by ordination or some other form of recognition or commissioning and is conferred by the universal church, deanery or parish. This ministry is rendered in the name of the church to people inside and outside of the church.

WRITE

Some families have a special gift for taking in foster children.

Such families often tell stories of how this form of service changed and enriched their lives and the lives of their long-term guests. Often the parents’ own birth children consider themselves to be as involved and important to the success of

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21 Selected notes from a conference on Leadership and Ministry presented by Dr. John Chalmers for Caloundra Catholic communities, March 6-7, 2004.
these efforts as are the adults. This form of service is special indeed, in that it brings the most intimate fabric of the family’s life to bear on the lives of youngsters who (may) have known precious little love in their few years.\textsuperscript{22}

Which type of ministry is exemplified in this extract? Explain.

What leadership characteristics are being exemplified by the parents?

Formation for lay leadership and ministry is multi-faceted. It includes studies and/or activities associated with scripture, mission, evangelization, church, sacraments, liturgy, devotions, church history, ethics, social teaching, spirituality, philosophy, Vatican II and other church teachings, reflective practice, theology, doctrine, canon law, and music, to name a few.

DISCUSS

Choose one example of a type of ministry and give three studies and/or activities you see as important for formation in this area of ministry. It may be your ministry area as mentioned above, or another ministry area.

Explain why knowledge in these topic areas is important for the specific context you have chosen. You may use examples other than those given, for example a parish business manager would need formation in accounting and associated areas of study.

WRITE

New members come into a ministry area with different ideas of what they are committing themselves to. Some are even uncertain as to why they are there at all. Hospitality, welcome and formation are essential in the context of new members joining ministries. As groups gather for formation, it is important to stress that lay involvement in a ministry area is the public commission of the faith community. It is never a private initiative. We are carrying out the mission of every baptised person.

It is important as people begin in a new ministry area that they are given sufficient time for discussion and formation to enable them to understand what is at the heart of this particular type of ministry. Involvement in ministries is always carried out in the name of the community. Mission is the call of every baptised person. People often appreciate the time to explore the meanings of these two terms, ministry and mission. The role of leadership is to ensure that regular formation is viewed as an ongoing part of being in a ministry group. The effectiveness of involvement in ministry is always viewed as being for bringing about the reign of God.
Theology of Ministry

We might understand better the meaning of ministry by describing its essential features:

- The purpose of ministry is to promote the reign of God as preached by Jesus in his public ministry.
- All those in ministry are accountable to the Christian community.
- Ministry is not a private possession for one’s personal satisfaction or power, but an expression of a charism of the Spirit for the mission of the church.
- There is a wide diversity of ministries.
- Ministry is functional because it is centred in prayer, reflection and action and not about a personal fiefdom.
- The office of ministry is a public designation by the Christian community.
- History records an evolution in the styles and expressions of ministry.
- All ministries have their source in the Sacrament of Baptism.
- Ministry is facilitating the action of grace.
- Ministry is rooted in the gifts of the Spirit to the community.

Discernment for Ministry

Ten theologians gathered for the Collegeville Ministry Seminar in August 2001 and discussed prepared position papers on various aspects of lay and ordained ministry. The Seminar set out to articulate a contemporary theology of lay and ordained ministry and proposed “ordered ministry” as a way of approaching and understanding ministry (lay and ordained) in today’s Church. Susan K. Wood edited a book, Ordering the Baptismal Priesthood, comprised of the ten papers which were prepared and discussed. One of the conclusions reached at the conference was that “within the diversity of the Spirit’s gifts, the life, communion, and mission of the Church have been served by ordered ministries ... (and) ... components of ordered ministry include a personal call (vocation); ecclesial discernment and recognition of a genuine charism; appropriate formation (including significant education and experience); ecclesial authorization by community leadership; and liturgical ritualization (eg, commissioning, installation, ordination)”.

23 Thomas O’Meara, Theology of Ministry, 151.
25 Susan K. Woods, Ordering the Baptismal Priesthood, 256-265.
LINKS TO THE PRACTICUM

As a part of the Practicum, you will explore an individual discernment process which involves a series of ‘stepping stones’ and determine if this process can be of help for your own discernment. You will also look at how the process can be adapted to give an approach for helping others to discern.

John Paul II in his Apostolic Letter, *Novo Millennio Ineunte*, to the Bishops, Clergy and Lay Faithful at the Close of the Great Jubilee of the Year 2000, wrote:

> The unity of the Church is not uniformity, but an organic blending of legitimate diversities. It is the reality of many members joined in a single body, the one Body of Christ ... the Church of the Third Millennium will need to encourage all the baptized and confirmed to be aware of their active responsibility in the Church’s life.26

Amongst these baptized and confirmed people of God, some people in faith communities experience a call to lay ecclesial ministry. In the USA, these women and men are known as “lay ecclesial ministers”, the majority being professionally engaged in ministry and/or leadership on a paid or voluntary basis. In Australia it is more common to use the term “lay ministers”.

ASSESSMENT: FORMATION FOR MINISTRY

Reading 1 contains selected passages from the USCCB Statement, *Co-Workers in the Vineyard of the Lord*.

Please note:

As you read the passages selected from *Co-Workers in the Vineyard of the Lord* you will notice the terms “lay ecclesial ministry/ministers” are used. The passages chosen are relevant to lay ministers whose ministry is characterized by:

- Authorization to serve publicly in the local church;
- Leadership in at least one particular area of ministry;
- Close mutual co-responsible collaboration with others in pastoral ministry, including bishops, priests, deacons and the religious;
- Preparation and formation appropriate to the level of responsibilities assigned to them.

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26 John Paul II, “Witnesses to Love” in *Novo Millennio Ineunte*, no. 46.
Using your own knowledge, information gained from Reading One, and/or other resources, answer the following:

A. Explain what is meant by ‘discernment of a call’.

B. When a person is discerning and deepening a call to lay ecclesial ministry, how can a formal or informal mentor be of assistance in the discernment process?

C. Give three examples of evidence which can contribute to the assessment of a person’s suitability for lay ecclesial ministry and/or leadership.

D. Why is formation/preparation needed for lay ecclesial ministry?

E. Explain the four areas of formation that provide a framework for lay ecclesial ministry.
Group Discernment

Ground rules are needed for effective group discernment. Often there are times when a ministry group has to discern their response to a situation that has arisen and/or the direction the group is going to take. Below is a set of group ground rules based on ‘Boundary markers for Circles of Trust’ by Parker J. Palmer.

Ground rules for group discernment are dependent on each individual:

- showing up, being ‘present’, speaking their truth, letting go of the outcome;
- creating a ‘space’ for silence and reflection before speaking;
- speaking only for themselves;
- speaking to people rather than about them;
- not taking another other person’s words away and using them;
- respecting each person’s contribution regardless of whether he/she agrees or not;
- keeping what is said in the group confidential and holding it as sacred;
- promising ‘double’ confidentiality, i.e., not speaking about what others said with those who weren’t there or even with those who were there;
- using ‘soft eyes’ that move to wonder rather than judgment.

DISCUSS

Gather in groups of 3-4 people and discuss the following questions:

1. How and why do ground rules, such as those above, assist group discernment to proceed in a safe, respectful and productive way?

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2. Which of the ground rules are you all willing to say “Yes” to?

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3. Do any of the ground rules need to be changed? In what way?

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4. Do any of the ground rules need to be deleted? Why/Why not?

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5. Are there any other ground rules that need to be added? What are they?

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Commissioning for Lay Ministry

We are an historical church and Vatican Council II (1962-65) had an enormous impact on how we as church view ourselves within the world. It was the first council called not to address a particular question but to generally review the church’s understanding of her place in the world. The challenge is for all in the church to be aware that we are in the world and not apart from the world.

Our understanding of lay ministry has grown as a result of a reclaiming of the true meaning of baptism. We are all called to be in mission. Every baptised person is commissioned to help build the dream of God for the world, though not every lay person is called to be in commissioned ministry. This understanding has grown from the discernment of the council. Theologians are constantly being challenged to “make sense” of church teachings and understandings, and of situations that we as church face as we live into the future.

In 1972, Pope Paul VI’s apostolic letter, Ministeria quaedam: “Certain Ministries”, restored lay ministries recommending they were to be conferred by some form of installation other than ordination. Those who are involved in ministry are operating in the name of the community therefore it is very important that they are officially commissioned within the faith community. To be ‘officially’ commissioned gives the faith community an assurance that the people being commissioned are being sent in the name of the community. They have been formed in the work of the ministry and/or leadership and are accountable to the community for their actions. Similarly, those being commissioned feel their formation has been acknowledged and they know and understand that it is not their ministry alone. Baptism grounds all Christian ministry and all further commissioning find its roots in Baptism.

As stated in the Introduction to this Leadership in Ministry topic, Thomas O’Meara lays out the six ideal characteristics of ministry: "(1) doing something, (2) for the advent and presence of the Kingdom, (3) in public, (4) on behalf of a Christian community, (5) as a gift received in faith, baptism and ordination, (6) and as an activity with its own limits and identity existing within a diversity of ministerial actions.”28 In his explanation of these traits, he calls for the full recognition (some type of commissioning or ordination) for the faithful who perform these new ministries, for example, as readers, preachers or catechists. The role of ecclesial leadership in the parish is to animate and coordinate all these services, not to control or to arrogate to the pastor these varied charisms.

What does a Church that celebrates various kinds of initiation into ministry look like?

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28 Thomas O’Meara, Theology of Mission,
As part of the Sacraments and Liturgy module, you will develop a commissioning rite for your particular parish group. Reading 21 is ‘Examples of Commissioning Rites’.

To recap: Ministry is serving in public, for the advance and presence of the Kingdom of God, on behalf of the Christian community, as a gift received in faith, by baptism, ordination or commissioning, and is an activity with its own limits and identity existing within a diversity of ministry actions.

REFLECT

Spend some time in silence with this ‘definition’. What questions does this raise for you personally or as a member of a particular ministry? What are characteristics of your own style of leadership within your ministry group?
One area that cannot be overlooked is the policies and legislation which people participating in ministries work under. Gather in groups of 4-5 people to discuss the following and invite someone to record any conclusions reached:

This website provides a pdf copy of the Statement, *Integrity in the Service of the Church: A Resource Document of Principles and Standards for Lay Workers in the Catholic Church in Australia*, developed by the NCPS a Committee of ACBC and CRA (Bondi Junction, NSW: NCPS, 2011).

This website also provides a pdf copy of the Statement, *Integrity in Ministry: A Document of Principles and Standards for Catholic Clergy & Religious in Australia*, developed by the NCPS a Committee of ACBC and ACLRI (Bondi Junction, NSW: NCPS, 2004).

The following excerpts from two documents will provide information for group discussion.

- All church bodies need to have appropriate Policies in place for protection of vulnerable persons, and Church Workers need to be aware of and understand and comply with them. *Integrity in the Service of the Church*, p. 5.

- All Church bodies and agencies must comply with all relevant State and Commonwealth legislation. *Integrity in the Service of the Church*, p. 5.
Leadership in Ministry

- All Church workers will familiarize themselves with “The Church’s protocols and procedures for addressing complaints for the specific workplace and as contained in Towards Healing and Integrity in Ministry”. Integrity in the Service of the Church, p. 7.

- There is a “serious obligation to comply with legislation relating to such matters as Privacy, Discrimination, Harassment and the Protection of Children”. Integrity in Ministry, p. vi.

- In particular there is a need to keep appropriate records ... in accordance with the National Privacy Principles. Integrity in Ministry, p. 12.

- The parish leadership, for example, the parish priest or priest administrator, has the responsibility to provide safe and healthy working conditions. Integrity in Ministry, p. 13.

- Where there is a complaint of a serious violation of the principals and standards ... it is essential that the responsible Church authority act promptly (and according to the nature of the complaint). Options include:
  - reporting to the police
  - referral to be dealt with under Towards Healing
  - appropriate industrial procedure
  - investigation in accordance with canon law
  - referral to a conflict resolution processes.

Integrity in Ministry, p. 13.

DISCUSS

A. For all people involved in ministry one requirement is to have a current Blue Card. Share your thoughts on this requirement. Do you have a current Blue Card? Who are the vulnerable persons being protected by this policy? Does this come under State or Commonwealth legislation?

B. What are you required to do if someone makes a complaint to you concerning the behaviour of a colleague or about a Workplace Health and Safety issue?

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ASSESSMENT

WORKING IN A CATHOLIC PARISH OR WORKPLACE

Catholic parishes and agencies hold expectations of professionals and volunteers working in and representing Catholic communities or workplaces. There are legal requirements that govern professionals working in these contexts and there are specific expectations set out in policy documents or communicated in other ways by the organization.

For example, you may have noticed copyright notices attached to readings and the PowerPoints used in this course. This is an example of the IFE meeting its legal obligations, specifically the requirements of copyright law. You cannot simply copy images or materials provided by the IFE and redistribute them further: to do so may well breach copyright law. (Just because we meet copyright law by providing them to you does not mean that you would meet the legal requirements in redistributing them further!) You need to be aware how copyright law affects you to ensure that you do not breach this law in the way you use or distribute materials, including images, video clips. Similarly you need to be aware of, and ethical, in your use of intellectual property.

How might you find out what legislation applies to you? First, be aware that there is both state and federal legislation, so there may be specific legislation which applies to you when you work in Queensland which would not apply in another state. Second, professional bodies are good sources of information on legal obligations.

Search the website of the Archdiocese of Brisbane www.bne.catholic.net.au to find policy documents and guidelines of the archdiocese that apply across the archdiocese and are particularly relevant for parish contexts.

What legislation and policies do you need to be aware of as a leader, minister or facilitator in a parish?

A. List two legislations or government policies that people participating in church work and/or ministries come under.

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B. List two archdiocesan policies that people participating in church work and/or ministries come under.

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C. Explain how or why any two of the above are relevant to your involvement in Catholic parish or agency leadership and/or ministry.

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2. WHAT IS LEADERSHIP?

KEY QUESTIONS

- What is leadership?
- What characteristics constitute good leadership?
- What is the role of leadership within our Christian ministries?

READINGS RELATED TO THIS TOPIC

- Reading 3: ‘Leadership for Ministry’ Required Reading
- Reading 4: ‘Leadership in the Age of Complexity’ Required Reading
- Reading 5: ‘Collaboration – The How of Leadership’

For most of humankind’s history, people tended to think about leaders rather than leadership – at least as leadership is described in this module. First of all, there was the ‘great-man’ understanding of leadership. This understanding of leadership was that there was one leader in a tribe or group. Women rarely figured in any beliefs about leadership although history records many significant women leaders. Until recently, the ‘divine-right’ dogma of leadership meant that those who were leaders had received their power and office from God or a divinity and therefore had no particular accountability to those below in the pecking order.

WRITE

From your general knowledge of history, list three leaders or political systems which exhibited a ‘divine-right’ belief about leadership:

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In more recent times, especially since the Second World War, the western world has been increasingly dominated by a commercial and industrial model of society. In this climate, leadership theory has been largely shaped by management models which tended to focus on the kind of leadership which maximized profits. The leader was in control and ruled without consultation or boards. “I know what is best ...”
There was a lot of interest in the topic of leadership towards the end of the twentieth century. Kevin Treston notes that “Leadership theory shifted from the ‘great man’ perception of leader to the concept of leadership itself.” This resulted in a movement away from a hierarchical or pyramid concept of leader. Good leadership theories endorse a more collaborative, co-responsible and participative approach although other combinations and approaches may be needed depending on the context and/or situation. Co-responsible collaboration only works if it is grounded in respect for diversity.

In the twenty-first century people no longer automatically adhere to, or agree with, the pronouncements of institutional authorities and leaders. The integrity and authenticity of leaders is more important than ever before as today’s people are discerning, highly educated and informed. If Christian leadership is not grounded in the values which were espoused by Jesus, the vitality of Christian communities is severely limited.

Societies in our world are going through a transformation or a paradigm shift. Many institutions and organizations are changing and becoming less hierarchical, autocratic and controlling. The old style of leadership, based on leaders holding the control and making decisions, is outdated and is proving to be less effective. New styles of leadership value individuals working within their communities and are based on creating a vision for change, and on learning and acquiring knowledge to realize the vision. New leadership styles focus on the value of people and emphasize empowering people. A successful leader understands that the learning process never stops and that no one person has all the answers. By working in such a way that engages people in decision making and sharing the vision of an organization, collaborative, co-responsible leadership ensures that all people have a sense of ownership and appreciation of the goals of the particular organization or ministry.

“Faith communities have an expectation that those who are chosen for leadership are competent to do so and participate in appropriate formation for their role as a leader”. It is expected that leaders have undertaken, and continue to have, formation for their role. Vitality of communities is improved if leaders are comprehensively formed. This formation needs to integrate theological study, ministerial experience, a spirituality of Christian leadership and the wisdom gained from social sciences. Exercising leadership challenges us intellectually, emotionally, spiritually and physically.

**LINKS TO THE PRACTICUM**

As part of your Practicum, you will observe leadership in the context of a Leadership for Ministry participants’ team of which you will be a member. During your Practicum, you will also explore basic and advanced communication skills and teamwork and team skills which are essential for co-responsible participation in ministry and/or leadership groups.

29 Kevin Treston, Visioning a Future Church, 91.
30 Kevin Treston, Visioning a Future Church, 93.
REFLECT
Recall situations where you have been or are involved with groups. Think about the various types of leadership roles being exercised in these groups and reflect on the following: I understand leadership to be:

When you are reflecting on your understanding of leadership you may struggle to arrive at a definition. There are so many different ways of looking at the concept of leadership.

WRITE
One approach for discovering more about leadership

Jot down the names of prominent contemporary leaders that come to mind.

From the list above, circle the names of those leaders who you think were or are good leaders.

Select three leaders whom you think are influential and effective leaders in Australia today. From your selection of three, select one leader in particular who is explicitly Christian in her or his leadership. Beside each leader’s name, note key qualities which seem to characterize them as good leaders:
To assist you with your reflections below, a website entitled, theelders.com, contains information about key figures, men and women from across the world who got together to ‘spread the wisdom’, that is, their wise counsel, to other generations as a legacy.

### REFLECT

Reflect on the qualities you have noted and compose your first attempt at defining leadership.

**For me, leadership means:**

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DISCUSS

Move into groups of three or four people. Allow each person to share their ‘insights’ about leadership qualities before there is any discussion. After the first person has shared she/he becomes the group scribe and records any common threads that emerge.

After this discussion, return to the whole group so that the ‘scribes’ can present their common threads and an initial definition of leadership can be further refined.

Leadership: What is it?

As you will have realized from the above exercise, leadership has many different descriptions and understandings. Our perceptions of leadership are greatly influenced by our life experience, our education and our formation.

Points to note:

• "Leadership is influence". Any time you try to influence the behaviour of another person, or of other people, you are engaging in an act of leadership. This can involve influencing employees, members, or ‘followers’ of some sort, to carry out the goals of the company, organization, group or ministry.

• Leadership is the knowledge, attitudes and behaviours used to influence people in order to achieve a desired mission. Leadership is about getting
people to buy into a mission or vision so that they work to make it happen.
This definition of leadership doesn't say anything about how leadership is exercised or how leaders influence others.

One of the popular approaches to leadership is called ‘transforming or transformational leadership’. Transforming leadership is operational and its leadership theory explains what we need to do to become effective leaders. Transforming leadership involves vision, planning, communication and creative action, which has a positive unifying effect on a group of people around a clear set of values and beliefs, to accomplish a clear set of measurable goals. The transforming approach simultaneously impacts the personal development and organizational productivity of all involved.

In Reading 3 set for this topic, Anthony Gittins explores the work of Nygren and Ukeritis in the USA and concludes that leadership may be characterized as Transformational or Transactional and identifies Outstanding or Typical leaders or leadership styles.31

WRITE

Using Reading 3 as a resource, compare an expected outcome for a group whose leader employs a transformational style with that for a group whose leader employs a transactional style of leadership.

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Explain one way in which outstanding leadership differs from typical leadership.

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Following the style of transformational leadership, leaders take actions that:

- have a positive, unifying effect (help establish vision, values and beliefs)
- lead to the accomplishment of goals (help set goals and create an empowering environment in which others can succeed in the work and activities)
- enhance personal development and organizational productivity (remove obstacles and assist followers to use their power, a process known as empowerment).

Note that this definition of leadership is not just about reaching organizational goals, but increasing personal development. It points to developing others. Anyone within an organization, that is, an administrator, worker, parent or volunteer who has the necessary knowledge, skills and tools, can be a leader. He or she can impact and develop the organization of the people in it through his or her creativity and other actions in whatever level and capacity he/she is involved.

In a Christian context, contemplative leadership whereby contemplative/reflective practices are integrated into ministry is vital. In section 3, *Spirituality for Christian Leadership*, the importance of methods of contemplative practice for leadership will be considered.

As we look at leadership within the context of ministry the above statement is very important. In most of the ministries operating within the parish context, members are volunteers who are engaged in many other activities. They bring a wealth of insights, resulting from their professional and life experience, to the ministry in which they are engaged.

The leadership of ministries within our parishes and faith communities needs to be taken seriously. The effectiveness of any ministry group must be regularly reviewed and people engaged within the ministry need to have a sense of ownership and commitment. Vibrant ministries usually have no trouble engaging new members into the ministry.

### ASSESSMENT

List five things a good leader could do to influence the involvement and effectiveness of those involved in a parish ministry group? Revisit the common threads for good leadership which were recorded in the previous discussion, and also use insights from Reading 4, “Leadership in the Age of Complexity”, to enrich your list.\(^{32}\) (maximum five points)

\(^{32}\) Margaret J. Wheatley and Deborah Frieze, “Leadership in the Age of Complexity: From Hero to
Host” in Resurgence, Winter (2011).
Characteristics of Leadership

Kevin Treston in *Following the Heart: Reflections on Christian Leadership* draws up a list of important qualities for an effective leader and explains them. They include the qualities of:

- influencing a group of people to achieve their goals;
- turning visions into actions;
- having a creative relationship between task, leader and people of the group;
- uncovering and illuminating ordinary things with new meaning;
- motivating people;
- energizing others to do things;
- opening new doors of possibilities;
- nurturing dreams and transforming dreams into realities.

This list articulates some characteristics of good leadership. All the points highlight the fact that the leader has a clear understanding of their role and a deep appreciation for the work or ministry in which they operate. A leader is then able to inspire, empower and draw people into an active sense of contributing to and owning the vision and/or mission of the group.

Good leadership aims to empower people and to use the gifts and talents of all the people in the group. People who take part in decision-making are willing to accept some ownership for implementing the tasks and/or outcomes. There is obviously a great deal of interest in styles of leadership and the effect that different styles of leadership have on the workings of particular groups, businesses and ministries. Effective leaders set strategy, motivate, create a vision/mission, and build a culture which brings about results.

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33 Kevin Treston, *Following the Heart: Reflections on Christian Leadership* (Samford, Qld: Creation Enterprises, 1994).
Other recognized leadership styles are:  

1. authoritative “come, follow me”  
2. affiliative “people come first”  
3. democratic “make sure everyone contributes”  
4. coaching “what can we learn from this?”  
5. pacesetting “just follow me”  
6. coercive “just do it”  

No one leadership style can be relied on exclusively by a leader because all have at least short term uses. The first four of these six leadership styles consistently have a positive effect on the climate and results of an organization’s working environment. In Section 4, Working within Community, we look in more detail at these first four common styles of leadership in ministry.  

Communication is key to being effective in all that we do as a group. Evidence of dysfunctional leadership is seen when a leader:  

- ignores or expels dissenting voices;  
- becomes isolated from people;  
- allows sub-groups to usurp his/her authority;  
- holds an official role as a private kingdom, rather than as a service to the community;  
- employs stereotypic leadership which begets uniformity;  
- loses courage in the face of adversity;  
- allows imaginative leadership to disappear and followers perish in boredom;  
- builds a change-resistant stone mansion;  
- uses words and actions which don’t match and trust flies out the window;  
- believes that he/she is a teacher but no longer a learner;  
- employs spiritual leadership which withers on a vine because it is not replenished by waters of prayer;  
- identifies his/her self-worth only with his/her work role;  
- considers that his/her official role places him/her beyond accountability to the community;  
- employs low self-esteem leadership which is apologetic and self-effacing.  

There are many concrete examples of ineffective or oppressive leadership. We need to be aware of the shadow side so that we are able to be truthful with ourselves in our own leadership roles. The ministry in which we are involved deserves it. However, our goal is to fine tune our understanding of what good leadership is capable of when leading and empowering all involved in ministry to be effective for the reign of God. It is not our ministry it is God’s ministry. We are in ministry not for ourselves but for the reign of God.  

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A healthy leader in ministry, is aware that we as human beings have the potential to keep learning all through our lives, and needs to:

- deepen spiritually in and through the ministry;
- experience ongoing personal conversion and renewal;
- have ongoing theological reflection on experiences in ministry;
- stretch beyond the comfort zone into new ways of doing ministry;
- develop as a leader, educator, and nurturer in the ministry.

The role of a leader within a Christian community is enriched by attention to the above needs. An effective leader is trusted because of her/his integrity, authenticity, reliability, and sincerity. The leader’s role, which is in the name of the Church, includes:

- working with sensitivity, reverence, respect and support for all people;
- ministering in a spirit of love and concern;
- developing and maintaining skills and competencies required;
- living in a way that proclaims God’s good news;
- striving to avoid self-interest and/or exploitation;
- witnessing to God’s justice and mercy.\(^{35}\)

There are implications for people new to ministry groups. Often as new people join a group they are confronted with a degree of suspicion and ambivalence by leaders and established members of the group. New people often come with mixed feelings. Sometimes, they do not know what ‘they do not know’. In their newness and tentativeness they need to feel welcome and appreciated for the gifts they bring.

Depending on their confidence, past experience, and social skills, beginners will be asking themselves questions like:

- How will I get along with the others with whom I will be serving?
- Will this be fun? Stressful? Boring? Interesting?
- Why should I give my time here?
- Will my contribution be appreciated?
- What kind of leadership and support will I receive?
- Is the leader trustworthy? Realistic about time commitments? Sensitive to the needs of volunteers?
- When will I be asked to take more responsibility or to take the lead?
- Where can I go to have my questions answered without losing face and looking stupid?
- Is it safe to make mistakes here? What will happen to me if I foul up?
- How flexible or rigid is the leadership?
- What kinds of behaviour or language are taboo?
- What are the unwritten rules that will govern behaviour here?\(^{36}\)

\(^{35}\) Adapted from the Catholic Diocese of Rockhampton resource, ‘Go Out to All the World’: Service With Integrity (2001).
SECTION 2 – SCRIPTURAL FOUNDATIONS OF CHRISTIAN LEADERSHIP

In this section, we turn to the Biblical tradition for inspiration in Christian leadership. The theology and spirituality of the Gospels reflect the struggles of four early Christian communities to understand and celebrate the mystery of Jesus the Christ. By considering the theme of leadership in the Gospels, we may acquire a worldview of leadership centred on Christ as the ‘model’ of leadership, and on the values of the reign of God.

One key evangelist par excellence in the first years of the Church was Paul. The Epistles and Acts have much to say about Paul’s style of leadership and his total identification with Christ and his mission. As we explore some of the New Testament material, we become more aware of the cultural context of the first century CE with regard to the perception and practice of leadership.

One of the main texts in this particular section will be the Bible. In this section we will take time to read the recommended scripture passages from the perspective of Christian leadership.

TOPICS

2. The Essence of Jesus’ Leadership
3. Mary, Peter and Paul: Leadership in Community

OUTCOMES

Having studied and reflected on the topics in this section, you should be able to:

• Identify scriptural foundations for Christian leadership today.

1. SCRIPTURAL FOUNDATIONS FOR CHRISTIAN LEADERSHIP IN TODAY’S CONTEXT

KEY QUESTIONS

- Can a study of the Bible guide our thinking about contemporary Christian leadership?
- What is the ultimate purpose of the contemporary parish?

READINGS RELATED TO THIS TOPIC

- Reading 6: ‘Called to be Church in Australia’
- Reading 7: ‘The Mission of the Contemporary Parish’ (A Summary)

There are wide-ranging questions about the foundations and structure of Christian leadership today, particularly in the Catholic Church. Christian church leaders consider Jesus’ exercise of power, authority and leadership when designing and promoting styles of Christian leadership. Jesus taught by using parables and stories, questions, dialogue, patient persuasion, invitation, informed argument and original and arresting interpretations of Hebrew Scripture. Jesus considered people and their needs rather than the requirements of laws. Leaders in ministry can follow the leadership modeled by Jesus in prayer, respect for others, listening and dialogue. Sr. Sandra Schneiders puts forward three suggestions for “Gospel leadership”.  

Gospel leadership:

1. involves leaders that “emerge from the community rather than imposing themselves or being imposed on it”
2. is “anticipatory leadership”, with an “active fostering of discernment” about what is coming towards us from the future ... to meet those new challenges with the riches of the Gospel tradition but also with the best contemporary resources and communal reflection
3. chooses to “live with integrity”

Vision, recognition of gifts, mission, and communication are key attributes for effective leadership. Prayer and reflection on Biblical themes which speak about the nature of Christian leadership are critical for those in leadership positions. One has only to take a cursory walk through the story of the Church to see the sad and often tragic consequences which follow when Christian leaders ignore or disregard the models of Christian leadership described in the Gospels and Epistles. Leadership which does not flow from intimacy with a compassionate God quickly degenerates into manipulative and oppressive power. There

37 Sandra Schneiders is professor emeritus of Theology at the Jesuit School of Theology in Berkeley, USA, and is an Immaculate Heart of Mary sister. Schneiders has been awarded the John Courtney Murray Award from the Catholic Theological Society of America, the society’s highest honour. These unpublished reflections were presented by her at an American LCWR Assembly in August, 2012.
are countless examples of faithful Christian leaders who have spared nothing to enhance the quality of our lives through their passion for Jesus Christ and his teachings.

Examples of some spiritual leaders among many who have changed the worldview of countless people during the past century are:

- Mary Daly
- Bede Griffiths
- Desmond Tutu
- Dorothy Day
- Thomas Merton
- Martin Luther King, Jnr.
- Pope John XXIII
- Mother Teresa
- Thomas Berry
- CS Lewis

ACTIVITY

LEADERSHIP IN THE SCRIPTURES

Using knowledge and experience gained in the context of your parish involvement, take a few minutes to reflect on the following questions.

What is your favourite event or saying in the Bible? What does this say to you about leadership? (Use the NRSV Bible as a resource for this if needed)

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How have the Scriptures been influential in the development of your attitudes, values and understanding of your leadership role?

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Apart from Jesus Christ, which Biblical figure do you admire as a leader? Why did you choose him/her?


The gospels report that Jesus gathered the Twelve to be with him: a symbolic gathering of a new Israel, like the twelve sons of Jacob/tribes of Israel in the Old Testament. There were also many other disciples of Jesus, including women who followed Jesus from early in his ministry to his death and resurrection (Lk 8:1-3; Mk 15:40-41).

Paul likewise refers to women as his co-workers and as leaders or co-leaders of early Christian communities (Rom 16, Phil 4). While the androcentric culture of the time means little has been preserved of these women’s stories and roles, scholars have worked hard to draw out a picture from the evidence we have of these women in the early Christian communities.

Although the culture of biblical times was dominated by men, Scripture contains portraits of important women leaders, for example, Ruth and Naomi. Give the names of some other women leaders?


There may be Gospel passages which are special to you about Jesus as leader. Write down a few of your favourite gospel references which contain the theme of good leadership. (Use the NRSV Bible as a resource for this if needed)


Leadership in the Cultural Context of Early Christianity

We will highlight some salient features of the cultural environment of first-century Palestine which are relevant to a cultural context for leadership. This simple look at the cultural environment may help you to contextualize leadership in the Biblical tradition, appreciate the radical ideals of Jesus as leader, and enrich your preliminary thoughts.

Some key features of the cultural environment at the time of Jesus:

- Palestine was an occupied country. Charismatic leaders such as Jesus had to be extremely discreet in order not to provoke Roman authorities who were ruthless in the suppression of perceived threats to their imposed regime.

- The Law or Torah was central to Jewish life and culture. Social groups within Judaism could be categorized according to their response to the Torah. The main groups were: Sadducees, Pharisees, Scribes, Zealots, Essenes and Gentiles. Jesus as teacher and leader soon found himself in conflict with vested interests and with those whose strict interpretation of the Law excluded the poor and ritually unclean.

- The synagogue was the centre of Jewish worship and education. Services were held on the Sabbath and on festival days. In predominantly Jewish areas where the Jewish communities were permitted to virtually manage their own affairs, elders administered both religious and civil matters. Outside of Palestine, most synagogues functioned within the prevailing Greek culture.

- At the time of Jesus, tension was palpable within the community and was focused on the hated Roman rulers. Leaders such as Jesus, who were preaching a vision of reconciliation and love, found it difficult to avoid being drawn into political controversies with those who were plotting rebellion.

- The movement initiated by Jesus was a self-help community for poor Jews which included some legal and ritual outsiders. The community shared what they had with each other. They cared and helped each other however they could. No one person was more important than another. Rank was not a guiding factor. Those involved understood themselves as part of the religious tradition of Israel and their movement as the bringing together of the entire people. The execution of Jesus, and of many of Jesus’ followers after his death, was very opportune for the Roman leaders.

- Leaders who proposed radical life styles which would erode the social structure and power base of ruling groups were quickly dispatched.

- The rigid hierarchical structure of social divisions was shocked by the concept of servant leadership as taught by Jesus. The washing-of-the-feet scene in John 13:1-20 would have been utterly repugnant and incomprehensible to leaders at the time of Jesus.
The majority of people were desperately poor. Heavily indebted peasants, tenant farmers and labourers eked out a living by hiring out their services. The social decay of a community dispossessed caused great unrest and dissatisfaction. Hence, leaders who dared to preach inclusive communities would arouse enthusiasm from the masses and suspicion from the ruling classes.

The Gospels report that women were disciples of Jesus and witnesses to the resurrection but no woman was a member of the Twelve.

The themes raised above throw some light on the context for understanding New Testament notions of Christian leadership.
2. THE ESSENCE OF JESUS’ LEADERSHIP

KEY QUESTIONS

- What is the essence of Jesus’ leadership?
- Is it legitimate to use models of leadership, such as that of Jesus, which were experienced almost 2000 years ago, to critique the ‘hows’ and ‘whys’ of Christian leadership today?
- Which features of Jesus’ leadership are ideal for use today?

READINGS RELATED TO THIS TOPIC

- Reading 8: ‘The Leadership of Jesus’ Required Reading

If contemplative leadership is understood as ‘being present to the world’ then this is the essence of Jesus’ leadership. Albert Nolan in his book, *Jesus Today*, speaks of Jesus’ understanding of his deep contemplative being. When one studies qualities of leaders, and traits or personal characteristics that good leaders should have, basic ingredients such as guiding vision, passion, integrity, trust, curiosity, daring, listening skills, and respect for others are prominent. The leadership of Jesus exemplified these qualities.

ASSESSMENT

READ/PAIR/SHARE/COMPARE

Read *The Leadership of Jesus* by Michele Connolly. Pair with another person to discuss elements of Jesus’ leadership that stand out for you and complete the table below.

| Essence of Jesus’ Leadership | Ideal Features for Leadership Today |
Throughout the New Testament writings, various characteristics of Jesus’ Leadership are portrayed. Elizabeth Johnson comments that ‘Jesus did not just speak about the coming reign of God. In his own practical ways he enacted it. In the things he did it began to arrive, began to come about in people’s lives.’ One way this occurred is in the companionship which Jesus shared, both with his disciples but also with a wider circle.

What Jesus did was to sit down at a table with all manner of folks, including sinners, tax collectors, prostitutes, people considered nonentities and outside the reign of God in every way. They would break bread together after his preaching, after many people had been healed and forgiven, celebrating their return to one another. People found themselves at the table with Jesus in a new kind of community, sharing with people they never thought they would sit down with. A foretaste of the kingdom of God is savored at these joyful meals, where Jesus is guest of honor or host. No doubt the wine flowed freely at these suppers, for Jesus is accused by the Pharisees of being drunk and a glutton. In addition his disciples are criticized for not fasting as did John the Baptist’s. This was a genuine historical criticism that stung.

Not that Jesus was guilty as charged. But he was perceived as someone who made merry, and his meals were considered a bit uproarious, very joyful, a foretaste of the joy of the kingdom in its fullness. Edward Schillebeeckx, who deals at length with these suppers, makes an interesting point: At these meals, being sad in Jesus’ presence is an existential impossibility. You just could not keep your own sadness in that kind of company. The reign of God is near, Jesus is its mediator, and as you get into his circle, the joy breaks out. This is not a superficial joy. It springs from a deep sense that persons are restored to their own dignity and peace before God, and there find themselves in a new community with one another. It is a foretaste of the kingdom of God.\(^{39}\)

Jesus:

- includes/is inclusive
- invites but does not control
- allows for difference (even wrongness!)
- keeps people, not strategy, at the centre, e.g., Mark 9:1-3
- rejects his followers’ understanding of authority as ‘being in charge’, e.g., Mark 9:38
- encourages his followers to be open to gifts from others, e.g., Mark 9:41
- respects people
- is intimate with God
- overcomes the barriers of separation between people
- challenges social norms with a new vision of community
- helps others to bring about change in their life and their world

Jesus is a model for spiritual leadership. Jesus’ leadership is seen in the context of paschal mystery, that is, in the actions of his life, death and resurrection. He is a transforming leader, a prophetic presence who calls people to new visions of God and humanity, and calls people into relationship with himself.

Jesus’ leadership is a model for collaborative leadership. Characteristics of collaborative leadership as shown by Jesus are his ability to:

- see beyond the present;
- see the broad picture beyond parochialism and self-interest;
- show his disciples a new path, and offer hope and optimism.

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\(^{39}\) Johnson, *Waves of renewal in Christology*, 55.
EXPLORE

The following Scripture quotes show qualities Jesus possessed as a leader. Select three of the following quotes and explain how the quote relates to the leadership quality.

- Embodiment of the vision (Matt 11:29)
- Subject to the will of the Father (John 6:38)
- Truthful and grace-filled (John 1:14)
- Power to inspire (Luke 9:23)
- Service (Mark 10:45)
- Friendship (John 15:15)
- Forgiveness (Luke 23:34)
- Loneliness (Mark 14:50)
- Fostered leadership and commissioned his followers (Matt 28:19)

Text: _______________________________________________________

*How the text relates to leadership:*

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Text: _______________________________________________________

*How the text relates to leadership:*

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Text: _______________________________________________________

*How the text relates to leadership:*

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EXPLORE

Jesus’ ministry is portrayed in the scriptures as behaviour which ‘enacted’ the reign/kingdom of God. From the following Scripture references, and Reading 8, ‘The Leadership of Jesus’, list five characteristics of Jesus’ ministry and relate these to the characteristics of an effective leader.

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3. MARY, PETER AND PAUL: LEADERSHIP IN COMMUNITY

KEY QUESTIONS

- What are characteristics of Mary, Peter and Paul’s leadership?
- What can we learn from their examples?

READINGS RELATED TO THIS TOPIC

- Reading 9: ‘Leaders from Disciples: The Church’s Contribution to Leadership Development’

We return to the Gospels to reflect on Mary, Peter and Paul as leaders. Apart from Jesus as leader, the Gospels describe the activities of other leaders, including political leaders such as Pilate and Herod, and leaders within the community including the apostles and other men and women including Mary the mother of Jesus. While the gospels and Acts tend to focus on the apostles, we gain insight into the leadership of women including Mary Magdalene who announces the resurrection (John 20:18) and Martha who, like Peter, recognizes and confesses the Christ (John 11:27). The fact that Mary Magdalene is consistently named first when the women disciples of Jesus are named suggests that she was a leading figure among them (see Mt 27:55-56, 61; 28:1; Mk 15:40, 47; 16:1; Lk 8:1-3; 24:10). Here we will explore in more detail the leadership of three disciples: Mary, the mother of Jesus; Peter and Paul.

MARY AS LEADER

Mary, the mother of Jesus, is an icon of leadership particularly in her life of selfless discipleship. Mary hears a need from God, whom she trusts. Her answer is “Here am I, the servant of the Lord; let it be with me according to your word” (Luke 1:26-38). Mary doesn’t ask, “What’s in it for me?”

When visiting Elizabeth, Mary says, “My soul magnifies the Lord ... “ (Luke 1:39-56). After the birth of Jesus, Mary pondered on the words of the shepherds as they recounted the story of the visit of an angel of the Lord announcing the birth of Jesus the Messiah (Luke 2:19). Pondering is another word for the contemplative life – the willingness to sit down, stop talking, stop active thinking and just ponder deeply in your heart. Pondering is a vital way to embrace and integrate life experience, especially profound experience. Often the contemplative life is disregarded and overlooked in our modern day. Mary is an icon of leadership in regard to her contemplative life.

Mary’s visit to Elizabeth is an encounter filled with the beginnings of new life. Mary’s action at the wedding in Cana when the wine ran out is an example of her leadership initiative and of her ability to direct others into action (John 2:1-12). At the foot of the cross, Mary is there for Jesus showing love, loyalty and dedication which are all characteristics of her leadership as a disciple (John 19:25b-27).
REFLECT


You may also find the following extracts from a poem entitled “Mary” by Edwina Gateley helpful for your reflections.60

... And then it was time for waiting – only waiting as we do for revelation – time to ponder and contemplate the wonder of it all.

... Still we dare believe in the graced breaking of our salvation precipitated and thrust forth from insistent dogged faith – incubator of hope. And so you carried life for the world, Mary, as you fled, to protect that very life from threats of death.

Drawing on the wisdom and courage Elizabeth had shared with you, you grew into motherhood. Like a lioness protecting and feeding her young with ferocious devotion, you harboured and nurtured the life which would forever change world history:

Ah, Mary! Uprooted and displaced, you held on to your visions and dreams in a foreign land.

And so you watched and waited, wept and prayed ... Only the Word was left for you, ...

Your journey has blessed ours, Mary. Your Yes dares us to believe in the impossible, to embrace the unknown, and to expect the breaking through of mystery into our bleak and level horizons.

And the journey you took in faithfulness, we also take.

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Mary as Leader

LUKE 1:26-38 (NRSV)

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And he came to her and said, ‘Greetings,favoured one! The Lord is with you.’ But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, ‘Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob for ever, and of his kingdom there will be no end.’ Mary said to the angel, ‘How can
this be, since I am a virgin?’ The angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.’ Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’ Then the angel departed from her.

LUKE 1:39-56 (NRSV)

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.’ And Mary said, ‘My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation.

LUKE 2:15-19 (NRSV)

When the angels had left them and gone into heaven, the shepherds said to one another, ‘Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.’ So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart.

MATTHEW 2:13-15 (NRSV)

Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, ‘Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.’ Then Joseph got up, took the child and his mother by night, and went to Egypt,
and remained there until the death of Herod. This was to fulfil what had been spoken by the Lord through the prophet, ‘Out of Egypt I have called my son.’

JOHN 2:1-12 (NRSV)

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, ‘They have no wine.’ And Jesus said to her, ‘Woman, what concern is that to you and to me? My hour has not yet come.’ His mother said to the servants, ‘Do whatever he tells you.’ Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, ‘Fill the jars with water.’ And they filled them up to the brim. He said to them, ‘Now draw some out, and take it to the chief steward.’ So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, ‘Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.’ Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there for a few days.

JOHN 19:25-27 (NRSV)

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

ACTS 1:13-14 (NRSV)

When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

What characteristics of Mary’s leadership do these texts show for us to emulate today?
Contemplative leadership: being present to the world

Mary, the mother of Jesus, is a model for contemplative leadership today.

*To be contemplative is to be drawn out of oneself into the other and to become one with community. Contemplative listening is to be drawn out of oneself totally into what the other is saying – without losing oneself.*

The Benedictine tradition of discernment is an example of contemplative leadership and dialogue.

This involves:

- Contemplation: using centering prayer and *lectio divina* to create an openness, or presence, to life and others
- Discernment: done in the context of silence, presence and prayer … ‘Be still and know that I am God.’
- Contemplative dialogue: begins with the basic tenet that we are sacred mystery, and taking a long, loving look at the real as it is offered

When we are in another’s presence, we are in the presence of sacred mystery. The practice of discernment embraces three attitudes:

1. a contemplative stance – openness to life and awareness;
2. non-violent (peace-filled) engagement in word, thought and spirit;
3. undefended learning – openness, compassion, and humility toward others.

*The work of quiet is worth everything, for it is in the silence that God speaks. It is in the silence that we find knowing.*

**PETER AS LEADER**

Peter’s leadership role has been a major inspiration for Christians throughout the ages and the Roman Catholic tradition of Papacy highlights the role of Peter in the story of Christ and the Church.

**REFLECT**

Read and reflect on Mark 8:27-33; Matthew 16: 13-20; Luke 5: 1-11; Luke 22: 54-62; John 21:4-14; John 21:15-19. These passages are provided for you on the following pages. What do these passages from the gospels say about Peter as leader?

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41 Mary Dingman, SSSF.

A. As you read each quote, jot down a word or two that gives an insight into the leadership style of Peter.

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B. Choose two of the above quotes and write a paragraph for each describing the context and how the scripture passages reveal some aspects of Peter’s leadership style.

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C. Name one aspect of Peter’s leadership that has impressed you, and you can adopt into your own style of leadership or work life. Explain what it is that appeals to you about this characteristic and why you see it as desirable.

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__________________________________________________________________________
Peter as Leader

MARK 8:27-33 (NRSV)

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, ‘Who do people say that I am?’ And they answered him, ‘John the Baptist; and others, Elijah; and still others, one of the prophets.’ He asked them, ‘But who do you say that I am?’ Peter answered him, ‘You are the Messiah.’ And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, ‘Get behind me, Satan! For you are setting your mind not on divine things but on human things.’

MATTHEW 16:13-20 (NRSV)

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered, ‘You are the Messiah, the Son of the living God.’ And Jesus answered him, ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

LUKE 5:1-11 (NRSV)

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, ‘Put out into the deep water and let down your nets for a catch.’ Simon answered, ‘Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.’ When they had done this, they caught so many fish that their nets were beginning to break. So they
signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus’ knees, saying, ‘Go away from me, Lord, for I am a sinful man!’ For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, ‘Do not be afraid; from now on you will be catching people.’ When they had brought their boats to shore, they left everything and followed him.

LUKE 22:54-62 (NRSV)

Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, ‘This man also was with him.’ But he denied it, saying, ‘Woman, I do not know him.’ A little later someone else, on seeing him, said, ‘You also are one of them.’ But Peter said, ‘Man, I am not!’ Then about an hour later yet another kept insisting, ‘Surely this man also was with him; for he is a Galilean.’ But Peter said, ‘Man, I do not know what you are talking about!’ At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, ‘Before the cock crows today, you will deny me three times.’ And he went out and wept bitterly.

JOHN 21:4-14 (NRSV)

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, ‘Children, you have no fish, have you?’ They answered him, ‘No.’ He said to them, ‘Cast the net to the right side of the boat, and you will find some.’ So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, ‘It is the Lord!’ When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, ‘Bring some of the fish that you have just caught.’ So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, ‘Come and have breakfast.’ Now none of the disciples dared to ask him, ‘Who are you?’ because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

JOHN 21:15-19 (NRSV)

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Feed my lambs.’ A second time he said to him, ‘Simon son of John, do you love me?’ He
said to him, ‘Yes, Lord; you know that I love you.’ Jesus said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon son of John, do you love me?’ Peter felt hurt because he said to him the third time, ‘Do you love me?’ And he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.’ (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, ‘Follow me.’

PAUL AS LEADER

Another key leader in early Christianity was Paul of Tarsus. Paul’s profound reflections on Christ as recorded in the Epistles present a brilliant and incisive interpretation of the Gospel. The earliest of the New Testament documents are the letters of Paul to Christian communities scattered around Asia Minor and in Rome. Although there is considerable debate among Scripture scholars about which Epistles Paul actually wrote, there is a high degree of consensus that the Epistles of 1 Thessalonians, Galatians, 1 and 2 Corinthians, Romans and Philippians are authentically Paul’s. The first of Paul’s letters was written within 25 years of the death of Jesus and the last may have been written before any of the Gospels.

Because of his prolific writing Paul has become the most influential figure after Jesus in the story of Christianity. The Epistles and Acts certainly attest that Paul had lots of friends — and that he also provoked violent opposition! Not much has changed today. Paul seems to have many who are sympathetic to his writings and admire his leadership. Others criticized him both then and now for complicating the simple message of Jesus (Acts 23:6-7). Paul was a tireless missionary, plunging into difficult situations, meeting rejection head on, driven by a passionate love of Christ.

REFLECT

Read and reflect on the following passages in the Epistles and Acts, as set out for you on the following pages, to assist you to know more about Christian leadership through a study of Paul:

- 1 Thessalonians 1:1-10;
- Galatians 6:1-6;
- 1 Corinthians 12:4-11; 2 Corinthians 4:1-12;
- Philippians 4:1-23.
After you have read and pondered on these passages, write down some insights about Christian leadership which emerge from the writings by Paul, or about Paul.

What are some practical applications for your leadership which you may take from this reading about Paul’s leadership?

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Paul as Leader

1 THESALONIANS 1:1-10

Paul, Silvanus, and Timothy,
To the church of the Thessalonians in God the Father and the Lord Jesus Christ:
Grace to you and peace.

We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of people we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God,
and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

GALATIANS 6:1-6

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another’s burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbour’s work, will become a cause for pride. For all must carry their own loads.

Those who are taught the word must share in all good things with their teacher.

1 CORINTHIANS 12:4-11

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

2 CORINTHIANS 4:1-12

Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practise cunning or to falsify God’s word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. For it is the God who said, ‘Let light shine out of darkness’, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our mortal flesh. So death is at work in us, but life in you.
ACTS 17:16-24

While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. So he argued in the synagogue with the Jews and the devout persons, and also in the market-place every day with those who happened to be there. Also some Epicurean and Stoic philosophers debated with him. Some said, ‘What does this babbler want to say?’ Others said, ‘He seems to be a proclaimer of foreign divinities.’ (This was because he was telling the good news about Jesus and the resurrection.) So they took him and brought him to the Areopagus and asked him, ‘May we know what this new teaching is that you are presenting? It sounds rather strange to us, so we would like to know what it means.’ Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new. Then Paul stood in front of the Areopagus and said, ‘Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands,

PHILIPPIANS 4:1-23

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. Not that I am referring to being in need; for I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me. In any case, it was kind of you to share my distress.
You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone. For even when I was in Thessalonica, you sent me help for my needs more than once. Not that I seek the gift, but I seek the profit that accumulates to your account. I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. To our God and Father be glory for ever and ever. Amen.

Greet every saint in Christ Jesus. The friends who are with me greet you. All the saints greet you, especially those of the emperor’s household. The grace of the Lord Jesus Christ be with your spirit.

**ACTIVITY**

Following your reflections, draw up a comparison between the leadership of Mary, Peter and Paul using the table provided below.

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SECTION 3 – SPIRITUALITY FOR CONTEMPORARY CHRISTIAN LEADERSHIP

The God of old-style religion is remote, detached, interventionist and supernatural. The God of the new spirituality, however, is intimate, intense and immanent. This is not to say that spirituality’s God is not transcendent and sublime, but that this transcendence is imagined differently ... For new spirituality, God is not a supernormal being known only to prophets and saints, but is revealed to all and everyone who cares to look, listen, and feel deeply enough.43

In this section we explore various images of God, the spirituality of Jesus, baptismal spirituality, and spirituality for contemporary Christian leadership. We look at how a vital spirituality of leadership may be nurtured and engaged in a prayerful fashion.

Joan Chittister said, “... it is the God in which we choose to believe that in the end makes all the difference. Each of us fashions ... a private God, the face of whom shapes our own. Made in the image of God we grow in the image of [the] God we make for ourselves ... Until I unmask the God who lives in my heart ... I will never understand another thing about my life”.44

How can we talk about God who is the ultimate mystery? Macrina Wiederkehr asks the question,

“What is this hidden in the universe of our hearts that entices us to stretch, to grow, to hope, to love?” Many of our ancestors named this memory God ... thus this metaphor: ‘a haunting memory shadowing my life in mystery.’ This mystery that can only be grasped by love and faith, never by thought, hovers over us still. The way to God is through our imagination, so during this time we’ll endeavour to get out of our heads and listen with the ‘ear of our hearts’ as we reflect on “Who is my God?”45

The penny catechism gave us a neat answer to the question, “Who is God?” which was “God is the creator of heaven and earth and of all things, and is the Supreme Lord of all”. Theologians throughout history have cautioned us not to rely on strict definitions about the nature of God. God is Mystery. The Catechism of the Catholic Church (CCC) says humankind, “experiences many difficulties in coming to know God by the reason of light

alone” and this is why humankind “stands in need of being enlightened by God’s revelation ...

People have many misconceptions about the meaning of ‘spirituality’. There are those who associate the word with pious people who spend most of their lives on their knees; others think it has something to do with regular Mass going; while others link the word with New Age. For some people, ‘spirituality’ evokes images of being up in the clouds, beyond this earth and definitely removed from ordinary events of life.

Since Vatican II, there has been an increasing awareness that spirituality belongs to everyday life and is for everyone. Many books and resources from diverse spheres of interest such as psychology, ecology, personal development, sociology, management and business, generally assume that spirituality is integral to understanding the nature and purpose of the human person. A big shift in thinking is the declining influence of mainline religious traditions in claiming knowledge of, and in nurturing people’s spirituality.

This section invites you to pause and examine how you might nurture a vital spirituality for contemporary Christian leadership. A basic dictum for spirituality is: Our place of reality is the point of grace. Incarnational spirituality begins from lived experience, not from an idealized fantasy of being somewhere else.

**TOPICS**

1. Images of God: The Spirituality of Jesus
2. A Baptismal Spirituality
3. Spirituality for Contemporary Christian Leadership

**OUTCOMES**

Having studied and reflected on the topics in this section, you should be able to:

- Relate your own spirituality of leadership to your personal images of God;
- Explore the spirituality of contemporary Christian leadership;

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46 CCC, nos. 37, 38.
1. IMAGES OF GOD AND THE SPIRITUALITY OF JESUS

KEY QUESTIONS

1. What were my childhood images of God?
2. What images of God do I resonate with and reflect on now?
3. How do these images impact on my ministry?
4. What images of God can we take from the scriptures to inform us?
5. What aspects of spirituality come to us from the person of Jesus as portrayed in Scripture?

READINGS RELATED TO THIS TOPIC

- Reading 10: ‘A Prophet and a Mystic’
- Reading 11: ‘God and I’
- Reading 36: ‘A Big Enough God’
- Reading 37: ‘Images of God’

DISCUSS

God, who is Mystery, cannot be imprisoned by our limited human vocabulary. Reflect on the following question and then share aspects of your thoughts with one other person.

What sort of God was the God of my childhood?

JOURNAL

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REFLECT

Life experiences can call one’s inadequate images of God into question. Our childhood images are generally not sufficient to negotiate the developmental tasks of adulthood.

What are some experiences in your life that have led you to question what you have believed about God? If you wish to, jot your thoughts on the lines below.

JOURNAL

The Relationship Tree

The following notes are composed from Patty Fawkner’s excellent article, “A Big Enough God”. The complete article providing further enrichment for your understanding of how we ‘image’ God is presented as Reading 36 for this module. Both the Hebrew and Christian scriptures contain many images of God.

Patty Fawkner says the challenge for all of us:

... is to have a big enough God, to find appropriate images that do justice to God’s self-revelation and to life as it is experienced. It is important that we renegotiate our earlier images, deepening and broadening them, rejecting some and adopting others.  

This is true of Israel’s experience of God. Every time they felt they had ‘figured’ God out, ‘something happened to shatter their security’. For Israel:

God was the one who led them out of Egypt to the Promised Land and dwelt in the Temple. When they were exiled to Babylon and the temple lay in ruins, Israel had to learn, painfully,

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that God was not restricted to land or temple. God was the God who was with them even in exile. ⁴⁹

Fawkner notes that Dietrich Bonhoeffer, a German Lutheran Theologian, writing from his prison cell in 1944 said that “a polyphony of images allows God to be God” and that Thomas Aquinas said, “We can’t say what God is but we can say what God is like”. Fawkner qualifies this by saying, that we can “take realities from our everyday world and apply them to the God who is within and beyond these realities”. Fawkner gives the example of Henry Newman who ‘stressed the fact that images of God are more fundamental to our life of faith than ideas or concepts’ and in a sense we can image our way to God.

Fawkner writes:

Although no language can capture the mystery of God, speaking in images reminds us that we are not voiceless in the presence of this mystery. Images can nurture our sense of wonder in the God who is beyond all names … Exploring a variety of images of God is not an academic exercise. We are invited to sit with them in prayer allowing them to percolate in our imagination … trusting they will lead us more deeply into the mystery of God. ⁵⁰

We are invited to reflect on the image of God as potter. In what way might God be forming you at the moment? Fawkner says Jeremiah believed “if the clay is spoiled, God the potter reworks it … Imagine God the potter holding you lovingly … forming and shaping you. Imagine what our potter God wishes to say to you. What might you wish to say to your potter God?” How has God reworked the mistakes and disappointments in your life and blessed and graced the beautiful moments?

Fawkner considers some of the many distorted images of God, for example:

- God the scorekeeper
- God the cosmic Santa Claus
- God the safe harbour in the storm
- God the torturer
- God the spy
- God the commander
- God the tease
- God the “I’m going to get you” ⁵¹

When dealing with people’s distorted notions of who God is and who God calls them to be, we find that these distortions are based on some element of truth. Within every extreme claim about God or what God asks of us, there is some fragment of a rightful notion of God. Truth and distortion seem to be partnered in the broken human condition.

⁴⁹ Ibid
⁵⁰ Patty Fawkner, “A Big Enough God”, 2, 3.
⁵¹ Patty Fawkner, “A Big Enough God”, 4. The above is a list without the explanations given in the article.
REFLECT

Complete this sentence to show an image of God you relate to positively.

God is more like........ than..........
**Mother:** Is 49:8-18  **Zion’s Children to Be Brought Home**

*Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you.*

**Lover:** The Song of Solomon  **Song of Songs**

**Life-giver:** Gen 1:1-31  **Six Days of Creation and the Sabbath**

*Then God said, ‘Let us make humankind in our image, according to our likeness;’*

**Midwife:** Ps 22:9-10  **Plea for Deliverance from Suffering and Hostility**

*Yet it was you who took me from the womb; you kept me safe on my mother’s breast. On you I was cast from my birth, and since my mother bore me you have been my God.*

**ACTIVITY**

There are many other images of God in the scriptures. Use the NRSV Bible to search for another image of God which ‘speaks’ to you. Give the quote, the biblical reference, and explain why this image supports your own images of God.

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**Who is my God?**

The following notes contain excerpts from Regina Coll, “Images of God”. The complete reference providing further enrichment for your understanding of the images of God is presented as Reading 37 for this module.

Each of these images – tells us something about God. There are many more images and metaphors in the scriptures which reveal aspects of God as Mystery. Metaphors both reveal and conceal. They are not definitions or even descriptions. To use only one metaphor for God is a kind of idolatry. To do so implies that we have captured who or what God is. We have boxed God in, so to speak. We have named God.

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52 Patty Fawkner, “A Big Enough God”, 4. Fawkner constructed a list of Old Testament passages which contained images of God. The above list contains four images which are on Fawkner’s list. They are Mother, Lover, Shepherd, and Midwife.
A common metaphor for God is Father (which is complemented by Mother, for example in the use of Wisdom as ‘she’). In early times, when it was believed that all life was contained in the father’s seed which was planted in the mother’s womb to be nurtured, ‘Father’ had an even more profound implication than it does today. All life came from the father; all life came from God. God and fathers had more in common than God and mothers since it was believed that mothers made no contribution to the creation of new life. ‘Father’ is not God’s name, nor does it exhaust all the attributes of God that have been revealed to humankind over the course of history. For Jesus, Father is a central image. Examples are found in many Gospel passages, including Mt 11:27, Jn 5:23, Mt 14:36, and Lk 23:46. ‘Mother’ also has something to say about what God may be like, but God’s name is not ‘Mother’ either.

Regina Coll, in “Images of God”, wrote:

Images, metaphors and symbols that no longer speak to people’s experiences die. Other, more relevant metaphors arise out of the experience of the community. One (such) metaphor ... is that of ‘Friend’. Friendship is more inclusive than parenthood. We can be friends with people who are quite different from us, who come from another culture, who may speak another language. ⁵³

There is a biblical tradition supporting the image of God as ‘friend’. Two examples are:

Isaiah: 41:8-10   **Israel Assured of God’s Help**

*But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off”; do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.*

John 15:12-15   **Jesus the True Vine**

*Jesus said, “This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I call you friends, because I have made known to you everything I have heard from my Father.*

Coll writes,

Friendship is gratuitous. It is pure gift. Friends have no legal rights over or responsibility for one another ... What friends give or share is gift, (gift of love), not formal duty. True friends do not demand or command things of one another. They do not even demand love. Indeed they cannot. Is not this then a fitting way in

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which to describe one’s relationship with God? We do not love God because we have been commanded to do so. We respond to the generous self-giving love of God by giving a love of our own ... If we think of God as friend, sorrow for sin takes on new meaning ... for example, of pain and loss felt when hurt by a friend. Forgiveness takes on a different meaning.

Coll believes ‘to remain friends, forgiveness must be part of the web of the relationship and God’s forgiveness is “sheer gift”’. She explains:

When we think of God as friend, we begin to look differently at prayer too. In friendship, communication is required to keep the relationship alive; (communication is necessitated by our) need to share our joys and sorrows with those we love and trust, and to be present to them in their moments of joy or sorrow. We are impelled by our own love to reach out to someone in peak moments of our lives, and that someone is usually a close friend. What this tells us about the nature of prayer with God as ‘Friend’ is obvious.

Fawkner explains that, “Jesus is the ultimate revelation of God, the perfect image of God. God speaks God’s word of love to us in Jesus; ‘Word of God’ and ‘Way to the Father’”. The paschal mystery of Jesus’ life, death and resurrection reveals that God is love. “Images of God only have merit if they throw light on this ultimate mystery.” By Jesus’ life among us, he shows us that God is the one who suffers, laughs, weeps and dreams with us. God is waiting to be found. We are called to recognize God, already present, God with us and surfacing as love’s presence in the daily journey of our lives.54

**ACTIVITY**

Having thought about the God of your childhood and considered the images of God presented above; reflect and then complete the table below to describe in words or illustrations your image/s of God before you started this module and your image/s of God at this point in this study.

<table>
<thead>
<tr>
<th>Before</th>
<th>Now</th>
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<tbody>
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</table>

54 Patty Fawkner, “A Big Enough God”, 3.
DISCUSS

Turn to the person next to you. Without commenting, listen to each other’s accounts of the predominant images of God that you now hold. Discuss and note any common images you share.

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Before

Now
2. A BAPTISMAL SPIRITUALITY

KEY QUESTIONS

1. What is the meaning of spirituality?
2. What is meant by ‘a baptismal spirituality’?

READINGS RELATED TO THIS TOPIC

• Reading 12: ‘Spirituality for Church Ministers’ Required Reading
• Reading 13: ‘It All Begins in Baptism: Spirituality for Lay Ecclesial Ministry’
• Reading 14: ‘Participating in the Mission of Word and Spirit’ Required Reading
• Reading 38: ‘Priest, Prophet, King’

For Christians, spirituality implies a relationship with Christ in the Trinity, through the power of the Spirit. It suggests a relationship which shapes and energizes the living out of our day-to-day lives. Authentic Christian spirituality reflects God, who is Mystery beyond our understanding:

• Father: who exercises maternal care on us all
• Son: who is Jesus Christ our spiritual guide
• Holy Spirit: who endows us with special gifts or charisms

Richard P. McBrien defines Christian spirituality as, “life in the Holy Spirit, who incorporates the Christian into the Body of Christ, through whom the Christian has access to God the Creator in a life of faith, hope, love, and service”. Spirituality belongs to everyday life and is for everyone.

Other Definitions of Spirituality

Spirituality:

• is faith at work – one’s faith convictions that become operative in lifestyle and vocation (Thomas Groome)
• is the way in which we express a living faith in the real world – the sum total of attitudes and actions that define our faith (Joan Chittister)
• includes every dimension of human life (Joanne Wolski Conn)
• is a profound and authentic desire of humanity for wholeness in the midst of fragmentation, for community in the face of loneliness and isolation – for meaning in life, for values that endure (Sandra Schneider)
• is the diverse ways we answer the heart’s longing to be connected to the largeness of life (Parker Palmer)

REFLECT

Take time to consider where the notion and experience of spirituality impacts on your life right now. Spend a few minutes thinking about your own spiritual search and to what degree spirituality is a significant feature of your life. Reflect on the questions below and jot down a few responses.

What does spirituality mean for you? What key words and phrases best sum up the essence of spirituality for you?

JOURNAL

The greatest difficulty for spirituality in my life is:

People who have inspired me in my spiritual journey are:

The term ‘spirituality’ is very much in vogue in contemporary writings and at conferences on leadership. A careful analysis of how the word is used reveals the wide interpretation of this concept among the gurus of leadership theory, as seen in the definitions above. There are those who define spirituality in terms of ultimate values without any particular reference to the notion of transcendence. Those of a religious orientation assume the element of transcendence is essential to any understanding of spirituality.
Spirituality is shaped by our life experiences, our personal and communal stories. It is about being connected with God, ourselves, our world, our earth and about making a commitment for justice. As well as in explicitly religious experiences, creative potentials of spirit are breaking through in areas of the new sciences; arts; education; personal experience; contemporary philosophy; ecology and care for the environment; renewed spirituality of young people, and the urgent cries throughout the world for spiritual meaning.

**REFLECT**

The great religious traditions often use a story or parable as a style of explaining the meaning of spirituality. Think of, and recount a story from your own life which illustrates the meaning of spirituality for you.

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**A Baptismal Spirituality**

It may be helpful to re-visit reading 39 to enrich your understanding of this topic.

Christians are called to live out their baptismal call to proclaim the good news of God’s kingdom by applying gospel values and teachings to their life in the world. Also, by virtue of their baptism, Christian church ministers and/or leaders “are called to holiness and a deep spirituality, which is the wellspring of effective ministry”.  

Therefore, by baptism, Christians are called to participate ‘in the mission of the Word and the Spirit’ and to ‘share in the very life of God’, who is Love – ‘the life that pours itself forth – as gift’.  

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Michael Downey says:

*The gift of God’s life, which is love, is constantly, everywhere and always, even in this time and place, here and now, pouring forth as gift ... The ‘Word’ is God’s love made visible, tangible, and audible. Word is God’s love seen, touched, heard ... The ‘Spirit’ is God’s love creating, animating, bonding. Spirit is God’s very life toward us, for us, with us, and yes, within us.*

Our call is to continue to render the Word “so that God is seen and touched in the midst of a broken world ... to cultivate, to nurture, (and) to sustain all manifestations of love”. Practically this means to preach, teach, catechize, celebrate sacramentally, and to render the Word in art, literature, works of mercy, care and concern for the sick and dying, promoting a more just society, and be a church that effectively mirrors the reign of God.

Our spirituality, rooted in the wonderful gift of baptism, is biblical, liturgical and imbued with a responsibility springing from membership in the People of God and has common foundations: an ecclesiological spirituality. Our spirituality is cultivated, nurtured and sustained when we are being washed in the Word, living what we say and do at liturgy, and understanding ourselves as members of the People of God. Then we can go out into the world to realize God’s mission.

The story of spirituality in the Christian tradition is a vast and colourful tapestry with different textures, threads, colours and fabrics. It is sufficient to say that the heroines and heroes of Christian discipleship come from every walk of life and every profession. In this time in our history ordinary people living with family concerns, financial hardship and personal relationships, are struggling with new ways to nurture and express their Christian spirituality.

Different models of prayer and ways of praying are needed for our time. The richness of our tradition cannot be lost as we explore appropriate ways of nurturing Spirituality for the 21st Century and beyond. One of the many challenges for us is how do we embrace the new with the wisdom of what has sustained the people of God throughout the centuries. Spirituality is for all. The challenge of our time is to find ways of nurturing our spirituality in the busyness of our lives.

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60 Michael Downey, “Ministerial Identity”, 12.
James J. Bacik in his article, “Spirituality for Church Ministers”,\textsuperscript{62} lists some of the traditional religious sources of spiritual nourishment as:

- liturgy
- scripture
- spiritual reading
- prayer
- meditation
- fasting
- examination of conscience

These are also other things we can do regularly in the midst of our busy schedules which will enhance our ability to detect the presence of God’s grace. Examples are walking by the seaside or spending time with our loved ones.

**JOURNAL**

Describe a time or activity which is a ‘moment of grace’ for you and which enriches your own spirituality.

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\textsuperscript{62} Bacik, James J. “Spirituality for Church Ministers”, in Karen Sue Smith, Ed., *Spirituality for Ministry: Seven Perspectives* (Missouri: Liguori, 2006), 13-24. This reading is included in the book of readings for this module.
3. SPIRITUALITY FOR CONTEMPORARY CHRISTIAN LEADERSHIP

KEY QUESTIONS

1. What are challenges that can impact on your leadership and spirituality?
2. In what ways can a spirituality of leadership be nurtured?

READINGS RELATED TO THIS TOPIC

- Reading 15: ‘Winning Back Our Connections’
- Reading 16: ‘Spirit-Driven Leadership: Fostering Faith in the World of Work’

In one sense, there is a common core for all Christian spirituality, namely, liturgical and devotional prayer, faithful discipleship with Christ, action for justice and promoting the Reign of God. Leadership in our ministries requires us to be open to and influenced by our relationship with Jesus.

REFLECT

Pause for a few minutes and think about the ordinary happenings in your day-to-day role as leader or as member of a ministry group within the parish community. Where do you encounter God in your day-to-day exercise of leadership or participation?

JOURNAL

Record a few significant occasions of spiritual awareness or experiences of God’s presence in your role and participation with your ministry group:

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It is challenging to ground your leadership on a firm spiritual base. The demands of the bureaucracy in which you may work, conflict situations, balancing home and job, tight budgets, worries about your children, inadequate resources are just some of the pressures on you. These stresses can suffocate your spiritual being because they can drain your energy. Unless you are prudent, the numbing effects of over-scheduling can induce a reactive pattern of being overly busy, of just coping without any motivation or enthusiasm to nurture the spiritual dimension of your life.

DISCUSS

What are some of the current inhibiting factors to nurturing your spirituality in leadership and/or ministry? Take time to share your thoughts with others.

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Given the pressures and expectations on you in ministry, and as a leader in ministry, there is a need to be proactive about nurturing and animating your relationship with God. It’s not very helpful to function in a kind of dualistic mode. We do not have a work life, a family life and a spiritual life. We have life. Life that is non-compartmentalized.

The spiritual path is very much an individual experience. Each person is unique in her or his own story, personality type, cultural environment and life style. In addition to the leader’s personal journey, the culture of the church impacts on the orientation of a leader’s spiritual quest. As stated above, there is a common core of spirituality for Christian discipleship but our particular kind of work or vocation does influence the shape of our spirituality, for better or for worse.

To assist in formulating ideas about ways and means of nurturing and animating your spirituality as a leader, take a few minutes to reflect quietly on them. You may prefer to sit quietly with your thoughts for a few minutes before writing down your reflections.
REFLECT

To nurture and animate my personal spirituality for leadership, I try to do the following:


Finally, we spend a few minutes exploring further ways and means of deepening our spirituality.

Since spirituality is of the Spirit, we need to be aware of our own struggles and of our ongoing dependence on the gracious love of God. What then are some of the ways and means of going about the task?

At the heart of our spirituality as Christians is relationship; relationship with God, with others, ourselves and all of creation. God desires that we respond in love to the love that is shown for and in us. The God with whom we are in relationship is the God for whom we minister. If God is not at the heart of our ministry then who is?

Ways and means of nurturing a spirituality of leadership:

• Discover those moments of each day where you allow yourself some space, for example, by listening to reflective music; being with your children emotionally and spiritually; celebrating with family and friends; being conscious of the beauty of your environment; uttering a simple thanks for the many gifts you have received; offering a prayer of blessing before a meal; praying before a meeting; reading a few verses of scripture each morning and/or afternoon; engaging in a work of justice; and/or keeping a significant religious symbol on your desk at work.

• Develop an attitude of discernment whereby you avoid quick decisions on the larger issues.

• Pray for guidance, wait and enable clarity to come to you.

• Examine any problems from a Gospel perspective. Test your proposed actions against the wisdom of a peer or critical friend.

• Gather a circle of support people
• Join a group such as a social justice group, viable parish community, Lenten program, or Scripture prayer session. Christian spirituality is communal as well as individual. It needs a network of support and challenge.

• Explore the meeting points of the various strands of energy which constitute your spiritual journey so there is a confluence in their direction and focus. Your spirituality in leadership intersects with several other relationships and responsibilities, such as being a member of a family, parish, and/or community group.

• Look for avenues and opportunities to nurture your spirituality in your area of leadership (parish, education, social response, aged care, care of those with disabilities, health care, etc) Examples could be sponsoring a retreat for staff, making a mission statement, involvement in a justice project, formulating policies with reference to Christian values, and/or disseminating resource material on spirituality.

• Learn to be compassionate in your pastoral care in the spirit of Christ. Respect each person as sacred, a person created in the image of God.

• Attend to your own generativity by taking time to relax and have fun.

• Be other-centred with a genuine concern for people.

• Practice an attitude of diakonia or service with an intentional mission in life.

• Clarify how best you can utilize your gifts for the wellbeing of others and for promoting the Reign of God.

• Ritualize special moments and times of your life, your family and friends.

• Participate in the sacred rituals or liturgy of your church, especially sacramental expressions of worship, such as celebrations of Eucharist.

• Be obsessive about observing ‘Sabbath’ times — don’t let others take these precious times away from you!

• Be a loving person.

• Learn to incorporate failure into your spirituality as an invitation to transformation. The cross is a poignant symbol that failure is not the end of things but a stepping stone to resurrection. As a leader, you are going to learn to cope with lots of ‘failures’.

• Try to be a presence of hope in the exercise of your leadership because the resurrection is the ultimate sign of Christ’s transforming presence.

• Look for moments of God’s grace working in your life and be aware that life is ‘gift’ — all is ‘gift’.
**ACTIVITY**

From these ideas, you might now find it helpful to record suggestions which would help to nurture your own spirituality for leadership.

Which of the above ideas appeal to you?

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Are there any others that spring to mind?

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**JOURNAL**

What steps do you personally want to take to try to keep the balance in your spiritual life?

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SECTION 4 – WORKING WITHIN COMMUNITY

*Ministry is the life of God, operating through the people of God, for the life of the world.* It is essential that we remember that mission is primarily God’s work, and that ministry, within the ‘church gathered’ and the ‘church scattered’ is what God makes of our efforts to humanize the world by spreading the good news of Jesus Christ. We invite the life of God, the power of God’s Spirit to operate through us each day, for the life and transformation of the world. It is to this partnership that God beckons every one of us who is baptized, mindful always that we are born broken. We live by mending. And the grace of God is the glue.63

Working within the Christian community, particularly in a group context can be both rewarding and extremely frustrating. Sometimes these conflicting emotions can happen within the one meeting or gathering. Much depends on the way a meeting or gathering is structured and the clarity of purpose for the meeting or coming together. We all have experiences of stimulating and energizing meetings and gatherings, where we have come away with a sense of excitement and enthusiasm for some event or plan. Also, we have all experienced negative emotions at other times when there has not been a clear sense of purpose or commitment.

The needs of a ministry group are similar to any other group that gathers to plan for their future and evaluate their effectiveness. In the busyness of people’s lives their generosity in sharing their time and talents will be severely challenged if they feel that their time is being wasted though inefficient and frustrating meetings and gatherings. When good people move away from an involvement in a ministry group they seldom return and the negative feelings they carry are often shared with others who may be interested in joining the group. Hence the leader of the group needs to be aware and in tune with best practice for leading and/or facilitating a group.

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63 Selected notes from a conference on Leadership and Ministry presented by Dr. John Chalmers for Caloundra Catholic Parish communities, March 6-7, 2004.
TOPICS

1. Collaborative Leadership within Groups
2. Small Group Participation and Leadership
3. Reviewing Participation and Leadership Effectiveness

OUTCOMES

Having studied and reflected on the topics in this section, you should be able to:

- Explore the method and place of collaborative, co-responsible ministry and leadership within groups
- Review the effectiveness of group ministry participation and leadership styles
- Discern the interplay between power, authority and leadership in the context of ministry

1. COLLABORATIVE LEADERSHIP WITHIN GROUPS

KEY QUESTIONS

1. What are similarities and differences between power, authority and leadership?
2. How do elements of various leadership styles influence ministry?
3. Does collaborative, co-responsible leadership have aspects in common with other leadership styles?
4. What are the key tasks of leadership within groups?

READINGS RELATED TO THIS TOPIC

- Reading 17: ‘Ten Characteristics of the Servant Leader’ Required Reading
- Reading 18: ‘Servant Leadership in a Culture of Stewardship’
- Reading 19: ‘Servant Leadership’

To be a collaborative leader it is necessary to understand the meaning of three key concepts and the differences and similarities between them.

1. Power
2. Authority
3. Leadership

It is also important to recognize that in many instances these three overlap and interrelate.
**Power**

The understanding and use of power is foundational for leadership. The Greek word for power is *dynamis* from which the English word ‘dynamite’ is derived. Power is not inherently evil but like dynamite it needs to be handled very carefully. Power circulates among us all the time wherever people gather yet it is the possession of no one person. When we see ourselves as powerless, we don’t take on the task of crafting a different future.

Sociologist Elizabeth Janeway\(^64\) has studied this aspect of power, and argues that no one needs to be powerless because they have access to three actions.

Three healthy ways of relating to power are:

1. Refuse to accept uncritically the definition of reality that a person or system to whom you have attributed authority has given.
2. Join forces by coming together with others who share your critique of what is presented as reality. Speaking out together can create a whole new reality, another way of seeing things.
3. Work out a strategy for moving forward together.

**Authority**

Authority is something that each person either has or lacks. Certain people have authority, for example, those who are very learned in a certain area, or have the confidence of, or a mandate from, people. We have attributed a certain authority to them. Places and events as well as people can be authoritative. Our experiences of authoritative people can be described as powerful. Those who are in roles of leadership in faith communities exercise authority. An authentic exercise of authority in the church is seen when the action of authority promotes an expansion of the reign of God. This type of action of authority is ‘of the Spirit’.

There are three facets which together legitimize a person’s authority:\(^65\)

1. Institutional factors ... there are various ways an institution bestows authority for a particular role on a particular person. This bestowal must be approved by the people
2. Personal traits ... a person’s authority can be recognized and/or earned by her/his demonstrated competence, knowledge and skills
3. Extra-rational factors ... firstly, ministers become public persons and people may project qualities, expectations and needs onto them. Secondly is the leader’s religious authenticity

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\(^{64}\) Elizabeth Janeway’s classic text is *The Powers of the Weak* (New York: Alfred Knopf, 1980).

\(^{65}\) This is a précis from the work of Evelyn & Jim Whitehead, “Legitimacy and the Religious leader” in *New Theology Review* 3 (1990), 5-17.
Leadership

The key task of the leader is to name the reality or situation ... to name the task, goal and issues that need to be addressed. The focus on the social interaction (people gathered) and the focus on the agenda (tasks that need to be addressed) are both important. It is crucial to know what a particular meeting is and what it is not. There are usually three different kinds of issues:

1. Technical issues which are easily resolved if there is know-how, for example, if the microphones are not working correctly, that could be a technical problem and someone will have the technical expertise to fix them.
2. Technical-adaptive issues for which there are rarely simple, easy answers. For example, the technician may fix and/or reset the microphones and the problem may again arise ... perhaps the person setting up the microphones needs some training? Who will do this? When will it be done?
3. Adaptive issues which are complex, protracted, multi-faceted and not easily resolved. For example, after the microphones are ‘fixed’, the person is trained in their use, and the problem begins to re-occur randomly, what next?

A task of leadership is to name issues as either technical or adaptive or a combination of each, and name how the issues might be addressed. The leader shepherds the process by which people may be able to effectively resolve the issue. Another task of the leader is to name to him/her self, or aloud to the group, what he/she senses might be getting created in the life of the group.

The most essential task of the pastoral leader is to name what God might be about in the life and concerns of the faith community, to ‘sniff out’ and discern some of the ways God may be working among the people, luring the faith community into partnership with God’s hopes and passion for mending creation. The pastoral minister needs to be aware at all times of the interplay between power, authority and leadership.

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<tr>
<th>Aspects of Power</th>
<th>Aspects of Authority</th>
<th>Aspects of Leadership</th>
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<tr>
<td>Power within ... (positive)</td>
<td>Authority with/alongside ...</td>
<td>Leadership with ...</td>
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<td>Power over ... (negative)</td>
<td>Authority over ...</td>
<td>Leadership and ... (service)</td>
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<td>Power with ... (others)</td>
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<td>Power of ... (peace)</td>
<td>Authority against ...</td>
<td>Leadership by ... (example)</td>
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<td>Power from without</td>
<td>Authority can be transient</td>
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<td>Power beyond (Mystery)</td>
<td>Authority can be implicit</td>
<td>Leadership is about ...</td>
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<td>Power can be passive</td>
<td>Authority links with learning and knowledge</td>
<td>Leadership aims to ...</td>
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<td>Power can be active</td>
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<tr>
<td>Power can be seductive</td>
<td>Authority links with relationship</td>
<td>Leadership conducts ...</td>
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<tr>
<td>Power can be relative</td>
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<td>Leadership guides ...</td>
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<tr>
<td>Power can be energy which creates</td>
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<td>Leadership shows the way</td>
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REFLECT

Reflect on how you use positive and negative aspects of power and authority in the context of your ministry and/or leadership.

JOURNAL

I use power positively when I ...

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I use power negatively when I ...

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I use authority positively when I ...

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I use authority negatively when I ...

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Reflective Leadership

Four common threads or elements which are established in leadership are the task/s, the people involved, the setting and the person or people exercising leadership. There are many styles, and combinations of styles, of leadership. Four of the six common styles of leadership listed in Section 1, Topic 2 can assist leadership in ministry groups. Each one can consistently have a positive effect on a group’s climate and results.

1. Authoritative (not to be confused with hierarchical or sovereign) leadership can aid leadership in ministry when it is a change catalyst, strongly positive, motivates people, maximizes commitment, gives people leeway and freedom, is characterized by vibrant enthusiasm, self-confidence, empathy, clear vision and follows a well articulated mission statement.

2. Affiliative leadership can aid leadership in ministry when it revolves around people, builds emotional bonds, has empathy, values individuals and their emotions more than tasks and goals, inspires fierce loyalty, repairs broken trust, has a positive effect on and improves communication, gives people the freedom to work in the way they think is most effective, offers ample feedback, increases morale, builds a sense of belonging and team harmony, heals rifts in a team and is a natural relationship builder.

3. Democratic leadership can aid leadership in ministry when it spends time getting people’s ideas, builds trust, respect and commitment, uses listening skills, forges consensus through participation, recognizes and obtains input from valuable and various people, and forges consensus through participation without the result being endless meetings.

4. Coaching leadership can aid leadership in ministry when it helps people identify their unique strengths and weaknesses, encourages establishment of long-term goals and plans, gives instruction and positive feedback, excels at delegating, develops long-term strengths of people for help in the future, and employs self-awareness and empathy.

Effective collaborative leaders switch among the styles as needed. They challenge the process, inspire a shared vision, enable others to act, model the way and encourage the heart. Similarly, reflective leaders set strategies, motivate, create a mission, build a culture and get results.

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For effective leadership, leaders need to have four fundamental capabilities of emotional intelligence and their corresponding traits:

1. **Self-awareness**: emotional self-awareness, accurate self-assessment, self-confidence
2. **Self-management**: self control, trustworthiness, conscientiousness, adaptability, achievement orientation, initiative
3. **Social awareness**: empathy, organizational awareness, service orientation
4. **Social skill**: visionary leadership, influence, developing others, communication, change catalyst, conflict management, building bonds, teamwork and collaboration

Effective leaders in ministry focus on inclusion, openness and consensus and apply ten principles when they lead.

1. Work with the whole: that is, focus on a concise theology of mission.
2. Cultivate healthy interdependence among members.
3. Lead the process, not the people, by evoking gifts for mission.
4. Cultivate the culture, that is, empower symbols for Diaspora mission, that is, for the scattered dispersion/movement of the people from the church/homeland to the surrounding community.
5. Make changes slowly and indirectly.
6. Sound their own vision and define their involvement in the proclaiming of the Diaspora mission.
7. Shepherd the system and the subsystems.
8. Avoid being triangled, that is, get people to take responsibility for their own ministry.
9. Maintain open boundaries with the world, that is, equip the church with permeable boundaries.
10. Relax because the Church is in good hands, that is, God’s hands – faith means trusting God.

**JOURNAL**

All of us employ different leadership styles depending on the situation and context we are in. The most effective leaders switch among the styles as needed. Referring to one of the above four styles of leadership, list which aspects you use most often in your role in the ministry group? Give at least one situation and context in which you have used this specific style of leadership. You do not need to name any persons involved.
A leader who believes in the wisdom and experience of the group trusts the goodness of people, and believes we can all learn and must continue to learn. He/she values people’s contributions and presence and will be able to facilitate or work very constructively with any parish or workplace group because of the respect that will be shown to each participant in the group.

When people are invited into leadership roles within a group it is important that they be guided in their role of leadership, so that they move from simply keeping things going (managing and/or coordinating) to actually assuming a leadership role. Leadership is very different from managing or keeping something going. Leadership is about creating an atmosphere of trust and acceptance within the group so that each person will feel appreciated and valued and know that their contribution is important.

Effective leadership understands the need to:

- keep the vision alive, refreshed and focused;
- keep focused on the goals of the ministry;
- design processes that will enable the ministry to review and evaluate itself in light of its aims and objectives;
- be well prepared when inviting members of the ministry to gatherings and/or meetings for formation, planning or decision making.

Within most parish communities the diversity of ministries means that a number of people have leadership roles and probably have different leadership styles. As parish communities grow and embrace new and different groups and their activities it is impossible for parish leadership people to be responsible for all that has to happen within the rich tapestry of a community to keep these vibrant and effective. This is where local ministerial leadership is vital.

A style of leadership which is particularly suitable for parish ministers and/or leaders is that of a servant-leader. “Servant-Leadership emphasizes increased service to others, a holistic approach to work, building a sense of community, and the sharing of power in decision making.”

Characteristics of servant leadership include:  

- listening  
- empathy  
- healing  
- awareness  
- persuasion  
- conceptualization  
- foresight  
- stewardship  
- commitment to the growth of people  
- building community

**Practical Applications of Leadership**

Some people who accept the role of leadership within a parish or Catholic workplace group have had little or no training in organizing meetings, setting agendas, working with groups to plan for the future of the ministry. They are generous, faith filled people who respond to an invitation to ‘help out’. They generally make a very good effort at keeping things going. Their role could be enhanced with assistance in general skills of working with groups.

**LINKS TO THE PRACTICUM**

As part of the readings, there are resources which will assist you to set agendas, determine meeting ground rules, and/or facilitate a meeting. These are for your use when/if needed in your ministry context and in working with groups.

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2. SMALL GROUP PARTICIPATION AND LEADERSHIP

KEY QUESTIONS

1. What is the main purpose of small groups in the parish community?
2. How is the purpose of each small group discerned?
3. What are three categories that small groups of the parish generally fall into?
4. Why is it important that small groups are connected to the overall archdiocesan, diocesan and/or parish vision?

READINGS RELATED TO THIS TOPIC

- Reading 20: ‘Building Communion With God and Others through Small Groups’
  Required Reading

There are some principles that need to be established as a parish group begins. Whilst it may seem unnecessary to set ground rules for the group operation, it is better to establish operating patterns early to avoid problems later in the process. Dominant characters can stifle contributions from less confident or quieter members of the group unless there are clear guidelines established at the beginning of the discussions. If all contributions are to be valued then a structure needs to be negotiated by the group as it begins the work of the meeting.

The main purpose of small groups in the parish community varies according to their focus. Examples are liturgical, social justice, scripture study, prayer, care and concern, hospitality, fund-raising, adult faith education and formation groups along with others.

LINKS TO THE PRACTICUM

As part of the Practicum, as a member of a parish or workplace group, you will carry out research, reviews, and a study of the group’s effectiveness, resources, and method(s) of formation for new members.

Small groups of the parish generally fall into three categories:69

1. Affinity groups: formed around likeness, for example, common need, common age
2. Missional groups: formed to meet a specific need in or outside the community
3. Geographical groups: formed within fairly close proximity, for example, neighbourhood or family groups

Many small groups come out of a need to help people find a place in the church community and become connected to others. Leaders of these small groups either lead out

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69 Trish Stapleton and Rob Cosgrove, Building Communion With God and Others through Small Groups, 7.
of an awareness of their baptismal call, or they are appointed by consensus by members of the group.

**ACTIVITY**

In the table below, place the names of some small groups in your parish under three categories: affinity, missional and geographical. Note that in a sense all groups are 'missional' but some are formed for a specific outreach activity.

<table>
<thead>
<tr>
<th>Affinity Groups</th>
<th>Missional Groups</th>
<th>Geographical Groups</th>
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The current vision focus of the Brisbane Archdiocese is *Jesus Communion Mission*. All parishes come under the umbrella of their archdiocesan focus. Small groups within parishes also come under this focus so it is important that members of groups know and understand this. Other Australian archdioceses or dioceses will have their own vision foci.

The purpose of a small group is generally discerned by its members in relation to the vision, goals and priorities of the wider church community and in response to a specific need that has been identified in the community. Group discernment involves prayer, discussion, listening and other steps as studied in topic 3 of the first section of this module.

**Communication**

Communication is vital for the effective operation of any group. The establishment of effective communication links will assist the group to be efficient, ordered and responsive to changing situations. In consultation with the members of the group, effective channels of communication need to be established. At regular intervals the group and members contact details need to be checked and updated.

If communication channels are not effective, information is not passed on, people will have a sense of being left out or of no importance, and duplication of services can occur. These can be a source of frustration and dissatisfaction. The leadership of any group needs to be
mindful of simple strategies that can assist in fostering cohesive and inclusive systems to enable the work and/or ministry of the group to be the main focus. Distractions take the focus from the work of the group and underlying ‘grumblings’ can undermine the group’s cohesive nature and effectiveness. A simple strategy of regular communication will assist in creating an atmosphere where the skills, wisdom and talent of all members of the group are appreciated and the focus is kept on the work, activities and/or ministry.

**REFLECT**

Take some time to reflect on communication strategies that are used in ministries in your parishes.

What strategies are in use and how could they be improved?

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**DISCUSS**

Share with the person next to you. Record any different ideas that are shared.

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LINKS TO THE PRACTICUM

As part of your Practicum, you will explore types of communication skills that can be of benefit in your leadership and group participation. You will also carry out an analysis of your group’s communication methods.

Co-responsible Collaboration: Gathering in small groups

The collaborative, co-responsible style of leadership is characterized by respect for each participant, ongoing and substantial dialogue, and patient resolving of road-blocks or hurdles together. Collaborative co-responsible leadership resembles the dynamic life of the Trinity, where diversity is a cause of richness rather than divisiveness. When we work together respectfully, imaginatively and constructively we are being true to ourselves.

Small groups have long been part of the culture of Catholic life. Christians have gathered together in small groups, in one form or another since the early Christian communities. They (small groups) have been integral to the faith life of many individuals ... (and) ... have nurtured the faith life of community members. These (small groups) have evolved out of particular needs of church members and communities. They have been a source of renewal and faith development through many generations.70

LINKS TO THE PRACTICUM

As part of the Practicum, you will study the resource Building Communion with God and Others through Small Groups further and carry out research to answer specific questions about the small groups operating in your parish or workplace.

70 Trish Stapleton and Rob Cosgrove, Building Communion With God and Others through Small Groups (Catholic Archdiocese of Brisbane: Faith & Life, 2008), 5.
3. REVIEWING PARTICIPATION AND LEADERSHIP EFFECTIVENESS

KEY QUESTIONS

1. Why is there a need to review the work and effectiveness of a group regularly?
2. What questions need to be asked?

READINGS RELATED TO THIS TOPIC

- Reading 20: ‘Building Communion With God and Others through Small Groups’
  
  Required Reading

Each parish group or ministry has a particular purpose. It has emerged from within the life of the community to meet a specific need. As an historical church, our participation in ministries is our response to the demands of each age. Often as group activities and ministries emerge the communities very pragmatically invite people into the group and simply tell them ‘this is how we do it’. Consequently, ‘that is how they do it’ until they invite another person and so the story goes. Seldom do those who have the responsibility for the group’s ministries or activities take the time to explore with others in the group exactly what is at its heart.

Each ministry group benefits from taking time annually to refresh in peoples hearts and minds exactly what it is they are doing in the particular group, e.g. sacramental preparation, grief and loss, baptismal preparation, RCIA, liturgical ministries, care and concern, parish finance council, parish pastoral council, etc. The list is ever increasing.

Questions that are seldom addressed

What are the parameters of the ministry or activities? Whom do we serve? What is at the group’s heart? Why is this participation and/or ministry important? What formation do we need to be in this group? To whom is/are the group and its participants accountable? How does this accountability happen? How effective is this group? How often is this question even asked?

These questions are very important yet they are rarely asked because accountability and formation are often not well understood in our concept of parish groups and/or ministries. The groups and ministries continue and ‘What else do you want’ is often the attitude. Yet our parish communities need to be encouraged to make the activities and ministries more intentional and focused.

Hence there is a need to review the work and effectiveness of each group regularly. In reviewing particular activities and ministries the participants are encouraged to search out ways to be more effective and engaging in the work they do. Society is changing and our activities and ministries need to be adjusting to the demands of single parent families,
fewer volunteers offering their services, an increasing disconnection of people with the church community and an aging population. If there is no review then the opportunities to grow, adapt and explore different ways of doing things are lost.

**LINKS TO THE PRACTICUM**

As part of the Practicum, you will carry out a review of your own and your group’s progress.

Parish communities are changing in structure. As the number of priests decline, parishes are becoming larger as the joining of parishes is becoming more common. A mega parish, if not handled well, will lead to greater disconnection. Each of our activities and ministries needs to search out new ways of engaging new members in the group and being effective in their core goals. There is nothing more compelling than a vibrant enthusiastic participant speaking with passion about the ministries and/or activities in which they are involved. Tired, frustrated and exhausted participants are not a good advertisement for those wishing to join a group.

**WRITE**

List and explain five challenges facing your parish community.

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List and explain three challenges facing your particular parish or workplace group.

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How do you identify potential leaders from within your group?

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What method does your group have in place to ensure a succession of leadership? For example, some parish groups undergo changes of leadership every two years so that other group members gain leadership experience. If there is no present method of ensuring leadership succession, explain a process which could be appropriate for your group.

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Explain the method of discernment or process that your group employs for inviting new members to join you? If there is no process in place, suggests one that could suit your group.

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CONCLUSION

In this Leadership for Ministry course, you will have opportunities to gain deeper and deeper understanding of what it means to lead and/or minister in a Catholic context. You will study the scriptures, the historical and the contemporary Church, theology for today, sacraments and liturgy, ethics and Catholic social teaching. As you do this, you will continue with the practicalities of your ministry in community.

Timothy Radcliffe writes:

*We need Church leaders who have the courage to hold us together and to care for the flock, especially those on the edge. They need to have the calm confidence that if the Holy Spirit is poured upon the Church, then they do not need to control everything ... but trust that the Spirit is at work in the whole community and not just its leaders.*

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