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**THE DISCIPLESHIP AND SERVICE IN THE GOSPEL OF  
MARK AS A MODEL FOR EFFECTIVE SERVANT  
LEADERSHIP IN THE CONGREGATION OF BROTHERS OF  
OUR LADY OF PERPETUAL HELP (BOLPH) IN THE  
PROVINCE OF KISUMU.**

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FORMATION**

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## **DEDICATION**

I wish to dedicate this work to God Almighty Father

In memory of my late loving Parents: Silvanus Owino and Margaret Atieno

To all my Friends and Relatives

To my Congregation, Brothers of Our Lady of Perpetual Help.

## **ACKNOWLEDGEMENT**

At the end of this work, I wish to express my sincere gratitude to God whose every day's presence and inspiration during this my challenging task has enabled me to work with serenity and commitment despite of different challenges I encountered in one way or the other.

My special thanks go to Archbishop, Most Rev.Zacchaeus Okoth, Archbishop of Kisumu, Founder and Superior General of the Congregation of the Brothers of Our Lady of Perpetual Help, who has sponsored me for this Course on Spirituality and Religious Formation.

I would wish to register my special gratitude to Rev.Fr.Cantore Ottone my Supervisor, who has journeyed with me during this challenging task. Special thanks too to friends who contributed through my personal interview with them and all relatives whose constant encouragement and inspiration, I will never forget.

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**DECLARATION**

I, the undersigned, declare that this Long Essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Diploma in Spirituality and Religious Formation. It has never been submitted to any other College or University for academic credit. All sources have been cited in full and acknowledged.

Sign:.....

Name of the Student.....

Date: .....

This Long Essay has been submitted for examination with my approval as the Supervisor

Signed:.....

Name of the Supervisor: .....

Date: .....

## **BACKGROUND OF THE STUDY**

The Gospel of Mark was the first Gospel to have been written and the author is believed to have been John Mark who wrote to the Gentile audience since he felt the need to explain well the Jewish customs to them (Mk 7:3-4). He therefore wrote to the church that was suffering the persecution that was initiated by Nero, the emperor in the year 64.

Mark emphasized that Jesus walked on a path of suffering and so serious Christians who follow him must be ready to walk through the same path, must give up self-centered preoccupations and surrender totally in faith to Jesus and his message (Mk 1:15) and so embrace the Kingdom of God and live a life of discipleship.

Discipleship means to follow in the path of Jesus Christ, to learn from him and to imitate him. Jesus, in his public ministry, began by inviting his first followers (Mk 1:16-20). It is after accepting to be a disciple of Christ Jesus, that we are given new service, new mission to fulfill (Mk 1:17). After one has learnt from the Master, he/she goes out to practice what he has learnt, being at the service of others. So it is only when the disciples have learnt all the lessons that they can be fit to take up Jesus' mission to lead others to meet their risen Lord in Galilee (Mk 14:27-28; 16:7).

The disciples, after they had been formed by Jesus, are sent out for a mission (Mk 6:7-13). They have to serve the needs of the people with humility, love, claiming nothing for their own, a sign of a Servant leadership. A Servant leader is one who goes out of himself or herself to offer all to others, as a Slave of others, putting the interest of the people at heart, serving everyone without boundary or discrimination. A Servant leader is ready to suffer rejection, persecution and even to die for the sake of others. This was the concept of leadership portrayed by Jesus Christ himself,

who came to serve but not to be served. He offered all to his disciples until eventually he died on the cross (Mk 10:45; 14:22-24 and 15:39).

This is the kind of leadership that Jesus gave to his church, the Mother church-Catholic through St.Peter and his successors the Popes, that through her leadership structure, she should continue with the services of Jesus Christ the master to all faithful. To lead the flock to the greener pasture, to provide them with water, security from the wolf that may devour them and to discipline them. This is depicted through the spiritual, physical and moral care that the Holy Father, the Bishops, Priests, Deacons and Religious are giving to the People of God in the World.

It is over this perspective that the research work intends to look at the leadership of the Congregation of the Brothers of Our Lady of Perpetual Help as also expressed in their Juridical Constitution that, the authority of the Superior received from God through the ministry of the Church, is to be exercised by them in the spirit of service, and so the research work look at it in relation to the teachings on discipleship and service in the Gospel of Mark, as the model to the servant leadership.

Religious Congregations` leadership forms the core of the congregational growth and development in both aspect of spiritual and economical development and so it is the intention of the research work to bring into a wider understanding and recognizing the benefits that are accruing with the leadership that is at the service of all (Mk 10:41-45).This will further promote unity of all, strengthen their spiritual life, promote vocation, enhancing their appropriate Service delivery to their members and to all People of God whom they are called to serve thus, contribute towards Congregational maturity in their Charisma.

## **PURPOSE AND AIMS OF THE STUDY**

The purpose and aims of the research work is to enhance proper understanding and to enable one to adopt appropriate leadership style that is at the service of everyone, acknowledged and appreciated. To create more awareness to the reader of the research study on the challenges of leadership and give more insight on the discipleship and service in the Gospel of Mark as a model for effective servant leadership in the Congregation of Brothers of Our Lady of Perpetual Help.

It can also be adopted by other Religious Congregations in the Church and even political leaders can also borrow a leaf from it to improve their political leadership.

## **PROBLEM STATEMENT**

Leadership has been a global disaster. A lot of challenges are associated with leadership both political and spiritual, or religious leadership. Poor leadership has led to a downfall of most of the Countries` economy and constant war in most of the countries if not all and in the church, most of the Religious Congregations have had a lot of fight and struggles in the communities due to poor leadership.

In the Congregation of Brothers of Our Lady of Perpetual Help, those who are in leadership have tried, but they have not fully expressed the servant leadership that is desired. The reasons why Samuel rejected human leadership demanded by the Israelites are still realities that are experienced in the entire Nations of the world. This is because the King would force their sons to join the War, impose forced labour, the King would grab their lands “[...]” (1Sam 8:10-18). This is the major focus of the research study, to revisit the discipleship and the service in the Gospel of Mark and how it contributes towards effective servant leadership in the Congregation, the leadership of Christ himself who came to serve not to be served (Mk 10:45).

## **STUDY OBJECTIVES**

The objectives of the research study are as follows:

- To investigate the discipleship and service in the Gospel of Mark.
- To find out what is the understanding of the Catholic church on leadership and service
- To know how discipleship and service in the Gospel of Mark can be as a model for effective servant leadership in the Congregation of the Brothers of Our Lady of Perpetual Help.

## **RATIONALE/JUSTIFICATION OF THE STUDY**

The fact may be that the research topic might have been done in other context of study but doing it in the context of the Congregation of the Brothers of Our Lady of Perpetual Help, aims at contributing towards understanding and realizing the benefits of upholding teachings of Christ Jesus on the discipleship and service in the Gospel of Mark as a model for effective servant leadership in the Congregation. This will further enhance proper delivery to the members and to other People of God whom they serve, to promote their charisma spirit, their unity and to enhance their vocation. This research work also has been undertaken due to some elements of poor leadership observed in the leadership structure that has left many members questioning the competency of the leaders in the Congregation.

## **SCOPE AND DELIMITATION**

Like many other institutes, the research study tries to look into the Congregation of the Brothers of Our Lady of Perpetual Help as its scope of work in relation to the topic of research, to

investigate the challenges that are associated with leadership in the Congregation and to appreciate the teachings on discipleship and service in the Gospel of Mark that enhances the effective servant leadership, as also expressed in their Juridical constitution (32, No.4-2-3). However, these challenges are also being experienced in many Congregations if not all.

### **DIFFICULTIES AND HOW TO OVERCOME THEM**

The difficulties that are associated with this research work are as follows:

1. Insufficient resource materials for research work.
2. Unwillingness of the resource persons to co-operate and to provide information to the research study.
3. Researcher`s personal problem of language for proper expression in a well-organized manner.
4. Problem of citation, footnoting and bibliography of the research work.

### **SOLUTIONS**

In order for the researcher to overcome the above foreseen difficulties, the following ways would be employed:

1. Searching for the resource materials from College`s library and community library.
2. Indirectly involving the resource person without appearing on the picture as the real researcher.
3. Trying to use good language for proper expression of ideas.
4. Referring to the Tangaza Topographical Norms.

### **POSSIBLE RESEARCH QUESTIONS**

After underlining the research study objectives, the following are some of the questions that are intended to be answered by the research work:

1. How is discipleship and service portrayed in the Gospel of Mark?
2. What is the Catholic church`s understanding on leadership and service?
3. How can discipleship and the service in the Gospel of Mark be a model for effective servant leadership in the Congregation of the Brothers of Our Lady of Perpetual Help?

### **METHODOLOGY**

For the success of the research work, the researcher intends to use books from the house library, Church documents, Congregational Constitution booklets, internet sources, Bible, interview to some individuals and above all the research work will also be enriched by the researcher`s personal reflection on the Topic.

### **RESEARCH OUTLINE**

- Background of the study
- Purpose and aims
- Problem statement

- Study objectives
- Rational/justification of the study
- Scope of the study
- Possible research questions
- Methodology
- Abbreviation
- General Introduction

## **Chapter One**

The Discipleship and the Service in the Gospel of Mark.

### **1.0-Introduction**

#### **1.1-Mark`s Audience**

#### **1.2- Discipleship**

#### **1.3-Leadership and Service**

#### **1.4- Conclusion**

## **Chapter two**

Catholic Church`s Understanding on Leadership and the Service.

### **2.0-Introduction**

#### **2.1-Profile for Effective Catholic Leadership**

2.2-The Experience of Pope Francis on Leadership

2.3-Leadership Challenges

2.4 -Other General Forms of Leadership

2.5-Conclusion

### **Chapter three**

How Can Discipleship and the Service in the Gospel of Mark Be a Model for Effective Servant Leadership in the Congregation of Brothers of Our Lady of Perpetual Help?

#### **3.0-Introduction**

3.1- The Institution as a Servant

3.2- Qualities of a Servant leader

3.3- Leadership in the Congregation of Brothers of Our Lady of Perpetual Help

3.4-Services of the Brothers in the spirit of their Charisma

**3.5-Conclusion**

#### **General Conclusion:**

Summary

Conclusion

Recommendation

## **Bibliography**

### **ABBREVIATION**

BOLPH	-	Brothers of Our Lady of Perpetual Help
C C L	-	Code of Canon Law
L G	-	<i>Lumen Gentium</i>
G S	-	<i>Gaudium et Spes</i>
P C	-	<i>Perfectae Caritatis</i>



## **GENERAL INTRODUCTION**

In the Gospel of Mark, discipleship is one of the major themes that have been developed. Jesus, at the beginning of his public ministry, invites his first disciples to follow him. He makes it known, the Kingdom of God that is at hand, and tell them to repent and believe the Gospel (Mk 1:14-15). Therefore, Jesus gives the first requirement for one to live in the Kingdom of God. When we embrace the Kingdom of God, then we are called to detach ourselves from the world, thus we are given a new ministry. Jesus said to his disciples, “Come after me, and I will make you fishers of men”, (Mk 1:17).

Discipleship means to follow or to be a learner. Disciples accepted with a lot of enthusiasm to follow Jesus but, later in the Gospel, they started to regress rather than progressing in their faith. Jesus said to his disciples; “If anyone want to be my disciple, he/she must deny himself/herself, his father, mother, brothers and sisters, carry his/her own cross and follow me”, (Mk 8:34-38).

Becoming a disciple of Christ, one must count the cost, to walk in the path of suffering, to suffer for the sake of the Kingdom of God. Jesus Christ was a suffering Messiah, this was contrary to the expectations of the disciples, who did not understand the nature of his Messiahship. As a disciple, one is called to the service, the mission of God through Jesus Christ his Son. Jesus formed and prepared the disciples in every way by allowing them to witness his works of healing, exorcism, raising of the dead, feeding the people and associating with sinners. He could explain to them most of the things in private, so that they could grow in full knowledge of the Kingdom, and then sent them to practice what they had learnt from him.

Jesus Christ came to serve and this was depicted in his public ministry, and so the disciples are challenged to be at the service of others. This is another aspect of the theme of discipleship that has been expressed as he said; "You know that those who are recognized as rulers over Gentiles, lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you, will be your servant; whoever wishes to be first among you, will be the slave of all, for the Son of man did not come to be served, but to serve and give his life as a ransom for many", (Mk 10 :42-45).

This is the ground and the inspiration under which the research work intends to investigate, how the discipleship and service in the Gospel of Mark, can be a model for effective servant leadership in the context of the Congregation of the Brothers of Our Lady of Perpetual Help, a leadership that is at the service of all. The Catholic Church has manifested this concept of leadership of Christ since it was founded by Jesus himself. He entrusted her leadership to St. Peter and through his successors, the Popes, the church continue to bring the services of Christ to the people of God, despite of challenges that she experiences.

For effective servant leadership in the Congregation of the Brothers of Our Lady of Perpetual Help to be achieved, we are to embrace the leadership of Christ Jesus as expressed in the Gospel. Leadership is a gift from God and so leaders should exercise it for the benefit of all members and to the people of God whom they are called to serve. Through the charisma that is God`s gift to the Congregation, we need to give our unlimited services to the church and to the entire world in accordance with our spirituality that is based on the simplicity and humble obedience of the Blessed Virgin Mary to the total acceptance of the will of God. Through this, we will find our religious identity and a meaning to our invitation to be Disciples of Christ Jesus and share in his mission.

## **CHAPTER ONE**

### **THE DISCIPLESHIP AND THE SERVICE IN THE GOSPEL OF MARK.**

#### **1.0-INTRODUCTION**

The Gospel of Mark, being the first Gospel to have been written and the author is believed to have been John Mark, has its setting in Galilee and the Gentile land. John Mark is the one who accompanied and helped St.Peter and Paul in Rome and so he had the first hand information from the Apostles Peter and Paul about the teachings of Jesus to the Jewish and the Gentiles in Galilee and around Gentile Land. He felt that he needed to explain deeper and encourage the audience who were the Gentile converts and the Christians who were undergoing persecution in Rome.<sup>1</sup>

The Gospel has Jesus Christ as the main character, he being the agent of the Kingdom of God and he came to establish it through destroying the Kingdom of Satan through exorcism, healing and teaching people about this Kingdom.<sup>2</sup> This became his main focus as he had to proclaim and to disclose the Kingdom of God through all means. Jesus in his pursuit to establish this Kingdom met with a lot of opposition and challenges. This is why the Gospel of Mark portrays Jesus as a real suffering Messiah, rejected even by the relatives, his own people (Mk 2:1-3; 3:6; 3:21-35 and 6:1-6). Jesus Christ tried to form and to make his disciples understand this Kingdom of God; he allowed them to experience everything with him so that they may come to a fuller knowledge of the rule of God. Even then, they also could not understand him, the kind of Messiah he was (Mk8:31; 9:31; 10:33-34).

Jesus calls and explains the meaning of discipleship to his disciples. This being one of the major themes of the Gospel of Mark and so like the Master, they were also to follow in his footsteps

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<sup>1</sup> Cf. R.E. BROWN, *An Introduction to the New Testament*. 86.161.

<sup>2</sup> Cf. W.SZYPULA, "The study of the Synoptic, Discipleship in the Gospel of Mark", 1.

and accept all the cost they would pay for their being disciples of Jesus Christ (Mk 1:16-19;2:13-14 and 3:13-19) . Discipleship also comes with the responsibility, and so it is through the lessons and formation that the disciples shall have undertaken what would make them ready for their services that they would offer to the People when they are sent out by Jesus Christ.

In the Gospel, Jesus demonstrates the kind of leadership that is deemed good and effective, a Servant leadership since he came to serve but not to be served and so through his services, he comes into a sharp conflict with the established authority of the Jews who did not understand why he ate with sinners and tax collectors but these were the very people whom he came to serve and embrace for the Kingdom of God (Mk 2:13-27 and 3:1-6).

Jewish authorities were leaders who only wanted to emphasize their authority on the subjects but themselves did not lift a finger to carry the burden (Mk 2:6-8 and 2:15-17). Jesus is the Leader who cares for his people at all times and gives them joy through his services as opposed to the leaders who are only serving their selfish interests like the Jewish ones (Mk 5:21-43;7:24-30 and 8:10-26). So the kind of leadership and service that Jesus Christ came to demonstrate sharply conflicts with the kind of leadership that had been established by the Jewish authority and so this is what Christ challenges his disciples to embrace so that whoever want to be a leader must be a servant of all, to be as a child, a sign of humility in the service to others (Mk 9:32-37). This is what chapter one of this research work so intends to bring into a broader perspective and understanding so that one may appreciate and acknowledge the discipleship and service in the Gospel of Mark as a model for effective servant leadership.

### **1.1-MARK`S AUDIENCE**

The audience are the subjects to whom the message is addressed. According to Clement of Alexandria in the end of the 2<sup>nd</sup> Century (EH6.14.6), Rome is the place where Mark wrote the

Gospel. Mark assisted the Apostle Peter and Paul in their missionary journey in Rome and so he wrote to address the community that was being persecuted and failed. Perhaps this was a Roman persecution (Mk 10:42). Although Christians were harassed in various places, only the Capital city's Christians community is known to have undergone major Roman persecution before 70 AD by Nero<sup>3</sup>.

Other scholars would localize Mark's addressees closer to Palestine, in Syria or in the Northern Transjordan (Mk 3:8 and 7:24-31). Galilee is another suggestion. A thesis associated with the name of E.Lohmyer and continued by R.H. Lightfoot and W.Marxseen, points to a contrast between Galilee and Jerusalem in Mark, so that the future of the believing community lies in Galilee as the promised land of salvation (Mk16:7) or a symbol of Gentile world. So the Gospel envisioned the audience that consisted of Greek-speakers who did not know Aramaic<sup>4</sup>.

Either the author or the audience or both lived in an area where Latin was used and had influenced Greek vocabulary and the most part, the recipient were not Jews since the author had to explain Jewish purification customs to them. So most likely they were Christians who had been converted by evangelizers familiar directly or indirectly with Jewish Christian tradition and might have had a good deal about Jesus before Mark's Gospel was read to them.<sup>5</sup>

Theologically, the recipient had an overheated expectation of an imminent Parousia (Mk 13) probably activated by persecution which they had undergone and during which a considerable

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<sup>3</sup> Cf. R.E. BROWN. *An Introduction to the New Testament*. 86.161.

<sup>4</sup> Cf. R.E. BROWN. *An Introduction to the New Testament*. 86.161.

<sup>5</sup> Cf. R.E. BROWN. *An Introduction to the New Testament*. 86.161.

number had failed.<sup>6</sup> Therefore Mark wrote to encourage a church that was suffering and needed encouragement, so that they may learn from the suffering of Jesus Christ too.

## **1.2- DISCIPLESHIP**

After Jesus as the Main Character in the Gospel of Mark, we have the disciples as the most significant characters in the narrative of Mark. The word disciple came from the Greek word that means, "Learner" and is also translated as "to follow", and so as a follower, he/she gets to learn more about the Master, to practice what he does, to follow in his footsteps and somehow adopt his lifestyle. Jesus called his disciples to follow him closely, to imitate and learn from him<sup>7</sup>.

The disciples were to witness the work of Jesus, his teachings and to respond to them in a variety of ways. This noble and fundamental task could come with its cost that one had to count for as Jesus said: "If anyone want to be my disciple, he/she must deny himself or herself, leave his Father, Mother, Brothers and Sisters, carry his/her own cross and follow me", (Mk 8:34-38) . As Jesus is portrayed as a suffering servant, so his disciples were also to follow in his path of suffering.

In the Gospel of Mark, Jesus first public act is the calling of his first disciples. This, he does in three phases: The first one, is the call of Peter and sons of Zebedee (Mk 1:16-20). The second is the call of Levi: (Mk 2:13-14) and the third one is the call of the twelve (Mk 3:13-19). In the first two calls, we see the basic pattern of Christian discipleship where ordinary people are going about ordinary business of their lives.

In the third phase, Jesus takes the initiative to reach out to them with a clear command; "follow me", and the immediate response is seen as they leave their ordinary lives and adhere to

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<sup>6</sup> Cf. R.E. BROWN. *An Introduction to the New Testament*. 86.161.

<sup>7</sup> Cf. W. SZYPULA, "The study of the Synoptic, Discipleship in the Gospel of Mark", 1-2

Jesus call. The focus of their lives now becomes Jesus Christ. Jesus is said to have had many disciples at the beginning of his ministry (Mk 2:15), yet the circle seems to get smaller up to Mk 3:13-16 where he choose the twelve disciples and named them apostles, the term that appears only twice in the Gospel (Mk 3:14 and Mk 6:30) and now the twelve are treated differently, they become distinct and particular group of disciples.

### **THE TWELVE; APOSTLES**

The twelve disciples, were later known as the Apostles, were chosen without any particular regard; they were insignificant persons with no recognizable attributes that could make them to merit that call<sup>8</sup>. They were ordinary men with no wealth or power and so Mark portrays them in all their human weaknesses, their ignorance, their slowness to listen and to understand, their ambition, their venality and their cowardness.

To the twelve, Jesus would give full attention and they could receive private explanations of his teachings. Among these twelve, he also had three disciples who were very close to him namely: Peter nicknamed the” Rock”, James and John the “Sons of thunder” and this changing of names must have signified the special role for which they were to play.

### **OTHER FOLLOWERS**

Apart from the twelve disciples, there were others who were also following Christ in one way or the other. Some with genuine motives but some were just after food and miracles he was performing. There were many unnamed followers (Mk 2:15). There was a group of exorcists who worked in the name of Jesus with which the twelve disputed but Jesus said to them that they also belong to them (Mk.9:38-40). Bartimaeus, the blind who was healed by Jesus and also followed

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<sup>8</sup> Cf.W.SZYPULA, ”The study of the Synoptic, Discipleship in the Gospel of Mark”, 1-2.

him on his way (Mk 10:52). There was a group of Women who followed him from Galilee to Jerusalem (Mk 15:42-46). Although these were not part of the twelve, they do follow the general pattern of discipleship and function as stock characters indicating that Jesus had significant following during his earthly mission.

## **CHARACTERIZATION OF THE DISCIPLES IN MARK**

As Mark portrays the disciples with all their human nature, this would form the basis of their characterization. They were called to share with Jesus in the mission to establish the Kingdom of God on the earth. The disciples were devoted to Jesus, followed him and carried out his instructions faithfully; they went with him in the foreign lands, left behind their families and securities and were loyal and faithful at least to some measures.<sup>9</sup>

The disciples responded very well to Jesus` call to repent and believe. They turned the direction of their lives completely and entrusted themselves to Jesus. This is evident in the call stories and emphasis on the immediate response to Jesus` invitation. By doing this, they embraced Jesus, his values and his life. In the first part of the Gospel, the Galilean ministry, the disciples are portrayed as the extension of Jesus` own mission (Mk 3:14; 6:8 and 6:30) where they receive Jesus` authority and use it successfully. They are recipient of private instructions from Jesus regarding the Ministry of Jesus and God`s rule in the world (Mk 4:10-34).

The disciples also had unparalleled insight into Jesus` own activities which is particularly evident and emphasized in the two miracles of nature (Mk 4:35-41 and 6:45-52), the story of Jairus` daughter and the Transfiguration (Mk 5:37 and 9:2-8). These elements reflect the privileged access the disciples had to Jesus` own knowledge, authority and power that were

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<sup>9</sup> Cf. W. SZYPULA, "The study of the Synoptic, Discipleship in the Gospel of Mark", 1-3.

imparted on them by their Master. Even though in the beginning we get a positive picture about the disciples but later on we see them defecting.

### **IGNORANT AND DISLOYAL FAILURE**

In the Galilean part of Jesus` ministry, the lack of understanding and inadequate response is manifested by the disciples. When Jesus discloses to them the nature of God`s rule through using parables, exorcism and healing, they show lack of understanding and respond with fear and lack of faith. On the Lake when Jesus was with them on the boat, they still did not recognize who Jesus was despite having witnessed demons proclaiming him the holy one of God.

They were still terrified seeing him walk on the water (Mk 4:33-34; 4:35-41 and 6:45-52). The incident when Jesus calmed the storm shows that they have not learned from the first miracle, where they failed to recognize Jesus and to understand him in the multiplication of the bread. Their lack of confidence is also compounded by the failure to understand the significance of the second miracle of the Loaves and subsequent warning against Pharisees which, in turn, bring Jesus to express his frustration at their ignorance (Mk 8:14-21) and so their hearts continued to be hardened.

In the second part of Jesus` ministry when he focuses on defining what discipleship and living under the rule of God means, the disciples sink deeper into confusion and misunderstanding of Jesus` teachings. Immediately after his correct recognition of Jesus as the Messiah, Peter demonstrates his lack of understanding of what kind of Messiah Jesus is, attempting to correct him when he begins to talk about his passion (Mk 8:31-33).

Despite Jesus` correction and teaching on discipleship as self-sacrifice, the disciples persisted in the misunderstanding as demonstrated by their appalling responses to the two predictions of passion which they do not understand and to which they respond with pursuit of their own selfish

goals of greatness and glory (Mk 9:32;9:33-37 and 10:35-40) . Jesus educated them on the meaning of discipleship, based on the standard of greatness demonstrated in self-sacrifice and leadership which entails service. The disciples show rivalry and conflict among themselves because of their ambitions which clearly stray from Jesus teachings on the service as the basis of discipleship rather than self-serving and jealous possessiveness of the authority (Mk 9:38-41; 10:13 and 10:41-45).

The disciples regress as they lose the ability to perform exorcisms anymore because of their apparent lack of contact with God through prayer (Mk 9:28) and their misunderstanding during this stage is staggering; instead of following the rule of God as taught by Jesus, they become self-serving, fearful and authoritarian. Their lack of understanding is transformed into misunderstanding and distortion of his teachings into its almost exact opposite.

During the journey to Jerusalem, the disciples continued to be fearful and reluctantly follow Jesus to Jerusalem in the atmosphere of fear and apprehension (Mk 10:32). What took place in the City was to be expected as an outcome of progressive alienation of the disciples from Jesus. Peter readily declared his commitment to share his fate but these have proven to be empty words of a disloyal disciple (Mk 14:29)

One of the twelve betrays Jesus instead of protecting him. At Gethsemane they sleep; this demonstrates their weakness and lack of awareness of the gravity of the situation and in the end they abandon Jesus altogether. Peter and others who assured their loyalty to Jesus until death, take a flight; and Peter denies him three times but later cries of having failed and disgraced, as the anonymous disciple who runs away naked from the scene of arrest refusing to share the fate with Jesus (Mk 14:29-31; 14:52 and 14:72).

Peter embodies the dismal failure of discipleship for he had been part of the inner circle witnessing Jesus greatest acts, and so he is the seed that fell on the rocky ground. Under the cross and at the burial site, we only find women and one sympathetic but non-committed outsider, Joseph of Arimathea but even then, the women also became afraid when Jesus had been raised and could not proclaim him after his resurrection (Mk 16:8). It was the same fear that kept his disciples away from staying with him. So the failure of the disciples and other followers is dismal, the former fail before the passion while the latter fail after the resurrection.

### **1.3-LEADERSHIP AND SERVICE**

Leadership is the art of motivating a group of people or an Individual to act towards achieving a common goal; it is the act of being at the forefront and to be a point of reference or a symbol of unity to a group. It can be simply to give direction. Leadership also means a keeper, guardian or a caretaker. It implies action on the bearer that is, to deliver. It is not behavior motivated out of self-interest.

To serve is to do what is best for others even if it may not be for the interest of the leader to do so. To serve means to go out of oneself and be a servant to others, to help others in their situations. Service entails sacrificing one`s own will and plans to care for others. It is a selfless action, taking yourself out of the picture and considering the needs of others. It involves thinking and taking other people into account even when your own needs are pressing as Albert Schweitzer said:”I don`t know what your destiny will be but one thing I know: The ones among you who will be really happy are those who have sought and found how to serve”.<sup>10</sup>

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<sup>10</sup> Cf. M .MICHAEL, “Leadership Now”, 1-2.

In the Gospel of Mark, Jesus demonstrated different ways of leadership that reflects different characteristics of true servant leader. His kind of leadership and authority came to a sharp conflict with the kind of leadership that had been established by the Jewish authority. Jesus was a humble leader who submitted himself even to the lowly, he was mightier than John Baptist yet he humbled himself to be baptized by John (Mk 1:4-8 ) and he never promoted himself, but it was God the Father who affirmed him as his beloved: "You are my beloved son; with you I am well pleased" (Mk 1:11).

Jesus was an obedient leader. He remained obedient to the Holy Spirit that led him to the desert where he was tempted by the Satan (Mk 1:12-13) and at Gethsemane when he was about to suffer, he remained obedient to the will of God the Father (Mk 14:36). Jesus is a leader with a clear vision, clarity, simplicity and directedness. He proclaimed the time of fulfillment of God's plan of salvation, to establish the Kingdom of God and he directed people to be repentant and believe (Mk 1:14-15). Jesus was a strategic team builder. This was depicted when he did not want to work alone but he called others to follow him, to share in his mission of establishing the Kingdom of God and so he formed and prepared his disciples also to be ready and fit for the mission of proclaiming the Kingdom of God (Mk 1:17 and 6:7-12).

As a leader, one must nurture a good relationship with the members, attend to their social, emotional, physical and spiritual needs, make friends and invite them to one's company and attend their social gathering and to be part of them that is, to be available to their needs. This was depicted of Jesus Christ who, after calling his first disciples Simon and Andrew, he did not stop there but went ahead to invite many others to follow him. He cast away demons from them, healed them, taught them and preached to them and fed them (Mk 1:19; 1:21-45; 2:13-17 and 6:34-44) and so

as a servant leader, he was moved with pity and compassion to serve their physical, social, emotional and spiritual needs

Jesus expressed control and authority as a leader when needed. He showed his authority by attending to the needs of others. Everyone felt his authority and recognized him at his service (Mk 1:23-28). Jesus was a courageous and brave leader who could face the crisis head on but never ran away from the crisis and he encouraged his disciples also to walk in the same path of crisis. This he showed when he immediately attended to the Mother of Simon who had a fever and also when he turned his focus on Jerusalem, even though it was there that he was going to suffer, be crucified and die (Mk 1:30-31; 11:1-11 and 14:38-42).

A servant leader recognizes the source of his strength which is God himself and so he/she should always be in touch and in relationship with him through prayer. Jesus could pray more often even though he was the son of God and God himself. He recognized his source of strength and so after long hours of service to the people, he could withdraw to himself to reflect and to be in touch with God the Father in prayer (Mk 1:35 and 14:35-38). Jesus was a leader who empowers others so that they can also go and spread the good news to others about what they have also experienced with him (Mk 1:40-45; 6:7-12 and 16:14-18).

All these characteristics of Jesus` servant leadership could not be reflected in the established authority of the Jews and so it was because of this, that they confronted Jesus over his authority and conspired to have him killed. Jesus` authority was different from the authority of the scribes who could not teach as he taught and take care of the people`s physical and spiritual needs (Mk 1:22-45).

The Pharisees were only interested in keeping the law of the Sabbath but could not allow something good to be done to those who are suffering even on the Sabbath. A real servant leader will always wish well for the subjects and do anything for their good, hence Pharisees failed to demonstrate this to their subjects thus when Jesus came in with his servant leadership, the Pharisees were grieved at his services during the Sabbath and so took counsel against him to be killed (Mk 3:6).

Jewish leadership represents a bad leadership that only frustrates and kills her subjects. They are not appreciative and encouraging but rather serve only their selfish interests. This is expressed in the parable of the Vineyard and the tenant (Mk 12:1-12). Jesus took the initiative to express the kind of a servant leadership that is at the service of all and so he challenged his disciples on the leadership since they started to argue among themselves on who is the greatest among them. This is also a challenge that is eminent in the religious and political leadership structures as everyone struggles to be great.

Jesus emphasizes that for one to be the first, he must be the last of all and to be the servant of all (Mk 9:33-37). The disciples are to learn and imitate Jesus who was humble and obedient to God's will. Jesus cautioned them to be careful as he said; "Those who rule over Gentiles lord it over them, and their great ones make their authority over them felt", (Mk.10:42). So Jesus tells them never to behave the same as such leaders but rather; "whoever wishes to be great must be ready to serve others", (Mk.10:45). Just as Jesus himself, though a son of God and God himself came to serve but not to be served and he gives his life as a ransom for many, his disciple should also serve without limit.

It is through Christ himself that as disciples, they must learn to be a leader that is gentle, humble, obedient, courageous and ready to sacrifice himself/herself for the sake of others, to serve all with love. As Christians this is the model for effective servant leadership that we need to embrace in our call to share in the mission of Christ to proclaim the Kingdom of God on earth.

#### **1.4- CONCLUSION**

In the Gospel of Mark, we learn more about how disciples are portrayed as total failures. They accepted and responded to the call to follow Jesus positively but because of their human conditions, they fail to understand the real meaning of their call to discipleship. Their progress in reality was a regress, backslide and abandonment of Jesus' path altogether. Despite of all the effort of Jesus Christ to teach them, allow them to witness his works, they could still not recognize the kind of Messiah he was.

The Gospel portrayed Jesus as a suffering servant and so whoever wants to be his disciple must also accept to suffer with him and have a victory with him at the resurrection. We must understand that discipleship comes with responsibility to share in the mission of Jesus, to serve the people of God with humility, a servant leadership, to imitate Christ who served and gave his life to the world for our redemption. Those who are in leadership must learn from leadership of Christ who is the role model of a servant leader as portrayed in the Gospel of Mark.

## **CHAPTER TWO**

### **CATHOLIC CHURCH'S UNDERSTANDING ON LEADERSHIP AND**

#### **SERVICE**

##### **2. 0-INTRODUCTION**

The Mother Church has expressed and manifested the leadership structure that Christ himself taught and established through St. Peter, his disciple in whom he built his church, “Blessed are you, Simon son of Jonah, for flesh and blood has not reveal this to you, but my heavenly Father, and so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it”, (Mt.16:17-18). So through St. Peter, who became the first Pope, Vicar of Christ, Jesus intention of putting up his church was fulfilled and the church derives her leadership style from the teachings of Christ, the head of the body the church and through the leadership of St.Peter, to whom Christ entrusted his flock. “The church of Christ, which we profess in the creed to be one, holy, catholic and apostolic, is the universal church. It is the worldwide community of the disciples of the Lord, which is present and active amid the particular characteristics and diversity of person, group, time and places”[...], (Exegetical commentary on CCL-575,CCL330).<sup>11</sup>

Through the Vicars of Christ, the Successors of St.Peter who are the Popes, the church established a well comprehended hierarchical structure of the church, beginning with Bishops, Priests, Deacons and the laity. The objective of this hierarchy is to devolve the leadership of St. Peter to all levels of Christ faithful that will enhance and provide effective servant leadership to the People of God, the flock of Christ entrusted to St.Peter.

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<sup>11</sup> Cf. A.MARZOA-J.MIRAS-R.RODRIQUEZ, *Exegetical commentary on code of canon law*. 575.

## **2.1-PROFILE FOR EFFECTIVE CATHOLIC LEADERSHIP**

The Catholic Church, founded by Jesus Christ and built on St.Peter, has remained firm since its establishment even though it has undergone purification in one way or the other through the challenges it has experienced and the reformation that has come up in order to counter attack the challenges.

In order to shepherd the people of God and to increase its number without cease, Christ the Lord set up in his church a variety of offices which aim at the good of the whole body (L G III, 337.18).Through these offices, the hierarchical leadership structure of the church was established and every office has its power and jurisdiction under which it exercises its power. Every office is distinct but they collaborate, and are united by the virtue of their source that is, Christ himself as the founder. They are to promote the unity and strengthen the faith of the church and for the proclamation of the Kingdom of God (Mk16:15-18).

Jesus Christ after he had formed his disciples for the mission, he commissioned them out so that they may spread and continue with the establishment of the Kingdom of God to other places (Mk 6:7-13).So through the apostles, the church continued to flourish despite difficulties they could encounter and so through the leadership of the apostles and St.Peter as the head, the church has continued through their successors, the Popes and Bishops who work in collaboration with the Priests and Deacons for the continuity and growth of the church.

The Catholic Church has a clearly defined hierarchy of Clergy, people in the religious life and laity, and so this has contributed towards effective Catholic Church leadership. As Clergy who are the ordained ministers, Bishops stand at the highest level since they have received the fullness

of priestly orders.<sup>12</sup> They can confer all the sacraments on others since, through the blessing and laying on of hands; the apostles passed their teaching authority on to their successors the Bishops, who then passed on the authority to their own successors in the same way. Bishops are endowed with the apostolic authority and leadership of their own dioceses.

Bishops, as local ordinaries, they preside over the flock, of which they are pastors, teachers of doctrine, preside over sacred worship and Ministers of Governance (CCL 375, 1-2, Commentary 748).<sup>13</sup> They are in communion with the Bishop of Rome, the Pope who is the successor of St. Peter, the Vicar of Christ. He becomes the head of the entire Catholic Church and of all who are in communion with the Mother church. The Papacy office is non-sacramental since it is an elective post. He is elected by the College of Cardinals and he holds the office for life and the Cardinals are usually drawn from the rank of Bishops where they have official roles of great administrative authority. They are heading areas of the Roman Curia (the church's government) or the leading archdioceses.

The second level of the hierarchy is the Priests, who are also ordained and are designated as the helpers to the bishops in their teaching and administering the sacraments and governance. Most Parishes have priests as their effective leader. They govern the Parishes in collaboration with the Lay councilors, who are elected by the Parishioners in the Parish. They support and facilitate the pastoral and economic development of the Parish, promote unity and strengthen the faith of the church at the Parish level.

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<sup>12</sup> Cf. C. STEWART, "Leadership". 1-2

<sup>13</sup> Cf. A. MARZOJA-J. MIRAS-R. RODRIQUEZ, *Exegetical commentary on code of canon law*. 748.

The third rank in the hierarchy is the office of Diaconate. This office traces its roots in the New Testament, where, in the early church, deacons were those who ran the church and helped the bishops. In the earliest church, women took on the role of deacons as well as men, although later they were barred from that work.<sup>14</sup> In the present church, deacons are men who usually have work outside the church and are often married, but who also assist priests in parishes. These are permanent deacons but there are transitional deacons who continue to priesthood. Deacons can preside over at marriage, perform baptism and they preach.<sup>15</sup>

Consecrated men and women, though are also lay Christians, embrace a special call to live a consecrated life under the evangelical counsels or vows of obedience, poverty and chastity. They also contribute towards effective leadership of the church as they are organized in various Institutes or congregations. Every religious institute has its leadership structure and governance style that comprises of Superior general, Vicar, the council members and the community leaders. All these are to enhance proper growth and development of the institute and to provide effective servant leadership of Christ to their members.

Through these levels of leadership in the Catholic Church, the church has been effectively governed and developed through many centuries since its establishment by Jesus Christ himself and entrusted it to St. Peter and the apostles. It has experienced challenges that include elements of bad leadership, but through her clear hierarchical structure of leadership and collaboration among those levels of leadership, it has stood until the present day. Bishops, Priests, Deacons, Religious

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<sup>14</sup> Cf. C.STEWART, "Leadership". 1-3.

<sup>15</sup> Cf. C.STEWART, "Leadership". 1-3.

and Laity; in communion with the Roman Pontiff, continue with the services of Christ for the building of the church and God`s Kingdom.

## **2.2- THE EXPERIENCE OF POPE FRANCIS ON LEADERSHIP**

Pope Francis, when he was elected, surprised many who were wondering what will come out of him and with the name that he chose; “Pope Francis”. The name sent a lot of signals to people and it could suggest the kind of leadership he would offer to the church. St. Francis left everything in his rich family and went out in the street naked to fulfill Jesus call to rebuild his church that was in ruins. He lived a humble life and cherished poverty and encouraged his followers to walk on the same path of poverty. Pope Francis chose to follow in his footsteps, to embrace simple life, life of poverty and to give a servant leadership to the church based on the spirituality of St. Francis.

In his Sixth month of his pontificate, when he was interviewed by Rev. Fr. Antonio Spadaro; he gave some valuable insights on his personal leadership lessons as well as his thinking on leadership issues facing the church. Pope Francis, a Jesuit, became a provincial, a time when the society had a lot of difficulties and many Jesuits disappeared and everyone was to himself. He became a leader when he was still very young, at the age of 36. He had to deal with difficult situations, and he found himself becoming too authoritative and this led him into serious problems and he was accused of being ultra conservative.<sup>16</sup>

After he had realized he was becoming too authoritative, he resorted to consult other members: the auxiliary bishops after every two weeks, and several times a year the council of priests where he opened the door for open discussion. This helped him so much, as he said;” But

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<sup>16</sup> Cf. J. MCGREGOR, “Pope Francis experience on leadership”, 1-2.

now I hear some people tell me:”do not consult too much, and decide by yourself”. Instead, I believe that consultation is very important”. He continued to say;”The Consistories of Cardinals, the Synods of bishops are for example, important places to make real and active this consultation .We must, however, give them a less rigid form. I do not want token consultation but real consultations”.<sup>17</sup>

Pope Francis urged the church ministers to be merciful, take responsibility for the people and accompany them like the Good Samaritan, who washes, cleans and rises up his neighbor. This is the call of Pope Francis that shows a real servant leadership. Pope Francis said;” God is greater than sin, the structural and organizational reforms are secondary that is, they come afterward”.<sup>18</sup> As ministers of the Gospel, Pope Francis said that they must be people who can warm the hearts of People, who walk through the dark night with them, who know how to dialogue and to descend themselves into their people`s night, into the darkness but without getting lost. “The people of God want Pastors, not clergy acting like the bureaucrats or government officials”.<sup>19</sup>

Pope Francis, through his insights, gives a practical ideal for servant leadership, a leadership that identifies itself with the people, leading with others in mind, a leadership that gives hope and builds up the community of the believes, and so this is what he has expressed since he became the Pope, the head of the Catholic Church.

### **2.3-LEADERSHIP CHALLENGES**

Leadership is associated with many challenges. In the church, Christ emphasized that many will go against the disciples, reject them, but he encouraged them to remain firm for he will be

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<sup>17</sup> J. MCGREGOR, ”Pope Francis experience on leadership”, 1-3.

<sup>18</sup> J. MCGREGOR, ”Pope Francis experience on leadership”, 1-3.

<sup>19</sup> J. MCGREGOR, ”Pope Francis experience on leadership”, 1-3.

with them until the end of the world. The church has not been spared from these challenges since the beginning until today. Popes, bishops, priests, religious and lay Christians have been harassed, persecuted and killed because of their work as leaders in the church, and the church has also had many scandals as a result of bad leadership, internal struggles among leaders themselves and mismanagement in various institutions in the church.

Most of the leaders lack **emotional intelligence**. This is important so that, one can be aware of his/her emotions, be able to self-regulate, to have social awareness and social management. It is about knowing your strengths and weaknesses and how you contribute to the outcome of different situations. Most leaders, once elected, they cut the link and social relationship with others. This makes them to suffer **isolation** from the people he/she leads.

Most leaders lack the skills to lead from a place of **influence rather than by the authority**. They become too much authoritative and issue the command to their subjects who will only conform to avoid punishment. However, when you lead from a position of influence, using your relationship and knowledge, people will do their task to the best of their ability.

Leadership if not delegated, may be **frustrating, demoralizing and one may develop health problems**. It is a challenge to many leaders who get drunk with power and dominates everything, but effective servant leader will always engage everyone and give space for everyone to play a role for the good of all.<sup>20</sup>

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<sup>20</sup> Cf. P. ONG INJO, "Challenges facing leadership",

## **2.4 – OTHER GENERAL FORMS OF LEADERSHIP**

In every organization of the people, there are different forms of leadership that are generated and promoted by different leaders in various organizations. A servant leader must understand which kind of leadership style is favorable and accommodative, that may create conducive atmosphere for everyone`s participation and productivity. A servant leader must know the advantages and disadvantages that exist in every leadership style.

These styles include: **Autocratic** style where the leaders make decisions alone without the impact of others. The leaders possess total authority and impose their will on the members. No one can challenge the decisions of autocratic leaders. In the church, the elements of this kind of leadership are manifested by some church authorities where the spirit of consultation and teamwork is ignored, and “the leader takes it all”. This kind of leadership in the religious institute does not promote community living but rather disintegrate the community spirit.

**Participative style.** This is what is called democratic leadership. It values the input of team members and other stake holders but the responsibility of making final decision rests with the participative leader. The participative leadership boosts members’ morale because members make contributions to the decision-making process. It causes them to feel as if their opinions matter. When the institute needs to make changes within; the participative leadership helps the members to accept changes easily because they play a role in the process.

**Transformational style.** This involves higher level of communication from the authority to meet the goals that are laid down by the organization. The leaders motivate the members and enhance productivity and efficiency through communication and high visibility. Communication

is a major element in leadership since it makes all plans to be in the open and everyone is aware of the progress of the institute.<sup>21</sup>

## **2.5-CONCLUSION**

The church draws her teaching authority from Jesus Christ himself, the founder of the Church. It is, by his concept of servant leadership that the Catholic Church continues to be inspired and get more insights on the leadership and service to her people. The authority that was given to the apostles and handed on to the bishops, who are the successors of the apostles, should be exercised in the spirit of service to all and so the Episcopal office should not be seen from the perspective of power but of the service.

Through Pope Francis, we learn the spirit of servant leadership as he challenges the entire world, religious and political leaders that, it is through simplicity, humility and service to all that will make the leaders to be effective and successful. Even though many leaders tend to adopt a style of leadership that suits them, it is participative and transformational style of leadership that will enhance productivity and development in their institutes; thus, they will evade many challenges associated with leadership since many leaders keep things to themselves under the carpet while members are kept in the dark. This generates a lot of tensions and the environment of mistrust.

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<sup>21</sup> Cf. R.JOHNSON, "Leadership Styles". 1

## **CHAPTER THREE**

# **HOW CAN DISCIPLESHIP AND THE SERVICE IN THE GOSPEL OF MARK BE A MODEL FOR EFFECTIVE SERVANT LEADERSHIP IN THE CONGREGATION OF BROTHERS OF OUR LADY OF PERPETUAL HELP**

### **3.0-INTRODUCTION**

In the Gospel of Mark, the disciples were called by Jesus Christ, and responded positively with obedience, even though, their faith and trust in him drastically reduced and they abandoned Jesus at the end. Jesus became a role model of a servant leader, he taught by showing practical example and so, in various incidences of the Gospel, he confronted the established Jewish authority and proved them wrong since they were not just, but hypocrites and so they plotted to kill him. Jesus taught his disciples a kind of leadership that is at the service of all as he said; “If any of you want to be great among you, he must be the least and a servant of all” (Mk.10:43).

The disciples decided to pursue their selfish ambition of who is the “greatest”. With this, they failed to understand the meaning of their discipleship, and through Jesus Christ in the Gospel, a true servant leadership is manifested. A lot of teachings are drawn from the discipleship and

service in the Gospel of Mark that the Congregation of the Brothers of Our Lady of Perpetual Help is called to appreciate and follow in the footsteps of Christ, to learn from him and abandon everything as the apostles did for the sake of the Gospel.

The Institute as a servant should serve every member with a lot of love and dignity hence be a home for everyone, and this can only be expressed by servant leadership, imitating Christ who came to serve but not to be served. Leaders should embrace good qualities of leadership that are desired by all. The Religious Institute of the Brothers of Our Lady of Perpetual Help, like other Religious Institutes, have their leadership structure that governs the Institute and ensure, service delivery to their members and to all people of God, as a fulfillment of the Mission of God given to them through their Charisma.

### **3.1 –THE INSTITUTE AS A SERVANT**

Many organizations, political or religious in the society, nationally or internationally are established for a purpose. Some of the reasons may include: To promote unity among members with a common goal, to advocate for their rights and justice, and to promote growth and development of every member of that particular society. It also gives advice, exhortation and the direction to the members for the common good of everyone.

Both leaders and members of that particular institute should cooperate to promote servant leadership since the prosperity of the institute depends on everyone`s contribution, though major responsibility remains with the leaders because they are the steering and the point of reference to the institute and through their servant leadership, they are able to change the entire institute to be a home for every member.

The church is referred to as “Servant”: this does not mean that, it is subordinate or passivity to the world around it. The church, being a community of all believers, it is obliged as a servant of her members to be herald of peace, justice and promote human right. She speaks on behalf of the poor and the oppressed, to care for the wounded and to be ready at all times to take the risk even at the point of suffering. She has to bear witness to the truth, save and not to judge, serve and not to be served, that is, embrace the servant leadership of Christ, the head of the body, the church (G S, 3). As a servant, she should remain “a sign” and safeguard the transcendence of human person (G S, 76).

The church is at the service of human person as expressed by the document, *Gaudium et spes* which shows the church as a servant. Pope Francis, emphasized the fact that; “It is indispensable that the exodus be made together, conducted with simplicity and clarity by those who serve in authority, with the search for the face of the Lord as a primary goal”.<sup>22</sup>

Pope Francis continues to invite those who are called to this service in the church to exercise it in obedience to the spirit, with courage and constancy, so that complexity and transition may be managed, but not slowed or stopped. He encourages leaders in the church as he said: ” We need leaders that welcome and encourage with empathetic tenderness, the gaze of the brothers and sisters, even of those who force the pace or who impede progress, helping them to overcome haste, fears and attitudes of resistance. Some may hanker to return to the past, some will nostalgically emphasize the difference; others may brood in silence or raise doubt about the scarcity of the

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<sup>22</sup>POPE FRANCIS, *Keep watch, A Document to Consecrated Men and Women, Journeying in the Footsteps of God.* 40-41.

means, resources and persons. We should not cling to a nostalgia for structures and customs which are no longer life-giving in today`s world”.<sup>23</sup>

So church, as the institute of all believers, that was entrusted with the mission of God, she is called to the task of evangelization, to share in the mission of Christ Jesus, to imitate her Master and serve with love to the people of God. Church should strive to advance on her pilgrim way towards God. She must do this joyfully and proclaim the Gospel to all nations, and so she also achieves this effectively through servant leadership.

Religious Institutes should share in the life of the church (L G, P C-2C). The Superiors, in matters which concerns the destiny of the entire institute, should find appropriate means of consulting their subjects and should listen to them (P C 547-4). This is the spirit of servant leadership in the institute, so that every idea of members are considered for the growth and development of the institute, as also demanded by the spirit of community life, being one of the characteristics of religious life. Community spirit will promote the sense of belonging and the participation of every member for the good of the institute, and so the authority and the obedience should be exercised in the service of the common good, as the complementary aspect of the same participation in Christ`s offering. “For those who are in authority, it is a matter of serving in their brothers, the design of Father`s love”.<sup>24</sup>

### **3.2-QUALITIES OF A SERVANT LEADER**

In the Gospel of Mark, Jesus expressed a servant leadership that is admirable, and he challenged his disciples and Jewish authority also to embrace the leadership that is at the service of all. A servant leader is a servant first. It begins with a natural feeling that one want to serve

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<sup>23</sup>POPE FRANCIS, *The Joy of the Gospel, Apostolic Exhortation Evangelii Gaudium*.62-63.

<sup>24</sup>POPE PAUL VI, *Evangelica Testificatio*-25.

others, then he/she is inspired to aspire to lead. This is different from a person who aspires to lead first, because of his/her own personal needs which drive him/her, to power. A servant leader is one who is driven and motivated by the needs of others.

A servant leader focuses primarily on the growth and well-being of people and the community to which they belong. This is in contrary to the leaders who only accumulate and exercise power at the,” top of the pyramid”, while the servant leader shares the power, put the needs of others first and helps people to develop and perform as high as possible for the good of the organization.

A servant leader values everyone`s contributions and regularly seeks out their opinion. This will motivate the members to work hard to achieve the goals set by the institute and promote the sense of ownership by everyone. A servant leader is one who cultivates the culture of trust, a trust to every member and to their leaders. This will enable members to share freely and to avoid hatred, grudges and gossip and so creates the atmosphere of peace, love and unity.

A servant leader should strive to develop other leaders. This means that, he/she should teach others also to lead, providing opportunities for growth of others by demonstrating with example. He/she should not always lead but giving up power and deputizing others to lead. This will enable others to learn more the concepts of leadership have a sense of responsibility and so make transition to be very easy since the person taking over is fully enlightened with the system.

A servant leader should go beyond the institute framework, but rather promote social welfare, give moral and spiritual support, that is, be able to deal with issues that affect people`s social life. This will make people to be open, discover themselves and be realistic in life, that is, to be whom

they are called to be. The servant leader should always encourage members and work with them together not “you go do it”, but it should be, “let’s go do it”.

It is a joint responsibility for everyone in the institute for the growth and development, but this can only be promoted by a servant leader so that people may have positive attitude towards the institute not “I don’t care “ attitude . A servant leader will also persuade in a bid to sell the policies instead of giving commands and so this gives distinction between a servant leader and a dictator; ”Sweat words soothes the heart and the mind but rude words, ignites the fire of destruction”, (Luo proverb, also related to Prv.18:21 in the Bible).

A servant leader should think about long term projects, that is, he/she should be concerned also with the future generation. He should work for future sustainability and so, he should not be shortsighted but be able to read the signs of time. Above all, these qualities of a servant leader, should be clothed in humility as we have learnt in the school of Christ Jesus, who humbled himself, though he was in the form of God, did not regard equality with God, something to be grasped at (Phil. 2:6).

### **3.3 –LEADERSHIP IN THE CONGREGATION OF BROTHERS OF OUR LADY OF PERPETUAL HELP**

Religious life is a manifestation in the church, a marvelous marriage established by God as a sign of the world to come. Brothers thus consummate a full gift of themselves as a sacrifice offered to God so that their whole existence becomes a continues worship of God in charity (CCL 607-1), to fulfill the mission of God, a humble service to his people in the church.

The Congregation of the Brothers of Our Lady of Perpetual Help, like other Religious Congregations, has the leadership structure that governs the institute and protects its autonomy, though it must be disciplined in the church, that is, it must subject itself to the Supreme authority

(CCL 590-1). The individual brother is bound to obey the Supreme pontiff as their highest Superior, and by the reason also of their sacred bond of obedience (CCL 590-2).

As an established religious congregation, it has its chapter that is conducted after every four years in accordance with their constitution. The congregation discusses issues prior to the election of their Superior general and his Council, then the appointment of the Community leaders and the Bursar. All these, make up the general leadership of the Congregation. Superiors are to fulfill their office and exercise their authority in accordance with the norms of the universal law and the law of the congregation (Juridical Constitution, governance 4-2-2; CCL 617).<sup>25</sup>

The General Superior has the duty to steer the congregation in all matters pertaining to spiritual, intellectual, financial, and social development. He calls a meeting of Council to discuss issues that lead to the implementation of the chapter and also meet occasionally with community leaders to review the general progress of the congregation and the communities. He makes the appointments with the consultation of the General Council. The Superior is to visit the communities periodically at least three times a year and speaks to every brother individually at least once a year (CCL 628-1).

The Superior has the ultimate responsibility for admission to the Postulancy, Novitiate, Temporary and Perpetual Vows, for suspension, dismissal, probation and excommunication. The authority that the Superior receives from God through the ministry of the church is to be exercised by him in the spirit of service. In fulfilling his office, he is to be docile to the will of God and is to govern his Subjects as children of God. By reverence to human person, he is to promote voluntary

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<sup>25</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help, *Juridical Constitution, Governance*, 4-2-2

obedience, to listen to their Subjects willingly and to foster their cooperation for the good of the congregation and the church without prejudice to his authority, to decide and to command what is to be done (Juridical Constitution, governance 4-2-3; CCL 618).<sup>26</sup>

The Superiors of the Congregation of the Brothers of Our Lady of Perpetual Help are to devote themselves to their office and act with diligence. Together with the Brothers entrusted to them, they are to strive to build in Christ a fraternal community in which God is sought and loved above all. They are, therefore to nourish their brothers with the food of God`s word frequently and lead them to the celebration of liturgy. They are to be an example to the brothers in cultivating virtues and observing the laws and traditions, proper to the Congregation.

The Superiors are to give their brothers opportune assistance in their personal needs. They are to be solicitous in caring for and visiting the sick, to counsel the restless, console the faint hearted and to be patient with all (Juridical Constitution, governance 4-2-4).<sup>27</sup> The Community leaders are to be appointed by the Superior general with the consent of his Council for a period of four years and it is renewable. The community leaders help to promote community life, to facilitate in collaboration with the community members, the spiritual and physical development of the community.

The community leaders are to foster unity and love among the members. So as Brothers entrusted with the leadership of the Congregation, they are duty bound to offer a servant leadership, a leadership of Christ Jesus to the church. They are to remain docile to the direction of the Holy

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<sup>26</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help, *Juridical Constitution, Governance*, 4-2-3

<sup>27</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help, *Juridical Constitution, Governance*, 4-2-4

Spirit in their services to all members as expressed in their Juridical Constitution (Juridical Constitution, governance 4-2-3).<sup>28</sup>

### **3.4-SERVICES OF THE BROTHERS IN THE SPIRIT OF THEIR CHARISMA**

Charisma is a gift given to everyone by the Holy Spirit and through it, one is made to undertake a task for the renewal of the church. It is believed to have been talents that one possesses while others also understood it as the grace given to one by the Holy Spirit, by the virtue of their baptism and confirmation and it grows to maturity. Through individual charisma, one finds a deeper call of the Holy Spirit to found a congregation. However, the church must discern, authenticate and approve it before she let it grow to maturity.<sup>29</sup>

The founder, through the grace of God, invites and admit his/her followers to join in the dance of the Holy Spirit as they also bring their individual charisma, and this contributes towards the development of the Congregational charisma and further give the Congregation its vocational identity that is lived, safeguarded, enriched and developed by all members of the Congregation.<sup>30</sup>

The Charisma of the Congregation of the Brothers of Our Lady of Perpetual Help is simply:”HELP”. Being a Marian Congregation, the charisma, “HELP” is understood in the concept of Mary, the mother of Jesus Christ, who accepted the will of God to participate in the salvific plan of God to Humanity. Through her obedience and faith in God, she accepted to become the Mother of our Savior. She went in haste to upcountry to help her cousin Elizabeth who was six months old pregnant and stayed with her for three months, helping her in every way that was not specified by

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<sup>28</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help, *Juridical Constitution, governance, 4-2-3*

<sup>29</sup> Cf. R. CRUZ, ”The study of the Charismatic Maturity and Impediments, 2-2.

<sup>30</sup> Cf. R. CRUZ, ”The study of the Charismatic Maturity and Impediments, 2-3.

the scripture (Lk 1:39), and so Brothers` Charisma of HELP is also not specific to a particular apostolate, but they offer various services to the People of God in the church in every way that is needed.

Mary helped and nurtured her Son, Our Lord Jesus Christ in every way until he accomplished his mission on earth. At the wedding in Cana, She extended her love and help to the Guests through her Son. She was given to the church and so she continues to give her motherly care to the church.

The charisma of the Congregation leads the Brothers to the Father, in seeking his will, just as Mary sought his will and extends her help to other people as an important way to obey God and his Son, in whom we share the mission of God to the world through the church (Spiritual Constitution-38).<sup>31</sup>Through the charisma, the Congregation has developed a spirituality that is based on the simplicity and humble obedience of the Blessed Virgin Mary to the total acceptance of the will of God. Even though there are some elements of St.Agustine spirituality for their rule of life, but it is through the spirituality of Mary, that the Brothers express their charisma of HELP.<sup>32</sup>

Brothers are to be perpetual helpers of each other at any time. The perpetual help is a God given gift, a spiritual assistance, and an actual and life giving grace, which enables every brother to zealously not only to serve the universal and local church, his religious community, but also to be eagerly responsible to love and serve the People of God wherever he is sent (Juridical Constitution, nature and purpose of the Congregation, 1-3).<sup>33</sup>

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<sup>31</sup>Cf. Congregation of the Brothers of Our Lady of Perpetual Help,*Spiritual Constitution*-38.

<sup>32</sup>Cf. G.M. JUSTUS,"Spirituality of the Congregation",

<sup>33</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help,*Juridical Constitution, nature and purpose of the Congregation*, 1-3

Apostolate of all religious consists primarily in the witness of their consecrated life, which they are bound to foster through prayer and penance (CCL 673). Brothers, in the spirit of their charisma, engage in various apostolate that include: Pastoral mission of the Church through the spiritual and corporal works of mercy, performing services in collaboration with the Bishop, working with Priests, helping Christians, promoting youth apostolate, work in various fields of agriculture, teaching, accounts, clinical, catering, carpentry, Moto mechanics, metal work, office secretary among others (Juridical Constitution, apostolate; 2-3-1;2-3-2;2-3-3 and 2-3-4).<sup>34</sup>

In all these services, they are to offer them with a lot of joy, love and in the spirit of service as they imitate Jesus, the servant of all. Their apostolic action is to be animated by a religious spirit (CCL 675-1), and draw inspiration from the example of Virgin Mary, mother of Christ Jesus.

### **3.5- CONCLUSION**

Many a times, we get attracted and inspired by other people, what they do or how they have been successful. It is in the school of Jesus Christ, who depicted the servant leadership in the Gospel of Mark, that every institute should learn from. Christ challenged his disciples and Jewish authority in their quest of being great to be servants of all (Mk 10:43), and so every institute that embraces servant leadership of Christ, will always be effective in their service delivery.

The church as the Servant, continue to show the example of Jesus Christ, who is always at the service of all. By embracing the teachings of Jesus Christ on discipleship and service in the Gospel of Mark, the Congregation of Brothers of Our Lady of Perpetual Help may become effective in their services, as leaders acknowledge their work as a call from God to serve others.

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<sup>34</sup> Cf. Congregation of the Brothers of Our Lady of Perpetual Help, *Juridical Constitution, Apostolate*; 2-3-1;2-3-2;2-3-3 and 2-3-4

This will promote a sense of unity and responsibility among members. The qualities of a servant leader are worth being cherished by the Congregation as a tool for its effective governance.

The Superiors are to be faithful in their duties in accordance with the norms of the universal law and the constitution of the Congregation. Through the charisma of the Congregation, the members get their religious identity and are moved to serve with their spirituality as the driving force and the services they offer, are for the glory of God. The disciples were called to learn from Jesus, so through their characteristics, leaders should learn not to be carried away by their own human ambition, but to offer their selfless services to others and to remain committed to the mission of God in the church.

## **GENERAL CONCLUSION**

### **SUMMARY**

In chapter one, the Gospel of Mark, written by John Mark, was to address the community that was being persecuted and harassed because of their Christian faith. Being a Christian, one must always be ready to suffer with Christ Jesus, but through our perseverance, we conquer the evil one. As disciples of Christ Jesus, we are to learn from him, to walk in his footsteps and to have an intimate relationship with him.

It is through putting ourselves at his disposal, that we may be successful in our discipleship. Jesus took the initiative to call his disciples and form them to be fit to share in the mission of his Father that was entrusted to him. He came to establish the Kingdom of God and so, whoever wishes

to embrace this Kingdom, must repent, detach himself/herself from the world and walk in the same path of Christ, a path of suffering since, Jesus came as a suffering Messiah of Yahweh.

The disciples were portrayed by all their characteristics, both their weaknesses and strength. At first they accepted the call with obedience and followed Jesus, but later failed to understand the meaning of their call, and the kind of Messiah Jesus was. It is through discovering the meaning and purpose of our call to serve in the church in different capacities, that we will be effective in our delivery.

Jesus Christ portrayed the effective servant leadership that was worth being embraced. He challenged his disciples that whoever wants to be great and a leader must be ready to serve and this we can do when we humble ourselves to be like Jesus who came to serve but not to be served.

In chapter two, the Mother church continues with the mission of Jesus Christ, and to ensure the continuity of this mission to the end of the ages, she developed a hierarchical leadership structure that ensures effective servant leadership to the people of God in the church. All of the hierarchical levels of leadership in the church serve in their distinct capacities as the Bishops remain the overseers and the Shepherds of the church, that continue with the mission that Christ entrusted to the apostles and was handed on to them as their Successors.

Through well organized, hierarchical leadership structure, the church has withstood all the storms and continues to grow despite of leadership challenges that are also encountered. Pope Francis has continued to challenge the world and its leadership both political and religious, by following and embracing the spirituality of St. Francis. It is through humility and simplicity, that we are able to embrace the servant leadership as the effective form of leadership as opposed to other styles of leadership.

In chapter three, the servant institute, will always accommodate the ideas of the members; create the atmosphere of participation for the greater good of the institute. This is the responsibility of the leaders and members in their service delivery to the people, to adopt a servant leadership that will enable them to serve without boundaries. The church as a servant, has also expressed this when she identifies herself with the poor and the oppressed, to show them love of Christ and care for their needs.

The Congregation of the Brothers of Our Lady of Perpetual Help, being a religious institute, by cherishing the servant leadership showed by Jesus Christ in the Gospel of Mark, will continue to find a meaning of their being called as disciples of Christ in the church. Jesus Christ became a role model, an effective servant leader, and so he challenges Superiors and community leaders in the Congregation to appreciate the gift of leadership that is given to them by God in the church and use it for the good of all members.

It is for the service of the members, and the entire people of God, as it was depicted by Blessed Virgin Mary, the mother of Christ, who gave herself for the service of the church and so, through her spirituality that the Brothers embrace, we should also offer our selfless and unlimited services to other.

## **CONCLUSION**

As human beings, our first call is to be who we are, to recognize that we are created in the image and likeness of God. We are the true reflection of God himself and we are endowed with will and intellect, power to think, to reason, and to make a decision between what is good and what is bad. This is the major characteristic of God in us that makes man to be distinct from animals, which only follow their instinct.

Jesus called his disciples to follow in his footsteps, but they were at liberty to follow him or not to follow him. Being a disciple of Jesus is different from being a disciple of politicians, or rich people, where one only focuses on what he/she may gain from them. Discipleship of Christ is characterized by faith, hope, love, humility and perseverance. These are the virtues that Christ could emphasize on, to the disciples through his teachings, exorcism, healing, raising of the dead and eating with sinners. He manifested these virtues until he died on the cross, and his resurrection. Jesus depicted a servant leadership as he served everyone both Gentiles and Jewish people as a sign of his love and humility.

The discipleship and service in the Gospel of Mark serves as a model for effective servant leadership since, as people who are in leadership, only share in the mission of God through Jesus Christ, to lead and serve his people in the church. This is the main purpose of being a disciple of Jesus Christ. Jesus, after he has formed and molded us into a good instrument for his mission, we must be ready to go to all the nations of the world, to participate in the building of the Kingdom of God.

Jesus came as a suffering servant of God and so we too, who are called to this noble task, must be ready to walk on that same path of suffering. Jesus said; "Whoever want to be my disciple, must deny himself/herself, carry his/her cross and follow me" (Mk 8:34-38). As disciples, we must have full conviction in Jesus. The disciples responded positively to Christ but later deteriorated in their faith in Jesus. This was so, because somehow their expectations were not fulfilled. Our human conditions always drag us back to think for ourselves, but not for others. This is the concern that Jesus addressed to his disciples and to the Jewish authority that were just full of themselves at the expense of others.

As disciples of Christ, we must learn to be steadfast, focused and courageous to face the reality of life. This was shown by Jesus Christ, who never feared the Jewish authority but confronted them with truth, he taught with authority and faced his death with courage and obedience to God the Father, in order to fulfill the plan of God`s salvation to humanity.

Being at the leadership position means bearing the responsibility of serving others and so, those who learn in the school of Jesus, where the subject for study is “Servant leadership”, are able to be effective. Church authority continue to embrace the leadership of Christ in order to lead the flock of Christ entrusted to them without losing any as Pope Francis said that the church needs pastors but not clergy, who are like bureaucrats. For this, they will be ready to attend to the flock with gentleness, diligence and humility.

Leadership is associated with so many challenges that, when one does not empower others, so that they may share the burden, then it will lead to frustrations and discouragement in life. Many people get drunk with power and dominate everything, they turn it into their own god and forget about the real God who called them to that mission and adopt a leadership style that only benefits them at the expense of the institute.

Brothers of Our Lady of Perpetual Help, through their charisma “HELP”, respond to their call to serve each other and to all people of God in the church. They are called to embrace the spirituality of Mary who, in her response to God, “I am the hand maid of God, be it done to me according to your word”, (Lk 1:26-38), surrendered all to God and offered her unlimited services to the child Jesus and continues to care for the church. Mary, being the source of our inspiration, leads us to her Son, of whom herself became his first disciple and learnt how to serve with humility.

Therefore, through servant leadership, we are united for the growth and development of our Congregation and her charisma to maturity. All elements of dictatorship and concept of “divide and rule” should be eliminated and leadership should be inclusive, leading with others in mind as it was in the servant leadership of Christ Jesus in the Gospel of Mark (Mk 10:45).

### **RECOMMENDATIONS**

It is of great importance to find out as Brothers of Our Lady of Perpetual Help, who are called to serve the People of God in the church both locally and internationally, to realize the mission of God entrusted to us by the virtue of our vocation. The Holy Spirit inspired and gave a special charisma to our Founder and all Brothers who were inspired and invited to join the dance of the Holy Spirit and so it is essential that Brothers recognize and uphold their identity as Disciples of Christ, called to follow him as religious brothers in the Church.

As religious Brothers in the Congregation of Our Lady of Perpetual Help, we need to realize the cost of discipleship, which is a call to follow Christ in his path of suffering, we need an open mind to accept this fact that we are called to serve as Jesus did with humility, love, obedience, rendering our services to our brothers and to everyone to whom we are called to serve, the people of God. This is the perfect example that Jesus Christ displayed in the Gospel as he came to serve but not to be served (Mk 10:45).

As Brothers, we are to strive, through the grace of God to keep our religious vows, to remain committed to our vocation and never to give in to the temptation of the pursuit of power, status, authority but to sacrifice ourselves for the sake of the Gospel. Our ultimate goal is to fulfill God’s will in our lives as religious. This, we draw from the words of the Blessed Virgin Mary, the mother

of our Founder, Jesus Christ, when she surrendered all to do the will of God, “I am the Hand maid of the Lord, be it done to me according to your word”, (Lk 1:38).

We are called to be faithful to our charisma and spirituality by offering our services with love and humility without boundary. Let Christ be our role model, he who served both Gentiles and Jews, even though, he started from the house of Israel. He broke that bond of hatred and misunderstanding among the Jews and the Gentiles. As brothers, this is our call to be servants of all. We are to be docile to the promptings of the Holy Spirit, to guide us in our pursuit for leadership, we are to discern the will of God as leaders but not to be moved and motivated by our own selfish ambition like the disciples of Christ in the Gospel of Mark. We must anchor our leadership in the servant leadership of Christ Jesus since, rulers of this world lord it over to their subjects (Mk 10:42).

As leaders of the souls that is, spiritual leaders, we need to recognize the source of our strength and power. Our strength and power come from God and so, we should strive at all times to be in touch with God through prayer and he will reveal to us the way to lead his flock effectively. Leadership is a gift from God to his people. This is because God is a God of order, and so he empowers his people to continue with his work of administration but he is still with them since human beings are just stewards. So this gift should be used for the benefit of all.

The church has a unique gift of leadership, the leadership of Christ himself that was entrusted to St. Peter and so, those who are in leadership position in the church, should be in union with the Holy Father, the successor of St.Peter, so that through him, the servant leadership that is desired by Christ, should flow to all religious institutes. So leaders of Brothers of Our Lady of Perpetual Help should imitate Holy Father, Pope Francis, who, in a unique way, has embraced the spirituality

of St. Francis to lead the church in humility and simplicity and continue to urge those who are in leadership, to walk together with everyone as he said: “It is indispensable that the exodus be made together, conducted with simplicity and clarity by those who serve in authority, with the search for the face of the Lord as the primary goal”.<sup>35</sup> So leadership, being a symbol of unity, it should strive to fulfill its mandate of offering selfless services to all in the spirit of servant leadership.

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