

**INSTITUTE OF SPIRITUALITY
AND RELIGIOUS FORMATION**

**TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA**

Title:

**JESUS AS MODEL OF LEADERSHIP IN RELIGIOUS
FORMATION**

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**NAIROBI
MARCH, 2001**

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An Essay submitted to the Institute of Spirituality and Religious Formation in
partial fulfilment of the requirement for Diploma in Religious Formation.

MARCH 2001

NAIROBI-KENYA

STUDENT'S DECLARATION

I, the undersigned, declare that this is my original work. It has not been submitted to any college or institute or university, for academic credit. All resources used have been acknowledged and cited in full.

Signed: *Sr. Veronica Jilala*

Sr. Jilala Veronica

DATE: *12th - 05 - 2001*

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GENERAL INTRODUCTION

I believe that each one of us has experienced leadership in one-way or another. For example, if you are an elder brother or sister among your brothers and sisters in your family, you may have had the experience that in the absence of your parents, you were told to look after them. Sometimes in school, you may have been among the student leaders, or maybe as a class representative. All these are ways of experiencing leadership.

My own experience of leadership from my culture is so different to some extent from what I have observed and experienced in religious life. Leadership that directs faith to God takes the whole being of a person as flesh and spirit. This led to my desire to develop and see how someone could become a good leader especially in religious formation and on the leadership of Jesus Christ.

I know the topic is very broad, and I would not claim to exhaust it. So I will be rather selective. The paper is divided into three chapters. The first chapter is briefly explained what is a religious formation, its stages, purpose, process and who is a formator with her/his formees. Then, I will sketch the challenges, problems in the process of formation and necessary skills for formator to exercise effectively.

The second chapter deals in leadership of Jesus Christ as a model where Christian leadership is rooted. I will approach it by emphasizing the origin, and modality of Jesus' leadership in the image of shepherd and servant. I will conclude this chapter with these characteristics that are rooted in love.

The third chapter will point out Christ-like leadership. It will speak of the purpose of leadership as the growth of a person and community. I will analyse requirements for leadership that include willingness to be contact with God and seek wisdom from him. Lastly, I will summarize by sketching the attitudes of effective leadership in form of love, service, living and sharing.

CHAPTER ONE

RELIGIOUS FORMATION

1.0 INTRODUCTION

Religious life is a call to follow Christ in a different style of life from the perspective of this world. It is a vocation to desiring to love God. It is a gift that by free choice, controls an individual to direct her/his life towards holiness. The nature of this life is God himself who starts to cultivate the seed of life in the hearts of people. Those who have been called understand their call as the prophet Isaiah said, “The Lord called me from the birth, from my mother’s womb he gave me name” (Is 42:1). Religious life, like other styles of life, needs preparation. This preparation takes place through various stages, which helps a person to enter into total commitment to God in the following of Christ at service of Church’s mission.

1.1 FORMATION: DEFINITION

The ministry of formation continues to be among the most challenging and difficult elements within the Church today. The challenge and difficulty lies within the very nature of the ministry. Many people still find it difficult to define formation, especially religious formation from their experience. One formator has said: “Religious formation is a school of life, it is a journey that young men and women take for a required period, as they prepare themselves for a commitment to God.”¹ It is a family where each person brings her/his talents, limits, and responds to the call of Jesus. It is a place when the candidates receive the sufficient autonomy, liberty and become the best Disciples of Christ.²

Formation is a process of “**assisted growth**”. It involves elements such as, growth, development, deepening, seeking meaning and choosing direction for life.³ Formation is to help one move forward to more authentic spiritual, physical, social relationship to self, God, others,

¹ Dominic Ayner, “Religious formation”, Interviewed by author, 30, July 2000, Ngong, Nairobi.

² Fr. Godfrey Ilany, “Religious formation” Interviewed by author, 8 July 2000. Ngong, Nairobi.

³ Evelyn Woodward, Poet Prophets and Pragmatists, (Indiana, Ave Maria Press, 1987), p.17

and the world. The process of formation is never ceasing, self initiated. It is not self-sustained, self-fulfilled but rather a mystery of grace throughout.

It is true to say that formation is for every human being and an universal process. When referring to religious formation, further distinctions must be made. It is a particular form of “**Holiness**” designed to facilitate an individual’s assimilation into a continued growth within a religious community.

The post-synod documents notes that the “**chief**” instrument of formation is personal dialogue.⁴ It involves much participation and conversation. Discussion, discernment and decision-making are essential parts of the process. Today, formation encourages the growth of the person from the inside outward, and not from outside inward as it was in an earlier period within the history of consecrated life.

1.2 STAGES OF RELIGIOUS FORMATION

“The principal purpose of formation at its various stages, initial and on going, is to immerse the religious in the experience of God, and to help them grow to perfection gradually in their lives.”⁵ Growth for the religious in these stages are energy for the Kingdom, an awareness of the movement of the Spirit in the Church, Institute, and respect for all, especially the little ones of the Kingdom

It is important to realize that in each stage, formation begins when a candidate is spiritually, psychologically and intellectually ready. The formation program of each stage must be based on a clear goal with integration for the sake of the Kingdom and mission of Christ.

⁴ John Paul II, *Vita Consecrata*, Post Synodal Apostolic Exhortation on the Consecrated life, (Nairobi, Paulines Publications Africa, 1996), No.66.

⁵ Austin Flannery (General Editor), “The Contemplative Dimension of Religious Life”, La Plenaria. *Vatican Council II*, Vol. II, (Bombay, St. Paul Publications, 1982), No.17.

1.3.0. INITIAL FORMATION.

1.3.1. PURPOSE

Religious life starts with the novitiate. Whatever may be the specific aim of an Institute, the principal purpose of the novitiate is to initiate candidates into the essential and primary requirements of religious life, and in view of a greater charity to implement the evangelical counsels of chastity, poverty and obedience by which s/he will later make profession.⁶

1.3.2. PROCESS

The task of initial formation is to initiate candidates into religious life in accordance with the founding experience of a particular congregation.⁷ Interestingly, it is a time of frequent bouts of illness for many candidates. This is to be expected considering that formation is intended to deepen a candidate's awareness of self. It is a time of integral initiation into the form of life, which the Son of God embraced and which he proposed to people in the Gospel under one or another aspect of his service or ministries.

Formation is conforming to the teachings of our Lord in the Gospel. The demands of the specific aim and spirituality of the Institute consist mainly in introducing the candidates gradually into detachments from everything not connected with the Kingdom of God. The practice of obedience, poverty, prayer, regular union with God and availability in the Holy Spirit in order to help one another spiritually in frank and open charity is important.⁸ This stage will include contemplating the mystery of salvation in Holy Scripture and the doctrinal and spiritual formation essential for the growth in the supernatural life. It also will include understanding the religious set-up. Finally, these should be an invitation to liturgical life and the spirituality proper to the Institute imbued with the love for the Church.⁹

⁶ Austin Flannery (General Editor), "Institutions on the Renewal of Religious life", (Renovation in Causam), Vatican Council II, (England, Dominican and Talbot Press Publications, 1975), No.13(1)

⁷ Gerald. A. Arbuckel, From Chaos to Mission, (New York, Society of St. Paul, 1996), p.138.

⁸ (Renovation in Causam), No. 15(3).

⁹ Ibid., No. 15(4).

Besides receiving input on the nature of the commitment they are seeking to make, formation also should put open to the candidates so that the formation they are receiving is progressively defined in terms of the mission of the particular congregation. They will continue to internalize the Gospel values in their lives.

1.3.3. SENSE OF FREEDOM

Freedom, as it begins in reason and will, is to act or not act, to do this or that in order to deliberately act on one's own responsibility. By free will one shapes one's life. Human freedom is a force for growth and maturity in truth and goodness. It reaches its perfection when directed towards God. In this early stage of formation, the formation team should make a real effort to cultivate and provide suitable teachings in an environment that will help candidates through their discernment to reach this spiritual freedom. All this needs to be done through practical experience.¹⁰

In this endeavour, Jesus the Apostle of the eternal Father and the image of God's unconditional love, who was free to dwell among us, will be present in the model of formation. Gospel values will be the guide to human fullness and liberation. "I have come so that they may have life and have it to full (Jn 10:10)." The fullness of life of Jesus in formation will bring common discovering of his presence in formation through conversion experience, integrity, reality and radicality.¹¹

1.4. ON-GOING FORMATION

A religious stands as sign of a living faith and witness to the beatitudes. This is an on-going act of discernment of evangelisation, and inculturation. To approach and experience this faith and beatitudes one must die to all those obstacles that hold a person back from loving the

¹⁰The Catechism of the Catholic Church, (Nairobi, Paulines Publication Africa, 1994), No. 1731.

¹¹ Mary Veronica Okoye, "The presence of Jesus in formation", Interviewed by author, 8 August, 2000, Langata South, Nairobi.

Lord and neighbour more perfectly. To let her/himself be formed every day of her/his life, keeping in mind that at no age has person absolutely achieved maturity.

If life is seen as a developing process rather than as a thing to be possessed, what does it mean? It is clear that formation does not finish when initial formation is ended. Now this stage of life enters the call for information, understanding, ministerial involvement, flexibility, direction, companionship and spiritual nourishment into a wide vision.¹²

On-going formation enables and empowers a professed member to lead more fully the proper life of the Institute and to carry out its mission more suitably. This period of formation should be not regarded as a vacation, a sort of sabbatical from the process of life, but it is a time of building upon what had been begun in the preceding stage.

1.5.0. FORMATOR IN FORMATION

Formator is a person whom the congregation entrusts and appoints to be responsible for the growth of the candidates in religious formation. In “Vita Consecrata” in the section which focuses on the specific work for formator, it notes that God is “Educator par Excellence”. It is God who reveals the ministry of his abiding love for each individual and challenges us in the deepest part of our being. The documents then indicate that it is a sharing in the work of the Father who through the Spirit fashions the inner attitude of the Son in the hearts of young women and men.¹³

Looking at the role of the formator, the document presents the work of formator in a simple and clear way. However, in reality, a formator faces a big challenge in this ministry. The challenges are in how to lead the candidates into a condition where they, personally and corporately, desire to be caught up in God’s love as that they are moved to respond in love, truth

¹² Evelyn Woodward, Poet Prophets and Pragmatists, p. 205.

¹³ Vita Consecrata, No. 65.

and faith. Committed to this reality religious formation takes heart.¹⁴ It demands skilled mediators to accompany and lead them into the person of Jesus.

Although the response to the call depends on the candidates, to reach growth and decision also depends on the collaboration of formator and candidates. The formator has to love Jesus, and maintain a relationship with him. S/he needs to clearly communicate the Gospel message and its value as evident in the Institute's heritage. Formator today are called to be more open, honest and more humble than ever before. The reason is that many of the candidates today are mature. They benefit by observing others and allow religious life to shape and form them. The formator should be at all time conscious of their level of maturity and know that God is a formator. Her/his part is to help them to be mixed-up with the voice of the Lord.¹⁵ When the formator tries to engage fully her/his role, s/he always should remember to pay attentive respect to the candidates.

The purpose of affirmation is to enable candidates, as John Paul II said, to be “**authentic Christians**”. These are people whose lives and view of life have been penetrated, affirmed and purified by the message of Christ. They are strong messengers of the Gospel, who can cope with and adapt to a world in rapid change, while remaining secure and identity with Jesus Christ.

1.6. QUALITIES OF FORMATION PERSONNEL

The Sacred Congregation's economic and generalized list of qualities required of Formation personnel are the following:

- ▶ The human experience of God and prayer,
- ▶ Wisdom resulting from attentive and prolonged Scripture meditation,
- ▶ Love of the liturgy and understanding of its important in formation,
- ▶ Necessary cultural competence, and

¹⁴ Gerald A. Arbuckle, *Strategies for Growth in Religious life*, (New York, Society of St. Paul, 1987), p. 222.

¹⁵ Sr. Monica Edekude, “Role of the formator”, Interviewed by author, 12, September 2000, Ngong Road, Nairobi.

- ▶ Enough time and good will to pay individual, and not merely group attention to those in formation.¹⁶

1.7. THE ROLE OF THE CANDIDATES IN FORMATION

Candidates themselves have the primary responsibility to respond to the call offered by God. Candidates, through skills offered in the formation process, must learn to recognize that the authenticity of their response to God's love will be through their own actions to God and others. This practice will start in their community where they live and share their gifts with others.¹⁷

Candidates must not be accepted for profession if they wish to use religious life as a way to improve their social, economic or intellectual status. Therefore, the candidates must be prepared not only to understand the nature of change intellectually and pastorally, but to give evidence of the following:

- ▶ They are able to maintain an integrated human and faith balance in the midst of tumultuous change.
- ▶ They are willing and able to live their founding charism,
- ▶ They have the willingness and capacity to work collaboratively in prophetic ministries with others.

1.8.0. PROBLEMS IN FORMATION

Formation is a meeting of charisms, on the one hand the charism of a group and on the other hand the charism of an individual. To take both of these sides seriously brings both new life and confusion. Confusion cause problems.

¹⁶ La plenaria, No.20.

¹⁷ Vita Consecrata, No. 67.

1.8.1. CANDIDATES MORE MATURE

Today most formation personnel are dealing with adults. Adult formation is a new and challenging phenomenon. Formators are challenged to appreciate, respect and call upon what these candidates know as well as help them learn what their new community is about. Granted that the candidates have much knowledge, they also have more to learn. Furthermore, this learning is not only a matter of information, it is learning a way of life. Although the principle is clear, dealing with mature candidates, in practice is more difficult.

1.8.2 SCREENING CANDIDATES CRUCIAL

A formation program can only be as effective as its screening process. It is not that we are looking for perfect candidates, but for those who are ready to grow. Reviewing candidates is not dissimilar to that of a person marrying someone to reform or save her/him. This simply does not work. The older the individuals are, the less exactly they will change dramatically. We may need more people in religious life, but we do not need more people with problems. The more we accept older candidates, the more we need to screen them properly and to expect less dramatic change.¹⁸

1.8.3 LARGE GROUP IN FORMATION

Formation is a witness to a way of life and a way of work, a way of relating to one another and a way of working for the Kingdom of God. Large communities make it easy for members to lead a life of hidden individualism. These prove to be demanding for formators because it is difficult to cultivate truly deep communication and intimacy in a large group. Communication will take place around problems but rarely is there any sharing of what is vital and centre to the journey of life.

¹⁸ George R. Murphy, "Formation of Apostolic Religious", Human Development, Vol 18(4), 1988, p. 38-39.

1.8.4 OVER RESPONSIBILITY

In the formation process, formators need enough time to work side by side with candidates. Sometimes a formator is left alone in formation to accompany the candidates and may even be burdened with other apostolate at the same time. This is a danger. It causes the formator to be over exhausted which result in the failure to reach the goal of formation.¹⁹

1.8.5 UNPREPARED FORMATOR

Formation is a journey of discovering the mystery of God in oneself and one's community. The candidates are called to grow in and to explore their own faithfulness to the Gospel message. In this journey the goal of each stage of the process is clear if it is defined in light of the mission that candidates are being called to fulfil. For its effectiveness, formation requires suitably trained formators.²⁰

A major problem in formation flows from the weakness of an overall lack of staff that is qualified for formation work. It affects setting formation goals. Many religious are sent to work in formation without preparation. They face difficulties and challenges and the screening procedure is not well done. Religious congregations must be prepared to release suitably qualified personnel for this apostolate. Poor formation facilities are a disservice to the candidates themselves, to the religious congregation involved and to the Church.

1.8.6 BEING FORMATOR FOR A LONG TIME

Task of formation is too complex and demands a lot from the one incharge. Being in formation for a number of years might cause a static formation program.²¹ This means that a formator who is concerned has to be open to other resources.

¹⁹ Carmen, MADEL "The mixture of responsibilities", Interviewed by author, 30 August 2000, Langata South Road, Kenya.

²⁰ Sr. Benedete Solomon, " Failure to reach the goal in formation", Interviewed by author, 30 September 2000, Tangaza College, Nairobi.

²¹ Sostenes Albert, "Static formator in formation", Interviewed by author, 30 July 2000, Ngong Road, Kenya.

1.8.7 INTERFERENCE OF THE SUPERIORS IN FORMATION

The responsibility to accompany the candidates in formation comes from the formator. Those who are not formators sometimes make this extremely difficult. Formators have neither the time nor the energy to be in conflict resulting from ill-formed members. If the formators face this problem often, it means their purpose of being in formation will be divided, which will affect those in formation. Members of other apostolates should respect the formation staff.²² For specific issues, superiors may override their formators. However, this must be done in such a way that communication is clear between formators and superiors.

1.8.7 IGNORE THE DIFFERENCES OF CULTURE (CROSS-CULTURAL PROBLEM)

Culture is a system of shared ideas, concepts, rules, and meaning that interpret experience and guide actions. A formation community is a community of cultured people. They carry with them the cultural influences of their nation, family, schools, peer groups, and they enter into a formation process that has its own culture. Formators should try to be an insider and understand the background of the candidates who come from these different cultures. So they may help the formation community to bring their differences into one centre, Jesus.

Candidates and/or formators may think that some cultures are superiors to others. This makes some candidates to feel inferior, and fear being isolated either by being physically or verbally ignored or snubbed. Such a problem causes silence divisions in groups.

To appreciate each culture in formation, every member needs to be challenged with the context of the cultures of others. This means that one needs to let go of attachments to those areas of one's culture that interfere with the growth of the community. Every community member should also grow in empathy, integration, and openness to dialogue and to learn from others.

²² Therese S.Maungo, "Obstacles in formation", Interviewed by author, Mwanza, Tanzania, 5 June 2000.

Formators on their part should realize the personal consequence of culture and the origin of the candidates and adapt their formation process accordingly. The ability to foster inculturation is an essential requirement for religious. Candidates for the religious life, therefore, require education and cultural awareness

1.8.8 CONCLUSION

Formation, of course, is not an easy work to do. But we believe that the Holy Spirit will not cease to guide the process. Always he will direct the members in formation, so that whatever will happen in formation should be accomplished in the light of God.

CHAPTER TWO

LEADERSHIP

2.0 INTRODUCTION

As we grow up, we encounter authority in a variety of forms and from a variety of sources. Parents tell us what to do, teachers and other “elder” people command us. We experienced police, perhaps the army and government regulations as coercive. Parents exercise authority over their children in order to bring them up maturely. Children experience authority as coercion or as the need to ask permission.

Government exercises authority through laws and officials. Obedience is expected, of course, and we have become used of that. In work situations the “boss” makes decisions and those under her/him are expected to carry them out.

Then, there is the authority of the expert, one who is an “authority” on the subject. S/he is listened to because s/he knows what she is talking about. From these aspects, the study of leadership has brought a number of interesting concepts. Some take leadership for greatness of character and person to account for leadership ability. Others stress the relationship of leadership to structure, to goal and to motivate.

Indeed, many people invested with leadership do not succeed. Some have been too serious, others too kind, and others too individual. If that is the case, what makes good leaders? How can we identify them? The essential qualities and skills involved in leadership are necessary, but these qualities and skills required by the leader depend on the nature of the mission that one is entrusted.

2.1 SPIRITUAL LEADERSHIP

Spiritual leadership has to be understood in relation to Jesus, his life, his teaching and his mission. “Leadership when its qualities are taken from the Gospel seeks to be of service rather

than dominating. It speaks encouragement, and inspires respect rather than exploits others personalities. It prefers to reflect, play and act on Jesus Christ's word."²³

Leadership seems to comprise, participation and a working relationship with followers. It depends upon responsive fellowship. Followers may justifiably feel that they have a vital role in the process. The interaction between leaders and followers affects the growth of the group. It touches each individual experience and controls the concrete direction of the group.

Spiritual leadership focuses on purpose. For a spiritual leader that purpose means pursuing the same goal that Jesus pursued. It deals with helping people to become all that they can become under God.²⁴ Jesus offered a sense of belonging to his followers. He said: "I do not call you servant any longer, because a servant does not know what her/his master is doing. Instead I call you friends (Jn 15:15)."

Leadership is a service in a sense that it seeks to meet the needs of people. It implies an ability to change, to be flexible, to understand humanity and to set direction.

2.2 JESUS AS MODEL

Jesus entered into the history of people and into the life of believers. He entered fully into the condition of human family in order to accomplish a serving mission, which had its origin in God. Reading from the Scriptures, we discover the origin of his leadership that he exercised into two forms, as a shepherd and as a servant.

2.3 ORIGIN OF HIS AUTHORITY

The baptism of Jesus Christ and his transfiguration declared who Jesus was. Evangelist Matthew, in his Gospel, gives us the message about the origin and modality of Jesus' leadership. We read: "As soon as Jesus was baptized he came up, out from the water, and behold, The heavens were opened and he saw the Spirit of God descending like a dove coming upon him.

²³ Anthony D'Souza, Leadership, (Nairobi, Paulines Publication Africa, 1995), p.12.

²⁴ Ibid., p.13.

And a voice came from the heavens, saying: "This is my beloved Son with whom I am pleased (Mt 3:16-17)." The origin of the leadership of Jesus is deeply grounded in relationship with his Father. He was indeed the chosen one of God.

Christ is the first and fundamental sacrament and leader. He is the image of the invisible God. All things were created in Christ, and it is through him that humanity has access to the very depth of God (Col 11:12ff). St. Paul portrays Jesus as everything to which our humanity gets direction and rest. It is only Christ who can profess to be the "way" the "truth" and the "life."²⁵

2.4. TRANSFIGURATION

Transfiguration is another important event, which gives us evidence that Jesus was authorized to show us the way to his Father. St. Matthew in his Gospel continues to develop the meaning and origin of Jesus. As they walked on, a change came over Jesus. His face was shining like the sun. While he was talking the cloud came over him, and a voice from the cloud said: "This is my beloved Son, with whom I am pleased, listen to him" (Mt 17:2-5). God is acknowledging to the disciples that Jesus is their leader, and they have to listen him.

Transfiguration shows us how important the voice of the leader is. Jesus, as a leader, is the one whose voice is heard and respected. Throughout his ministry we see the qualities of his voice. By his voice he could teach, console, pray and confront where was possible. His teaching was attractive for people to listen to and to change their way of living because his teachings were worthy. The power of his voice was to bring people to God and to bring consolation to those who mourned in society. By his divine word he raised the dead man who was the only son of a widow woman (Lk 17:11-15).

Jesus as a leader exercised his authority to influence dialogue with people. The discussion with Nicodemus (Jn 3:1-21), the two disciples on the way to Emmaus and the Samaritan woman, was his methods to reach the hearts of their lives as a leader.

²⁵ Robert M. SCHWARTZ, Servant Leaders of the People of God, (New Jersey, Published by Paulist Press, 1989), p. 36.

Jesus received this authority and accepted it from his Father in order to fulfil his mission (Mt 28:18). Jesus' power is not for self-interest, but for service, giving life through it. He is a spiritual leader par excellence, who leads his people by being there with them, so that his followers can see, listen, touch and be encouraged.

The response to the power and uniqueness of the leadership of Jesus is not exclusively positive. There are scores of person who did not understand Jesus and whose minds were completely closed to him (Mk 6:3). He was too much for them. In fact, some people asked him to go away from their district for his power was too great (Mk 5:17).²⁶

The people of his time misunderstood Jesus' power. That is why the chief priests and the teachers of the law, together with elders, came to him and questioned him: "Tell us what right do you have to do these things? Who gave you such right? (Lk 20:2). The answer of Jesus refers to the source of any vocation (Mk 11:30).

Jesus had this authority not only because it was God given but also because he continually lived under the authority of his Father. We hear this element many times in his life. When he was praying, he said to his Father, "Not what I will, but what you will" (Mk 14:36). No one can have authority unless s/he is under the authority of God.²⁷ (I will now develop the two aspects of Jesus' leadership as a shepherd and servant).

2.5 JESUS AS A SHEPHERD

When we read carefully the Old Testament, we notice that the people of Israel were addressing God as shepherd. We hear from the Psalm: "Shepherd of Israel listen" (Ps 80:11). Later on the meaning of shepherd developed. It referred not only God as a shepherd but also the messengers of God as shepherds. Kings of Israel were seen as shepherds because they were chosen and sent by God to shepherd his people. From the Book of Prophet Ezekiel we hear: "I will appoint one shepherd over them to pasture them, my servant David. He shall pasture them

²⁶ Helen Doohan, *The Minister of God*, (New York, Alba House, 1986), p.69.

²⁷ Campbell McAlpine, *The Leadership of Jesus*, (England, Clays Limited and St. Ires Publishers, 1982), p.89

and be their shepherd (Ez 34:23)". We hear again the instructions of God to the shepherd: "You shall shepherd my people Israel and you shall be a commander of them (2 Sam 5:2b)".

On the one hand the prophet Micah sees ahead to the coming of the messiah-king, the true shepherd (Jesus). He will be born in Bethlehem, as David, the ancestor of the messianic line. He shall stand firm and shepherd his flock by the strength of the Lord, in them majestic name of the Lord, his God (Mic 5:3).

"Jesus was a promised a good shepherd"²⁸ On the other hand the Psalmist of 23 Psalm explains the main duty of the shepherd. He has to place and lead his sheep to the green pasture. "He makes sure that his sheep get good nourishment and safety."²⁹ Jesus revealed at what cost these pastures are purchased (death).

About the shepherd who was foretold, the Evangelist Mark reveals some of his characteristics. "Jesus saw a large crowd, and his heart was moved with pity for them, because they were like sheep without a shepherd, and he begun to teach them many things" (Mk 5:34). Jesus could not tolerate to see people scattered without someone to teach them about life in God. He was very much concerned about the needs of his followers. He looked for the way to help them.

On the same way, St. John in his Gospel presents the relationship between shepherd and the sheep. "I am a good shepherd who is willing to die for the sheep," Jesus said (Jn 10:11). He was not a good shepherd because he provided economic plenty, but because he would lay down his life for his sheep.³⁰

The leadership of Jesus as a shepherd is an encouragement to his sheep. He knows each one of his sheep. He places them on the right road, and then he walks before them. It shows that there is a deep relationship to each one individually. And there is nothing that can separate that

²⁸ John Paul II, *I will give you shepherd*, (Nairobi, St. Paul Publications Africa, 1992), No.45.

²⁹ Gerald Sloyan, *Christ the Lord*, (New York. Herder and Herder Publishers, 1962), p.86.

³⁰ Fulton J. Sheen, *Life of Jesus*, (London, Peter Davies, 1958), p.191

relationship (Rm 8). Sheep have become a part of the life of shepherd. He shares with them what he has, because he trusts them.

“Jesus was not a hired shepherd, working only for money and ready to take to flight at the approach of a wolf.”³¹ The joy of Jesus as a shepherd and leader was to see his sheep in the same sheep pen. “There are other sheep, which belong to me that are not in this fold, I must bring them too and they will listen my voice,” Jesus said (Jn 10:16). Jesus was a very competent minister in such a way that his desire was to bring all people to God.

Jesus Christ is the unique shepherd of God’s people (Jn 10:16). He is the greatest shepherd as St. Paul mentioned in his letter to Hebrew. “May the God of Peace, who brought up from the dead the great shepherd of the sheep by the blood of the eternal covenant, Jesus our Lord, furnish you with all that is good that you may do his will. May he carry out in you what is pleasing to him through Jesus Christ, to whom be glory forever (13:20-21).” Jesus our great shepherd before his departure, confined to Peter the charge of being on earth the visible representative of the true shepherd of the sheep. We find this in the Gospel of St. John (Jn 21:15-17).

Jesus as a caring leader, did all he could to protect his followers. He was always the good shepherd. He protected them in many ways, by praying for them, teaching, warning, leading them, and above all by loving them. His love was long-suffering, kind and patient.³² At the end of his mission he could say to his Father, “None of them is lost except the son of Perdition” (Jn 17:12).

The figure of the good shepherd is the challenge for every believer in the Christian community especially those who direct human destinies. Many questions can come up to investigate the role of leadership in any community. How do we lead people and pasture them?

³¹ Monsignor Thomas and Bernard Cardinal, The Study of the Gospel, (London, Burns and Qles Ltd, Macmillan, and Co L&D, 1964), p.154.

³² Campbell McAlpine, The leadership of Jesus, p.88.

What kind of shepherd are we for those who are under our authority? As leaders, are we ready to lay down our lives for the sake of others? The next style of the leadership of Jesus will help us more to answer these questions.

2.6 JESUS AS A SERVANT

We cannot understand Jesus Christ in glory, as king and Lord over angels and people unless we know that in the days of his flesh, one of his proudest titles was “servant”. Servant in the Bible means trusted person rather than labourer or slave (Jn 15:15).

This title to Jesus is more essential than that of shepherd. He was a servant who was foretold. “Here is my servant whom I uphold, my chosen one with whom I am pleased” (Is 42:1). Jesus came to accomplish all the plans, which God planned to fulfil to human existence. The characteristics of his servant-hood are revealed above all in the servant songs (Is 42:1-9, 49:11-7, 50:4-10, 52:13-53:12). These songs proclaim the meaning of Jesus’ passion as a servant, and show how he will pour out the Holy Spirit to give life to the many.

We find the same ideas from the Matthew’s and Luke’s Gospel in the event of transfiguration. For a moment Jesus disclosed his divine glory, he revealed his way of the cross as a servant at Jerusalem. He became as suffering servant in response to the in breaking Kingdom of God. He demonstrated that the way to God’s glory is in the absolutely offering of self.³³ The total offering of his life was not as an outsider, but by embracing our form as slave, taking our death upon him, so that he can communicate to us his own spirit of life.

The self-offering of Jesus was influenced by the deep love of his Father to the world. The Evangelist John express the love of God to his people, saying: “For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life (3:16).” He became a poor man because of his desire to be involved in the situation of

³³ Robert M. SCHWARTZ, Servant Leaders of the People of God, p. 151.

those he sought to free. He joined himself to the sufferings and struggle of humanity by the unexpected style of his life.

Looking to his background, we understand more the meaning of being a servant and his love to people. Because of his great humility, he was born in a humble stable, into a poor family. The simple shepherds were the first witnesses to his birth. In this bad situation of being born in the poor place, still he was able to bring joy to the shepherds.

Jesus was in fact poor, through the Incarnation he entered into our human condition with its limitations, weaknesses and suffering, sharing human nature in every way except for sin. This radical identification with humanity is the beginning of his saving mission. "Though rich he was made poor for our sake, that by his poverty we might become rich" (2 Cor 8:9).³⁴ The identity of Jesus as a servant leader is tried to freely chosen poverty for the sake of the work of salvation.

It is important, therefore, to underscore the fact that a common thrust unifies the life and ministry of Jesus. On the one hand he was in service to the needs of the human family, and on the other hand witness to the in-breaking reign of God. Service to people and witness to the Kingdom do not stand against one another. The Spirit of Jesus animates both. This is shown through his special care for disciples, physical and spiritual.

Jesus taught his disciples the quality of being a good leader. "He who would be a prince among you is your servant" (Mt 20:26 ff). He was not the type to hand empty advice either. He practiced what he preached. In pursuing the servant hood of Jesus, it is a strong recommendation for simplicity life. It finds its fullest expression in his death on the cross. Jesus lived as a servant to people, and by the power of this title in him, he made people to listen him and change their way of thinking.

The reaction of Peter, the apostle, when Jesus wanted to wash his feet is a good example of understanding Jesus' service. Peter said to Jesus, "Are you going to wash my feet Lord?" (Jn

³⁴ *Ibid.*, p. 154.

13:6). Later, Peter understood what Jesus meant and he said again: “Lord, do not wash only my feet, then, wash my hands and head too” (Jn 13:9). Leadership to Jesus is the service of love to others. It is a spirit of offering self, but not manipulating or dominating others.

Service in the life of Jesus was more than a tolerated condition. It was a freely chosen way of life.³⁵ He was a slave not because it served his mission, but also it clarified and supported his relationship to the Father. The life style of Jesus witness is a total dependence upon God. He focused on doing the exact instructions of his heavenly Father (Jn 6:37-38). He made people successful, restore, and repair the life to full fellowship with His Father.³⁶ By doing so, he brought full view the need to turn to God for life and salvation.

The service of love for Jesus flows from his messianic identity, and it should distinguish his disciples’ authority from the authority of the world. It is a service that does not promote the welfare of the city of men but the will of the city of God, and exercises the patient endurance of the cross. Looking at this context of expectation, it is helpful for Jesus to explain that among you the Gentiles rules make their authority felt. He commanded that this must never be so among his followers. He repeated again in his teaching, “Whoever would be great among you must be your servant, and whoever would be the first among you must be the slave of all, even the Son of Man came not to be served but to serve and give life as a ransom for many” (Mk 10:44-45). In the course of these few lines, Jesus moves his disciples from reflection on thrones to reflection on the cross.

When we continue to reflect the meaning of leadership as a call of being a servant in human life, we meet some confusion according to what human beings understand and what Jesus understands about this. A good example is the sons of Zebedee who sought powerful positions in the Kingdom. It is not only them but also the rest of the disciples because when they heard the story of the sons of Zebedee, they were indignant. The power of self-satisfaction is a challenge to

³⁵ Mike Murdock, *The Double Diamond principle*, (Nigeria, Wisdom International, Dallas Texas, 1990), p.41.

³⁶ George A. Kelly (Editor), *Catholic Ministries in our Time*, (New York, St. Paul Editions, 1981), p.92.

any Christian leader. It has no place in the servant leadership style of Jesus. It faces the risk of one to empty her/himself for the sake of others. And it takes the value of the Gospel, that one has to be a symbol of the presence of God in human experience.

Serving leadership in Christian community is a clear insight into the messianic identity of Jesus as a crucified servant. The deeper penetration into the meaning of his servant-mission flows from prayer, from models of service in the community, and from the experience of sharing and participating in the ministry itself. Each of these elements strengthens the interaction between the messianic identity of Jesus and the self-understanding of those who seek to follow him.

The servant-mission of Christ is fully realized only through daily intimate contact with God, which involves all the members of society in a new community of Jesus and love.³⁷ To be authentic, this new community must participate fully in Christ, a preferential care to everyone by bringing all together to service and communion with God. As a way of life, Christian discipleship is neither simplistic about the mission of Jesus nor narrowly focused upon a particular group. At the same time, it is concrete, courageous and active in serving human life. Those in position of leading others have to live the servant leadership of Jesus, which based in love, and this love comes from self-giving.

2.7.0 CHARACTERISTICS OF LEADERSHIP OF JESUS

The leadership model that is taken from the teachings and life of Jesus is a rich resource for personal inspiration. While each leader is unique and carries out her/his responsibility on ways that reflects her/his personality, training and culture, the basic characteristics and behaviour that are revealed in Jesus as a model leader are applicable to all.

³⁷ Charles E. Curran, The Crisis in Priestly Ministry, (India, Fides Publishers, INC, Notre Dame, 1972), p.100.

2.7.1 LISTENER

Jesus was patiently attending to people. He was open to hear the pain, the hope and joy of others. He did not change situation, but clearly heard and responded to people (Lk 10:38-42).

Listening is the key to understand people. The process of listening leads to understand the aspirations, needs, and hurts of others. Both the desire and ability to listen is the foundation for all ministries. It reveals the leader's potential to learn from others.

2.7.2. CREATOR OF VISION

Vision is the spirit behind an organization. It describes the future results. Visioning involves reflecting on the message of the scripture. Visioning should be dynamic.

Jesus held up the view of the future, and indicating of getting there. The beatitudes are such a vision. They speak to a new world where pain and suffering are acknowledged and integrated into people's lives. They function as means of achieving wholeness and union with God (Mt 5:1-12).

Creative idea and vision have the power to unite and to move others, even more than the presence of a charismatic person. Creative vision is important for practice of the leader. Paul in his own experience of leadership used creative elements which made him to go beyond the Hebrew prophetic tradition. He frequently distributed leadership among his colleagues.

2.7.3 AUTHENTIC

Jesus let himself to be known for who he was. He was not reluctant to share his fears with his disciples. He said: "the sorrow in my heart is so great that it almost crushes me. Stay here and watch" (Mk 14:34).

2.7.4 COMPASSIONATE

Compassion is the quintessence of generativity. It is more than mindset because it is love in action. Compassion flows from a profound sense of the interconnected for all people as

children of God. Jesus' whole life was characterized by being compassionate, as one sees in his response to those who experience pain of mind, body or soul. He was with them and sharing their feelings and responded (Mt 9:36).

2.7.5. FORGIVENESS

Forgiveness is not an easy exercise in human existence. Peter, the disciple of Jesus, has this experience in his life. He wanted to look for the better way to overcome this difficulty. So he came and asked Jesus: "Lord, if my brother keeps on sinning against me, how many times do I have to forgive him? (Mt 8: 21). The answer of Jesus clarify to all generations that there is no end. It is clear from the life of Jesus himself. He took away the burdens of people and helped them to set new direction of their lives. (Jn 8:1-8). Peter came to prove himself when Jesus forgave his enemies from his cross (Lk 23:34).

This genuine forgiveness is a "small death", and it cannot be forced because it needs to pass through some steps. First, one has to understand what is s/he going to forgive or to be forgiven. It followed by decision to forgive or to be forgiven, and willingly to forget.

2.7.6 STRAIGHTFORWARD

Jesus was direct and not dependent on rules and procedure to solve problems. One of his interactions with the Pharisees involved their questioning him about his disciples gathering wheat on the Sabbath day. In a humble way he told them: "The Sabbath was made for man, not man for the Sabbath" (Mk 2:23-28)

2.7.7 GENERATIVE

This behaviour started at the very beginning of his ministry with the miracle at the marriage feast in Cana. He was very much concerned about others rather than about self (Jn 2:1-11). He wanted the same spirit to continue in the lives of his disciples. He told them: "You yourselves give them something to eat" (Mk 6:37). They doubted if it could happen (Jn 6:7). Later they came to experience themselves (Acts 3:4-7, Mt 14:21).

2.7.8. INCLUSIVE

Jesus called all people to come to rest in him (Mt 11:28). He wanted all of them to enter into the fullness of him. He did not choose whom to serve. He met and talked with different people even those who were unaccepted in society like tax collectors and other sinners (Mk 7:39). His presence embraced everybody. Lastly, he charged his disciples, “Go therefore, and make disciples of all nations” (Mt 28:19).

2.7.9. EMPOWERING

Jesus after having washed the feet of disciples, he empowered them to do the same as he did for them (Jn 15:15-16). He gave them the responsibility and power to extend God’s Kingdom. The disciples developed confidence because they trust Jesus that will continue to monitor their progress.

2.7.10 INTEGRITY

Integrity allows for personal variation in style and adaptation to specific roles and situation. The different ways in which Jesus is perceived as a leader are revealed in his way of reaching people and moving things to action. He commanded us to do what he believed was the right.

2.7.11 CONCLUSION

The quality of effective community life in Jesus depends on the quality of leadership. I believe that if all I have written so far is taken and lived, then, Christian communities will involve in which authority is not a problem. It will be a community of people who love each other. Leadership will be seeking the Lord’s Will. The leaders will not fear because they experience the presence of God in their ministry and to whom they are called to lead or accompany.

CHAPTER THREE

CHRIST-LIKE LEADERSHIP

3.1.0 INTRODUCTION

In this chapter I will bring together what I have written in the previous chapters. I will refer to a formator as leader in the person of her/his. I will express how s/he should learn and exercise leadership by having as a model the leadership of Jesus.

Forming a leader in the model of Jesus Christ will not be so much a matter of techniques, organization, theories, discussion or structure, but by turning to the Scripture.”³⁸ The evangelist John wrote about one important element of being a leader, “being there”. A person needs to be present to others. It is a leadership by role model. “...The word was made flesh, lived among us, by being with us and we saw his glory (John 1:14).” Jesus leads us by being with us, so that we may see, learn, listen, be enriched and receive life more deeply.

Forming a leader who will be suitable in religious formation depends on the uniqueness, charism, aim, theology of mission and spiritual resources of the particular congregation. These dimensions, then, should be inculturated, that is transformed, in the light of the Scriptures. “Leadership in formation is not completely like a business organization.”³⁹ It is a life concerned with building the Kingdom of God. It is a special call to help the formees to respond to God’s presence. A leader is present not for her/his choice, intelligence or because of physical appearance. S/he is chosen to help others to journey with Holy Spirit in order to know the goal of their lives. God told Moses, “Come, now! I will send you to Pharaoh to lead my people, Israelites, out of Egypt (Exod 3:10).” Leadership is a call to a person. And every call of God is for mission. There is no call without a mission. So leadership for a formator is a plan of God to shape her/him and make the person His instrument to help others like Moses.

³⁸ Campbell McAlpine, *The Leadership of Jesus*, p.63.

³⁹ Gerald A. Arbuckel, *Strategies for Growth in Religious Life*, p.103.

3.1.1 PURPOSE OF LEADERSHIP

The purpose of leadership in religious formation is to build a strong growing united community, where God is sought and lived before all things. With this purpose in mind, the formator has to deepen the value of religious life. Everyone's life is directed and seen as a result of a "transforming" encounter with the living person of Jesus Christ,⁴⁰ whose leadership had the aim of bringing us to God (1 Peter 3:18) to make us children of God (John 1:12).

The formator should enter this leadership mission with some awareness that the leadership required in formation is the one of accompaniment. S/he accompanies the formees to reach their maturity of making decision. By accompanying, formees discover how God acts in them and what is happening in them when God acts and also to understand themselves more deeply and their contribution to their mission they are called to.

Accompaniment cannot come through commands or controlling, but through attentiveness of what God is doing in the uniqueness of each person in formation, and a need of fostering such an action. The attentiveness of the formator creates dialogue that gives the formees time and space to ponder Christ's call and its implications in their lives.⁴¹ Dialogue is very necessary because it gives mutual understanding and also builds bridges for tomorrow. Dialogue with charity creates balance of relationship between formator and formees. Decisions will be easy and directed to actual needs and fidelity. Dialogue is present in formation to know each other, to clarify communication and to be in touch with everyone.

There are some attitudes that break dialogue in religious life in general. Formators should be aware of these attitudes that may happen in religious formation. These attitudes are, for example, to ignore what you hear or what you are told, to attack when a person still talking, to judge without proving, and to be legalistic.

⁴⁰ *Ibid.*, p.118.

⁴¹ *Ibid.*, p.232

3.2 REQUIREMENT IN LEADERSHIP.

3.2.1 UNDERSTAND LEADERSHIP

Leadership is learned not taught. The potential is within the person who seeks to develop her or his own leadership competencies. The expression of leadership competency should be seen in the following:

- ▶ A leading giving manner,
- ▶ A supporting giving spirit,
- ▶ An analytical diagnostic way, and
- ▶ A relational motivating spirit.

Understanding leadership in God's word is extremely practical, showing not only what we should do, but also how we can do it. We learn so much from St. Paul who understood leadership as a requirement of the gospel. His teachings were based in God and on the word of God (Gal 1:5). He sought to be like Jesus and he knew that the main purpose of his life was to reveal Jesus in himself (Gal 1:16).⁴² Paul knew that he was an apostle and that he was sent to preach the Gospel. (Gal 1:1). That we have been sent and we will not walk alone is an encouragement to any Christian leader (Mt. 28: 20b).

The mission of Paul was linked to the power of Jesus' resurrection and the Father who raised him from the dead. His great desire was that Christ be magnified in his body, whether by life or by death (Phil.1: 20). He did every thing to glorify God, with the result that what he did, caused people to glorify God (Gal 1:24). Like Paul we must never forget what we are before the lord Jesus and our desire should be that everything we do will be for the glory of God, including the ministry God has given us.

⁴² Campbell McAlpine, The leadership of Jesus, p.108.

The experience of St. Paul is an insight for a formator to put into practice. First of all, it is important to know the source of leadership, its goal and where it is exercised.⁴³ Leadership that is grounded in faith and the glory of God is not just to do some things. It is a day-to-day commitment to a life with God. A formator must ensure that her/his life is consistently being converted by the active presence of the Holy Spirit. Therefore, s/he can be aware of the role of God in her/his leadership.

Being a leader does not mean being isolated from the other members of the community. It is a time of interacting with everybody. The formator and formees form deep bonds because of sharing and celebrating life together. It is a sense of deep unity where the enjoyments of life are seen as an aspect of worship.⁴⁴ The bond of deep union, openness and respect are the essences in leadership. They support this unity and the meaning of leadership. The result is to recognise that both formator and the formees are the children of God.⁴⁵

If the formator takes leadership as something that makes someone superior or better qualified of the preserves of Christianity, her/his leadership will not enter in the lives of formees. When the leadership is not open to others, it looks like a job or a profession. When leadership turns into a job, it is no longer perceived as a vocation to which the formator has been called, and can create a selective attitude of who to help and who to avoid. S/he will think of pleasing her/himself only and so, think that she has done a good job in formation. This shows that a formator has no desire for reflection and the Holy Spirit is not recognized. The focusing point of her/his life will move far away from the rock, which is Jesus.

3.2.2 UNDERSTANDING PEOPLE

The common mistake that contributes to a fail in leadership is the lack of understanding people. A leader communicates with people in terms of her/his position in the community. In this

⁴³ Helen Doohan, *The Ministry of God*, p.102.

⁴⁴ *Ibid.*, p.60.

⁴⁵ Br. Joel Giallanza, C.S.C., "Religious Formation", *Human Development*, Vol 18(2) 1997, p.32.

situation, members close themselves. They do not open their real ideas and suggestion because they fear judgement. A leader has to understand a person, or a group of people to whom s/he is addressing. S/he should have the purpose, the objective and apply techniques that convey the message to the people involved. The leader should also use clear language and the words, which are persuasive powerful enough to be taken seriously. Otherwise, it will be difficult on the side of the leader because s/he remains playing the role in the community alone.

Jesus was aware of this problem. He knew the individual and their needs and respond to them.⁴⁶ He had a clear vision of a person's potential. He looked at Simon and declared: "You are Simon, son of John, you will be called Cephas (John 1:42)." Jesus said this because he saw within Peter the potential to be the rock.⁴⁷ "Respect for the potential of peoples requires patience of the leader who must be attuned to the pace of others".⁴⁸

The formator, in order to grow in understanding of the formees, needs to be patient and one with them. Although s/he gives information to everybody in formation at once, not everybody will assimilate it in the same way or at the same time. Each formee has her/his own different understanding and different process of understanding because they hear from different ears and must be respected. The personalities of formees differ, each one contains a different body of knowledge. It is the responsibility of the formator to drop her/his pail in their Well, and draw it out. This will depend on the formator's ways of dialogue and how s/he understands these various differences in the life of formees.

Understanding people creates a new experience of leading. It renews the abilities of the formator and it is the place of discovering the meaning of leadership. Every formee expects the formator to know what s/he wants or knows. The formator should be very attentive to know their languages in order to understand them. Simplicity and openness will show her/his concern to

⁴⁶ Helen Doohan, The Ministry of God, p.65.

⁴⁷ Sellywn Hughes, A Daily Reflection, (Hong Kong Publication, 9 May, 1994).

⁴⁸ Fr. Joe Curre, Shepherd after my own Heart, (New York, St. Paul Publications, 1991), p.167.

grow with them. They will share with her/him their desires, needs, expectations, joys, hopes, sorrows and their fear because they trust her/him and feel known by the formator.

The formator should have personal contact with each one of the formees. In this way, s/he will know them as they are without demanding more than they can do. Genuine follow-up is important to discover their growth in faith, social dimensions, intellectual and growing in prayer.

We know from experience that someone cannot learn anything when s/he is talking. S/he learns more when s/he listens. The formator also can understand formees well by working with them and talking the same language during community recreation. This dynamic of communication will avoid the dilemma of making them into her/his image. It is important to be with them in different activities not as a controller, but as a companion. This will show happiness and care to them.

Evaluation with them and by them is another way to help the formator to understand their capacity to reflect, priorities and to make decision. S/he will know the time to make presentations to them, ask forgiveness and to be silent. S/he will know when, where and how to teach, direct, correct, encourage, congratulate and confront. Through this attitude, the formator will be more open to look where s/he is going with her/his formees than where s/he has been. Without understanding them the formator will lead blindly.

3.2.3 INTIMACY WITH GOD

In chapter two we have seen the different elements from the life of Jesus as a leader. We learned the requirements and the work of leadership and how leader should be for those in her/his care. “Christian leadership is effective to the degree that it is grounded in a person relationship with God and incorporates behaviours reflecting that belief and relationship.”⁴⁹

⁴⁹ Domingo Rodriquez, S.T and Loughlan Sofield, S.T, “Leadership in men’s congregations”, Human Development, Vol. 17(13), 1996, p.29.

Jesus in leading his people whether in joy or in sorrow, was always in intimate relationship. When he sent out seventy of his followers to go in pairs to every place where he himself would visit, when they returned, they gave him reports of what had happened. Jesus immediately looked up to heaven and said: “Father, I thank you because you have shown to the unlearned what you have hidden from the wise and learned...” (Luke 10:21). Also when he stood at the grave of Lazarus, He lifted up His eyes and said: “Father, I thank you for hearing me...” (John 11: 41-42). And at the same time before being betrayed and crucified, there is the same intimacy with his Father, He said: “Father the time has come...” (John 17:11). This relationship, trust, and dependence was Jesus’ strength to his leadership.

How can the formator be intimate with God? The formator must be conscious that God alone is a leader and gives life. S/he must try to be in contact with God and to be attentive to what God is doing in the formees. S/he must collaborate with God in fostering the life that God gives. S/he must learn from God how He treats His children and acts in union with Him in her/his dealings with formees. S/he must contemplate Jesus Christ and learn from Him how He accomplished the mission of animating, supporting and leading the formation of His disciples.

3.2.4 WISDOM

Wisdom of God is the ability to discern the right thing at the right time. In the wisdom of God everything has its own time to be done as the Book of Ecclesiastes explains (3: 1-11). It is considered as the light of life for guidance (Wisdom 9: 10-18). King Solomon saw the need for the wisdom of God in his leadership. He prayed, “Give your servant, therefore an understanding heart to judge your people and to distinguish wrong from right” (1Kings 3: 17). Wisdom helps a leader to see life in its proper perspective. It enables her/him to discover that life is transitory and that it is in the hands of God. Jesus was wisdom personified. When he taught, people asked the question: “Where did this man get such wisdom and these mighty deeds?”

(Mt 13: 54).⁵⁰ His teachings touched the lives of people.

The wisdom, which Jesus had, is from the same source that is available to everyone. It is a gift of the Holy Spirit that one has to develop from her/his experience. James insists to any leader to pray for wisdom (James 10: 5-6).

The formator has to make a large number of decision and instructions based on the growth of formees. Some decisions will be good but later they might be miserable over her/him. Some decisions will make the formator a little uncomfortable, for example the choice of who will be suitable in that particular congregation. This responsibility needs God's wisdom. Without it s/he will never face any decision and instruction in formation with confidence, everything to her/him will be seen as a yoke on her/his shoulders.

The important element that makes the formator to act in the wisdom of God is listening from the heart to the voice of the Holy Spirit. Such an attitude forms the formator to be patient to the formees' level. The patience, which comes from God's wisdom, is powerful, and productive. And those who wait usually win. It demands also faith with a lot of reflection, humility, justice, patience, mercy, and commitment. The formator should be humble, and slow to judge, confident in her/himself and others, concerned for others, have the ability to weigh options and be a good communicator.⁵¹ Therefore s/he can see clearly the movement of the Holy Spirit in her/his leadership especially at the time of making decision.

3.3.0 EFFECTIVE LEADERSHIP

What are the attitudes, which should be seen, in effective leadership? Leadership is a life process that has always-relative attitudes, of loving, serving, living, and sharing.

⁵⁰ Campbell McAlpine, The Leadership of Jesus, p. 83.

⁵¹ Anthony D'Souza, Leadership, p.524.

3.3.1 LEADERSHIP IS LOVING

The ministry of human beings living the mystery of God, Father, Son and the Holy Spirit, is to love actively. The Father is love, the Son is love and the Holy Spirit is love. The life of the father is the life of the Son and Spirit. There is one divine nature of love.⁵²

Love of God is a central to any love in Christian existence. It has a force within us to move towards God as well as God's movement toward us. His movement is in positive ways and it is initiatory. God's love is a symbol, which makes us recognize his presence. Paul, from his experience in his mission, emphasized love as the greatest gift of the Holy Spirit (1 Cor 13:13). Because the Spirit of love gives us power to love so that we can give life to others.

If the Spirit of love is the one who gives us the power to love, it means that it is the source of loving leadership. It is the one who roots a leader in Christ and through Christ to the Father. The Holy Spirit gives us awareness on how to love and see God in all ways. While love is a mystery, it is also the power of being itself in our lives. To be is to love, and to love is to share in divine nature, and participate in the power of God.

Being a loving leader in the model of Jesus' leadership, we need to look again at his life. He came to love and he became a man of love. When he washed the disciples feet, he was not doing it out of a sense of obligation, but he did out of a heart of sincere love.⁵³ He gave his disciples a clear instruction not a suggestion: "I give you a commandment, love one another, as I have loved you" (Jn 13:34). His disciples understood his instruction about love because they witnessed his love in action. They had seen him weep at the grave of Lazarus and heard people responding, "See how he loved him (Jn 11:36)."⁵⁴

⁵² Dornald Goergen, *The Power of Love*, (Chicago, Thomas More Press Publications 1997), p.47.

⁵³ Campbell McAlpine, *The Leadership of Jesus*, p.22.

⁵⁴ *Ibid.*, p. 23.

The power of love is reliable not because of our own abilities, but because it is through the power of the Holy Spirit.⁵⁵ We have all reason to love because love comes from the Spirit. We do not create love for ourselves but participate in the love of the Spirit. How can then, a formator be a loving leader in formation? It is more than a realm of merely liking the formees. Christ-like leadership for a formator is to accept everyone in formation as an individual and unique person.

For a formator to witness sincerely to this love of Jesus to those in formation, s/he shows the way to unconditional love. Leading without love is selfishness. It does not profit. Paul explains clearly deeds without love. “ ... I may give away everything I have, and even give up my body to be burned but if I have no love, this does me no good” (1 Cor 13:1-2). Love is the key for the formator’s leadership in formation because s/he cannot help the formees genuinely if there is no love. S/he might provide everything in formation, if it does not come from love, it cannot bring any change. St. Augustine in his treatise on Christian instructions wrote: “Our human love is the vehicle for God’s love.”⁵⁶ The love of the formator makes her/him to accept the formees, forgiving them when they make mistakes. Forgiveness always makes a future possible, as well as praying for them.

A loving formator is a sign of the presence of the Holy Spirit who binds together the formator and formees. This bond creates an interpersonal relationship between formator and formees. There is no image of master and slave, s/he is friendly to everyone as a companion on the journey. The formator can be a loving leader only if the Holy Spirit is present in her/his love. Jesus himself was full of the spirit, so his heart was full of love.

Love of a formator in formation is delicate. It does not depend on the intelligent, hard working or holiness of a person to whom s/he has to love. The love that is explained here is beyond justice. It does not consider the quality of a formee. It moves a formator to help a formee

⁵⁵ Joseph Lange, *Called to Serve*, (New Mexico, Dove Publications, 1976), Vol.4, p.62.

⁵⁶ *Ibid.*, p.111.

to reach where s/he can reach. It is to work for the “reign”, a community with peace and charity for all.

The test of the love of a formator above all is trust. To trust the formees is possibly the highest level of love. It is truly to help her/him to be independent in her/his level of thought, not to make her/him a slave to the ideas, thoughts or interest of a leader. This love, which implies trust, is the process of its empowerment.⁵⁷ When the formee discovers that s/he is loved and trusted, s/he feels sense of belonging, and a desire to participate in the life of the community, not as a group but as an individual. The environment of the community is open to allow her/him to discover her/his talents.

The process of trusting the formees is to give them some responsibilities in formation. It is a way of leading them to collaborate among themselves. Sometimes it is helpful to make suggestions to their ideas but avoid watching everything they do. Give them freedom to break out their plans and not control them. This space of freedom allows them to be themselves. The formator has to remember that nothing is more important in life than trust or availability. When the formator loses that s/he has lost the essence of favour and success.

For the formator, loving leadership means taking risks. This leadership does not contain jealousy, selfishness or keep a record of wrongs. It is patient, kind, and ready to learn from others and never give-up. To accept the risk of love shows the vulnerability of the formator and allows others to respond.

3.3.2 LEADERSHIP IS SERVING

People in every situation focus attention on leaders because they expect them to give a clear vision, effective discipline and efficiency. At the same time, service is a hard and difficult job, because it takes a lot of time.⁵⁸ It has no privilege or comfort. It requires an attitude of a servant, standing at the table ready to serve. It is a position of a slave, kneeling in order to wash

⁵⁷ Donald Goergen, *The Power of Love*, p.15.

⁵⁸ Dominic Grassi, *Do you love me*, (Chicago: Thomas More Pres Publication, 1991), p.21.

the feet of her/his Lord. Serving others, means taking them into the highest position as John Baptist said: "He must increase, but I must decrease" (Jn 3:30).

Through our Baptism, God calls everyone in the most unexpected way to serve, to be Christian to others.⁵⁹ Jesus, after his baptism, did nothing else than to serve people. The wedding at Cana is the reality of his service (Jn 2:1-11). In this image, a leader does not treat others as children or like those have nothing to do themselves. On the contrary, s/he encourages others to grow more from inside because the spirit of service awakes everyone to see the need of every member or the community. Everybody has a path to walk, and hopes to build a community.

The formator who learns and imitates Jesus in his ministry should possess a quality of service. S/he has to promote and transmit the spirit of service to the formees. If the formator has an attitude of being a superior or master among them, formees will survive by obeying without understanding the value of service. But the formator has the responsibility of creating a good atmosphere of being brothers and sisters to each other. Everyone has to experience support and relationship to others.

The formator has to lead as s/he is. Considering her/his intellectual skills, it is important to lead with integrity, knowing that service is the element of discipleship. Service should be holistic, taking the formees as flesh and spirit, so that her/his service will be balanced. It implies to lead the formees from the heart not just from the head.⁶⁰

Sometimes it seems easier to possess leadership than to put into practise, easier to control people than to serve because it is a matter of command. Responding to service leadership is not a question of temperament or strength of energy. It is the motivation of a formator to help formees to submit to self-giving for the purpose of achieving the goal of being of disciple. The formator needs humility to present her/himself as s/he is and as an example to others.

⁵⁹ *Ibid.*, p.40.

⁶⁰ Alan. E. Nelson, Leading your Ministry. (America: Abingdom Press), p.73.

In religious existence, no one can ask power over others for her/his own interest. In the Acts of Apostles, Simon is an example of selfish leadership, who looked on power as a way to attain position. He requested the apostles, “Give this power to me too, so that anyone I place my hands on, will receive the holy Spirit” (8:18-19). The formator should be aware of this track. If service is a gift of Spirit, so, serving leadership is a divine commission, a call that the formator is set apart by the congregation to prepare good leaders for the future. Therefore, s/he has to be faithful to her/his leadership and service to those s/he is given to lead.

3.3.3 LEADERSHIP IS LIVING

Living leadership demonstrates what a leader is. Jesus acknowledged this and he declared it himself when he said that God has given him authority so that he could give it to others (Jn 17:20). He lived his leadership by what he taught. He taught humility and was humble, walked the path of obedience up to death on the cross. He taught meekness and mercy and was meek and merciful. He taught purity and love, and was pure and loving.

The aim and desire of any leader is to live what s/he teaches. Because s/he is expected to be an example in the community and s/he is an ambassador of Christ. Paul gives an example to any leader as he wrote: “We did this, not because we do not have the right to demand your support, we did it to be an example for you to follow” (1 Thes 3:9). His leadership was a challenge to people. It was a living leadership. From this point of view, he was able to tell others to follow his example. How many formators can tell the formees, “Follow me”? We fear because our teachings do not match our deeds. For the formator, leadership should be seen in her/his life. S/he has to respond to the will of the Father and to be an example. When s/he instructs and questions the formees from her/his own life, it is easier to take them aside, so that s/he can challenge and rebuke them. The main concern of a formator must be the quality of life of the formees.

3.3.4 LEADERSHIP IS SHARING

Everything we have comes from God. Success is a collection of relationships. Without formees, a formator (congregation) has no future. Without a composer, a singer has nothing to sing. Without students, a teacher has nothing to teach. Leadership is not only a responsibility of one person in the community. It must be shared because it concerns the future of everyone. It is a joy or burden of the whole community.⁶¹ In the community, members do not like their lives to be empty, but to count. The presence of the leader in the community should not make the members to remain passive or inert.⁶²

From the religious formation point of view, sharing leadership depends on the wisdom of a formator to open the door for participation. Participation allows the formator and formees to live and ponder the meaning of life together. The whole community is present for searching God's Will. The formator shares leadership with formees by delegation. S/he gives others necessary instructions and motivation to complete a particular task. The formator cannot multiply and do everything. It is a process of empowering the formees to engage fully in their lives so that everyone is respected, accepted and counted. They feel bounded one another. It gives them a sense of solidarity.

Sharing leadership is a search for roots of belonging, value and significance. The formator and formees are together to respond to the voice of the Holy Spirit. Shared life, faith and authority are not a pious escape, but the way that God is leading the community. The formator should now promote the responsible attitude of everyone, even though it is risky, but when a superior encourages them to commit themselves to action, it helps them to do their best.

⁶¹ Kennon L. Callahan, Effective Church Leadership, (New York, Harper and Row Publishers, San Francisco, 1990), p.21.

⁶² Ibid., p.106.

3.4. CONCLUSION

Imagine an institute without a leader. A college without a principal. A work place without an instructor. An army without a general. Leadership creates order, the accurate arrangement of things. That is why the matrimony or ordination cannot take place in cemetery area. Leadership arranges place and time for everything.

Leadership is not a position, but needs people who are dedicated to serve others in the community. In order to exercise leadership, we need to deepen our skills, theories and methods in Jesus' leadership. It is important to know Jesus in the exercise of our leadership because he is the perfect example. Religious leaders cannot be independent without Jesus. We need him to fulfil our leadership.

GENERAL CONCLUSION

The concern of the paper has been to focus leadership in religious formation. The paper does not propose super answers or explore the entire aspect of leadership in religious formation. Far from that. However, it is an effort contribution to those already in the line of leadership and a beckon for those who feel called by God to serve him in this area.

As we have realised through this paper, that religious leadership is a gift and a blessing from God. It should be cherished and handled with care. It would be liked to an expectant mother. Through many challenges and sacrifice, the mother brings into the world new life. A gift to the whole society. Formation leadership not only works for the good of their congregation but for the entire church. The basis of formation lies the future of the church and the congregation that is a gift to the church through its charism.

Leadership in religious formation is not a privilege. It is a journey started from the initial of the beginning of the formation. However, we would assert that formation staff should be chosen in the first place of their human qualities in addition to their spiritual, intellectual and pedagogical gifts and initiatives.

Christ is the model of leadership is a challenge to our style of leading others. After the inculturation, Jesus is not only with us but part of us because we are sons and daughters of his father through adoption in faith and power of the Holy Spirit. It is not slavery imitating him but making it the creative force that enables the leaders to be authentic and generative.

Although everybody is called to this participation in Jesus, leadership, the formator carries the special responsibility to show the way, to be a beckon of faith through words and actions. Formator has to reveal hope to formees and to show that "it is in giving that we receive, it is in dying that we are born to eternal.

To sum up is an example from Jesus about a tree and its fruits. By its fruits will know every tree. (Lk: 6:44). Formators will prepare new members of the institute who will reflect their

input during the formation journey. More of what this people will live in future will much depend on the formators effort to live worth lives of their calling through their leadership.

Also, a point of concern is the changing times in formation. The leaders in formation should keep abreast the changing values and tastes in the modern world due to the influence of globalisation. We should not stick to the old methodologies of formation that are outdated. Let be fully equipped by frequent reading and integration with others. To sum up, Let as all strive to be good leaders looking at Christ as our model.

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APPENDIX 1

QUESTIONNAIRE

TANGAZA COLLEGE

INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION

TITLE:

JESUS CHRIST AS MODEL OF LEADERSHIP IN RELIGIOUS FORMATION

AIM:

The role of the formator in participation of this leadership as representative of Jesus Christ as model. And how are the formees helped to acquit for appreciate this leadership during the journey of formation.

Status: Formator/Rector

Age

Sex.....

1.The age spent in formation.....

2.The experience and challenges in formation

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3.The present formation in relation to your formation

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4. What is the respond of the present generation to formation?

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5. What are the characteristics of Christ as leadership model?

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6. How do you help formees to realize these characteristics?

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7. How do you help formees to integrate these values of Christ leadership in their apostolate in present time and future?

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