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CHRISTIAN LEADERSHIP

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All correspondence (requests for subscriptions, manuscripts, books for review-two copies, please exchange copies of journals, advertisements, etc.) to:

The Editor, *Jnanadeepa,* Jnana-Deepa Vidyapeeth, Pune 411 014, India

Tel (Office): +91-20-41026226,

(Res): +91-20-41036111

E-mail: <journalpune@gmail.com>
<kuru@jdv.edu.in>

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Contents

Christian Leadership

The nine articles of this issue of Jnanadeepa focus on Christian leadership. The various dimensions of a Christian leader would necessarily be different from those trained with purely secular understandings. Some dimensions include acts of stewardship (leadership) servant leadership roles, the importance of values or character strengths, kingdom-oriented action and discipleship. These dimensions of a Christian leader arise at points of interaction between faith and secularism. Leaders have different personalities and styles of functioning and therefore operationalize their decisions in different ways. They develop their organizations or institutions according to their perspectives. Therefore, for a Christian leader, models and theories need to be developed that address leadership in Christian ways to influence the functioning of all leaders in today's world. Christian leadership draws from secular leadership theories and their interaction with understandings of leadership drawn from scripture and theology.

The ministries or works of Christian leaders can be just about anything in the reign of God. Works or ministries involve care of the flock or those whom the leader works with. Christian leaders are involved in teaching (instruction and education), preaching (discussion with follow-up) and healing (bringing to wholeness or building up) ministries (works), just like what Jesus did. Therefore, planning in keeping with the times is needed in these works. The

choice and continuation of ministries means that those involved in leadership roles should necessarily discern according to Christian principles. Discernment is paramount in any process of planning and decision making. It means a fair amount of skill development and application based on Christian principles. Also, it is expected that leaders develop skills and that they have a desire for their personal growth, in keeping with the times.

The focus of any leader or leadership role is the development of the ministries (works) globally and locally. Also, the leader should look for the growth of the various ministries in the institution/s. Ultimately a Christian leader who looks at the Church in today's fast developing world will need to have shifting styles, discernment, and apostolic planning, for an effective ministry.

The writers in this issue look at various aspects of Christian leadership in today's fast paced world. A reflection on "Shifting Leadership Style in The Church" by Bp.(Dr.) Percival Fernandez begins the issue. The lead article is by Dr. Ruth D'Souza, that address the issue of "The Christian Leader: Servant and Steward." She dwells on how Christian leadership as modelled by Jesus Christ is presented as an alternative to secular leadership. She articulates that Christian leadership begins with a premise that the Christian leader should develop a servant's heart. Her article explores the twin dimensions of servant leadership and steward leadership where the servant leader focuses on the well-being of the people being led, while the steward leader focuses on accomplishing the purpose of the owner. Dr. Ruth's article leads to the articles by Dr. Joseph Lobo SJ and Dr. Yesu Karunanidhi.

Dr. Joseph Lobo SJ, writes on "Prophetic Leadership: One Among Many Roles or A Model for All Roles?" and Dr. Yesu Karunanidhi writes on "Crisis - Conflict - Stress Management: Leadership Lessons from The Parable of a Father and Two Sons in Luke 15:11-32." In his article Dr. Joseph Lobo writes about prophetic leadership being one among the various leadership roles, and a possible model or perspective to shape all leadership roles. A prophetic leader is critical and creative and responds to the signs of the times. This happens to the leader in the light of the experience of God's continuing involvement in personal and

communitarian history. Prophetic leadership can establish fruitful interreligious bonds geared towards a shared mission of facilitating God's redemptive activity in the here and now.

Dr. Yesu Karunanidhi furthers this understanding through his analysis of leadership through the parable of the father and the two sons. The parable in Luke 15:11-32 reveals how the characters presented there instead of 'resolving' the crisis, conflict, and stress, 'manage' them by anchoring themselves not on persons or processes but on principles. The interplay of crisis-conflict-stress is studied, and managerial lessons are drawn for the Christian leaders today. This is followed by the article by Dr. Konrad Noronha SJ, which dwells on "Jesus' Charismatic Leadership." Jesus' exhibited charisma akin to the stars of today. The difference was that for Jesus, his charisma was not a personal objective, rather he was doing his Father's will. Jesus' mission involved his clashing with the bureaucracy of his time. He created a bond with his followers and his followers today can say that he has dominion over heaven and earth and of things seen and unseen.

Dr. Jose Parapully SDB throws light on the "Personality Dimensions of Church Leaders" in which he discusses characteristics required of Church Leaders. The article focuses on the personality dimensions of priests. It gives some understanding of personality and personality styles in psychology and moves on to describe characteristics of healthy and unhealthy personality. The article presents an analysis of personality profiles of priests in relation to characteristics as found in psychological theory and available research data. The article concludes with suggestions for priestly formation to enhance the healthy personality dimensions of Church leaders.

Dr. Jill Snodgrass, reflects on how leaders can "Engage God's Gift of Time," where time is often viewed as a commodity. God gifts us with time and we discern–wisely or not–how to engage it. Her article explores how conceptions of time are culturally constructed. She examines theological and scriptural perspectives on time, to posit a practical theology for how Christian leaders can receive the gift of time given by God and discern how to engage time as God intends.

The issue concludes with an article by Sherel Jeevan Mendonsa SJ where he writes on the important issue of "The Significance of Self-Awareness for Christian Leadership." The article dwells on the significance of self-awareness for Christian leadership and reflects on self-awareness from philosophical and religious viewpoints. It concretely discusses the importance of self-awareness in some circles of Western philosophy, and through the concept of self-awareness in Buddhism. It further reflects on the importance accorded to self-awareness in contemporary corporate circles where self-awareness is now considered a critical leadership skill.

It is hoped that these articles will give Christian leaders ideas about how to be different. In the fast-moving world of today, utilizing the principles and practices derived from the teachings of Jesus, could help those in power work better with those who work with them. The principles of Jesus who is the leader par excellance, have stood the test of time.

Dr. Konrad Noronha SJ

Guest Editor

Shifting Leadership Styles in The Church

- Bp. Percival Fernandez

Everyone accepts the fact that 'effective leadership' is a must in any organization if it must be successful and survive; and everyone accepts that the effectiveness of an organization depends on the results achieved through the practice of leadership. Everyone also accepts the fact that the criterion of leadership success is the effective performance of the leader's group. What is not realized by many people is that there is a big difference between 'management' and 'leadership'! Most of the time these two concepts are the same: and this is certainly not true!

Important work in our society is done by persons who have formal titles as President, Prime Minister, Secretary, Director, Commissioner, Administrator, etc. These may be separated by distances, life styles, duties and background, but they are all bound together by at least one commonality: they are all engaged in the practice of management. The pervasiveness of the practice of management is widely recognized. McGuire states it thus: "People who do not manage are either too young, too old, or are found in the institutions of the incompetent!"

Management, therefore, can be defined as "Allocating scarce resources to achievement of certain objectives effectively and efficiently." Effectiveness focuses on "objective achievement"; and efficiency focuses on the "methods used to achieve the set objectives."

The importance of management as a field is based upon the fact that modern society has developed through the creation of specialized institutions and organizations which provide the goods and services it desires. It is the managers of these institutions that allocate scarce resources to alternative and competing ends. When one studies the science of "Management", attention is focused on the nature of the Manager, the nature of Group Effort, and various forms of coordination and the manner of setting, ordering and measuring effort and goals.

Coming to the basic point of this article: is Management and Leadership, or Manager and Leader one and the same? Do these two signify the same concept? Some writers have, in the past, projected the impression that Management is a synonym of Leadership. This assumption is ill conceived! Leaders are found not only in the managerial hierarchy, but also in informal work groups. In management literature, there are several definitions of leadership. K. Young in 1946, defined leadership as one form of dominance, in which the followers willingly accept directions and control by another person. Chris Argyris, in 1976 maintained that leadership is effective influence, and to influence effectively, a leader requires on-the-job learning about his or her influence. Several other "management specialists" have defined the concept of leadership differently. But the common thread running through all these "definitions" is that leadership is a process whereby one individual exerts influence over others in the achievement of an objective.

> " Leadership is effective influence, and to influence effectively, a leader requires on-the-job learning about her influence. "

The three major views of leadership, which accept the fact that leadership is all about influencing others, place an additional qualification for leadership to be effective:

The psychological view proposes that in influencing the subordinates the leader must develop an effective motivation system; the sociological view holds that in influencing

subordinates the leader should pay attention to facilitative activity; the mutual sharing view holds that influencing is a mutual exercise. They believe that the leader has not only to influence his/her subordinates but must also be prepared to be influenced by his/her subordinates.

The ability of influencing people in the achievement of an objective is in fact true leadership, and the views expressed by scientists with different backgrounds could be considered additional benefits to a leader to be effective in influencing people in objective achievement. With this understanding of leadership, every baptized Catholic is a leader. Every baptized Catholic has an obligation, not merely by word of mouth, but by his/her life-style, based on gospel values, to influence others to recognize Jesus and love Him!

"Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Mt. 28:19-20. Being faithful to this command of Jesus thousands of Bishops, Priests, Religious and committed lay Christians from all over the world conduct seminars, retreats and use Sunday homilies to spread the message of love and forgiveness that Jesus preached during the three years of his ministry. But the result of these efforts could be minimal. The reason for this is to be found in what Jesus Himself has said on what Christian Leadership is all about! "A new command I give you: love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." (Jn 13: 34-35). St. Paul, in his own inimitable way, repeats the same ideas, when he says, "Set an example for those who believe, in speech, conduct, love, faith and purity, watch your life and doctrine closely. Preserve them, because if you do, you will save both yourself and your hearers" (Tim 4:12,16). What St John says in his First Epistle in 4:20, confirms what Jesus and St. Paul have said in this regard, "If anyone says, 'I love God', but hates his brother, he is a liar."

Christian Leadership is all about influencing people by one's example. The example of every baptized Christian is therefore

the best tool he/she must influence people who are searching for the truth. Dr. Albert Schweitzer, the Nobel Laureate, once said, "Example is not the main thing to influence people. It is the only thing!" Let us continue to read the articles that appear on this subject. Let us listen carefully to the well delivered homilies. They will assist our responsibility to be Christian Examples and therefore Christian Leaders, but the follow-up cannot be anything else than a Christian's determination to be Christ-like in his/her behavior, so that people who encounter him/her will recognize Jesus and His teachings, by the life he/she leads, a life based on the Gospel Values of kindness, concern and love for one another.

> Example is not the main thing to influence the people. It is the only thing.

The Christian Leader: Servant and Steward

- Dr. Ruth D'Souza

Abstract

Secular leadership has failed to deliver. Christian leadership as modelled by Jesus Christ presents an alternative. Contrary to secular leadership, which is characterised by power and dominance, Christian leadership begins with a premise that if one wants to lead, one must first develop a servant's heart. The article explores the twin dimensions of Christian leadership; servant leadership and steward leadership. While the primary role of the servant leader is the wellbeing of the people being led, the steward leader focuses on accomplishing the purpose of the owner. Christian leadership seeks to emulate Jesus the servant Lord, who came not to be served but to serve and to fulfil the mission entrusted to him by his Father.

The crisis of leadership around the world makes one wonder about the real success of the many leadership theories propagated by behavioural scientists. The credibility of institutions has been tainted by serious scandals caused by their leaders. Establishments in all walks of life whether business, political, religious, educational, philanthropic or sport have

been negatively impacted by the decisions and conduct of their leaders.

The failure of secular leadership

Secular leadership has failed to deliver. Status, power, greed, short termism and recklessness have been the driving forces with disastrous consequences. A case in point is the business world, which has witnessed an increasing spate of prominent corporate scandals in the last few years. Global corporations like Enron, World-Com, Arthur Andersen, Lehman brothers and Satyam, were involved in scandals that rocked the financial markets. As a result, the lives and fortunes of millions of employees, investors and innocent people were decimated[1]. The 2018 Nirav Modi banking sector scam showed how rules were bent and billions of rupees of public money were siphoned off[2]. The ball tampering scandal by the Australian cricket team in the 3rd test of the 2018 South Africa Test series illustrates that the desire to win at any cost overrides age-old principles of sporting fair play[3]. These and other examples indicate a philosophy of the end justifying the means. There is clearly a growing trust deficit in secular leadership.

An alternative model

In contrast, Jesus Christ through his parables and actions presents a leadership alternative, which is counter-intuitive to human nature. His model of leadership emphasises that to go up one must go down. Secular leaders crave the trappings of

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1 Shah Anup, 2010 Global Financial Crisis, 11 December 2010, http://www.globalissues.org/article/768/global-financial-crisis

2 Krishna, Navmi. 2018. "All you need to know about Nirav Modi and the $1.77-billion PNB fraud" last updated on February 14,2018 http://www.thehindu.com/business/Industry/all-you-need-to-know-about-nirav-modi-and-the-177-billion-pnb-fraud/article22753973.ece

3 Holmes, Tracy. 2018. "Ball-tampering scandal: Cricket Australia under mounting scrutiny over team culture " Last updated on April 1, 2018. http://www.abc.net.au/news/2018-04-01/cricket-australia-under-mounting-scrutiny/9608638

status and power. But Jesus underlines that "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit (John12:24 NASB).

Jesus modelled the alternative leadership approach by coming "not to be served but to serve" (Matthew 20:28 NIV), thus focusing on the servant aspect. Jesus was single-minded about achieving his mission and bringing in the Father's kingdom. He aligned his vision with God's will even to death on the cross, demonstrating that his way of leadership is stewardship and entails fulfilling the mission entrusted without counting the cost. Jesus did not teach any techniques but concentrated on the heart and the character that emerges from a servant's heart. He stressed stewardship and the need to fulfil the mission entrusted to the leader.

> " He stressed stewardship and the need to fulfill the mission entrusted to the leader. "

This model demonstrated by Jesus is also known as Christian leadership. It necessitates a fundamental paradigm shift, a radically different worldview. Above all, Christian leadership stems from a personal encounter and an intimate relationship with Christ. Everything else follows from that relationship and the exhortation to imitate Christ.

In Philippians 2:3-8, St Paul exhorts Christians to follow the model set by Christ. "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus:

Who, being in very nature God,

did not consider equality with God something to be used to his own advantage;

rather, he made himself nothing by taking the very nature of a servant,

being made in human likeness.

And being found in appearance as a man,

he humbled himself by becoming obedient to death-

even death on a cross! (Philippians 2:3-8 NIV)

Christ himself took on the nature of a servant and humbled himself even to death on the cross. His heart was fixed on fulfilling his mission even if it meant giving up his very life for it.

Christian leadership vs. Secular leadership

Jesus expected his followers to exhibit a leadership, which is in sharp contrast to secular leadership. Christian leadership starts with the presumption that to lead one must first have a servant's heart and if one desires to be great one must become a slave. On the other hand, secular leadership measures greatness by status, power, position, the size of an organisation one leads and how many people run to do the bidding of the leader. Jesus had a different idea of leadership and reiterated on various occasions that his followers must be different and must serve those they wish to lead. Moreover, unlike the leaders in the world who encounter pressures to make decisions with an eye on immediate results, Jesus' horizon was eternity.

Hence in his way of leading, decisions were to be made based on whether they were right or wrong and not on whether they were the most profitable. Power is to be used for self-gain or to promote short-term results in the secular model, however Christian leadership accentuates empathy and the ethical use of power. The Christian Leader's struggle is to do the right thing with a servant's heart, holding all things in stewardship for God the owner

Table 1: Secular versus Christian Leadership	
Secular leadership	Christian leadership
To go up, one must push others down	To go up, one must go down
Characterized by dominance	Characterized by service
Grabs power	Shares power
Based on control, status, authority, competitiveness	Based on humility, collaboration, empathy, stewardship
Time frame: short term	Time frame: eternity
Focus on comfort and elimination of pain for self	Suffering is key - self-denial even to the point of death
Powerful leadership with all the outward trappings of power – stems from position and role	Meek leadership but not weak leadership- stems from an internal strength and connection with Jesus and the Holy Spirit
Do the profitable thing	Do the right thing
Focus is on self-growth and performance	Focus is on the growth and performance of those served
Builds own kingdom and reputation	Builds God's kingdom

The two sides of Christian leadership

Although Christian leadership has been associated with servant leadership, it has another dimension. Servant leadership is oriented towards the welfare of its followers. But the leader has responsibilities toward the owner and towards the organisation he serves. Therefore, Christian leadership is also stewardship where the steward is a trustee who is accountable to the owner/stakeholder for the fulfilment of the mission. Thus, Christian leadership is like a coin with two faces: on one face is servanthood and on the other stewardship. One cannot exist without the other and both are complementary. The Christian leader must thus be, both servant and steward.

Jesus demonstrated servant leadership when he washed his apostles' feet. He likewise demonstrated stewardship when he went about furthering his Father's mission and revealing the Father's heart to his people. This attention to the mission was exemplified by his determined journey to Calvary and his death

on the cross ending with his triumphant cry 'It is finished" (John 19:30). While servanthood is an attitude of the heart, stewardship is more about competence. Christian leaders need to manage the operation on behalf of the owner efficiently and effectively so that the mission and vision of the owner are realised.

St Paul in 1 Corinthians 4:1(NIV) defines Christian leaders as both servants and stewards. "This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed." St Paul calls himself and Apollos "stewards" who have been entrusted with the "mysteries of God." A steward is someone who has been entrusted with a task or a commission. Some illustrations of stewardship include a manager of a tea estate of coffee plantation, or a CEO of a company who must run the business profitably, or a Fund manager who invests his clients' money and must ensure a return on investment or profit. As "servants", they must above all seek to serve Christ and work for his honour and glory alone. Both as a steward and servant the leader is subordinate to his master and is accountable to him.

1 Peter 4:10 "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. (NIV)" In this scripture text, St. Peter once again defines leadership as a combination of servanthood and stewardship. He further elaborates that no matter what gifts we have received, they are meant to be used to serve others.
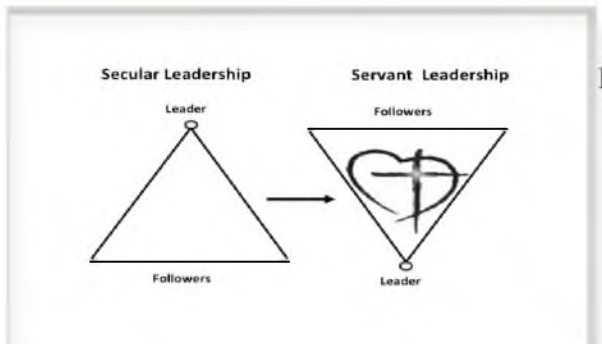
In doing so we shall be faithful stewards of God's grace.

In one of his parables in Luke's Gospel, Jesus stresses that a steward who is put in charge of his servants must be both faithful and sensible in discharging his duties. "And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? Blessed is that slave whom his master finds so doing when he comes" (Luke 12:42-43 NASB)." Thus, the steward who is in charge must himself be a slave, going beyond the concept of servanthood.

The Christian Leader as servant

A leader being a servant is radically different to the common conception of leadership. In most circles, everyone fusses over leaders and aims to please them by serving them. Leadership is perceived as a position of exaltation, power and strength while being a servant is seen to be inferior and a symbol of weakness. In an ambitious, self-promoting, competitive environment where only the fittest survive, servant leadership stands in stark contrast. Servant leadership is both paradoxical and revolutionary because normally leaders don't serve and servants don't lead.

Although the concept is over 2000 years old, Robert K. Greenleaf in his essay 'The Servant as Leader'[4] coined the term 'Servant Leadership'. Greenleaf defined it as follows: "The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…the leader-first and the servant-first are two extreme types."

The primary focus of a servant leader is on the growth and well-being of people. This is quite in contrast to a traditional leadership model. The conventional model has the leader at the

4   Greenleaf, Robert. 1970; The Servant as Leader

top of a pyramid with accompanying concentration of status and power. Opposed to that is the servant leadership model shaped like an inverted pyramid with the community being served at the top and the leader at the bottom. The servant-leader shares power, puts the needs of others first and helps people develop and perform. Greenleaf proposed that service ought to be the distinguishing characteristic of leadership. The servant leader uses his power to serve the people and achieve the goals of the organisation. Throughout the gospel, the message of Jesus is consistent: "...if anyone wants to be first, he must be the very last and the servant of all" (Mark 9:35 NIV).

Mark 10:35-45, details an interesting quest for leadership positions based on power and status. James and John, part of the inner circle of Jesus for over three years, tried to obtain a guarantee from Jesus that he would give them positions of power to sit on his right and left when he came into his messianic kingdom. The twelve were furious when they heard of the brothers' bid to outmanoeuvre them in prominence. In response Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark10:42-45 NIV).

Clearly the disciples understood leadership based on the prevailing Roman socio-political situation. Jesus corrects their understanding by showing them that they must be radically different from such worldly leaders who terrorise and exercise power over their followers. Using control and coercion, they retain their privileges and supremacy. Jesus expected his disciples to be servants (Greek: *diakonos* - one who waits on tables) and goes even further exhorting them to be slaves (Greek: *doulos*- even humbler than *diakonos*)[5].

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5   Brown, Fitzmyer, Murphy 1968. The New Jerome Biblical Commentary 49: 67

In another incident Jesus modelled service and showed that his disciples were to display other-cantered leadership. He asks "For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. (Luke 22:27 NASB)

Without a serving heart it is almost impossible to become a servant leader. Servant leadership isn't an option; it's a mandate. Servant leadership is to be a living statement of who we are in Christ, how we treat one another, and how we demonstrate the love of Christ to the whole world.

The incident of the Passover meal as narrated in the gospel of John chapter 13:4-17 (NIV) contains insights into Christian leadership. Jesus and his apostles had to use a borrowed room for the Passover meal and it most probably came without a foot washing service. Foot washing was customarily done by a slave when

> " Now that I your Lord and Teacher have washed your feet, you should also wash one another's feet. "

welcoming a dignitary to the house and was the basic sign of hospitality (cfr Gen18:4, 1Sam 25:41). Despite being with Jesus for three and a half years, none of his apostles were about to volunteer. Therefore, Jesus their leader got up from the table to wash and wipe the feet of his followers (John 13:4-5 NIV). Despite some resistance from Peter who recognised that Jesus was his superior and this was the duty of a slave, Jesus finished and asked them, "Do you understand what I have done for you?" (John13:12 NIV). When there was no answer, Jesus clarified "'You call me "Teacher" and "Lord," and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them'"

(John 13:13–17NIV).

In other words, Jesus showed them by demonstration that he expects his followers to lead just like him by becoming a servant and washing the feet of those they lead. In his epistles St Peter repeatedly highlights the key attributes of humility, leading by example and not dominating followers. In 1 Peter 5:3, he states "Not lording it over those entrusted to you but being examples to the flock" and again in verse 5b "All of you clothe yourself with humility towards one another (NIV).

The marks of a servant leader

Servant leadership emphasises collaboration, empathy, trust, and the ethical use of power. Larry Spears,[6] President and CEO of 'The Greenleaf Centre for Leadership', synthesized 10 central characteristics of servant leaders from Greenleaf's writings:

Listening: The servant leader needs to develop the skill of intent listening to what is being said as well as what is left unsaid. He/she must spend time listening to and reflecting on the leading of God in his inner being.

Empathy: He/she must strive to understand and empathise with people, without condoning behaviour or performance.

Healing: The ability to be sensitive can empower servant leaders to bring wholeness to people whose spirits are broken or are dealing with emotional hurts.

Awareness: A servant leader needs to develop the ability to be self-aware especially of motives and ethics.

Persuasion: The ability to convince people and build consensus is very useful to get the commitment of the whole team to a course of action.

Conceptualization: The ability to see the big picture and think beyond day to day realities.

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6   Spears, 2005. Understanding and practice of servant leadership Servant leadership Research roundtable. School of leadership studies Regent university

Foresight: He/she must have the ability to foresee the likely outcome of a situation and rely on intuition.

Stewardship: Is defined by Greenleaf as the primary commitment to serving the needs of others

Commitment to the Growth of People: The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees.

Building Community: The servant leader works to build community in the institution/workplace.

Table 2:10

Characteristics of a Servant Leader (Spears 2005)

1.	Listenening intently beyond words
2.	Accepting others being empathetic
3.	Foresight and intution
4.	Awareness and perception
5.	Persuasion skills
6.	Conceptual ability
7.	Healing influence
8.	Building community in the workplace
9.	Practicing the art of contemplation
10	Ability to communicate concepts clearly

The Christian leader as steward

Christian leadership is stewardship. It is holding something in trust and not owning it. Whether money, position or talents, stewardship is a trust and the steward is merely a manager of what is entrusted to him. Peter Block[7] defines stewardship as

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7   Block, Peter.2013. Stewardship: Choosing service over self-

"holding something in trust for another."

A steward in the ancient world was a person who was given the responsibility and authority to rule over the affairs of the household. Joseph was promoted to be a steward over Potiphar's household: he managed everything in the household and was given the authority to rule over the house (Gen. 39:1–6a). In that role, he was responsible to manage the household well; he was not to waste the resources of the family but to make wise decisions.

To be successful, a steward must be found faithful. In the scripture text of 1 Corinthians 4:2, St Paul states "Now it is required that those who have been given a trust must prove faithful" (NIV). If a steward is managing a coffee plantation he must turn over a profit. If he is managing a fund for investors he must ensure growth of the money held in trust. In other words, his efforts must bear fruit. Again, in 1Corinthians 4:6 (NIV)St Paul reiterates, "Now, brothers and sisters, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not be puffed up in being a follower of one of us over against the other." The proper attitude of a leader should be this is owned by God, I am here to serve for a while and I must do my best to further the mission of the organisation// task I am doing.

> " Now it is required that those who have been given a trust must prove faithful. "

Stewardship is trust not a possession

The parable of the talents (Mathew 25) is truly a parable of stewardship. Before a man goes on a journey, he entrusts his property to his servants, according to their ability. To one he

interest. California: Berrett-Koehler Publishers.

gives five talents, to another two talents, and to another one talent. Talents were coins representing sizable sums of money estimated at being over 15 years of wages for a labourer. A point to be noted was that the man did not transfer the ownership of the talents to his subordinates. Instead he gave it to them in trust. Stewardship is a trust not a possession. The quantum of talents distributed was proportionate to the abilities of his servants.

Stewardship is managing not owning

The servants were expected to manage the talents with the owner's best interests in mind. Matthew 25:16-18 says, "Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who had received the two talents gained two more. But he who received the one talent went away, and dug a hole in the ground and hid his master's money."

The first two servants managed the talents well and doubled them. They were concerned about the owner's interests or in modern day terminology the 'stakeholder's' interests. In contrast, the third servant hid the talent out of fear. Perhaps he lacked the competence to manage the resources keeping the owners interest in mind.

Stewardship is a call to be faithful not operate out of fear

After a long time, the master returned to settle accounts with his servants. To the first two servants who doubled his money, the master said, "Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master" (Mt: 21, 23). But the third servant did not fare so well. He said: "Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*. And I was afraid, and went away and hid your talent in the ground. See, you have what is yours." (Mt: 24-25 NIV)

Because the third servant operated out of fear, he made excuses and took the safe path. As a result, was he was deemed a wicked lazy slave and even the one talent he had was taken away from him. However, the master affirmed the first two servants for their faithfulness and said, "You have been faithful with a few things; I will put you in charge of many things" (Mt 25:23 NIV). Steward Leadership is not so much about our ability to lead as much as about our ability to be faithful to the interests of the owner/stakeholders.

The marks of stewardship

1. Is faithful to the mission

A steward leader keeps his eyes on the mission entrusted to him. He can create a compelling vision of something bigger that others will embrace. Despite the hurdles that come in the way of attaining that vision, a leader strives forward.

2. Personal relationship with God

Like Jesus, a Christian leader must make his walk with God a priority. Jesus stayed connected to God daily and despite his hectic schedule made time to stay aligned with God's will. He prayed before important decisions and after successful ministry. He prayed early in the morning and late at night. Prayer was his lifeline with God. To remain focused on the mission a Christian leader needs to hear from God, to stay aligned to his will and to discern what God wants for the leadership situation.

3. Prioritises tasks

Time is one resource that a leader never has enough of especially with all the incessant demands that clamour for his attention. Prioritization is a key skill the leader needs to develop. Focusing on important tasks will enable the leader to be proactive rather than reactive.

4. Delegates Authority

All resources including people are gifts from God. Developing the team and delegating authority to ensure followers grow is a

vital contribution of a steward leader. Jesus himself spent time in developing his team and delegated authority to them. As part of their training he sent them out to minister to the surrounding villages in pairs and later delegated his mission to them.

5. Manages money

Whether personal or organisational finances, a steward holds and spends money in trust for God. Diligence and wisdom in managing money are key requirements of a steward leader.

6. Demands accountability

A steward leader holds himself as well as his team accountable for results. While speaking truth in love is key, clarifying expectations and responsibilities and upholding those standards are important roles of a Christian leader.

Conclusion

Leadership as modelled by Jesus is an oxymoron in the modern world, which is used to a more command and control structure. Christian leadership emerges from a personal relationship with Christ and from the values of the Gospel. While secular leadership is about exercising authority, the leadership of Jesus is about service to one's followers and stewardship of the mission entrusted to each one by God.

As servants we emulate Jesus the servant Lord, who came not be to be served but to serve and who modelled servant leadership by washing the apostles' feet. The Christian leader is motivated first to serve and then to lead. He uses the power of the leader to serve the people and accomplish the mission of the owner. A steward is a servant entrusted with a commission. He must be found faithful and is accountable to God and his organisation for its accomplishment. The Christian leader is called to be a servant and a steward.

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Prophetic Leadership:
One Among Many Roles or a Model for all Roles?

- Joseph Lobo SJ

Abstract

There is a need to see prophetic leadership not so much as one among the various leadership roles, but as a possible model or perspective to shape all such roles. It can be carried out with criticality and creativity, responding to the signs of the times, in the light of the experience of God's continuing involvement in personal and communitarian history. Authentic prophetic vocation too has several common dimensions across religious traditions. This fact becomes a good boost to understand and cultivate prophetic leadership in an interreligious *cultus*. Prophetic leadership in this sense can establish fruitful interreligious bonds geared towards a shared mission of facilitating God's redemptive activity in the here and now.

Many a time, the concept of 'leadership' is exclusively identified with hierarchy, administrative roles and such as other sub-themes of a much wider reality of

leadership as. However, leadership can be exercised without occupying an administrative role or a prominent place in a hierarchy. Administrative functions make merely one role and not the only role in leadership. In an interesting essay Lynn H. Cohick studies the metaphor of 'head' in the letter to the Ephesians in the context of its teaching on marriage. His conclusion is that the metaphor stands for 'responsibility' and 'service' rather than 'Authority-differential'. Evidently, these are some distinct roles in the exercise of leadership. Studies have shown that an effective leadership (and perhaps not necessarily a mere efficient administration) in the Churches has positive consequences for ministerial effectiveness. Leadership simply refers to a capacity to influence others' opinions, thinking, feeling, behaviour and life in its various aspects. In this sense, there are various leadership roles. This paper considers prophetic leadership not merely as one among them, but more profoundly as a model for all such roles and explores some of its significant contours.

Prophetic leadership

Mark Lau Branson speaks of three traits of leadership in general: a. *relational leadership*, whose main concern is to build up the group/ community by fostering relationships, thereby facilitating the sprouting of a group identity and a common mission; b. *implemental leadership*, which takes care of the structures and systems that are necessary to live out the identity and mission, and c. *interpretive leadership* that interprets the issues, events and texts of the community to bring out their meaning and significance for its life. Although prophetic leadership more specifically comes under the *interpretive leadership*, nevertheless the first two traits can be and need to be exercised in a prophetic manner. If one focuses on the functioning of *interpretative leadership* especially in the prophetic literature of the Old Testament, one notices a two-way process: the interpreted texts, to the extent they are lived by, shape the life of the communities and the result of such a living in turn influences the interpretation of the texts and their revised compositions.

In all these activities the prophetic leadership is called to be thoroughly rooted in the history of the community and on the other hand is entrusted with the responsibility of discerning the presence and activity of God in that very history. Lack of such discernment gives rise to false prophets, who steal the words from other prophets instead of receiving fresh ones (Jer 23:30) or utter their own words and deceive people rather than transmitting God's words (Jer 28), or interpret the events not according to God's will but according to personal convenience (Is 5:20; Jer 8:11).

Further, one can identify three attitudes of exercising leadership: a. self-centred, b. other-centred and c. goal-centred (the goal being neither the self nor another human person, but a distinctly third entity). In this classification the second and the third may at times overlap at least partially. These two point at an underlying attitude of service. Such attitudes can be practiced through two major modes such as *prophetic* (being critical and creative through words, deeds, exemplary presence, etc.) and *traditional* (carrying on the status quo). These two modes can be operative in any institution of public service, such as, bureaucracy, cults, pastoral service, judiciary, legislature etc. The entire classification can be schematically represented as follows:

Self-centred	—	Other-centred	—	Goal-centred

Service

Traditional   Prophetic
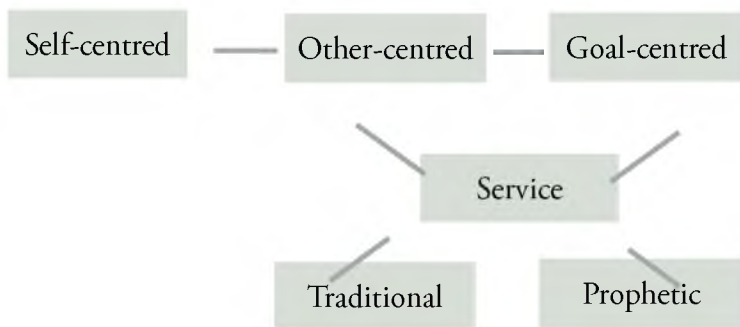
In this paper I would like to delve deep into the prophetic style of exercising leadership in any given role or office and thereby its relevance for today in the Church. The

importance of prophetic leadership for today can be derived from its depiction in the OT. Incidentally, among the kingly, priestly and prophetic roles, the last has no parallel in the other ancient West Asian religious traditions. Although we can trace the existence of prophetic figures in such religions and cultures, their roles seem to be more of an ecstatic nature and hardly can be placed on par with kingly and priestly roles, as in the case of Ancient Israel.[1]

Traditionally the Church recognizes three major roles in the leadership positions: *kingly* (the administrative/ governance), *priestly* (spiritual animation and sanctification through the administration of sacraments, preaching etc.) and *prophetic* (being visionary by means of holding the past, present and the future in a mutually interactive way within an overarching perspective of divine providence). Correspondingly, four leadership aptitudes are identified. They are: "a directing leader, a strategic leader, a team-building leader…[and] an operational leader".[2] It is difficult to find all these aptitudes in a single individual. Hence it is suggested that the best exercise of leadership emerges when a team of leaders with different aptitudes function together. What is important is to note that each of these can be exercised prophetically; since prophetic charisma can be functional in these.

In the tradition of the Church, the three said leadership roles are integrated within the ministerial priesthood.[3] Such

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1   Bruce C. Birch, "Reclaiming Prophetic Leadership", *Ex auditu*, 22, 2006, 14.

2   G. Barna (interviewee), Shirley Freed (interviewer). "Leadership Issues for the Church", *The Journal of Applied Christian Leadership*, 8 no 1 Spr 2014, 25.

3   Duane M. Covrig, Mordekai O. Ongo, and Janet Ledesma, "Integrating Four Types of Moral Leadership", The *Journal of Applied Christian Leadership*, 6 no 1 Spr 2012, 45. In this article the Writers argue for a fourth role: 'judge' that integrates the king, priest and prophet. Although 'judge' was a distinct role in the pre-monarchical Israel, a critical reading of the article lays bare the fact that what the Writers call 'judge' is not really a distinct role, but an

integration does not amount to nullifying their specificities. More, in the exercise of their specific functions, each can be prophetic. Hence, there can be a prophetic way of governing, a prophetic way of celebrating liturgy and breaking the Word etc. In this sense the 'prophetic' can pervade the 'kingly' and 'priestly'. It's only by allowing for it, that a current tri-dimensional (priestly, kingly and prophetic) Catholic priest can effectively overcome the possibilities of becoming over-cultic, dogmatic, despotic, elitist and narcissistic in his ways of functioning. This however, does not mean that a prophet does not need to introspect. As charity, prophecy too should begin at home! Prophet Jonah is a classic case in point. He is eventually brought to follow the ways of the Lord.

One of the major concerns in religious/ Church leadership today is a tendency to blindly follow some leadership patterns prevalent in the political field, government, bureaucracy and even in the corporate world. There can be some useful elements to be learnt from such leadership styles, but they cannot be simply imitated uncritically, however efficient and attractive they may appear. This is for the simple reason that the leadership in the Church and especially a prophetic leadership has more than a mere efficiency in view, in so far as the Church is the servant of the Reign of God. Being servant of the Reign would mean being in certain definitive sense sacrament of the Reign, thereby embodying the Reign in a visible manner. For this, the leadership must be characterized by values such as holiness, steadfast love, justice, righteousness, faithfulness, integrity and compassion.[4]

Authority in the Church can be understood both as legitimate power and responsibility. In both the cases it belongs to the entire Church body (Eph 4:11-12). In a similar way obedience has two dimensions: listening (*akouein*)

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ability of a leader for prudent judgment. Hence, I do not see it as a separate role.

4   Bruce C. Birch, op.cit., 11.

and submission (*hypoakouein*). All faithful need to listen to the Spirit residing and speaking in all of them, so that the submission is given primarily to the Spirit and concretely to those who are called to exercise the authority, who themselves are submissive to the Spirit present and active in all. In the Indian contexts where the presence and activity of the Spirit is recognized within and beyond the confines of the visible Church, an extra sensitivity is deemed necessary on the part of the Church. Such sensitivity cannot be reduced to a mere politeness and respect towards all, but needs to be expressed more importantly in a true spirit of discerning dialogue and a dialogical discernment with all people of goodwill, in recognizing and nurturing the possible gifts of the Spirit in them. There is no other more vivid realization of this dynamic than in the case of an authentic prophetic leadership. Having reflected on some of the general characteristics of prophetic leadership, we shall now consider some of its specific elements.

Characteristic traits of prophetic leadership

The source of prophetic leadership is an authentic encounter with the divine

A profound sense of being 'sent' in an encounter with God is intrinsic to prophetic leadership (Jer 1:10; Is 6:8f). The false prophets are not sent, they assume the office on their own (Jer 27:15; 28:15). These encounters and the divine message thereby received are contextual – shaped by the contexts and related to their exigencies as the signs of the times. They cannot be blindly repeated at all times and circumstances.[5] This however does not mean that a prophetic leader is merely a product of his context. On the contrary,

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5   For instance, it is an authentic prophecy by Isaiah when he says to Ahaz 'don't be afraid…it shall not come to pass' (Is 7:4,7) – referring to the imminent invasion of Judah by Israel and Syria. However, the same prophecy repeated by prophet Hananiah in the context of the imminent attack by Nebuchadnezzar, the king of Babylon less than 200 years later becomes a false prophecy (cf. Jer 28:1f).

being shaped by the contextual concerns and simultaneously enabled by the divine grace, he/she sees a hitherto unnoticed dimension of the context with a prophet's eye (*divya chakshu*). In fact, "it is a basic requirement of the prophet to be able to see life from above the 'storm' as well as from below, to see with both the natural and the spiritual eyes, to see the fourth dimension of life as well as the three dimensions of sense reality—to see life wholly."[6]The divine encounter brings in a profound transformation in the person of the prophetic leader. It is from this transformed interiority that he/she acts. It is truly a living 'from inside out'[7], a living not from external compulsions, but from the profoundly interior exigencies of a transformed self.

Since the divine encounter is at the root of the prophetic leadership, the leader can rise above personal losses and gains, fixing his/her gaze on the *Missio Dei*, and seeing His plans even amid apparent chaos. "Even though you intended to do harm to me, God intended it for good" (Genesis 45:7-8; 50:20) says Joseph when he meets his brothers in Egypt. With such a consciousness a prophetic leader steers between *memory* (of the past deeds of God) and *vision* (of the future, based on God's promises).[8] It is a process in which prophetic leaders respond to and weave together stories of divine interventions in the history of their people with day-to-day stories of their pain and suffering.[9] Further, the memory that is cultivated is not about a static past, but of a continuing history. The stewardship of the prophetic leadership consists also in transmitting the so constituted memory to the future. It is such communal memory that constitutes and reconstitutes

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6   Gene Rice, "Elijah's Requirement for Prophetic Leadership (2 Kings 2:1-18)", *The Journal of Religious Thought*, 59 - 60 no 1 - no 1 2006 – 2007,10.

7   Timothy R. Puls, Laverne L. Ludden, and James Freemyer, op.cit., 57.

8   Bruce C. Birch, op.cit., 16.

9   Helene Slessarev-Jamir, "Prophetic Activism in an Age of Empire", *Political Theology*, 11 no 5 Oct 2010, 677.

the community and its self-understanding.[10] The construction of such memory can take place through various means – liturgy, service of the Word, personal and communitarian faith-praxis etc. This results in the emergence of liberating sacred narratives and liturgies. Such liturgies can facilitate liberating encounters of the Divine for the participants. Seen from a prophetic perspective, such liturgies become source and substratum of theology, where, "the human pathos and God's ethos encounter each other in a demanding claim for transformation with justice."[11]

In addition, the OT prophets also critique those cultic practices that are either expressions of blatant exploitation or are passive to the people's pain. For instance: Amos 5:21-24; Hos 4:6; 6:6; Isa 1:12-17; Jer 6:20; 7; Mic3:11,12. A similar dynamic is found also in the NT (Jesus denounces empty rituals; Paul reprimands Corinthian community for their lack of concern for the poor at the Eucharistic celebration – 1 Cor 11:17f etc.). A prophetic way of celebrating the liturgy, therefore, has two important factors held together in tandem: it is thoroughly rooted in the life of the people and simultaneously so structured to facilitate an encounter with the Divine.

In fact, liturgy understood as 'public works' (Greek: *leitourgia*) has an intrinsic communitarian as well as a redemptive dimension in it. The word originally referred to the works done for the public at private cost; namely public service. However, in the Christian era it got restricted to religious sphere.[12] The redemptive dimension of liturgy can be attributed to the fact that liturgy is also something God

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10   Ellen Bradshaw Aitken, "To Remember the Lord Jesus: Leadership and Memory in the New Testament, *Anglican Theological Review*, 91 no 1 Wint 2009, 40, 43.

11   T. B. Junker, "Foundational Concepts for Prophetic Liturgical Praxis", *Encounter*, 72 no 1 Spr 2011, 133-134.

12   John E. Clentos, "Liturgical Perspectives on the Laity," in Anton C. Vrame, ed., *One Calling in Christ: The Laity in the Orthodox Church* (Berkeley: Inter Orthodox Press, 2005) 107.

does among us and for us.[13] In addition, liturgy is intended to touch the entire person of the participant. A ritual or a liturgy can lose its transformative potential by being too individualistic, naively pietistic, neglecting the participation of the whole person, or by ignoring to address the real-life issues etc. An authentic prophetic leadership critiques such situations and strives to make liturgy, truly public, integral and redemptive

Prophetic leadership reminds of the fact that God is a decisive agency in human history

In the OT, the prophets of Yahweh act as reminders of this fact in Israel's good as well as bad times. When the people take their chosen-ness by Yahweh for granted and forget to live according to this calling or prefer the kingship of a monarch to that of Yahweh (1 Sam 8:7), the prophetic word becomes active in terms of judgment against the people.[14] On the other hand when people live in hopeless conditions of war, invasion, and exile the prophetic leadership is inspired to speak tenderly to the afflicted people to create new paradigms of hope and confidence (Is 7; 43; 49 etc.) and to project visions of a renewed life (Ezek 37). This dual vocation of prophetic leadership is well summarized in Jeremiah's call narrative: it is to "pluck up and to pull down, to destroy and to overthrow; to build and to plant" (Jer 1:10). In all these, prophetic leadership acts as the instrument of Divine agency.

The optimism of prophetic leadership is more remarkable than its critique. In fact, it is the hope that makes the critique positive and constructive. Hence, it is remarkable to note that the judgment of God given through the prophet is not a condemnation to Hades, but primarily salvific. And

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13   Michael B. Aune, "Liturgy and Theology: Rethinking the Relationship: Part 2 A Different Starting Place", *Worship*, 81 no 2 Mar 2007, 147.

14   Walter Brueggemann, "Prophetic Leadership: Engagement in Counter-Imagination", *Journal of Religious Leadership*, 10 no 1 Spr 2011, 3.

so, even in the very act of predicting doom, the biblical prophets articulate hope for the future. The forsakenness is only for a short period of time, which will be followed by being gathered with great compassion and love (Is 54:7). No wonder then that a prophetic figure like Mahatma Gandhi, in fact is described as "prisoner of hope"[15].

Todays' prophetic leadership needs to offer alternative visions for the present and the future that are geared towards plucking up, pulling down, destroying and overthrowing all that is contrary to the Reign of God and simultaneously build up and plant all that promotes such a Reign. It is in and through such a mission that prophetic leadership mediates God's transforming agency in the human history. Indeed, Abraham Heshel is right in saying: "it is perhaps more proper to describe a prophetic passion as theomorphic than to regard the divine pathos as anthropomorphic." And again, "God's unconditional concern for justice is not an anthropomorphism. Rather, man's concern for justice is a theomorphism".[16]

Prophetic leadership exposes false labelling

A vicious tactic of vested interests of all times in history has been to indulge in mislabelling reality and thereby mislead people. OT prophets vociferously expose this phenomenon: "Ah (woe!) you who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Is 5:20). And again, "they have treated the wound of my people lightly, saying 'peace, peace' when there is no peace!" (Jer 8:11). In our own times we have labels such as 'rogue states' (those who do not fall in line with 'our ways'), 'axis of evil' (those who oppose our tyranny), 'global community' (a few

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15   Judith M. Brown, *Gandhi: Prisoner of Hope* (New Haven: Yale University Press, 1989). Referred to in Peter M. Sensenig. "The Theorist, the Tactician, and the Translator: Faith-Based Peacemaking and Leadership", *Journal of Religious Leadership*, 12 no 1 Spr 2013, 94.

16   A. Heshel, *The Prophets*, (New York and Evanston: Harper and Row, 1962), 260, 271-272.

powerful gang of nations), 'development' (luxury for a few by causing misery for millions), 'freedom and democracy' (enjoyed by a few at the cost of millions in socio-political slavery) and so on.

Here is an enlightening poem by Rev. Billy that exposes the denial tactics of euphemism:

Dear Lord,

We can't believe that bombing is called security.

We can't believe that monopoly is called democracy.

We can't believe that gasoline prices are called foreign policy...

We can't believe that racism is called crime fighting!

We can't believe that sweatshops are called efficiency!

We can't believe that a mall is called the neighbourhood! ....

We can't believe that advertising is called free speech!

We can't believe that love is called for sale![17]

A prophetic leadership needs to expose these blatant lies and half-truths and liberate the truth from their stranglehold. Such expositions are needed for the hope to be realistic and not simply a delusion or an illusion.

Prophetic leadership strives to bridge 'heaven' with 'earth'

An authentic prophetic leadership shuns separating 'heaven' from 'earth' and positively relates the two. A truly liberating religion and spirituality should be incarnated in daily life situations or else they will turn out to be mere opium. The vested interests in fact work meticulously towards such a delink if a religiosity or spirituality is seen to be a threat to their plans. On the contrary these interests

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17 Bill Talen, *What Should I do if Reverend Billy is in My Store?* (New York: New Press, 2003), 93-94. Cited in Walter Brueggemann, op.cit., 9.

also use religion for their purposes whenever it is feasible. A prophetic leadership foils such efforts by consciously striving towards developing truly incarnate spirituality, religiosity and liturgy, where within a broad eschatological vision day-to-day life-struggles and issues are addressed. In this sense "a prophetic theology paradigm is one which thinks and acts 'theologically' with critical cognizance of economic realities and in critical dialogue with the existential questions, needs and problems prevalent within the economic milieu."[18]

Authentic prophets across religious traditions hardly separate religion from rest of life realities. Their vocation to be a 'sacrament' of God's gracious presence to His people in this sense, facilitates God's redemptive activity to express itself in their historical praxis.[19] Relatedly, therefore a prophetic theology is always a public theology, concerned with relating faith to life and vice versa; although not all public theology can be prophetic theology, if it upholds and justifies oppressive forces. Obviously, therefore, a "prophetic public theology does not seek some utopian goal of perfection but recognizes that the current path is unsustainable."[20]

Prophet is to speak through words and deeds

The OT prophets are often asked to perform certain strange-looking symbolic gestures along with speaking out their words. Hosea, for instance, is ordered to marry a woman of low repute (Hos 1:2); symbolic acts abound in Jeremiah (Jer 13:1f; 19:1f; 27:2 etc.); Hosea is asked to give a symbolic name to his son (Hos 1:9). Such symbolic gestures being very much context-based, powerfully convey the intended message. In our times several such public gestures of Pope

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18   Clint Le Bruyns, "Religion and the Economy? On Public Responsibility through Prophetic Intelligence, Theology and Solidarity", *Journal of Theology for Southern Africa*, 142 Mar 2012, 88.

19   Tercio B. Junker, "Foundational Concepts for Prophetic Liturgical Praxis", *Encounter*, 72 no 1 Spr 2011, 138-139.

20   Byron Williams, "Prophetic public theology", *Review & Expositor*, 111 no 2 May 2014, 169.

Francis have been highly prophetic and effective. The committed service to the poorest of the poor on the part of St. Theresa of Kolkata and her congregation has been another such public prophetic gesture. Unconditional forgiveness doled out to the murderers in the case of Blessed Rani Maria, Gladys Stain and many others can also be listed among such acts. In such public gestures obviously, a prophetic leader has often to find himself/herself at odds with prevailing customs, traditions, ways of understanding and behavioural patterns. Prophetic leadership needs to be contextually sensitive and creative precisely in conceiving such public gestures, while taking care not to perform them in a hypocritical manner, or for the sake of public show, but truly as expressions of contextual divine impulses.

Prophetic solidarity

One of the essential dimensions of prophetic leadership is that it functions in deep solidarity with the community. In the Biblical tradition, it is hard to imagine a prophet isolated from his people. A prophet weeps for and with his people in their distress (Lam 1:16); he deeply shares the anguish of his people (Jer 20:8). In fact, it is God's own solidarity with his people that gets expressed in the prophet's solidarity (Jer 13:17; Is 22:4; Mt 23:37). This resonates so well with the appeal of Pope Francis to all the shepherds of the Church to 'have the smell of the sheep'. Indeed, prophet Ezekiel sharply critiques the leadership that has no pastoral solidarity with the people: "You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them" (Ezek 34:4). A pastorally sensitive prophetic leadership does not inflict pain – it bears pain.[21]

An important dimension of a prophet's solidarity

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21   Max De Pree, *Leadership is an Art*, (New York: Currency), 2004, 11. Referred to in Peter M. Sensenig, op.cit., 93.

is his/her ability to use the 'language' of his/her people effectively. 'Language' in this context refers to the entire symbolic world and the ethos. For instance, the power of the famous prophetic speech of Martin Luther King Jr. *I have a dream* consists precisely in connecting its prophetic critique of American racism with the dominant liberalism that swears by 'freedom'.[22]

An authentic solidarity, in this sense, works in a two-way process. It enables the prophetic leader to have an experiential understanding of the situation on the one hand, and because of which, on the other, it makes the prophetic message truly transformative to the addressees.

The liminal character of prophetic leadership

"Liminal" comes from the Latin *limen* (threshold). It refers to a transitional time and space. A prophetic leadership by its very nature is liminal, because it generally emerges in times of significant changes (for better or for worse) in the life of a people. The liminality of the times makes the prophet look back and forth[23] – backwards at the past times for guidance in the present; and forward to the future to look for inspiration. The apparent 'chaos' of a liminal situation offers the leadership space for creativity, criticality, innovation and unprecedent alternative thinking and planning. To the extent liminal situations are deemed as opportunities, they become occasions for growth and transformation.

As it is clear, liminal situations are rife with ambiguity and anxiety. Hence an effective leadership of the liminal times should have the audacity to face and live with such factors.[24] The pace with which changes take place in our time is truly unprecedented. A prophetic leadership of a liminal character has much to learn and offer today more than any

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22   Peter M. Sensenig, ibid.,104.

23   A. J. Orton and L. R. Withrow, "Transformative Potentials of Liminal Leadership", *Journal of Religious Leadership*, 14 no 1 Spr 2015, 27.

24   Ibid., 41.

time in the past. However, to handle liminality fruitfully the leadership needs to have a discerning heart that is attentive to the Spirit; or else one can become the victim of the dominant currents of the times.

Being a whistle-blower

A prophet always has the function of being a whistle-blower. Hence, he should expect the onslaught of various forces that stand to lose by his success. These forces can act in diverse ways, ranging from overt opposition to apparent benevolence towards the prophetic cause. Richard Wood finds even Government welfare schemes under certain conditions acting to tame the prophet by offering strings-attached aid.[25] In the current situation corporates can play similar roles by directly or indirectly promoting such *curricula* in educational institutions to make them faithful producers of only raw material (graduates, technicians and administrators) for the market economy. The institutions that fall prey to such corporate tactics, ignore other important dimensions of education in their curriculum. In this way emergence of a prophetic leadership can be effectively blocked for generations. More overtly, the individuals and institutions that act prophetically may be silenced using various means such as formulating impracticable rules and policies, legal harassment, use of muscle power, ceasing to provide necessary financial aid, etc. Paradoxically, light can shine only in darkness, and darkness, however pitch dark it is, can never overwhelm even a little spark of light (cf. Jn 1:5). A whistle-blower may be persecuted and even killed, but the whistleblowing activity as such cannot be silenced. More whistle-blowers soon continue the work of the one who is silenced.

"I will strike down the shepherd, and the sheep of the flock shall be scattered." (Mt 26:31). But looking at certain

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25   See Richard L. Wood, "Taming Prophetic Religion? Faith-Based Activism and Welfare Provision", *International Journal of Public Theology*, 3 no 1 2009, 78-95.

incidents of shepherds being struck down, this statement does not seem to get verified, at least on a permanent basis! We have examples starting right from our Shepherd Jesus himself, where 'striking down' of the shepherd created a more committed shepherd and flock of sheep who were willing to follow him. Be it Archbishop Oscar Romero, the Jesuit martyrs of El Salvador of 1980, or Blessed Rani Maria and the like, what is common to all these instances is when those who hold leadership positions directly confront the structures of injustice and pay the price, it makes a greater impact than if an ordinary mortal were to do the same. We draw an important lesson here: leadership in the Christian understanding, like that of Jesus of Nazareth makes a special impact, when it 'lays down its life for the life of the world'. This is something intrinsic to Christian leadership and should never be considered as accidental, if it should bear the characteristics of the leadership shown by Jesus. Following these examples, we need to invent ways and means of coming out of some of the traditional understanding of leadership that needs to be 'protected' from all dangers, like a queen bee in a honeycomb. The efficacy of the leadership consists precisely in 'falling into the ground….and thereby producing abundant fruit' (Jn 12:24).

Prophetic leadership of the marginalized groups

In the biblical perspectives poor and the marginalized acquire a privileged position to hear, interpret and proclaim the redemptive Word of God (Ex 3; Lk 4:26f). In this sense, margins are the privileged spaces for doing the authentic hermeneutics of the Word. God who has a special sensitivity to the cry of the poor, makes their cry a medium of His Word. The Bible is an indisputable witness to this fact. It therefore necessitates that a prophetic leadership for today has direct and intrinsic links with the margins and their inhabitants. Monodeep Daniel mentions two such leadership patterns in the Indian context, especially in relation to the Church of North India: a. *Peoples' synod*, where the poor and the

oppressed refuse to be mere objects of pity and charity and take up the responsibility of being the agents of change, and b. the **Dalit Avatari movement**. This refers to a Dalit movement in Uttar Pradesh, which in 1984, under the leadership of one Anand Philip (known as *Mahagyaniji*) developed prophetic and liberating rituals for the *Bhangi* community, who held Jesus as the Dalit *avatar* of God.[26]

These movements are good examples to show that leadership need not necessarily consist in occupying administrative positions. In fact, as in the case of OT prophets, the administrative bodies, many a time, need to heed to the voices of such movements to truly 'walk in the ways of the Lord'.

Inviting all to repent, demonizing none

It is tempting to identify prophets naively with judgment and condemnation. But a careful reading of the Bible shows us that the authentic prophets, although mediate oracles of judgment, do not really demonize anyone. In fact, some of them can even shock a conservative believer with their positive evaluation of some pagan invaders. For instance, king Cyrus is called 'Lord's shepherd' (Is 44:28), 'the anointed one (*christos, messiah*) of the Lord' (Is 45:1). King Nebuchadnezzar is called 'the Lord's servant' (Jer 27:6). The prophets saw a positive role of these pagan kings in carrying out God's plan for the people of Judah. Prophetic critique of erring kings of Israel and Judah in the OT was intended to create repentance in them. Strong words of condemnation on the part of Jesus in the NT against the Jewish leaders and people, were truly aimed at causing repentance in them. Even in the thick of the Indian Independence struggle, Mahatma Gandhi did not demonize the British. In fact, he fasted and prayed to rid himself of such possible negative attitudes

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26   Monodeep Daniel, "Models of Leadership in the Indian Church: An Evaluation, *Studies in World Christianity*, 13 no 1 2007, 78f.

before every *satyagraha*. Indeed, prophetic leadership must constantly fight against the temptation to demonize its opponents.

Call of the Reign does not exclude anyone. It is the hearer of the call that exercises his/her freedom to heed or to ignore such a call. Prophetic leadership needs to deeply realize this truth and function accordingly.

The flipside of prophetic leadership

There have always been true and false prophets; perhaps, at least some of the 'false prophets' were/are subjectively honest, and yet something objectively makes them inauthentic. Here are a few such factors:

1. Lack of rootedness in the current context, giving rise to an extreme form of idealism in them.

2. Lack of constructive dialogue with those having opposite opinions, leading to blind dogmatism. We have an excellent contrary example in Jeremiah. Being challenged by Hananiah he goes away quietly (Jer 28:11), perhaps to consider his words in discernment, and then after some time he returns to prophesy again.

3. Lack of listening to the Word of God in the context, resulting in uttering one's own words or those that are stolen from others (Jer 23:30), rather than those of God. This results in 'blind guiding the blind'.

4. An 'acquired situational narcissism',[27] by which a prophetic leader can assume a larger than the real and realistic self-image. Leadership, then can shift from

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27 See Stephen Parsons, "Narcissism and Christian Leadership", *Modern Believing*, 54 no 3 Jul 2013, 240-248. The Writer refers to 'acquired situational narcissism' in the case of some clergymen, who, because of certain types of ministries and the positive feedback thereby received, can eventually acquire such narcissistic or self-absorbing attitudes.

a service-orientation to self-enhancing one. This can further lead to losing sight of the God-given mission and falling prey to opportunism.

5. A self-righteous attitude, by which, criteria used to critique others are not used for a self-critique. Related to this is an un-examined life of the prophetic leader, which can lead to an acute discrepancy between his image as held by others and his internal/ personal life, which if gets widened beyond a certain limit can eventually cause the loss of his charisma.[28]

Conclusion

There is a need to see prophetic leadership not so much as one among the various leadership roles, as a possible model or perspective to shape all such roles, in so far as they can be carried out with criticality and creativity, responding to the signs of the times, in the light of the experience of God's continuing involvement in personal and communitarian history. Like mysticism, authentic prophetic vocation too has several common dimensions across religious traditions. Prophetic praxes of stalwarts such as Buddha, Basava, Mahatma Gandhi, Martin Luther King Jr., Ambedkar have much in common with that of the OT and NT prophetic figures; especially in relation to promoting authentic and integral human liberation. This fact becomes a good boost to understand and cultivate prophetic leadership in an interreligious *cultus*. Prophetic leadership in this sense can establish fruitful interreligious bonds geared towards a shared mission of facilitating God's redemptive activity in the here and now. We Asians have a great task in realizing this possibility more than anyone else.

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28 Roger Heuser and Byron D. Klaus, "Charismatic Leadership Theory: A Shadow Side Confessed", *Pneuma*, 20 no 2 Fall 1998, 166.

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Crisis – Conflict – Stress Management: Leadership Lessons from the Parable of Father and Two Sons in Lk 15: 11-31

- Yesu Karunanidhi

Abstract

The parable of the father and the two sons in Luke 15:11-32 when studied from the characterization point of view reveals how the characters present there instead of 'resolving' the crisis, conflict, and stress, 'manage' them pro-actively by anchoring themselves not on the persons or the processes but on principles. The interplay of the crisis-conflict-stress is studied and managerial lessons are drawn for the Christian leaders today.

The Backdrop

The parable of the lost son[1]- as often called - in Luke 15:11-32 has been interpreted in the Biblical scholarship through various tools and the meanings that have emerged through such interpretations are varied. Scholars by and large agree that more than a religious truth this parable

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1   "Thus, the popular title 'The Prodigal Son' distorts the point of the story as his prodigality is only a detail and as the opening line makes it clear, it is about two sons and their loving father." J. P. KEALY, Luke's Gospel Today (New Jersey: Dimension Books, 1979) 331.

expresses universal truths of human experience and offers an existential interpretation in terms of freedom and estrangement, the personalness of life, longing and return, anguish and reconciliation.[2] Our present study aims at looking at the parable from the point of view of characterization, an element of the narrative analysis tool, and attempts to draw leadership lessons for us today. The three major characters of the parable - the Father, the Younger Son, and the Elder Son - represent three negative situations - Crisis, Conflict, and Stress - and present three ways of managing them.

The paper consists of two parts. In the first part the text of our study is analyzed with the tools of narrative analysis and the text is divided into three episodes based on the theme of parting, staying, and returning. In the second part the characters are studied from the point of view of crisis-conflict-stress management with the implications for Christian leaders today.

The Analysis of the Text

Let us begin with the study of the plot. Any story in text or screen has a plot. Plot is the ordered arrangement of the incidents and it can be defined as the dynamic, sequential element in narrative literature.[3] The way in which the narrator shapes the plot is essential for making interpretive decisions because the narrator has complete control over how the plot is presented.[4] The plot organizes events in a purposeful way to provoke curiosity and emotion in the reader. The way the plot is crafted also seeks to add

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2   Cf. I. H. MARSHALL, *The Gospel of Luke*. A Commentary on the Greek Text (Exeter: The Paternoster Press, 1978) 605.

3   J. L. SKA, *Our Fathers Have Told Us* (Rome: PIB Press 1990) 17.

4   *S. D. MATHEWSON, "Guidelines for Understanding and Proclaiming Old Testament Narratives," BS 154 (October - December) 413.*

significance and meaning to each event narrated.[5] A plot may be a single plot type or a combination of more than one. Single type plot is unified and combination of plots is episodic.[6]

The parable in Luke 15:11-32 occurs in three episodes:

Episode One: Parting (vv. 11-14)

Marker: Change of locale (from Father's House to a Distant Country)

Episode Two: Starting (vv. 15-19)

Marker: Change of locale (In the Distant Country)

Episode Three: Returning (vv. 20-32)

- of the Younger Son (vv. 20-24)

- of the Elder Son (vv. 25-32)

Marker: Change of locale (from the Distant Country to Father's House)

In Episode One the characters in the play are the Father and the Younger Son. The story begins when the Younger Son asks for the share of the property - literally, 'the share (*meros*) of the property (*ousia*) that falls (*epiballon*) to me.' He is asking for an early distribution of the inheritance.[7] The reasons for his asking are not given in the text. As soon as the Son gets the property he goes out and travels to a distant country. In no time he spends his property by living without control. "The participle is here translated in a causal sense: the way he lived led to his impoverishment. The term *asōtōs* has the sense of carelessness but does not by itself suggest sexual excess, in contrast to the

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5   S. Bar-Efrat, *Narrative Art in the Bible* (London: A&C Black, 2004) 93.

6   Ska, *Our Fathers*, 17-18.

7   L. T. Johnson, *The Gospel of Luke. Sacra Pagina Series 3* (Collegeville: Liturgical Press, 1991) 236.

interpretation of the elder brother (15:30)."[8] That forces him to live in hunger and want.

At the beginning of the episode the younger son has everything. And at the end the younger son has nothing. His hands are full at the beginning and empty at the end. There is now a physical distance from his home and an emotional distance from his father.

In Episode Two though the Younger Son is the only character there is a shadow of a citizen of that distant country who hires the empty son as a servant and sends him to tend the pigs. "The herd of pigs represents something unclean for Jews (see Lev 11:7; 14:8). To tend the pigs of a Gentile is about as alienated as a Jew could imaging being. In the Mishnah, raising pigs is forbidden to Jews (m. Bab. Qam. 7:7)." [9] The son fills his stomach from the husks. "The word translated 'husks' is *keratia*, literally 'little horns,' which is the name for the fruit of the carob tree."[10] There he comes to his senses. But his repentance is based on the lowest motive possible, his misery.

However, in a typical Lucan soliloquy, he rehearses a speech of true repentance.[11] In my opinion, more than repentance his coming to senses is a 'home-coming.' The son in his

> " More than repentance, his coming to senses is a Homecoming. "

soliloquy says that he has sinned against heaven. "The son does not specify the nature of his sin, which the elder son is more than eager to do (15:30)."[12] The son wanted his father to treat

8   Johnson, *Gospel of Luke*, 236.

9   Johnson, *Gospel of Luke*, 237.

10   Johnson, *Gospel of Luke*, 237.

11   J. P. Kealy, *Luke's Gospel Today* (New Jersey: Dimension Books, 1979) 331.

12   Johnson, *Gospel of Luke*, 237.

him as one of his hired workers. "The contrast here is between a member of the family (and heir to property) and a *misthios,* a hired laborer with no claim of permanence. Torah required the payment of wages to such workers (Lev 19:13), but not a personal relationship. But even as he requests this lesser status, the son uses the greeting, 'Father,' which evokes quite a different sort of response."[13]

As the Younger Son moves from the distant country - without informing the one who hired him and without giving the account of the pigs he was invested with - the Episode Three opens. Here we have two returns: (a) return of the younger son from the distant country; and (b) return of the elder son from the field. The father waits for the son at the entrance of the village. Here Luke uses the same very 'moved with compassion' (*splangnizomai*)

> " He sees, runs, embraces, feels, and kisses his son. "

as was attributed to Jesus in 7:13 and the Good Samaritan in 10:33. The initiative is shifted to the father. He sees, feels, runs, embraces and kisses his son. The embrace literally is a 'fall on his neck.'[14] The extravagant gestures of acceptance (robe, ring, feast) are initiated by the father *before* the son has time to complete his speech and the son does not have the chance to say, 'treat me as a worker.[15]

Though the plot of the story is resolved here the narrator extends the story by reporting the return of the elder son from the field. "It is strange that nobody went to tell him what had happened, and that he must find out for himself: is there some suggestion that he was not on the best of terms with his father? Or is the point simply that he slaves away all day in the fields until the duty is complete? The son has to summon one of the

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13   JOHNSON, *Gospel of Luke,* 237.

14   Cf JOHNSON, *Gospel of Luke,* 237.

15   JOHNSON, *Gospel of Luke,* 237.

slaves to learn what is going on."[16] The elder son was angry and did not even want to go in. "Luke shows considerable psychological sensitivity here. The elder son's anger is expressed by the refusal to go in; the father's love is expressed by his coming out also to meet this elder son."[17] The father comes out to plead (*parakaleō*) his son to enter the house. "The verb has a wide range of possible meanings, from 'exhort' to 'plead,' to 'comfort.' The rendering 'plead' here makes good sense, especially the elder son 'answers' (15:29)."[18] The elder son complains that he is slaving for his father. "The choice of *douleuō* reveals great bitterness. This son feels lower than the hired hands (*misthioi*); he sees himself as a slave."[19] He complains that he is not even given a goat to celebrate. "The language is again quite bitter; in contrast to the fatted calf is the *eriphos* (kid), a much more common and

> " even though he never left home. "

cheaper commodity. But notice as well that he wanted it to celebrate with 'his friends' - not with his father. He is alienated even though he never left home."[20] He calls his own brother as 'this son of yours,' which reveals his angry tone and distancing attitude.[21] The father is identifying the elder son as a 'friend' with whom everything is held in common.[22] The story ends here. The narratee is not told whether the elder son entered home.

These three episodes of the parable develop in a 'problem-

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16   MARSHALL, *Gospel of Luke,* 611.

17   JOHNSON, *Gospel of Luke,* 238.

18   JOHNSON, *Gospel of Luke,* 238.

19   JOHNSON, *Gospel of Luke,* 238

20   JOHNSON, *Gospel of Luke,* 238

21   JOHNSON, *Gospel of Luke,* 238.

22   JOHNSON, *Gospel of Luke,* 239.

solution' pattern. A solution is arrived at a step and the solution acts as the problem for the next step.

Problem 1		Younger Son demands the share of the property (v. 12)
	Solution 1	The Father divides the property (v. 12)
Problem 2		The Younger Son squanders the property and is in need (vv. 13-14)
	Solution 2	Hires himself to one of the citizens (v. 15)
Problem 3		He fills himself with the pods (v. 16)
	Solution 3	He comes to himself (v. 17)
Problem 4		He sets off and goes to the Father (v. 20)
	Solution 4	The Father welcomes him and a feast is arranged (v. 20-24)
Problem 5		The Elder Son refuses to join the feast (vv. 29-30)
	Solution 5	The Father entreats the Elder Son to enter the house (vv. 31-32)

To sum up, in the first part we have analyzed the text by studying the episodic plot present there and have understood the key actions of the characters. From episodic plot we derive that the actions move in a 'problem-solution' pattern.

Characterization and Crisis-Conflict-Stress Management

Characters easily become the focus of the narratee because the interaction, speech, and fate of characters reveal aspects of the ideological point of view of the narrator.[23] Therefore it

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23   Cf. BAR-EFRAT, *Narrative Art in the Bible*, 47.

is important to understand how the narrator establishes and utilizes characters within the narrative. Let us understand the characters of the parable because of their involvement in 'crisis-conflict-stress management.' At the end of the section we will establish how the Father serves as a symbol of crisis management, the Younger Son of conflict management, and the Elder Son of stress management to Christian leadership today.

The Father and the Crisis Management

However, we are alert and pre-cautious that the crisis does occur. A few months before when I went to my village it was reported that my god-parent lost his three fingers to a machine he was operating at the spinning mills. On meeting him he said that it happened just like that. He has lost not only three fingers, but also his income, his job, and his livelihood. He would have never imagined that morning that the daybreak would bring him this crisis. Sometimes the crisis emerges because of our wrong choice, at other times from our life situations, from our givenness, from society, and due to natural calamities. We experience both individual crisis like loss of a loved one, job, and health, and collective crisis like petrol price hike, and water scarcity.

I understand crisis as a gap between choice and decision. How? Let us understand this from the parable. The younger son has a choice - to remain with the father or to part from him. He decides to part gathering the property. Now there is a crisis in the family because of his deciding so. Again, in the distant country the younger son has a choice - to remain there or to return to the father. He decides to return to the father. Again, there emerges a crisis in the family as to welcome him or not. And the elder son has a choice to enter the house or to walk away from the celebrations. His decision is not given in the text. But still it creates a crisis in the family. Thus, crisis is "a time of great disagreement, confusion, or suffering, or an extremely difficult or dangerous point."

The father manages the aforesaid three crisis situations in

three ways:

Each one is responsible for the decision he or she makes

As soon as the son asks for his share in the property the father divides the property and gives away. He realized that his son was responsible for his decision. He did not spend his time, energy, and other resources refraining him from leaving home, nor did he send servants after to watch over him. He just let his son go. The leader must understand that each one has a right to decide and each one is responsible for his or her decision. Everyone has a reason to justify his or her decision. Then there is no point in curtailing the freedom of the other individual in decision-

My goodness is not affected by your badness

The father did not allow his goodness to be affected by his son's badness. His fullness was not affected by seeing his son's empty hands. He met his son where he was and met him with what the son had - the empty hands. This attitude is result of love and compassion which the father hand in full. In the first instance he was not affected by his son's spendthriftness. Secondly, he started 'pro-acting.' He took time to hear his son speak. The Father did not demote his son. The son's mistake and wasting of his estate did not make him a lesser one in the eyes of the father. Though he was ready to be counted as one of the hired hands the Father did not let it happen. In fact, he celebrated the return.

Kindness and compassion have not always been considered necessary components of business leadership. Until about a generation ago, the paradigm for American business was 'command and control,' otherwise known as Theory X, whose assumptions included: (a) People are naturally lazy and need the threat of punishment to make them work; (b) Kindness to employees will too often be interpreted as an individuation to slack off from the achievement of key business results. Theory Y posits that people naturally want to achieve and that leaders who exhibit kindness and compassion will not necessarily be

ridiculed or ignored the moment their backs are turned.[24]

The father teaches us that a leader in no way be affected by the behaviors of the other. He or she must be able to stand a level above and see the situation with the eyes of kindness and compassion. For, "compassion is the quintessence of generativity. It is more than a mindset, it is love in action. Compassion is the spontaneous, consistent, helpful response to the needs, the pains, and the sufferings of others. Compassion flows from a profound sense of the interconnectedness of all people as children of God. It is central to Christian belief, it is what the second great commandment is about, that we love our neighbor as ourselves."[25]

Everything that is mine is yours

The father does not fall on the neck of the elder son to receive him home. Because he thought his elder son was equal to him. He was his father's second self. But he failed to realize that. The elder son felt that it was unfair from the part of his father to welcome the son who had squandered his estate. He was right in doing so because he operated on the principle of 'having more is equal to being more.' There emerges a crisis of injustice. Now, a leader who operates on principles of fairness inspires better employee performance, loyalty, and retention.[26] It is not enough to pursue justice. A leader also needs to reverse injustices and issue deserved rewards quickly.[27] But the father makes an inclusive approach. He raises his elder son to a friend's status - 'everything this is mine is yours' - all, all I have, all I choose, all I decide, all I celebrate. Thus, a Christian leader when met with a crisis accelerated by his or her subordinates may imitate the father model in managing it.

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24   Cf L. WOOLFE, *The Bible on Leadership. From Moses to Matthew - Management Lessons for Contemporary Leaders* (New York: Amacom Press, 2002) 50-51.

25   L. SOFIELD - D. H. KUHN, *The Collaborative Leader. Listening to the Wisdom of God's People* (Notre Dame: Ave Maria Press, 1995) 182.

26   WOOLFE, *Bible on Leadership,* 194.

27   WOOLFE, *Bible on Leadership,* 194.

The Younger Son and Conflict Management

The Cambridge dictionary defines conflict as "a situation in which there are opposing demands or ideas and a choice has to be made between them." To me, conflict is a gap between decision and result. The younger son decided to walk away from home with his share of inheritance. The result was a wasteful life and hunger. He was a person propelled by a kind of instant gratification - 'I-want-it-now.' Kenneth Kaye once said, "Conflict is neither good nor bad. Properly managed, it is absolutely vital." Highly effective leaders identify, understand and develop swift and smart resolutions to workplace conflicts, most of which demand some level of confrontation.

Conflict is a part of life. There is simply no getting away from this fact. As a leader, as a human being, you can be sure that you'll face relational conflicts. No leadership model exists that will eliminate disagreements or clashes of personality. In fact, the tension that comes from conflict can be healthy and beneficial to growth if dealt with correctly. Jean Varnier, founder of L'Arche communities across the world, that gives disabled people the chance to discover their true worth and beauty, wrote, "Communities need tensions if they are to grow and deepen. Tensions come from conflicts.... A tension or difficulty can signal the approach of a new grace of God. But it has to be looked at wisely and humanly."[28] Effective leaders don't ignore conflict. They manage it by creating an environment in which people are enabled to work through relational friction on a one-on-one basis. The question isn't "Will I face conflicts?" but "How can I best manage conflicts when they arise?"

Relying upon the confidence

But the younger son managed the conflict through the confidence in his father that he could always return home. What has formed this confidence is the knowledge of his own father.

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28   J. VARNIER, *Community and Growth* (New York: Paulist Press, 1989) 120-121.

How often does our leadership give others the knowledge of we are?

Surrendering (to) the brokenness

What if the Father did not go to the field to welcome his younger Son? The younger son would have to wear a sorry face among the villagers. The Son of a great estate would feel humiliated, shameful, and an utter failure. But before the villagers could judge him he embraced the Son and clothed him. The younger son surrendered his brokenness to the father who welcomed him and clothed him. "A glass falls to the floor and breaks into a thousand pieces. Instantly it becomes worthless and is discarded. In the natural world a broken item decreases in value. But in our spiritual lives, the opposite is true. The more broken we are the more useful we are in the kingdom."[29] "Brokenness demands death. When you live in brokenness at home, you will admit your mistakes. You will confess honestly, "I was wrong. Will you forgive me? When you are broken you will give up your rights. A broken leader will not fear affirming and promoting others."[30] Since the father himself was broken he is able to understand and accept the brokenness of the son.

The Elder Son and the Stress Management

Stress in my understanding is a gap between result and expectation. Dictionary defines stress is "worry caused by a difficult situation or something that causes this situation" or "a force that tends to change the shape or strength of an object." The elder son expected that his 'brother' would not return home. Even if he ever returns the father would not accept him. But the contrary happens - the younger son has not only returned home but also is welcomed well. The gap between his own merit and his father's grace to the younger son creates stress in elder son. The archaic societies were organized

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29   J. Byler, *The Heart of Christian Leadership. Learning to Lead with the Character of Jesus* (Hyderabad: Authentic Books, 2010) 43.

30   Byler, *Heart of Christian Leadership*, 51.

according to two 'elemental principles: first, the dualism of in-group and out-group morality; second, for in-group morality, simple reciprocity: 'as you do unto me I shall do unto you.'[31] The elder son that the father had to behave according to the second principle of reciprocity. Since the younger son had abandoned the father, the father had to abandon and judge the younger son. The father went contrary to this principle.

Setting the bigger picture

Stress management is done by setting the bigger picture or by expanding the horizon. The father sets his elder son in the picture of the entire family. He makes his elder son own whatever he has, he does, and he is.

Conclusion: Task Accomplished and Ahead

By studying Luke 15:11-32 through the spectacles of characterization we have arrived at the following:

1. We have studied the text as an episodic plot unfolding itself in a problem-solution pattern.

2. In the process of characterization the narrator beautifully portrays the interplay of crisis-conflict-stress and the characters' ability to manage them.

3. The text serves as a model of crisis-conflict-stress management for Christian leadership today.

The task ahead is the model that we need to adopt today for Christian leadership. A parish, an institute, or an organization is animated by (a) persons, and (b) processes. A leader who manages these two becomes effective and impactful. The overriding principle that manages both the P's (Persons and Processes) is the 'principle' - 'the principle-centered leadership'

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31   Cf M. WEBER, "Religious Rejections of the World and Their Directions," in From Max Weber. Essays in Sociology, trans., and ed. H. H. GERTH and C. W. MILLS (New York: Oxford University Press, 1946) 323-59.

or builders of new empires)" (p.408).[1] Jesus too exhibited charisma akin to what is exhibited by the stars of today.[2] The charisma of the stars of today, and Jesus' charisma is that both are conferred by followers. The difference is that Jesus' social recognition, was not a personal objective,[3] rather he was doing his Father's will (Lk 22:42, NIV).[4] Also, Jesus exhibited charisma different from the leaders of that time and of today. He had control over non-physical reality evident in his work of healing, dreams and visions, supernatural knowledge, the distinguishing of angelic and demonic forces, prophecy, and interpretation.[5] This was because he was truly human, and truly divine.

The charismatic leader is called to a mission that exudes self-confidence in his ability to carry it out. Such a leader is not necessarily attached to established social institutions or plays no part in their activities. "Her or she achieves and maintains authority by putting extraordinary talents to use in the performance of miraculous feats and/or the formulation of a new ideology" (p.405).[6] In contemporary times, the complex interplay between the leaders and the sociopolitical contexts in which they are evolving, like bureaucracy and economic interests is important. Jesus' mission often involved his clashing with the bureaucracy of

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1 Piovanelli, Pierluigi. 2005. "Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model." *Journal of the American Academy of Religion* 73, no. 2: 395-427.

2 Cotter, A C. (1943). "The Divinity of Christ in Apologetics." *Theological Studies*, 4(3), 369-384.

3 Piovanelli, Pierluigi. 2005. "Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model." *Journal of the American Academy of Religion* 73, no. 2: 395-427.

4 Cotter, A C. (1943). The divinity of Christ in apologetics. Theological Studies, 4(3), 369-384.

5 Kelsey, M T. (1970). God, education and the unconscious. Religious Education, 65(3), 227-234.

6 Piovanelli, Pierluigi. 2005. "Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model." *Journal of the American Academy of Religion* 73, no. 2: 395-427.

as Stephen R. Covey puts it.[32] This approach is an 'inside-out' approach where a leader moves from oneself to the other as the characters in the parable of our study. When the characters embrace an 'outside-in' approach they would end up in being judgmental, hasty, and self-destructive. Thus, the parable of the father and the two sons as we read in Luke 15:11-32 serves as a model for crisis-conflict-stress management in Christian leadership.

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32   Cf. S. R. Covey, Principle-Centered Leadership (New York: Simon and Schuster, 1991).

Press, 2002) 50-51.

M. Weber, "Religious Rejections of the World and Their Directions," in *From Max Weber. Essays in Sociology*, trans., and ed. H. H. Gerth and C. W. Mills (New York: Oxford University Press, 1946) 323-59.

S. Bar-Efrat, *Narrative Art in the Bible* (London: A&C Black, 2004) 93.

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Jesus' Charismatic Leadership

- Konrad Noronha SJ

Abstract

Jesus' life was one of charismatic leadership. He exhibited charisma akin to the stars of today. Charisma is conferred by followers in society. The difference with Jesus' social recognition, was that for Jesus it was not a personal objective, rather he was doing his Father's will. Also, Jesus had control over non-physical reality evident in his work of healing, dreams and visions, supernatural knowledge, the distinguishing of angelic and demonic forces, prophecy, and interpretation. Jesus mission involved his clashing with the bureaucracy of his time. He created a bond with his followers and his followers today can say that he has dominion over heaven and earth and of things seen and unseen.

Among the many facets of Jesus' life is his charismatic leadership. Leadership today is talked about in many contexts to explain the power and fascination exerted by the stars of the day, "in the fields of politics (presidents, premiers, and other leaders), religion (church-, sect-, and cult-leaders), sport (team-leaders), or business (simple entrepreneurs

his time, Jewish and Roman. Also, his option for the poor was clear. His ideology was radically different, since it was not restricted to just the following of laws and strictures.

When a bond is created between followers and the charismatic leaders, the followers first identify progressively with the leader; they then commit themselves in a stronger way to the leaders' vision.[7] For the people of Galilee Jesus' extraordinary accomplishments were the material proofs of the beginning of the renewal of Israel. Christs stewardship over creation and that all creation belongs to him is evident when St. Paul says that through Christ, and for Christ all things were created (1 Corinthians 8:6). "All things" here means "all without exception." This is clear from the obvious sense of the words, but much more from the inclusiveness of the three divisions, "in heaven and on earth," "things seen and things unseen," and thrones, dominations, principalities, powers (p.278)."[8]

Jesus' character

Jesus Christ is like his heavenly Father, omnipotent and omniscient. His coming into this world was to bring salvation and redemption, to bring the parts of a disordered inner life back into joyful harmony. Everything that anyone does flows from God, but in the special case of Jesus, Gods agency became fully one with Jesus humanity. God was acting in Jesus for the salvation of humanity by making humanity one with God.[9] This humanity is seen when after Jesus fed the five thousand, the crowd, "seeing the sign," acclaimed Him the "coming prophet" (Mt 6:14-15). This prompted

7   Piovanelli, Pierluigi. 2005. "Jesus' Charismatic Author-ity: On the Historical Applicability of a Sociological Model." *Journal of the American Academy of Religion* 73, no. 2: 395-427.

8   Cotter, A C. (1945). The divinity of Jesus Christ in Saint Paul. *The Catholic Biblical Quarterly, 7*(3), 259-289.

9   Placher, William C. 2002. "Jesus, Humanity and the Trin-ity: A Brief Systematic Theology. (Books: character traits)." *The Christian Century* no. 3: 41.

Jesus to withdraw to the wilderness because, according to the narrator, He knew they sought to make Him king, a human agenda He specifically avoided. [10]

He touches all aspects of a follower's life, as he displayed all human emotions, he surely laughed at the wedding party (Mt 11:19), he had a righteous anger (Mk 10:14), and he wept (Jn 11:35). After Martha and Mary had urged Jesus to save their brother Lazarus (Lk11:3), the narrator revealed that Jesus loved them (Lk11:5). Jesus had a deep personal interest in going to Lazarus. In touching a follower, the follower might have to go through life, death and resurrection, just as Jesus too went through these stages. In following Jesus, salvation, often comes through suffering, humiliation, abandonment and despair of the cross. This leads the follower to be open to the one true revelation of God. Whether this crucified Savior was raised from the dead in historical space and time is far less important than the existential healing that encountering the crucified Savior can bring to the emotional present.[11]

Disciples or followers serve as examples in the unfolding plan of God, which has reached its climax and consummation in Jesus, the pioneer and perfecter of the faith. It is through the disciples or follows that by way of extension, the body of believers embrace, exalt, and exhibit him as Lord (Heb 1:2; 9:26; 12:2; 13:3). The followers witness, in the past and in the present, are valuable, necessary, and worthy of imitation (Heb 6:12; 13:7), by those in the present. Also, all human manifestations of fidelity pale in comparison to Jesus the martyr and mediator par excellence (Heb 8:6; 9:15; 12:1, 24). Jesus provides the perfect example of faith-in-practice. He has not only completed the worldly race, but also inherited

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10   Thatcher, Tom. 1996. "Jesus, Judas, and Peter: Character by Contrast in the Fourth Gospel." *Bibliotheca Sacra* 153, no. 612: 435-448.

11   Noll, Mark. 2011. "A Gentler God: Breaking Free of the Almighty in the Company of the Human Jesus." *The Christian Century* no. 2: 38.

the eternal prize. Jesus is the climax of the faith, because he inaugurated the fulfilment of God's eschatological plan of salvation and carried it out.[12]

Jesus' vision and mission

Jesus's entrepreneurial and political skills are evident from his speeches and sermons. He applied contemporary filters to the words of Scripture through eyes conditioned by culture and experience. In that way he made it more relevant to the real life of that time. His speeches were political like his mission manifesto in the synagogue which could be considered his inaugural speech. Another metaphor for him is that of an entrepreneur who uses elevator speech when doing business. The punch words for all his teachings, whether it be parables, or straight talk, were very short, yet the message was conveyed to the hearers clearly. Preachers use analogies to catch attention, while not being was shackled by them, which is what Jesus often used. Jesus used analogies, parables, metaphors, symbolism, and examples from agriculture and the social conditions of that time. Where Jesus is concerned there was a genuine encounter with the scripture in all that he said. This was evident in his inaugural speech and the other sermons and parables he told. Jesus' inaugural speech can be understood as follows:

> An inaugural speech is programmatic as the speaker proposes to accomplish something and inspirational and the speaker then focuses on values that are held and which should be achieved together. Jesus' synagogue reading was both inspirational and programmatic. It was also political: It outlined what God wants for his beloved community We also see in Jesus the hunger of the entrepreneur and the (com)

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12 Still, Todd D. 2007. "'Christos' as 'pistos': the faithfulness of Jesus in the Epistle to the Hebrews." *Catholic Biblical Quarterly* 69, no. 4: 746-755.

passion of the social reformer. This is what made Jesus come alive.[13]

Jesus was more than just an entrepreneur or a politician. He was the son of God, and had come to do his Father's will. A lot of what he said and did could be considered entrepreneurial and political, as his teaching and preaching changed a lot of what was the status quo of the time. As a political figure he was considered radical because of his changed views from the regular, yet he always utilized scripture to substantiate what he said, always pointing out not just deficits but also how improvements could be made. As an entrepreneur an organization got set up albeit not at his bidding, but because of his followers, and not in the sense of what an organization is understood as today. Jesus' organization was the reign of God. The entrepreneur streak was seen in that he did something new, he showed compassion and love, and created structures that have stood the tests of time. The newness of what he presented is as valid today as it was then, and will continue as long as there are followers in his reign, the disciples who look up to him as the Son of God.

Discipleship and the reign of God

Jesus' core message was a very simple and clear one, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel," according to Mark 1:15. The traditions preserved by the synoptics as well as the Gospel of Thomas show that Jesus chose to announce the coming of the kingdom using parables which were easily understood by the people of that time while conveying the deeper message he wanted to convey. His supporters could see the transformational power of his work, as exemplified in "The blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them" (Isaiah 35:5–6a; 61:1c).

13   Neff, David. 2013. "A Tale of Two Analogies." *Christianity Today* 57, no. 4: 66.

When talking about discipleship, he goes on to day, "The one who does not take one's cross and follow me cannot be my disciple" (Lk 14:27) and "The one who does not hate father and mother cannot be my disciple and the one who does not hate son and daughter cannot be my disciple" (Lk 14: 26). Also, we hear "I have come to divide son against father, and daughter against her mother, and daughter-in-law against her mother-in-law" (Mt 10: 35) and "Do you think that I have come to hurl peace on earth? I did not come to hurl peace, but a sword!" (Mt 10: 34). Jesus also says to his disciples, "Blessed are you when they insult and persecute you, and say every kind of evil against you because of the Son of man" (Mt 5: 11). Jesus' life is an indication to his disciples about the cause, the character, and indications about the role of a disciple.[14] Jesus has used words that could be construed as being frightening to followers, for who would want to be insulted, persecuted, killed, and have evil things said about him or her? Yet, that is what is demanded of a follower of Jesus, because disciples live in the kingdom as presented by the leader (Jesus) and discipleship entails following in the steps of the one who reigns in that kingdom.

> Jesus tells those who attach themselves to him that they will encounter difficulties. The willingness to love Jesus over family would result in ostracization; the mention of the cross indicates that disciples are to expect not just death but death as social outcasts. Discipleship entails grave and agonizing loss. In fact, the activity of disciples is characterized as cross-bearing. The sole reason for the social cost here depicted is the following of Jesus. p.49[15]

The reason for the suffering of disciples is that they are focused on Jesus and God's reign. This contrasts with the reason for the suffering of those who reject God's reign

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14   Jervis, L Ann. 2002. "All for Jesus: the cause, character and role of discipleship suffering in Q." *Pro Ecclesia* 11, no. 1: 41-56.

15   Ibid

because allegiance to Jesus clashes with society's most treasured investments; the stability of a home, being loyal to family above all else, being accepted in community, living peacefully, preserving one's life. Following Jesus might mean forfeiting these things.

There is a clash between the status quo and the reign of God that Jesus brings. The suffering disciples encounter is productive and purposeful. While followers of Jesus will suffer, the character of their suffering is not self-destructive or depressive as the disciple is acutely other-centered. It is based in having given one's life to another. It is rooted in having given one's life away. There is no room for preoccupation with self. Jesus' disciples are in the reign of God and contribute to bringing it to fruition. "Disciples work for that reign which threatens investments and beliefs rooted in self-aggrandizement and self-preservation" (p.53).[16]

A follower's relationship with Jesus Christ

Jesus Christ assures us of the continuity between what was, is, and is to come.[17] A person's relationship with Jesus is defined within the boundaries of Jesus's embodiment, enfleshment, and incarnation. Jesus' disciples actively learn from Him, the Teacher *par excellence*. Therefore, a follower of Jesus must look at the relationship he or she has with Jesus in relation to Jesus' life, death and resurrection. Faithfulness is the mark of true discipleship, which requires the disciple to stand by his/her master in thick and thin. Anything short of this is hypocrisy. True discipleship is thus determined by a person's commitment to practicing the values and principles learned from reflecting on Jesus Christ and to reflect Him in the way he or she lives. The service offered to Jesus by His disciples, Jairus, Joseph of Arimathea, and Nicodemus

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16   Ibid

17   McFarlane, Graham. 2006. "Living on the edge - moving towards the centre: the place of Jesus Christ in our quest for personhood." *Evangelical Quarterly* 78, no. 1: 37-50.

is proof of their commitment and love despite the hostile environment in which they operated as they played an appreciable role in the ministry of Jesus.[18]

> As followers we understand this from Jesus' interactions with people. His focus was on helping people see in new ways that shed greater light. This was helpful for people who felt desperately deprived of meaning and hope, as many do today. Jesus is best understood through narratives of his life and narratives in relation to our lives and how we live it. (p.475) [19]

Jesus' fulfilled his mission in and through his obedient humanity and that is what is expected of us, as it is in and through the humanity of Jesus Christ that our human personhood is realized. It is within the boundaries of the life, death and resurrection that social and economic constructions which we come to know as the Kingdom of God begin to fashion and shape the personhood of us. The quest is the story of creation and Church, redemption and Kingdom. "It is located in relationship with the Living God, through faith in the person and work of Jesus Christ and empowered and realized in communion with the distinctive economic and political criteria of the people of Christ" (p.49).[20] Jesus' relationship with his father, epitomizes the understanding of discipleship. It is a relationship we can only strive for, but it sets before all Christians, faith, fidelity and obedience which are needed for a follower, a disciple, in a deeply spiritual relationship.

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18   Alana, Olu Emmanuel. 2000. "The challenge of being Jesus's disciple today." *Afer* 42, 114-119.

19   Howell, Susan H. 2004. "Students ' Perceptions of Jesus ' Personality as Assessed by Jungian-Type Inventories." *Journal of Psychology & Theology* 32, no. 1: 50-58.

20   McFarlane, Graham. 2006. "Living on the edge - moving towards the centre: the place of Jesus Christ in our quest for per-sonhood." *Evangelical Quarterly* 78, no. 1: 37-50.

The Discipleship of Jesus, Son of the Father

The Writer of the book of Hebrews reasons that God's faithful Son Jesus is worthy of glory (3:3) and this is grounded in the belief of Christ's fidelity and authority as God's Son (2:5-9 and as high priest (3:6b). Jesus is the high priest through whom God can be reached with mercy and acceptance (4:14-16). Jesus' faithfulness as High Priest and Son recur many times in Hebrews, particularly in chap. 11. Jesus is portrayed as the originator or pioneer of salvation who suffers, sanctifies, and stands with believers (2:10-11) (Still, 2007).[21] Heb 5:7, conveys the idea of Jesus' fidelity by referring to the "prayers and supplications" that Jesus offered up to God with loud cries and tears and how the Son's obedient suffering, was integral to his being perfected and enabled him to become the "source of eternal salvation to all those who obey him" (p.748).[22]

The depth of the Jesus' involvement with humanity is associated to the merciful character of the high priesthood of Jesus and the fidelity of Jesus. Disciples are encouraged to be strong (2:10) and acknowledge publicly their commitment to God and to place their trust in God despite societal scorn. Jesus' commitment to, and solidarity with the children, demonstrates that he is a high priest who sympathizes (4:15) with their weaknesses and provides for them a model of fidelity (2:17).[23]

Jesus embodied his Father's (Heb 2:13b). This was commitment on the part of Jesus to attend to the will of God. 10:5 depicts God as preparing a "body" for Jesus, while in 10:10 the communitarian dimension is brought in where

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21   Still, Todd D. 2007. "'Christos' as 'pistos': the faithfulness of Jesus in the Epistle to the Hebrews." *Catholic Biblical Quarterly* 69, no. 4: 746-755.

22   Ibid

23   McCrudden, Kevin B. 2013. "The Eloquent Blood of Jesus: The Neglected Theme of the Fidelity of Jesus in Hebrews 12:24." *Catholic Biblical Quarterly* 75, no. 3: 504-520.

the Writer affirms for the community that they are saved "through the offering of the body of Jesus Christ once for all." Hebrews 2:12-13 accentuates the depth of the personal commitment of Jesus, to lead many to glory (2:10). This is the sign of a great leader, one who leads from the front and who has a desire that his followers make their choice to take the same path.

In Hebrews, Jesus is none other than the pioneer and perfecter of the faith (12:2), for, like God, his character and conduct are constant (10:23) as confessed in, "Jesus Christ is the same yesterday and today and forever" (13:8). Jesus as dependable, even as God is dependable, is predicated on and supported by the Son's fidelity to the Father. He was not only "faithful over God's house as a son" (3:5), but he was also faithful to God who appointed and sent him (3:1-2). The Writer of Hebrews views Jesus as one who trusts in God fully (2:13a) as well as one who faithfully reflects God to humanity and ably represents and intercedes for sinful people before God (1:3). Disciples are challenged to conceive of their heavenly calling and to contemplate their common confession considering Jesus' faithful endurance and obedience (5:8).[24]

> The Epistle to the Hebrews regards faith as foundational (6:1). Faith, is described in 11:1 as a hopeful, committed mind-set regarding the reality of those things not yet seen, and enables people to apprehend God's generative, creative power (11:3) and to please God (11:6a). Hebrews maintains that trusting in God's existence and divine benevolence is essential for drawing near to God (11:6b). The Writer of Hebrews iterates their need for confidence and assurance in doing the will of God with a view to receiving that which is promised by God (10:32-36).

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24   Still, Todd D. 2007. "'Christos' as 'pistos': the faithfulness of Jesus in the Epistle to the Hebrews." *Catholic Biblical Quarterly* 69, no. 4: 746-755.

p.750-51 [25]

The book of Hebrews gives great insight in what is means to be a disciple, by an understanding of the relationship Jesus had with his Father. The primary qualities of faith, obedience and fidelity come across strongly. This is also expected of all his followers, as followers imitate and stay true to the master.

Barriers to discipleship

Jesus clearly instructs his disciples about how they fail to be true followers by demonstrating flaws in character formation, through the parable of the sower. The assumption is that the four persons represented by the soils, all hear the truth. The difference lies in how they hear the good news and the kind of heart they should have to follow the life and teachings of Jesus. Through the parable of the soil, we understand at least five major barriers to discipleship that can hinder disciples in their heart formation into Christlikeness. They are:

> Dismissive Barrier (resistance to truths that seem impossible to us), Discrepancy Barrier (professed values that are not character deep), Distracted Barrier (a lifestyle slowly drifting off course), Disconnected Barrier (not regularly abiding in Jesus), and Distressed Barrier (an initial moment of troubling emotional stress that is not addressed and becomes debilitating, excessive worry). p.155[26]

Throughout life, we need to be open and aware of what is hindering our being disciples and becoming more like Jesus. Then we can own it, confess it to God, and invite God to help us be more responsive to receive his truth. Jesus

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25   Ibid

26   Issler, Klaus. 2012. "Five Key Barriers to Deep Learning and Character Formation Based Primarily on Jesus' Parable of The Four Soils." *Christian Education Journal* 9, S138.

tells us to put "words of mine ... into practice" (Mt 7:29) and to "learn from me" (Mt 11:29). This is the call of a leader to his disciples. The two questions in Mk: 36-37 are comments on the sayings on discipleship, "What profit is it for a man to gain the whole world, yet be punished with the loss of his life? For what can a man give in exchange for his life?" (Mark 8: 36–37). For followers of Jesus, it is much better to follow him and to lose life now but to gain eternal life in the age to come (Mk 10: 30).

Also in Peters confession at the first announcement of his passion (Lk 8:27–33), Jesus elaborates on the requirements for those who follow him. Jesus calls upon the disciples and the people in 8:34–9:1, to take up their cross, that is, to be willing to suffer, to renounce themselves, and to follow him. Discipleship for those who want to follow Jesus could lead to the loss of their own lives because of Jesus or because of the gospel he proclaims, but this will result in gaining life as is said "For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it" (Lk 8:35, NRSV).

Conclusion

Disciples always imitate their leaders, whether it be in words or in action. Charismatic leaders do not just influence their followers but also enable them to be true to themselves. A true follower embraces the teachings of the leader, and makes choices accordingly. Jesus was a charismatic who had an almost inexplicable aura: fascinating to followers, provocative to opponents.[27] There is a radical nature and dramatic consequences of the call to follow a Jesus which is to be prophetic, messianic, and eschatological.

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27   Piovanelli, Pierluigi. 2005. "Jesus' Charismatic Writerity: On the Historical Applicability of a Sociological Model." *Journal of the American Academy of Religion* 73, no. 2: 395-427.

Jesus exuded self-confidence in what he said and did and in his ability to carry out whatever he said and did. His mission often involved his clashing with the bureaucracy of his time but his options were clear. He created a bond with his followers as they then committed themselves to him and became the proof the continuity of his work and mission. Truly his followers today can say that he has dominion over heaven and earth and of things seen and unseen.

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Personality Dimensions of Church Leaders

- Jose Parappully SDB

Abstract

Although there are many levels of leadership in the Church, this article focuses on the personality dimensions of priests. The article first gives some understanding of personality and personality styles in psychology and moves on to describe characteristics of healthy and unhealthy personality, presents an analysis of personality profile of priests in relation to these characteristics as found in psychological theory and available research data and concludes with suggestions for priestly formation to enhance the healthy personality dimensions of Church leaders.

Understanding Personality

From the time psychologists began to discuss personality the term has remained quite ambiguous. There are many definitions and descriptions of the term. Each of them makes sense but there is no consensus as to which of them is a satisfactory one to be used in discussions on the subject.

Personality has been often viewed as a combination of major psychological systems such as motivation, memory, emotion and intelligence.[1] Through the first half of the 20th century eminent psychologists like Sigmund Freud, Carl Jung, Raymond Cattel and Gordon Allport developed their own systems of personality.

Freud's (1960/1923, 1966/1917)[2],[3] view of personality was based on his two tripartite models of the mind.[4] [5]In the topographical model the mind is divided into the conscious, the pre-conscious and the unconscious. Freud gives primacy to the unconscious in the development of personality. In the structural model, the mind is divided into id, ego and superego. The id is a cauldron of primitive impulses which run riot with little care for reality. Ego is the reality principle by which one acts with maturity. The super ego is the internalized parental imago that curbs the id and influences the ego. Which of these three dominated the mental function would determine one's personality.

Jung's (1971)[6] version of personality was based on two major dimensions of the psyche— extraversion and introversion. Extraverted individuals find stimulation in and are energized by external events while introverted individuals find stimulation within themselves. Masculinity and femininity, more accurately the animus – the internal masculine in a woman and anima -

1   Mayer, John D. 2005. "A Tale of Two Visions: Can a New View of Personality Help Integrate Psychology?" *American Psychologist* 60(4): 294-307.

2   Freud, Sigmund. (1960). *The Ego and the Id.* (J. Riviere, Trans.). New York: Norton. (Original work published 1923).

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4   Freud, Sigmund. (1960). *The Ego and the Id.* (J. Riviere, Trans.). New York: Norton. (Original work published 1923).

5   -------. (1966). *Introductory Lectures on Psychoanalysis* (J. Strachey, Trans.). New York: Norton. (Original work published 1917)

6   Jung, Carl G. (1971). "Psychological Types." In *The Collected Works* (vol. 6). London: Routeldge and Kegan Paul.

the internal feminine in a man, and the way one handles one's persona (the masks one wears, or the image of self that one projects to the outer world) and the dynamics of the shadow (the rejected, disowned as well as unknown aspects of the self) also influence the development of personality.

Eysenck (1952, 1967)[7, 8]formulated his concept of personality rooted in the working of the central nervous system that provided a genotype explanation for the variability in human behavior. He began with two major personality dimensions: extraversion-introversion (like Jung's), and neuroticism. He later added a third - psychoticism.

People who are highly extraverted are sociable and outgoing, and crave excitement and the company of others. People who are highly introverted are quiet and introspective; they tend to prefer time alone and to be cautious in the way they plan their lives. People who are highly neurotic tend to be anxious, moody and vulnerable, whereas people who are low on neuroticism tend to be stable, calm and even-tempered. People scoring high on psychoticism are described as egocentric, aggressive, impersonal, cold, lacking in empathy and concern for others, impulsive, manipulative, and generally unconcerned about the rights and welfare of other people.

Much attention has been given in psychology to various traits that make up the personality of an individual (Goldberg 1993).[9] Personality traits are enduring patterns in perceiving, thinking and relating to the environment and the self, exhibited in a wide range of social and personal contexts. As McAdams and Pals[10] observed: "Personality traits provide a rough outline

7   Eysenck, Hans. J. 1952. *The Scientific Study of Personality.* London: Routledge and Kegan Paul.

8   ---------. 1967. *The Biological Basis of Personality.* Springfield, IL: Thomas.

9   Goldberg, Louis R. 1993. "The Structure of Phenotypic Personality Traits.*" American Psychologist,* 48: 26-34.

10   McAdams, Daniel P., and Jennifer Pals, L. 2006. "A New Big Five: Fundamental Principles for an Integrative Science of Per-

of human individuality, a first cut, a recognizable signature that a person tends to express in a range of situations (though not in all) and over a relatively long period of time (though not necessarily forever)."

One model based on the traits approach that is gaining widespread acceptance today is what has come to be known as the Big-Five factor model. The Big-Five model is based on what is known as the lexical hypothesis which states that most important personality traits can be found by searching for the most frequently used trait terms in everyday language.[11] A factor-analysis of the terms used to describe personal characteristic of individuals in the English language threw up five major categories. These were labelled the Big Five as each of them could be divided into smaller units. These major categories are most commonly labeled *extraversion* (vs. introversion), *neuroticism, conscientiousness, agreeableness,* and *openness to experience.* Extraverted individuals are socially dominant, assertive and adventurous; neurotic individuals tend to be negative, moody, and unstable; conscientious individuals can be trusted and counted upon to be reliable, responsible and committed; agreeable individuals tend to be friendly and cooperative; openness to experience indicates that the individual is open to change and learning, to others' opinions and suggestions and new ideas. Hence the Big Five does not simply refer to traits only; it takes into consideration how these traits affect an individual's relationship to the social surround.

According to McAdams and Pals (2006)[12] "The new trait psychology heralded by the Big Five is arguably the most recognizable contribution personality psychology has to offer today to the discipline of psychology as a whole and to

sonality." *American Psychologist* 61 (3): 204-217.

11 Mayer, John D. 2005. "A Tale of Two Visions: Can a New View of Personality Help Integrate Psychology?" *American Psychologist* 60(4): 294-307.

12 McAdams, Daniel P., and Jennifer Pals, L. 2006. "A New Big Five: Fundamental Principles for an Integrative Science of Personality." *American Psychologist* 61 (3): 204-217.

the behavioral and social sciences." (p. 204). However, these categories, though important and relevant, do not tell the whole story about an individual's personality. The characteristic adaptions an individual makes to a wide range of situations have also a significant bearing on personality. These adaptations depend on a number of dynamics within the individual beyond the Big-five as well as on situational variables. As McAdams and Pals observed:

"Beyond dispositional traits, human lives vary with respect to a wide range of motivational, social-cognitive, and developmental adaptations, contextualized in time, place, and/ or social role. Characteristic adaptations include motives, goals, plans, strivings, strategies, values, virtues, schemas, self-images, mental representations of significant others, developmental tasks, and many other aspects of human individuality that speak to motivational, social-cognitive, and developmental concerns."[13] (p.208*)*

The wide range of dispositions, goals, values, motives and so on mentioned in the quote above has a significant bearing on the development of personality. Moreover, human evolution allows for wide variations on many features of psychological individuality. These variations are also influenced by cultures in which the individual grows up. Individuals make characteristic adaptations to meet the demands of specific cultural contexts and ever-changing social environments. The configuration of these characteristic adaptations varies tremendously across cultures, families, and phases of the life span. Hence, these evolutionary, cultural and developmental contexts also shape the development of personality.

Another element that contributes to the personality of an individual are the "integrative life stories, or personal narratives, that individuals construct to make meaning and identity in the modern world." The life story is an "internalized and evolving narrative of the self that incorporates the reconstructed past and the imagined future into a more or less coherent whole in

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13 Ibid

order to provide the person's life with some degree of unity, purpose, and meaning" (p. 209).[14] These ongoing life stories that individuals construct help to shape behavior, establish identity, and shape their personality. It is the intensive examination of the life story that reveals the rich texture of human individuality. These life stories in turn are profoundly influenced and colored by the cultural context in which they are shaped.

McAdams and Pals (2006, 204)[15] recall a remarkable observation that Kluckhohn and Murray made in 1953 about the dynamics of personality formation: "every person is like all other persons, like some other persons, and like no other person." Accordingly, an integrative framework for understanding personality should include, they argued, species-typical characteristics of human nature (how the individual person is like all other persons), individual differences in common characteristics (how the individual person is like some other persons), and the unique patterning of the individual life (how the individual person is like no other person).

Keeping these principles in mind, McAdams and Pals (2006)[16] have formulated a comprehensive framework for understanding personality that includes the Five-Factor model but goes beyond it to include the impact of evolution and culture. "Personality is an individual's unique variation on the general evolutionary design for human nature, expressed as a developing pattern of dispositional traits, characteristic adaptations, and integrative life stories complexly and differentially situated in culture" (p. 212).[17]

Following a systems framework (Mayer, 2005)[18]

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14   Ibid

15   Ibid

16   McAdams, Daniel P., and Jennifer Pals, L. 2006. "A New Big Five: Fundamental Principles for an Integrative Science of Personality." *American Psychologist* 61 (3): 204-217.

17   Ibid

18   Mayer, John D. 2005. "A Tale of Two Visions: Can a New View of Personality Help Integrate Psychology?" *American Psycholo-*

presents a definition of personality that takes into consideration an individual's global psychological functioning rather than just traits or trait categories, or the impact of evolution or culture: "Personality is the organized, developing system within the individual that represents the collective action of his or her motivational, emotional, cognitive, social-planning, and other psychological subsystems" (p. 296).

All these contemporary descriptions and definitions show that personality is something that evolves over time, the result of the dynamic integration of several psychological subsystems and influenced by innate dispositions as well as the changing environment and culture. Personality is a complex reality with many dimensions.

Personality Styles and Disorders

When dealing with personality dimensions it is also important to refer to personality styles[19,20]) and personality disorders (APA, DSM-V).

While personality styles are healthy expressions of personality, personality disorders refer to pathological expressions of personality traits or characteristics. Personality traits become pathological when they are inflexible and maladaptive, cause significant functional impairment or subjective distress, and result in behaviors that deviate significantly from the traditions and expectations of the individual's culture.

The 5th edition of Diagnostic and Statistical Manual of Manual of Mental Disorders (APA, 2013 DSM-V) catalogues eleven specific categories of personality disorders. It also has a

gist 60(4): 294-307.

19   McMartin, Jim. 1995. *Personality Psychology: A Student Centred Approach.* Thousand Oakes, CA. Sage.

20   Oldham, John, M., and Lois B. Morris. 1990. *The Personality Self-Portrait: Why You Think, Work, Love, and Act the Way You Do.* New York: Bantam

category of other specified and unspecified personality disorders. The following are these categories.

Paranoid Personality Disorder (pattern of distrust and suspiciousness); Schizoid Personality Disorder (detachment from social relationships and a restricted range of emotional expression); Schizotypal Personality Disorder (acute discomfort with, and reduced capacity for, close relationships, cognitive or perceptual distortions, and eccentricities of behavior); Antisocial Personality Disorder (disregard for, and violation of, the rights of others); Borderline Personality Disorder (instability in interpersonal relationships, self-image, and affects); Histrionic Personality Disorder (excessive emotionality and attention seeking); Narcissistic Personality Disorder (grandiosity, excessive need for admiration, and lack of empathy); Avoidant Personality Disorder (social inhibition, feelings of inadequacy, and hypersensitivity to negative evaluation); Dependent Personality Disorder (submissive and clinging behavior related to an excessive need to be taken care of); Obsessive-Compulsive Personality Disorder (preoccupation with orderliness, perfectionism, and mental and interpersonal control at the expense of flexibility, openness, and efficiency).

There is also a category labelled Personality Disorder Not Otherwise Specified. This category is considered in two situations: 1) when traits of several different Personality disorders are present, but the criteria for any specific Personality Disorder are not met; or 2) when the individual is considered to have a Personality Disorder that is not included in the classification (e.g., passive-aggressive personality disorder).

Personality Styles of Church Leaders

Keirsey and Bates (1984)[21] used Jungian typology to distinguish between four temperaments that impact leadership. These four personality styles are the SJ, SP, NT and NF. Keirsey

_21_ Keirsey, David and Marilyn Bates. 1984. _Please understand me: Character and Temperament Types._ Del Mar, CA: Prometheus Nemesis.

and Bates used names of Greek gods to represent each of these types. The Epimethean (SJ) types are dutiful, traditional, eager to serve and conserve. The Dionysian (SP) are engaged, action-oriented, and eager to do something new. The Promethean (NT) are eager to understand, explain, shape reality and take pride in personal competence, and Apollonian (NF) are idealistic, empathic and seeking authenticity.

Oswald and Kroeger (1988, cited in Francis and Crea 2015)[22] used these temperamental categories of Keirsey and Bates (1984) to formulate four different kinds of Church leadership. These are "the conserving, serving pastor" (Epimethean); "the action-oriented pastor" (Dionysian); "the intellectual, competence seeking pastor" (Promethean) and "the authenticity-seeking, relationship-oriented pastor" (Apollonian). Francis and Crea describe these clergy leadership styles as follows.

The *Epimethean* Church leaders focus on stability and continuity. They are committed to a straightforward faith and down-to-earth rules to sustain and promote that faith. They protect and promote received traditions. They are not interested in change or innovation. They love to build community, fostering a sense of loyalty and belonging. They can be trusted for their reliability and efficiency.

The *Dionysian* leaders are action oriented. They love to make things happen. They make the Church alive with lots of activities. They can grasp the need of the moment and respond to it. They are flexible and spontaneous and at home with the unpredictable aspects of Church life. They can handle any crisis successfully. They are good at starting new things, many things, but may not be that good at seeing them through.

The *Promethean* Church leaders are the intellectual, competence-seeking pastors. They are the most academically and

intellectually grounded of the four personality styles and search for novelty and possibilities. They are visionaries who have a compulsive need to excel. They tend to push their parishioners to go beyond their comfort zones. In pushing the parishioners to make things happen, they may not be that concerned with harmony. While they listen to alternate viewpoints, they do not bother much about reconciling them, and would like to push ahead in the direction they set.

The *Apollonian* Church leaders are relationship oriented. They are idealistic and empathetic and score high on inter-personal skills. They can feel the suffering of their flock and love to respond to them with sensitivity. They seek to touch hearts rather than shape minds. They are the quintessential people's pastor, excelling in relational and listening skills and their capacity to inspire and draw the best out of the parishioners. However, they are not very good at dealing with the down-to-earth aspects of ministry.

Studies on catholic priests in Australia, Italy and the United States have shown that many of them fall within the Epimethean (SJ) temperament, producing "the conserving, serving pastor" who likes to maintain traditions, who prefer stability to innovation and for whom worship tends to be "formal and predictable" and who approach ministry in very organized and practical way. This has implications for the future of the Church. These Church leaders will strive to maintain the status-quo. Hence change will be slow. They will have no patience with those who seek innovation and development. Focus will be on adherence to clear policies and precise procedures. In other words, with the majority of Church leaders having the Epimethean temperament, the Church will remain conservative, focusing on maintaining and strengthening traditional beliefs and practices. The saving grace is that next in terms of temperaments, though far fewer, are priests with the Apollonian (NF) temperament. These, guided by their drive for change and innovation, will provide a vision of ministry and a style of leadership very different from those of the Epimethean priest. The sad part is that the Promethean (NT) temperament that

produces "the intellectual, competence-seeking pastor" and the Dionysian (SP) temperament that produces the "action-oriented pastor" are in short supply among Church leaders.[23]

Several studies in the USA on the personality of Catholic priests using Jungian typology[24] and Eysenck's personality dimensions[25, 26] have shown strong preferences for the feeling function, which is unusual among a group of men and more characteristic of women. On the extraversion – introversion scale, they are more introverted than men in general. Introverts are less sociable, are more orderly, restrained and serious. On the neurotic scale, they were found to be more neurotic than men in general. Those who are high on neuroticism scale tend to exhibit anxiety and tension. They tend to be anxious especially about work and health, are liable to mood swings and more likely to experience feelings of loneliness and depression. At the same time those high on the neurotic scale manifest enhanced empathic capacities, in which women usually excel.[27,28]

However, scores on psychoticism scale show priests are more tough-minded than men in general. This appears to contradict the inclination toward more of feminine characteristics. Tough-minded individuals tend to be impulsive, selfish, cold, insensitive and aggressive. They tend also to have difficulty in

23   Francis, Leslie J. and Giuseppe Crea. 2015. "Psychological Temperament and the Catholic Priesthood: An Empirical Enquiry Among Priests in Italy." *Pastoral Psychology* 64: 827-837.

24   Jung, Carl G. (1971). "Psychological Types." In *The Collected Works* (vol. 6). London: Routeldge and Kegan Paul.

25   Eysenck, Hans. J. 1952. *The Scientific Study of Personality.* London: Routledge and Kegan Paul.

26   ---------. 1967. *The Biological Basis of Personality.* Springfield, IL: Thomas.

27   Francis, Leslie J. and Giuseppe Crea. 2015. "Psychological Temperament and the Catholic Priesthood: An Empirical Enquiry Among Priests in Italy." *Pastoral Psychology* 64: 827-837.

28   Louden, Stephen H., and Leslie Francis J. 1999. "The Personality Profile of Roman Catholic Parochial Secular Priests in England and Wales." *Review of Religious Research* 41(1): 65-79.

being patient with those who have differing viewpoints from themselves. They are firm and decisive. They lack empathy a trait on which individuals who score high on femininity end of the indices of masculinity and femininity excel. [29]

Church leadership is influenced significantly by the spiritual maturity of the leaders. There is some research that has looked at this dimension. Saroglou (2002, cited in Piedmont 2005)[30] did a meta-analysis of the relations between the Big Five Factors and spiritual maturity. He found that spiritual maturity was related to all five personality Factors. We can conclude that those priests who score high on these categories will manifest spiritual maturity, something expected of them. Correlations between various spiritual and religious indices and the domains of the Five-Factor model has shown that Openness and Agreeableness particularly contribute to spiritual maturity and consequently to more effective Church leadership. Individuals who subscribe to Agreeableness tend to be friendly and cooperative. Individuals who subscribe to Openness are amenable to change and learning, to others' opinions and suggestions and new ideas.

Coming to personality disorders, a meta-analysis by Nauss (1973, cited in Plante and Boccaccini 1997)[31] of several studies in the latter half of the 20th century using the MMPI (an instrument normally used to measure psychopathology) to assess the personality features of catholic priests showed elevated scores on K (correction), Hy (Conversion Hysteria), Pd (Psychopathic Deviate), Mf (Masculinity-Femininity), and Ma (Hypomania) scales and low scores on the Si (Social Introversion) scale.

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29   Ibid

30   Piedmont, Ralph L. (2005). "The Role of Personality in Understanding Religious and Spiritual Constructs." In *Handbook of the Psychology of Religion and Spirituality*, edited by Raymond F.

31   Plante, Thomas. G. and Marcus Boccaccini T. 1997. "Personality Expectations and Perceptions of Roman Catholic Clergy Members." *Pastoral Psychology* 45(4): 301-315.

Elevation on the K (Correction) scale indicates defensiveness, a tendency not to reveal unfavorable aspects of the self and to impress others. Conversion Hysteria indicates presence of psycho-somatic disorders. Individuals high on this score often complain of physical discomforts for which no organic cause can be detected. The psychopathic deviate often has problems with authorities and with the law, has a disregard for most social and moral standards of conduct and exhibits emotional coldness. Those who score high on the Masculinity-Femininity scale tend to experience gender identity confusion and homoerotic feelings and manifest contra-sexual characteristics and behaviors. Those high on Hypomania tend to suffer from manic-depressive disorder. These tend to manifest at times high energy, over-ambitiousness, extraversion and high aspirations. At other times they may manifest poor self-image, low energy and enthusiasm and depressive moods. Scores above the mean on the Social Introversion scale reflect higher levels of social shyness, preference for solitary pursuits and a lack of social assertiveness. Scores below the mean indicate the opposite tendencies (Hathaway and McKinley, 1989).[32]

In other studies, elevated scales have been found on the Sc (Schizophrenia) suggesting idiosyncratic and unrealistic thinking, and feelings of being misunderstood and hurt, on Si (Social Introversion) suggesting strong need for affiliation, on the L (Lie) scale suggesting defensiveness and lack of openness, and on the Pt (Psychasthenia) scale suggesting worry and anxiety, obsessive compulsiveness, rigid efforts to control impulses and deep feelings of inadequacy.

The overall picture emerging from these MMPI-based studies is that the Catholic clergy tend to be perfectionist, introversive, anxious, rigid, and defensive.

Psychoanalysis which owes its origins to Sigmund Freud traces the roots of behavioral problems in unconscious processes.

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32   Hathaway, S. R. and McKinley, J. C. 1989. *MMPI-2: Manual for Administration and Scoring.* Minnesota: Minnesota University Press.

There have been many studies on the personality of priests from this perspective. Lourdes, Patel and Paranjpe (p. 39)[33] quotes a summation by Godin (1983) of the emotional difficulties found in clergy from a psychoanalytic perspective:

Lack of empathy, an unconscious seeking of omnipotence in various pastoral activities, a distortion of logical thinking through the artificial effect of language, serious conflict between the idealized self-image and the actual self-concept, excessive dependency needs, often finding expression and sublimation in an intense religious devotion, or often frustrated and turned into a state of depressed passivity.

Greeley (2004)[34] looked critically at some of the more recent data published on the personality of Catholic priests in the United States, especially the Loyola study funded by the National Conference of Catholic Bishops and led by Eugene Kennedy[35] and the 1990 study published by Richard Sipe. Greeley found that there were several methodological deficiencies in these studies that make the validity of their conclusions questionable. Their samples were not representative of the American priests and they did not have a control group for comparison, a normal tool of social science. Kennedy's conclusions were that priests in general were sexually immature, deficient in intimacy skills, and that they were just "ordinary" men.

Sipe (1990)[36] did not have a probability sample from which he could generalize to the whole population of priests. His sample consisted of priests he had talked to in clinical interviews, priests who shared information with him during various

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33   Lourdes, Peter, P. J. S. Patel, and S. A. Paranjpe. (1991). *The Human Face of Clergy.* Pune: National Vocation Service Centre.

34   Greely, Andrew M. 2004. *A Calling in Crisis.* Chicago and London: University of Chicago Press.

35   Kennedy, Eugene C. and Victor Heckler. 1972. *The Catholic Priest in the United States: Psychological Investigations.* Washington, DC. United States Catholic Conference.

36   Sipe, Richard A. W. 1990. *A Secret World. Sexuality and the Search for Celibacy.* New York: Brunner/Mazel.

meetings, and another group of persons who "knew" about the behavior of priests. Data from these sources could provide interesting stories about the pathology of priests. However, Sipe claimed to have derived from these samples "accurate and precise numbers" to paint a pathological portrait of priests in general which (Greeley, 2004)[37] observed is methodologically erroneous or even deceptive.

Greeley (2004)[38] cites a study by the National Opinion Research Centre (NORC), also commissioned by the National Conference of Bishops, which reached different conclusions from Kennedy and Sipe. The NORC study looked at the personality of a subgroup of priests from their sample using the *Personality Orientation Inventory*.[39] This tool purports to measure nine dimensions of "self-actualization" as described by Abraham Maslow (1962).[40] The NORC study found that on none of the nine scales the priests were significantly lower than the control groups. Priests appeared to be relatively stronger than others in their ability to affirm their own self-worth and to accept themselves for what they are despite weaknesses. One emotional deficiency that the study found in priests compared to their peers was the ability to cope with aggressive feelings. The priests in general tend to be more passive-aggressive and control others by their passivity.

Greeley (2004)[41] also cites a 1993 study by Thomas Nestor who did a comparative study of a sample of priests of the Archdiocese of Chicago and a matching sample of single and married men of the same age and educational background.

37   Greely, Andrew M. 2004. *A Calling in Crisis*. Chicago and London: University of Chicago Press.

38   Ibid

39   Shostrom, E. L. 1963. *Personal Orientation Inventory*. San Diego: Educational and Industrial Testing service.

40   Maslow, Abraham. 1962. *Toward a Psychology of Being*. New York: Van Nostrand.

41   Greely, Andrew M. 2004. *A Calling in Crisis*. Chicago and London: University of Chicago Press.

Nestor's data showed that these priests experienced higher levels of intimacy in their close relationships than the other men. They enjoyed providing support, nurturing, care and concern to others more than the other men. They demonstrated greater readiness to self-disclose, express affection and closeness than the other men. Nestor also reported that the priests experienced greater work and life satisfaction than the control groups.

The studies cited above show that though there are deficiencies in their personality profiles, priests in general, do not appear to be less emotionally healthy than their peers. In some personality dimensions they appear healthier. Some of these studies also point to personality dimensions that contribute to effective leadership.

The Indian Situation

Whether the data and conclusions presented above are applicable to Church leadership in India is debatable, as personality dimensions are shaped significantly by culture and social realities. Their applicability or non-applicability can be ascertained only through similar research. Unfortunately, there is very little published data on the personality structure of priests in India. However, there are two studies that give us a glimpse into the personalities of Church leaders in India, one by Lourdes, Patel and Paranjpe and the other by Parathazham.

The study by Lourdes, Patel and Paranjpe (1991)[42] comparing the personality traits of 300 clergy (priests, sisters and seminarians) and 300 lay persons found that clergy overall were far less mature psychologically than lay persons. Peter Lourdes, the lead writer of the study, observed that "some of the findings are not very flattering" (p. xiii). Of the 11 positive traits (practical, determined, decisive, fixed aims, adaptable socially, will-power, frankness, optimistic/cheerful, cautious not rash, relaxed and diplomatic/peaceful) measured, lay persons

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42   Lourdes, Peter, P. J. S. Patel, and S. A. Paranjpe. (1991). *The Human Face of Clergy.* Pune: National Vocation Service Centre.

scored more positively on nine. The two traits on which the clergy scored higher were will-power and optimistic/cheerful. Of the eight negative traits (very nervous, bad temper, poor concentration, show-off, very conservative, postponing-not active, very jealous, and easily led away) clergy fared worse on six. The two negative traits on which the lay persons fared worse were poor concentration and postponing-not active. Lourdes[43] observed that though it may be difficult for the clergy to accept the findings of this study that present them as inferior to lay persons in emotional health and maturity, they parallel findings in similar studies done in the West.

The studies on vocation and formation undertaken by Paul Parathazham and colleagues at Jnanadeepa Vidyapeet, Pune, point to serious flaws in the personality structure of future priests. In one study (Parathazham, 2006a)[44] which investigated how seminarians and religious sisters assessed the effectiveness of their formation, most participants rated their peers outside as significantly better than themselves on all eight criteria of psychological and emotional maturity measured. These eight criteria were: self-reliance, emotional maturity, ability to face difficulties with confidence, ability to get along with people, adapt easily to different situations, realistic approach to life, taking initiative and hard work. This deficiency noted in seminarians can easily be extrapolated to apply to priests as these same seminarians are the ones who go on to become priests and Church leaders.

The same study [45] made a comparison of the clergy and the laity on two specific attributes, namely, achievement orientation (the need to achieve something difficult, overcome obstacles, attain a high standard) and self-abasement (ability to

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43   Lourdes, Peter, P. J. S. Patel, and S. A. Paranjpe. (1991). *The Human Face of Clergy.* Pune: National Vocation Service Centre.

44   Parathazham, Paul. V. 2006a. "Vocation and Formation of Priests in India: An Empirical Study." In *Shaping Tomorrow's Church: Formation of Priests and Religious for India,* edited by Kurian Kunnanpuram, 15-61. Mumbai: St. Paul.

45   Ibid

accept blame, criticism, admit error). On the achievement scale, the laity scored higher than the clergy at a statistically significant level. On the self-abasement scale, the clergy scored higher than the laity at a statistically significant level. Parathazham pointed out that these findings support the conclusion that, compared to the clergy, their lay peers have greater emotional maturity.

Causes of Immaturity in Church Leaders

The reason for these deficiencies in the Indian Church leaders was attributed mostly to an irrelevant formation system which gives little importance to development of healthy personalities. This was confirmed in another study [46] which sought to elicit the views of formation personnel on issues and challenges in the formation of priests and religious in India. Parathazham's conclusion:

Human formation, which is the foundation of priestly formation, is arguably the most neglected aspect of formation in India. We seem to be concentrating all our efforts on building a spiritual "superstructure" without the human "base structure," thus rendering the entire enterprise tenuous and futile. Every other aspect of formation, be it intellectual, spiritual, or pastoral, is institutionalized in seminaries with a specific program, designated personnel, and prescribed activities or exercises. But for human formation there is no such program in place. It is largely taken for granted!! (p. 7)

The emphasis in formation has been and continues to be on helping candidates to be good religious or priests, without giving enough attention to the base – becoming a decent human being, someone possessing and practicing natural virtues, and enjoying physical, mental and emotional well-being. There is need for alternate models of formation that help candidates to mature as a person by facing real life situations, rather than in the insulated environments of large seminaries.[47] The Post-

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46   Ibid

47   Parathazham, Paul. V. 2006a. "Vocation and Formation

Synodal Apostolic Exhortation *Pastores Dabo Vobis* (John Paul II, 1992/2005) has also stated emphatically that human dimension is the foundation of all formation and listed a series of human virtues and relational abilities needed in the priest.

A new disturbing phenomenon the world over including India is that of serious psychological problems emerging within a year or two of ordination (Farthing, 2007).[48] Farthing pointed out some of the underlying factors. Some young priests seem developmentally younger than their chronological age. They lack some of the important skills necessary for adult functioning. They appear to function well within the well-structured life of the seminary, but fall apart under pressure of the real world. Another area of deficiency Farthing (2007)[49] pointed out was lack of relational skills and affective maturity. When the seminarian's inner world remains unexplored and unintegrated, he is ill equipped to handle the complex interpersonal situations that he as a priest

> " We seem to be concentrating all our efforts on building a spiritual "superstructure" without the human "base structure," thus rendering the entire enterprise tenuous and futile. "

has to face and deal with. Successful emotional adjustment calls for comfort with feelings, clear inter-personal boundaries along with readiness to be vulnerable.

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of Priests in India: An Empirical Study." In *Shaping Tomorrow's Church: Formation of Priests and Religious for India,* edited by Kurian Kunnanpuram, 15-61. Mumbai: St. Paul.

48   Farthing, Carol. 2007. "An Open Letter to Seminary Formators." In *Luke Notes* 11 (4): 1.

49   Ibid

Occasionally, Farthing (2007)[50] observed, one sees newly ordained priests whose emotional problems are so deep and acute that there is little hope any intervention can lead to sufficient change and growth. We can easily imagine the leadership and ministerial problems that these priests will create.

Two Suggestions

An effective formation program and well-thought out recruitment policies must address these challenges. Structure of personality is usually set by early life experiences, especially those in the family. But it is not set in stone, impervious to any future change.[51] Although at one time the belief was personality characteristics do not change especially over the age of 30 today there is a different understanding. Personalities are amenable to change even after 30, and more so before 30. Hence a revamped formation program that emphasizes human formation, particularly helping candidates develop emotional wellbeing can contribute to some degree in forming psychologically healthier and more effective Church leaders. [52,53]

Revamping the formation structure alone is not sufficient. Greater attention must be given to the recruitment process. One cannot be helped to develop healthy personality if one lacks the basic requisites for it. Too often psychological health is not a criterion used in the selection of candidates to the priesthood. Many candidates enter the formation process without the basic requisites. Dysfunctional family environments and dynamics often create contexts that predispose individuals toward emotional immaturity and mental illness. Many formators and

50   Ibid

51   Clark, Lee Anna. 2009. "Stability and Change in Personality Disorder." *Current Directions in Psychological Science* 18 (1): 27-31

52   Parappully, Jose, and Mannath, Joe. 2004. "Religious and Priestly Formation and Emotional Health. Part I: Psychological Needs and Healthy Ways of Meeting Them." *Jnanadeepa* 73(4): 274-293

53   Pereira, Vincent. 2002. "The Human Formation of the Seminarian." In *Vidyajyoti Journal of Theological Reflection* 66, 211-220.

formation programs waste enormous amount of time, energy and resources trying to build a spiritual superstructure over a weak and deficient human base.

In this context, stringent inclusion and exclusion criteria must be adopted and adhered to for selection of candidates to the priesthood. O'Doherty (p. 50-60)[54] lists some significant exclusion criteria – mental, psychological, behavioral defects which are counter indications in respect of vocation or which will make it very difficult to live authentic priestly lives. Among these are: lack of sufficient intelligence, personal immaturity (lagging behind the cultural norm for one's age group), personal inadequacy (such factors as basic insecurity, lack of will power, incapacity to make decisions, inordinate dependency), serious deficiencies in psycho-sexual development, sexual hyperaesthesia ("pathologically frequent and intense psycho-sexual disturbance to neutral or relatively neutral stimuli"), infantile and/or cultural deprivation (absence in childhood of significant adult figures), psychopathological conditions (neurosis and psychosis), latent morbid dispositions (factors within the personality which in future could light up a psychosis or neurosis) and behavior disorders (kleptomania, active homosexuality, sadistic behavior, psycho-pathic irresponsibility). A thorough evaluation process to assess the psychological health and personality features of the prospective candidate should be an essential aspect of the recruitment process.

Conclusion

This article first traced the different understanding of personality in psychology and delineated some important features of healthy personality. It then noted some of the studies that have specifically explored the personality structure of Church leaders and stated their conclusions. Some of these studies have noted healthy personality features in priest leaders. More of them have

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54   O'Doherty, E. F. 1972. "Psychological Fitness." In *Maturity and vocation. The Way Supplement,* Spring: 54-61.

noted deficiencies in these characteristics in priests compared to their lay peers. The article concludes with a call for revamping the formation structures and especially the recruitment policies and procedures so that the Church in India will have leaders who are psychologically and emotionally more mature and healthy.

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Engaging God's Gift of Time

- Jill Snodgrass

Abstract

Time is often viewed as a commodity. We "have" time. We "spend" time. As a result, we most often see time as limited. We cannot find time. We need more time. But time is not a commodity. God gifts us with time and we discern–wisely or not–how to engage it. This article explores how conceptions of time are culturally constructed, and examines theological and scriptural perspectives on time, to posit a practical theology for how Christian leaders can receive the gift of time given by God and discern how to engage time as God intends.

Time is often viewed as a commodity. We "have" time. We "make" time. We "spend" time. We learn to "tell time," often wishing that we could tell time to move slower or faster. In viewing time as a commodity, we most often see it as limited. We do not have enough time. We cannot find time. We need more time.

But time is not a commodity. We cannot control time. We really cannot even manage time. God gifts us with time and we make decisions–wisely or not–about how to engage

it. God gifts us with the time necessary to be who God calls us to be. According to Marshall Cook, "If we say that we don't have enough time, we're saying that God didn't give us enough. We're implying that [God's] gift is inadequate and, further, that [God's] plan for us must be wrong" (Cook 2009, 21).[1] Yet God's gift of time is not freely given as God desires for us to engage time in accordance with God's will.

If time is not a commodity but a gift, and it is God's will to provide us with ample time to fulfil our calling, what does it mean to live in right relationship with time? How can "time management" be an act of discernment? This article explores how conceptions of time are culturally constructed, and examines theological and scriptural perspectives on time, to posit a practical theology for how Christian leaders can receive the gift of time given by God and discern how to engage time as God intends.

I pause here to state explicitly, but briefly, that my perspectives on time are influenced by my social locations. I am a White female, born and raised in the United States, where time is often commodified and timekeeping is sanctified. My family of origin was steeped in the Protestant work ethic, which meant that "working hard" was valued and "hard work" required attempting to control time. Through study and discernment, my current spiritual and theological understandings of time oppose these cultural constructions, yet the following perspectives on time are undoubtedly biased by my context and upbringing.

An Introduction to Time

There is no monolithic definition of time. Time cannot be touched, tasted, seen, or heard, yet we feel its effects. Understandings of time differ across the disciplines. Historians, biologists, psychologists, mathematicians,

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1 Cook, Marshall J. 2009. *Time Management: A Catholic Approach*. Boston: Pauline Books & Media.

theologians, and others do not define time in the same way, nor are their conceptions of the past, present, and future synonymous. Even the Merriam-Webster Dictionary offers fourteen distinctive definitions of time. Generally speaking, however, time is understood as 1) a duration–a measurable period during which something exists or occurs; 2) an occasion–a point at which an event occurs; 3) a moment in chronology that is indicated by a watch or a calendar; 4) an age or time period; or 5) a season.[2]

As previously stated, time is not a commodity, and commodifying time poses both practical and spiritual dangers. The practical danger of commodifying time is that we engage time and make plans based on the assumption that time is ours to "spend." If I believe I will live into my nineties, I may plan to work until I'm seventy and therefore forego taking "time away" from work to engage in other fulfilling endeavours. Conversely, if I believe there is not enough time in a day to accomplish what I need to, I may run around in a frenzy and forget half the tasks that seemed so imperative. Commodifying time also poses spiritual implications as it tempts us to turn time into a false idol, being enslaved or beholden to it. In making a false idol of time, I may govern my day by the numbers on my watch, my clock, or my cell phone and make important decisions based not upon my values but based upon the pressure I perceive time to be exerting upon me.

Yet "the very pressure of time is an illusion" because we only have the present (p.15).[3] We cannot live in the past or in the future, yet it can be challenging to live in the present. We long for past eras when there was "more time" and life was simpler. We get anxious about the future, fretting about where we are headed or what the outcome will be. As spiritual teacher Easwaran bemoaned, "We are a one-third people"

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2   Merriam-Webster. 2018. "Time." Accessed January 5. https://www.merriam-webster.com/dictionary/time

3   Easwaran, Eknath. 2005. "All the Time There Is." *Natural Life* 102: 12-15.

(2005, 13). We spend one-third of our time thinking of the past, one-third thinking about the future, and only one-third in the present. By living our lives as one-third people, we fail to see the fullness of time as it is already manifest in the here and now. "Time and again, we miss out on the great treasures in our lives because we are so restless. In our minds we are always elsewhere. We are seldom in the place where we stand and in the time, that is now. Many people are haunted by the past, things that they have not done, things that they should have done that they regret not doing. They are prisoners of their past. Other people are haunted by the future; they are anxious and worried about what is coming" (p. 191).[4] Truly we can only live in the present, yet we become ensnared in trying to live out the past or the present.

As will be evidenced below, time is far less linear and limited than we oftentimes assume. New age spiritual wisdom posits that time is expansive. From this perspective, time expands to meet our needs because God orders time. As Christian ethicist and theologian Stanley Hauerwas stated in an interview with Andrew P. Klager, "God became time with Christ, which means that we have all the time in the world to do what's necessary" (2014, para. 8).[5] God calls us into existence for a reason, gifts us with the time to fulfil that calling, and lures us toward stewarding our time in accordance with God's will. Yet it is difficult to become time with Christ. Relating to time as created and ordered by God is challenging because we most often view time as a cultural, rather than a Divine, construction.

Time and Culture

Although time was and is created by God, our

4   O'Donohue, John. 1997. *Anam Cara: A Book of Celtic Wisdom.* New York: HarperCollins.

5   Klager, Andrew P. 2014. "The Vulnerability That Makes Peace Possible: An Interview with Stanley Hauerwas." *Huffington Post.* Accessed July 14. https://www.huffingtonpost.com/andrew-p-klager-phd/the-vulnerability-that-ma_b_5579366.html

conceptions of time are culturally constructed and culturally bound. Our understandings and habits of time are influenced by our family cultures, our employment cultures, our racial/ ethnic and geographic cultures, etc. Consider, for example, the alternative way St. Benedict engaged time in his Rule, written around 530 CE as a guide for monks to engage in the communal life and endeavour toward union of the soul with God.[6] Benedict sought to outline a means of fraternal living that regulated time in a manner that "it might have theological significance" (p.115).[7] Benedict advocated for an alternative rhythm of the day wherein the length of an hour varied, and the time of spiritual practices shifted, based upon the fluctuating hours of daylight and night. Not all hours were sixty minutes, and not all days were twenty-four hours. Although Benedictine monks are credited with creating clocks, they did not do so in order "to capture discrete, abstract units of time that could be extrapolated from the particularities of any given situation and used for the glory of human beings" (p. 27).[8] Rather, they created clocks to pace the events of the day, the spiritual practices that grounded their relationship with God. Benedict's conception of time was theologically grounded, yet it was culturally constructed to fit with and facilitate the monastic way of life.

Or imagine, for example, that you were living in 1582 when Pope Gregory XIII introduced what is now known as the Gregorian calendar. This calendar refined the traditionally employed Julian calendar to assure that Easter was celebrated in the season or time established by the early Church. The Gregorian calendar corrected the length of the calendar year by 0.002%, but not all countries adopted the

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6   Parry, O.S.B., David. 1980. *Households of God: The Rule of St. Benedict, with Explanations for Monks and Lay-People Today.* Kalamazoo: Cistercian Publications.

7   Graham, Elaine, Heather Walton, and Francis Ward. 2005. *Theological Reflection: Methods.* London: SCM Press.

8   Swinton, John. 2016. *Becoming Friends of Time: Dis-ability, Timefullness, and Gentle Discipleship.* Waco: Baylor University Press.

calendar at the same time. For example, it was not until 1752 that England first officially adopted the Gregorian calendar, requiring the country to "lose" eleven days. "When folks went to bed, it was September 2, but when they woke up, it was September 14" (p. 2).[9]

Cultural constructions of time are used to help peoples, like the Benedictines, but also to oppress individuals and groups whose conceptions of time differ. For example, Western and European conceptions of time were forced upon the colonized, indigenous peoples of Africa and the Americas. The different way of engaging time in such cultures resulted in the native peoples being considered lazy or unproductive. The European or Western clock became the standard, and "the colonized were placed in a position of Otherness based on their perceived 'temporal weakness'" (p. 32).[10] Cultural constructions of time are used to marginalize Others including citizens of two-thirds world countries, individuals with mental and physical disabilities, and people who attempt to live outside the hegemonic, neoliberal Capitalist agenda wherein time = productivity = money = worth.

Cultural constructions of time can be oppressive and lead us to believe we have less time, but they can also be liberating and facilitate the belief that we have more time. Consider the invitation Henri Nouwen received upon arriving in Cork, Ireland, in the midst of chaotic a travel itinerary during his "sabbatical" year, and just one month prior to his death. As evidenced in his journal account, Nouwen was summoned by the way time in Ireland invited him to slow down: "Cork, Wednesday, August 21: Every time I am in Ireland, I am struck with the different rhythm of life. Because of my jet lag, I decided to 'sleep in' until 9:00 am. But when I arrived at the breakfast table at 9:30, I was one of the first!

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9   Cook, Marshall J. 2009. *Time Management: A Catholic Approach*. Boston: Pauline Books & Media.

10   Swinton, John. 2016. *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship*. Waco: Baylor University Press.

No hurry, no urgencies. As they say in Ireland, 'God created time and He created plenty of it'" (p. 215).[11]

The culture of time among children also encourages the belief that time is abundant. Children, for example, often view time as expansive and immeasurable rather than linear and limited. Most children have not yet become "a one-third people" (p. 13).[12] They live in the present, far less concerned about the past or the future than most adults. In their hours of play, most children are not anxious that bedtime will come. Most children are fully present in the "what is" as opposed to focusing on the "what was" or "what will be." According to Frederick Buechner, children's way of relating to time is more focused on quality than quantity, and is therefore closer to Godly time. "Childhood's time is Adam and Eve's time before they left the garden for good and from that time on divided everything into before and after. It is the time before God told them that the day would come when they would surely die with the result that from that point on they made clocks and calendars for counting their time out like money and never again lived through a day of their lives without being haunted somewhere in the depths of them by the knowledge that each day brought them closer to the end of their lives" (p. 10).[13]

The risk of viewing time as a cultural construction is that we may be tempted to romanticize past cultural constructions of time. As we struggle to accomplish our ever-expanding to-do lists, we may find ourselves longing for a lost golden age, a time in the past, when people purportedly had less pressure and experienced fewer demands on their time.

11 Nouwen, Henri J. M. 1998. *Sabbatical Journey: The Diary of His Final Year.* New York: Crossroad Publishing Company.

12 Easwaran, Eknath. 2005. "All the Time There Is." *Natural Life* 102: 12-15. Graham, Elaine, Heather Walton, and Francis Ward. 2005. *Theological Reflection: Methods.* London: SCM Press.

13 Buechner, Frederick. 1982. *The Sacred Journey.* San Francisco: Harper & Row Publishers.

We look back with longing to a period that, I would argue, never actually existed. Think, for example, about agrarian societies and how time was structured when the hours of daylight continuously shortened in approach of the winter solstice, and yet the chores were exactly the same as the day before. Did those farmers not experience the pressures of limited time? In order to learn to relate better to time as God's time, not culture's time, we are aided in uncovering theological and scriptural wisdom about time.

Theology of Time

For millennia, theologians have pondered God's involvement with time. In most classical theologies, God is considered timeless, eternal, and therefore beyond time. God exists outside the progression of time and views time from a meta or transcendent perspective. In such perspectives, God is like the great playwright who knows the script beforehand and knows how the actors will play it out. God, in God's eternality, sees all time. Moreover, some classical theologies view God as the great puppeteer who, by God's omnipotence, not only knows the script but is able to make edits and rewrites, to change stage directions, while the play is unfolding. Aquinas supported this perspective by advocating that God relates to time as one stationed high above on a hill, or in a tower, watching a caravan of travellers *en route*. God knows all that will occur in the course of time, and past, present, and future are all present to God at once.

Others, however, have viewed these classical theologies as inadequate. For example, in his *Confessions*, Augustine examined how, if God is eternal and timeless, God participates and acts within time. For Augustine, God's timeless nature did not mean God is atemporal. In contrast to his contemporaries, Augustine argued that time did not exist prior to Creation. "God created the world not *in* time but *with* time" (Swinton 2016, 58).[14]

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14   Swinton, John. 2016. *Becoming Friends of Time: Dis-*

Yoder (2002)[15] offered key correctives to Augustine's theology and suggested that God is not timeless but timefull. This panentheistic perspective of God purports that God is "in time but not of time," a divine simultaneity (p. 60).[16] Such a conception of God aligns nicely with process theology and affirms that "God is time*less* in that time does not determine God; God does not occur *in* time. Still, one can say that God is time*ful* in that whatever time is, time occurs *in* God" (p. 49).[17] Within this perspective the future is yet to be determined, and God co-creates that future with creation.

Scriptural Perspectives on Time

In addition to classical and contemporary theological perspectives on time, Christian scriptures help to elucidate how Christian leaders can understand and relate to time. The New Testament employed two different Greek words for time, *chronos* and *kairos*. Chronos is chronological time; it is sequential. Chronos is quantitative and refers to an amount of time. According to theologian Paul Tillich, chronos is "formal time" (p. 38).[18] Alternatively, *kairos* is an opportune time; it is a season. *Kairos* is qualitative; "it measures moments, not seconds" (para. 3).[19] According to Tillich, *kairos* is "'the right time,' the moment rich in content and significance"

ability, Timefullness, and Gentle Discipleship. Waco: Baylor University Press.

15   Yoder, John H. 2002. *Preface to Theology: Christology and Theological Method.* Grand Rapids: Brazos Press.

16   Swinton, John. 2016. *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship.* Waco: Baylor University Press.

17   Tran, Jonathan. 2010. *The Vietnam War and Theologies of Memory: Time and Eternity in the Far Country.* London: Wiley-Blackwell.

18   Tillich, Paul. 1951. *The Protestant Era.* Translated by James Luther Adams. London: Nisbet & Co., Ltd.

19   Valentine, McKinley. 2018. "Chronos & Kairos." Accessed January 8. https://mckinleyvalentine.com/kairos/

(p. 38).[20] God gifts us with chronos, a quantity of time, but also *kairos,* a quality of time. "Our lives, too, are made up of *chronos* and *kairos* moments. The *chronos* times of our lives are the events that happen to us. The *kairos* moments are the defining moments in our lives, the moments of new insight, of deeper understanding–moments when everything changes. *Kairos* times are the times in our lives when we can see the hand of God at work" (p. 27).[21] God gifts us with both *chronos* and *kairos* time. In the Hebrew Scriptures, greater emphasis is placed on *kairos* time, the fullness of time or the completion of an event, rather than on the *chronos* of time or chronology. Specific scriptural passages from both the Hebrew Scriptures and the New Testament offer insights into the nature of time, God's relation to time, and how God calls humanity to relate to time.

The Nature of Time

Although many Christians in the West believe time is linear, with an emphasis on the "beginning" and the "end times," this perspective was arguably derived from philosophical influences. Christian scriptures present an alternate understanding. According to Ecclesiastes 1:9, "What has been is what will be, and what has been done is what will be done; there is nothing new under the sun." In this perspective, time clearly has a circular nature. The emphasis is not on what has or will occur in a linear or chronological conception of time, but about the season for and the fulfilment of events. "There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die, a time to plant and a time to uproot" (Ecclesiastes 3:1-2). God's existence both within and beyond

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20   Tillich, Paul. 1951. *The Protestant Era*. Translated by James Luther Adams. London: Nisbet & Co., Ltd.

21   Thurston, Bonnie. 1999. *To Everything a Season: A Spirituality of Time*. New York: The Crossroad Publishing Company.

time is made more comprehensible when time is understood as both circular and linear. According to 2 Peter 3:8, "But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day." God's time does not exist solely in a linear manner. God's time is linear and circular.

God's Relation to Time

As written in Genesis 1:14, "And God said, 'Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years.'" As previously noted, God's creative work occurred with time and not in time. And God is not limited by time. "For a thousand years in your sight are like yesterday when it is past, or like a watch in the night" (Psalm 90:4). Psalm 90:2 reminds us how God is both in time and beyond time: "You have always been God–long before the birth of the mountains, even before you created the earth and the world."

Moreover, because, from the perspective of process theology, we share power with God, God gives us enough time to fulfil our calling. That is God's will for us and God lures us toward that fulfilment of time. God's gift of time is not freely given, however, because God desires for us to engage time in particular ways. Yet the free will of humanity, both our own actions and those of others, can limit our time and cause us to engage time in a manner distinct from God's will. As stated in Ecclesiastes 7:17, "Do not be overly wicked, nor be foolish: why should you die before your time?" When creation acts out of alignment with God's will, the consequence may be that time is not fulfilled or we do not have ample time, which is God-given, to complete our calling.

How God Calls Humanity to Relate to Time

As previously noted, humanity co-creates with God the future, and creation and time are not within our control.

As was written in James 4:13-15, "Come now, you who say, 'Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.' Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. Instead you ought to say, 'If the Lord wishes, we will live and do this or that.'" When we view time as a gift from God and the future as a co-creation, it becomes apparent that one cannot form plans into the future without recognizing that the future is uncertain. Only after discerning God's lure and God's will for our futures can we look to the future as a co-creation.

Given that we cannot control time or our futures, the sacred Christian texts are replete with guidance for engaging time in accordance with God's will by being good stewards of time. "Teach us to number our days aright, that we may gain a heart of wisdom" (Psalm 90:12). "Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil" (Ephesians 5:15-16). "Do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today" (Matthew 6:34).

Discerning How We Engage Time

This article is not intended to offer step-by-step guidance on time management. Those seeking such direction can turn to *First Things First* by Stephen R. Covey or *Time Management: A Catholic Approach* by Marshall J. Cook.[22] Rather, this practical theology outlines how one can discern God's time to determine how God calls one to act within it.

The above exploration into time, with scriptural and theological insights, evidences how time is not a commodity, but a gift from God. The pressure of time is an illusion

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22   Cook, Marshall J. 2009. *Time Management: A Catholic Approach*. Boston: Pauline Books & Media.

and reveals the way humanity's engagement with time is culturally influenced. Rather, God gifts all individuals with enough time to fulfil their calling. Time is not linear, as it so often is conceived to be when we live as a one-third people, stuck in the past or the future rather than the present. Moreover, God is both within and beyond time. Humanity engages generatively with God and time when individuals discern how God is calling them to engage time and participate in the co-creation of the future. Discerning how to engage time can be done through both reflection a++nd spiritual discipline. What follows below is guidance toward this end, yet these questions and practices are not the only means of discernment. Rather, they are a starting point for those who wish to redirect their engagement with time and those who seek to recommit to engaging time in a Divinely-inspired, rather than culturally constructed, manner.

Discernment through Reflection

Based upon the insights posited above, how can one discern God's desires for their engagement with time? Being a Christian leader requires modelling for others a God-centred way of being with and in time. Discerning how to engage God's time is aided by reflecting on three critical questions about one's relationship with time as well as observing distinctive spiritual practices. The first step is to reflect and gain self-awareness on three key questions: 1) does the way I engage time cultivate greater love?; 2) am I engaging time or attempting to commodify or control it?; and 3) am I trying to move faster than God into the future?

The first litmus test for discerning how God may be calling us toward a changed relationship with time is to reflect on how our engagement with time generates greater love. The greatest commandment, our mission on earth, is to love God and love our neighbour. This is our ultimate call. The preoccupation and distraction that so often result from attempts to control time can hinder and impede love. Therefore, if you are unsure if the ways that you engage

time cultivate greater love of God and neighbour, you need to reflect critically on when and how you do fulfil the commandment and when and how you do not. This insight can then be taken to God in prayer or incorporated within one of the spiritual practices described below.

The second question focuses on whether or not you are engaging time or attempting to commodify or control it. Over-managing time in such a way prevents one from being present to time and present to the moment.[23] In his book *The Rest of God: Restoring Your Soul by Restoring the Sabbath*, Mark Buchanan recounted the wisdom shared by Henri Nouwen toward the end of his life: "My whole life I have been complaining that my work was constantly interrupted … until I discovered the interruptions were my work" (quoted in Buchanan 2006, 44).[24] Relating to time as a commodity, rather than a gift from God, means trying to control it. This results in abhorring interruptions or changes in schedule as these events jeopardize one's sense of controlling the clock and one's life. Controlling time by living highly regimented lives with discrete times for God, time for ourselves, and time for renewal, or by fearing interruptions, is not how God calls us to engage time. God calls you to be mindful and present to interruptions, to see them as your work, lest you place the clock as an idol above God.

The third question elicits reflection on whether or not we are living as a present tense people. This is considered by asking yourself, am I moving too fast into the future? "Living spiritually demands that we be 'present tense' people–a distinctly countercultural idea" (p. 43).[25] When we

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23   Buchanan, Mark. 2006. "Schedule, Interrupted: Discovering God's Time-Management Technique." *Christianity Today* 50 (2): 42-45.

24   Buchanan, Mark. 2006. "Schedule, Interrupted: Discovering God's Time-Management Technique." *Christianity Today* 50 (2): 42-45.

25   Thurston, Bonnie. 1999. *To Everything a Season: A Spirituality of Time*. New York: The Crossroad Publishing Company.

forego living as a present tense people, we often move too quickly into the future, anxiously thinking about what's next on the to-do list or fretting about what's to come. In his book *Becoming Friends of Time,* John Swinton explained how Jesus walked slowly. Walking in love means walking slowly. Attempting to walk into the future faster than Jesus cannot possibly be following God. Walking fast is not "bad," as God is with both those who walk slow and those who walk fast. But it is "in the slow times of Jesus' life and death that we discover the shape and meaning of love" (p. 81).[26] Ceasing to move so quickly into the future, and becoming friends of slowness, enables one to experience fully God's love and one's love for God and neighbour. The above three questions need to be revisited often as the answers will likely change. Discerning how to engage time necessitates critical reflection accompanied by spiritual practice and discipline.

Discernment through Practice

Although numerous spiritual disciplines can facilitate the discernment process, the following five are particularly valuable when discerning how to engage God's time. The first entails being mindful in one's use of technology. The second discipline focuses on regularly attuning ourselves to the present. Third, prayer is essential as well as fourth, keeping Sabbath. And finally, learning to take mini breaks throughout the day can attune us to the present.

Although it may not at first seem like a spiritual practice, being mindful in the use of technology requires spiritual discipline. Foremost, it is important to note that technology, such as smart phones and tablets, can be wonderful tools for facilitating spiritual practices including prayer, meditation, and the study of sacred text. However, far too often we become enslaved to our phones and other devices

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26   Swinton, John. 2016. *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship.* Waco: Baylor University Press.

and the ways they lure us away from engaging time as God's time. Marshall Cook offered three important tips for curbing the dangerous ways in which technology can intrude upon God's time. The first step is to only acquire the technological tools that we absolutely need. "If the technology still does what you want and need it to do, you don't need a newer, 'better' one" (p. 87).[27] The second step is to learn only the technology needed to fulfil God's call. Technology advances at breakneck speeds. Attempts to always have or know the latest and greatest in technological advances can impede your ability to see the use of technology as being toward the service and love of God. Finally, establish tech-free zones or times in your day when you are "off the grid." Feeling the need to be constantly accessible is often about serving one's ego, not God, making a false idol of yourself and your importance. Being constantly plugged in to technology can also be a way of procrastinating other tasks.

When one can set limits and boundaries on the use of technology, it is then easier to practice the second spiritual discipline: attuning your mind and heart to the present. This requires meta cognition, or being mindful to your thoughts, as most often it is the mind that pulls one into the past or the future. When you find your mind ensnared by thoughts of the past or the future, invite yourself back to the present. This may require gaining insight into why thoughts of the past and the future have such a powerful lure for you. This can be due to a vast number of emotions such as guilt and shame, or fear and anxiety, and even excitement and exhilaration. Acknowledging these thoughts and the related feelings, and inviting yourself back into a present state of mind, entails being mindful in a way that can be facilitated by prayer, the third spiritual practice.

In a talk given in 1968, prior to his final pilgrimage to Asia, Thomas Merton spoke about the relationship between prayer and time. He stated, "If we really want prayer, we'll

_27_ Cook, Marshall J. 2009. _Time Management: A Catholic Approach_. Boston: Pauline Books & Media.

have to give it time. We must slow down to a human tempo and we'll begin to have time to listen. And as soon as we listen to what's going on, things will begin to take shape by themselves. But for this we must experience time in a new way ... The reason why we don't take time is a feeling that we should keep moving. This is a real sickness. Today time is a commodity, and for each one of us time is mortgaged ... we must approach the whole idea of time in a new way. We live in the fullness of time. Every moment is God's own good time, [God's] *kairos.* The whole thing boils down to giving ourselves in prayer a chance to realise that we have what we seek. We don't have to rush after it. It is there all the time, and if we give it time it will make itself known to us" (p. 40).[28]

Prayer happens in God's time. Although established and disciplined times of prayer are helpful, the ability to be present to and to listen to God means that time is fluid not fixed. Living in the fullness of time means placing prayer, and the act of listening for the voice of God, above all else. Recently a student shared how his family of origin prays grace before dinner and rushes through it at breakneck speed making the goal of the prayer to eat rather than God. Moving through prayer with urgency is an indication that you are not engaging God's time. By slowing down to pray, and slowing down in our prayers, our hearts and ears are open wider to experience God's response.

The fourth spiritual discipline that can aid one in discerning how to engage God's time is honouring the Sabbath. The import and value of honouring the Sabbath is a topic addressed extensively in the literature, and the reader is encouraged to seek out Dorothy Bass's *Receiving the Day: Christian Practices for Opening the Gift of Time* or Mark Buchanan's *The Rest of God: Restoring Your*

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28   deWaal, Esther. 1992. *A Seven Day Journey with Thomas Merton.* Ann Arbor: Servant Publications.

Soul by Restoring the Sabbath.[29,30] Honouring the Sabbath is a reminder that in God's time the emphasis is on being rather than doing. Scripture indicates that God's concern for humanity is focused on humanity's ability to love rather than our ability to produce. In addition, Sabbath practice invites one away from a false idolization of self, work, and money as it is an intentional means of pausing one's "toil in order to awaken to joy, rest, and community" (p. 104).[31] Christian leaders quite often face challenges in honouring the Sabbath given the cultural and historical conflation of Sunday as the Sabbath day. If your call requires work on the traditional, or culturally constructed, Sabbath, then God is likely calling you to another day of Sabbath renewal. Living in God's time, in the fullness of time, affords all God's children with a day for honouring the Sabbath. Failure to identify or honour that day is an indication that further discernment on how to engage God's time is needed as it is likely that you have placed other priorities and demands above the commandment to love God and love neighbour.

A fifth and final spiritual practice that can aid in discerning God's time is what Cook referred to as "mini breaks," intentional ways of pressing pause throughout the day in order to attune to the present.[32] As noted above, Jesus moved slowly and remained present to the present rather than rushing into the future. When you find yourself moving faster than Jesus, God is inviting you to a mini break, an opportunity to re-establish your focus on God and God's commandment

29   Bass, Dorothy C. 2001. *Receiving the Day: Christian Practices for Opening the Gift of Time.* San Francisco: Jossey-Bass Inc

30   Buchanan, Mark. 2006. "Schedule, Interrupted: Discovering God's Time-Management Technique." *Christianity Today* 50 (2): 42-45.

31   Snodgrass, Jill L. 2014. "Keeping the Sabbath: Privileging Being Beyond Doing." In *Clinician's Guide to Self-Renewal: Essential Advice from the Field,* edited by Robert J.

32   Cook, Marshall J. 2009. *Time Management: A Catholic Approach.* Boston: Pauline Books & Media.

to love. Mini breaks can include taking a breath break by spending as little as one minute or as long as thirty centring one's attention on deep, diaphragmatic or "belly breathing." Another option is to adopt a mantra or a meditative phrase that re-focuses attention on the fullness of time rather than any sense of urgency. A phrase as simple as "I am present to the fullness of God's time" can lure you to slow down, to stop trying to walk faster than Jesus into the future, and to be present to the present. Others may prefer a phrase grounded in scripture, such as the beginning of Matthew 6:34: "Do not worry about tomorrow." Pausing in the busy-ness to repeat such a phrase is a means of inviting God back to the centre or the foreground of one's consciousness and inviting oneself out of the future and into the present.

Conclusion

Time is not a commodity or something to be spent or managed, but a gift from God. Determining how to be within the gift of God's time requires discernment–critical reflection and spiritual discipline. Such discernment is ongoing and lifelong, with the intention of bringing one closer to God and closer to living out the greatest commandment. The fruit of such discernment is the reminder that "those who are made in God's image have time for one another. To give generously of one's time–to care, notice, value, and appreciate time–is to adopt the attitude of Jesus and to begin to tune one's body into the cadence of God's time and the redemption of all time" (p. 65). [33]

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33 Swinton, John. 2016. *Becoming Friends of Time: Disability, Timefullness, and Gentle Discipleship.* Waco: Baylor University Press.

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The Significance of Self-Awareness for Christian Leadership

- Sherel Jeevan Mendonsa SJ

Abstract

Leading others truly begins by leading oneself and self-awareness is indispensable for leading oneself. This article dwells on the significance of self-awareness for Christian leadership. It briefly reflects on self-awareness from the philosophical and religious viewpoints and concretely, discusses the importance of self-awareness in some circles of Western philosophy and through the concept of self-awareness in Buddhism. It reflects on the importance accorded to self-awareness in contemporary corporate circles where self-awareness is now considered a critical leadership skill. The article concludes by discussing two methods of self-awareness, namely *Vipassana* meditation and consciousness examen.

Keywords

Christian leadership, self-awareness, consciousness, Vipassana, self-reflection, consciousness examen.

Even a cursory survey of literature on Christian leadership during the past few decades shows how the focus has been largely on leadership as manifested in activity. The various seminars, workshops, lectures and sessions held on leadership have also followed this trend. Some of the popular subjects

under the general theme of leadership have been these: having a clear vision and mission, setting goals and objectives, planning and administration, teamwork, motivating others, conflict management, styles of leadership, organizational development, innovation and the like. Servant leadership has also been a focus, and appropriately so, as Christian leadership is rooted in Christ who "emptied himself, taking the form of a slave." (Phil 2:7a). Nevertheless, the emphasis regarding leadership has been on the outer dimension rather than on the inner dimension. The stress has been more on leading others than on leading oneself and more on 'doing' rather than on 'being'. In this article, however, we shall dwell on the aspect of 'being', on the inner dimension rather than on the outer, focussing on the leader as person rather than on his/her activity. In particular, we shall dwell on the significance of self-awareness for being a genuine Christian leader.

Lack of Self-Awareness: A Serious Obstacle for Christian Leadership

At the outset I would like to clarify that I am not intending in the least to downplay the dimension of 'doing' in the context of Christian leadership. The dimension of 'doing' is undoubtedly crucial, and its importance cannot be overemphasized. The decree *Ad Gentes* of Vatican Council II expresses it clearly: "The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father."[1] However, the aspect of 'being', of leading oneself, is equally, if not more, important for the Christian leader.

It is not the case that the significance of this internal aspect has not been understood or recognized. The above decree itself points out this significance: "The future missionary is to be prepared by a special spiritual and moral training. For he must have the spirit of initiative in

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1   "*Ad Gentes*", 1965, n. 2.

beginning, as well as that of constancy in carrying through what he has begun; he must be persevering in difficulties, patient and strong of heart in bearing with solitude, fatigue, and fruitless labour." (n. 25). However, more often than not, the significance of leading oneself is implicit or understated and therefore runs the risk of being neglected. When this happens, there is a high likelihood that one will encounter difficulties and problems in leading others. Though many examples could be given which manifest a lack of genuine Christian leadership, we shall look at only a couple of types for illustration.

The first type consists of leaders who are extremely talented and creative, truly committed and hard-working. They may even be understanding and warm in relating with people. However, they are not able to realize their full potential because they struggle with their emotional and psychological selves. They have a low sense of self-esteem and manifest a lack of confidence. Due to this, they feel overwhelmed by external challenges and difficulties, which further dents their self-confidence and self-esteem. Leadership ends up becoming a Sisyphean task for them. The other type is a leader who adopts the style of a manager, just as in corporate circles, instead of being a leader in the true Christian spirit. Thus, s/he is highly efficient and versatile in getting people to get things done but is severely lacking in basic human qualities. S/he is highly capable in visioning, organizing and performing challenging tasks but is out of touch with fundamental realities.

It is not uncommon to hear about Christian leaders, including religious and priests, who end up becoming like these. Due to their highly efficient managerial qualities, relentless commitment and strong determination, they perform highly challenging and creative works of service and are greatly appreciated and recognized in the public domain. However, those who are subordinate to them and are directly associated with them experience them as insensitive, autocratic and ruthless individuals. Since leaders of this type

are probably more common, let's look at some concrete examples for a clearer understanding. Thus, we might have a parish priest who is a highly efficient organizer of various parish activities but loses his head at the slightest mistake committed during liturgy and does not have the slightest hesitation in reprimanding the person in public. Or there might be a Sister Provincial of a religious congregation who is extremely capable in administration and planning. However, she is so insensitive and autocratic that her subjects refer to her as 'lady Hitler'. Or there might be a professor who is highly accomplished and brilliant and is a shining example of the intellectual apostolate in the Church. However, when students ask him any questions or inquire about any doubt in class, he feels threatened. In fact, he understands any question as personally threatening and reacts by insulting the students. He also cannot tolerate difference of opinion. Because of the leader's behaviour in each of the above examples, the value of leadership in the true Christian spirit of service and love suffers terribly. In fact, the second type is not Christian leadership. Moreover, it is questionable whether one should call it leadership in the first place.

Why does such a failure of leadership happen? It would not be possible to explore all the various reasons in this article. However, a major reason for this failure is the lack of self-leadership. Robin Sharma, Writer of the best-selling book *The Monk Who Sold His Ferrari* says, "The starting point in leading others is learning to lead yourself." In *Heroic Leadership*, Chris Lowney aptly highlights the importance of leading oneself. He says that leadership springs from within; it's about who I am as much as what I do. A leader's greatest power is his/her personal vision, communicated by the example of his/her

> "
> The starting point in leading others is learning to lead yourself "

daily life (p.19).[2]

Thus, the dimension of 'being' as much as 'doing'—one's personal example as much as one's activity—is what essentially defines a Christian leader. But without sufficient knowledge of oneself, without a certain level of self-awareness, it would be not be possible truly to lead oneself and, consequently, to lead others. And if we are honest with ourselves, we would realize how little we know ourselves. A cursory glance at the human brain—the seat of our emotions and thoughts, of all that we say and do, the basis of our consciousness—succinctly points this out.

It is widely accepted, and now it is even a cliché, to say that the human brain is the most complex structure in the universe. However, just to give a glimpse of the brain's complexity: the cells of the brain are called neurons. Each neuron has thousands of tiny branches called dendrites to receive information from other neurons and a primary axon to transmit information to other neurons. Ramachandran and Blakeslee (1998, p. 8)[3] describe the brain's complexity in the following words:

> A piece of your brain the size of a grain of sand would contain one hundred thousand neurons, two million axons and one billion synapses, all "talking to" each other. Given these figures, it's been calculated that the number of possible brain states—the number of permutations and combinations of activity that are theoretically possible—exceeds the number of elementary particles in the universe.

Giant strides have been taken and continue to be

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2   Lowney, Chris. 2005. *Heroic Leadership: Best Practices from a 450-Year-Old Company That Changed the World*. 1. paperback print. Chicago, Ill: Loyola Press.

3   Ramachandran, V. S., and Sandra Blakeslee. 1998. *Phantoms in the Brain: Probing the Mysteries of the Human Mind*. 1st ed. New York: William Morrow.

taken in understanding the human brain. Yet, some scientists like Robin Murray opine, "We won't be able to understand the brain." ("The brain is the…", May 29, 2012). It is obvious that this truth about ourselves, complex as it is, cannot be nonchalantly side-lined. Moreover, the above information is only from the neuro-physiological perspective. There is the whole sphere of consciousness and all that it entails—the entire gamut of our thoughts, feelings, drives, etc., including the mysterious area of dreams—that still largely remains undiscovered, the many breakthroughs in recent times notwithstanding.

One cannot afford to give a blind eye to all this and to maintain that it has no importance for Christian leadership. However, unfortunately, this seems to be done more often not, and the most probable consequence is what we have already seen above: either genuine leaders who want to do good but struggle with their own selves and, therefore, are unable to lead others effectively or heartless managers who fail to accord to people even basic respect and dignity.

Therefore, self-awareness becomes recognized as indispensable for leadership. Given the vastness of the subject matter and the limited scope of this article, we shall reflect on self-awareness from a limited perspective, dwelling only on a few aspects from the philosophical and religious viewpoints. Self-awareness is also increasingly emphasized in contemporary corporate circles. We shall explore some of these discussions with a view to deepening our understanding of self-awareness. We shall then discuss some concrete ways in which self-awareness could foster genuine Christian leadership.

Self-awareness

It would be difficult to give a precise definition of self-awareness. Self-awareness could be described as an ongoing process of knowing one's thoughts, emotions, strengths, weaknesses and the like. It is a journey of growing

in consciousness of one's inner world. Stephen Covey, the Writer of the popular book *The Seven Habits of Highly Effective People*, says, "Self-awareness is our capacity to stand apart from ourselves and examine our thinking, our motives, our history, our scripts, our actions, and our habits and tendencies." There are also other terms such as self-knowledge, self-consciousness or self-insight which have the same meaning and are used interchangeably with self-awareness in common parlance.

Self-Awareness: A Brief Philosophical and Religious Overview

Generally, from its origin, self-awareness has been associated with ancient Eastern thought and philosophy. However, this is not true. There are examples in ancient Western philosophy which indicate that self-awareness was discussed and even held in high esteem. Let us briefly look into this point.

Among the Stoics, one of the important spiritual exercises was attention (*prosoche*), which closely resembles self-awareness. It is a fundamental attitude that involves continuous vigilance and presence of mind, self-consciousness that never sleeps, and a constant tension of the spirit. This attitude enables the philosopher to be fully aware of what he does at each instant and to will his actions fully (p. 84).[4] Hadot further describes this attitude in Stoic philosophy in the following words (1995, p. 84-85):

> Attention to the present moment is, in a sense, the key to spiritual exercises. It frees us from the passions, which are always caused by the past or the future—two areas which do not depend on us. By encouraging concentration on the miniscule present moment, which, in its exiguity, is always bearable and controllable, attention increases our vigilance.

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4 Ibid.

Finally, attention to the present moment allows us to accede to cosmic consciousness, by making us attentive to the infinite value of each instant, and causing us to accept each moment of existence from the viewpoint of the universal law of the cosmos.[5]

The Roman Emperor and philosopher Marcus Aurelius also emphasizes attention, while formulating the triple rule of life. The triple rule of life consists of the three philosophical exercises of discipline: desire, inclinations and assent. And the fundamental attitude underlying these three disciplines is that of attention. For Marcus, nothing must escape the vigilance of consciousness: neither our relationship to destiny and the way of the world (discipline of desire), nor our relationship with our fellow men (discipline of the active will), nor, finally, our relationship to ourselves (discipline of assent) (p.198).[6]

Besides the above, two sayings attributed to two prominent philosophers, Thales and Aristotle, also point out the emphasis on self-awareness in Western philosophy. Thales asserted that "The most difficult thing in life is to know yourself" while Aristotle said, "Knowing yourself is the beginning of all wisdom." All the above sufficiently indicates that self-awareness was not only discussed but also emphasized in at least some circles of ancient Western philosophy.

Self-awareness is more popularly associated with ancient Eastern philosophy, and for the right reasons. For example, in Taoism, Buddhism and Hinduism, self-knowledge and self-awareness are fervently studied and explored in their various aspects. Lao Tzu, the Taoist philosopher, says, "At the centre of your being you have the answer; you know who you are and you know what you want."

In Buddhism, the word 'self' in self-awareness refers

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5   Ibid

6   Ibid

not to one's self or ego, but to consciousness itself (p. 213).[7] The inter-relatedness between awareness and consciousness can be observed in Buddhism. According to Roy (p. 88-91),[8] "If consciousness can be recognized in all cognitional acts, awareness, which is fundamental to the knowledge of human beings, consists of consciousness. Self-awareness is the only possibility to know awareness, and in awareness, self-consciousness is included." Chien-Hsing Ho describes the inter-relatedness in the following words (p. 216):[9] "For the Buddhist, consciousness is intrinsically self-aware in that we in ordinary life are aware of an awareness that has the act as its core and is endowed with the form. Put differently, consciousness is constantly aware of itself involving such an awareness.

There is then in consciousness a self-awareness accounting for this 'being aware of'."

It should also be clarified that the many schools of Buddhism have slightly different and diversely nuanced interpretations of self-awareness, the details of which we cannot explore in this article. There are also various meditation practices in Buddhism used by those who wish to grow in the process of self-awareness. Out of these, the *Vipassana* method is the best known. We shall discuss *Vipassana* a little more in detail later, especially in exploring how it could help one to grow in self-awareness with a view to fostering one's Christian leadership. We shall now briefly look at the significance of self-awareness as understood in the contemporary corporate environment.

Self-awareness in the Contemporary Corporate

7   Chien-Hsing, Ho. 2007. *"Consciousness and Self-Aware-ness."* Asian Philosophy 17 (3 (November 2007)): 213–30.

8   Roy, James. 2010. "*The Concept of Awareness*." Rome: Pontifical Gregorian University.

9   Chien-Hsing, Ho. 2007. "*Consciousness and Self-Aware-ness*." Asian Philosophy 17 (3 (November 2007)): 213–30.

Environment

Henry Mintzberg asserts that self-awareness is a critical leadership skill. He makes the fine distinction between managers and leaders. However, in the corporate environment, he prefers to use the term 'manager'. For Mintzberg, the topmost of the five mindsets of a successful manager is self-awareness (p. 57).[10] He uses the term 'reflective mind-set' instead of self-awareness, but with the same meaning. He emphasizes the need for managers to step back and to reflect meaningfully on their experiences. Leaders will be more effective and will have a longer leadership influence if they are self-aware and use that self-awareness to develop stronger personal characteristics (p.105).[11] Goleman (p. 84),[12] too, while describing the five core competencies of emotional intelligence, cites self-awareness as the first:

> Self-awareness means having a deep understanding of one's emotions, strengths, weaknesses, needs and drives. People with strong self-awareness are neither overly critical nor unrealistically hopeful. Rather, they are honest—with themselves and with others. People with a high degree of self-awareness recognize how their feelings affect them, others and their job performance…. Self-awareness extends to a person's understanding of his or her values and goals.

What is noteworthy in Goleman's words is that there is no pretence or false sense of security and authority manifested by the leader in relating to others. On the contrary, there is transparency and authenticity. The leader

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10   Gosling, J, and H Mintzberg. 2003. *"The Five Minds of a Manager."* Harvard Business Review 81 (11): 54–63.

11   Rothstein, Mitchell G., and Ronald J. Burke, eds. 2010. *Self-Management and Leadership Development.* New Horizons in Management. Cheltenham, UK; Northampton, MA: Edward Elgar.

12   Goleman, Daniel. 2004. "*What Makes a Leader.*" Harvard Business Review, January 82–91.

neither suppresses his/her feelings, especially those that are unpleasant and painful, nor attempts to camouflage his/her lack of certain competencies while leading others. Rather, s/he addresses his/her feelings and works on them. S/he is honest about areas where s/he is not adequately competent and is willing to receive help from others. S/he would most likely not be able to do this without a certain degree of self-awareness and openness to engage in self-reflection.

Joseph Badaracco ("The Discipline Of....", 2006) interviewed business leaders who faced crisis situations, asking how they faced these and observing the significant role played by self-reflection:

> They (managers) are able to take time out from the chain of managerial tasks that consumes their time and undertake a process of probing self-inquiry—a process that is more often carried out on the run rather than in quiet seclusion. They are able to dig below the busy surface of their daily lives and refocus on their core values and principles. Once uncovered, those values and principles renew their sense of purpose at work and act as a springboard for shrewd, pragmatic, politically astute action. By repeating this process again and again throughout their work lives, these executives are able to craft an authentic and strong identity based on their own, rather than on someone else's, understanding of what is right. And in this way, they begin to make the transition from being a manager to becoming a leader.

Thus, self-awareness helps leaders to be at peace with themselves and enables them to think clearly and to make sound personal decisions without being unduly affected by what is going on inside or outside of them (p. 94).[13] Therefore, it is not surprising that self-awareness

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13   Bryant, Andrew, and Ana Lucia Kazan. 2013. *Self-Lead-ership: How to Become a More Successful, Efficient, and Effective*

is increasingly included in leadership and organizational development programmes.

We have offered a brief overview of self-awareness from the philosophical and religious perspectives. We have also dwelt to some extent on the significance accorded to self-awareness in the corporate sphere. These reflections strongly indicate that self-awareness could play an important role in fostering genuine Christina leadership. We shall look at some concrete ways in which this could happen. One of these ways has been already mentioned before, namely *Vipassana* meditation. The other is consciousness examen.

Vipassana and Consciousness Examen: Efficacious Practices for Self-Awareness

The following words briefly describe the method of *Vipassana*:[14]

> Vipassana, which means to see things as they really are, is a way of self-transformation through self-observation. It focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body and that continuously interconnect and condition the life of the mind. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion…. Life becomes characterized by increased awareness, non-delusion, self-control and peace.

Let us understand the psycho-physical background which this meditation addresses. From the moment of our conception, our mind is continuously conditioned by various

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Leader from the inside Out. New York: McGraw-Hill.

14   https://www.dhamma.org/en/about/vipassana

experiences, both positive and negative. It is these conscious, subconscious, and unconscious conditionings of the mind, in particular those caused by negative experiences, that later manifest themselves as various negative and regressive tendencies such as inferiority complex, lack of confidence, addictions, compulsive habits, hostile behaviour, and a domineering attitude towards others (p. 664).[15] These are also known as mental impurities. Christ, too, has pointed these out through his poignant words, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile…. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person." (Mk 7:14b-15, 21-23).

Thus, the psychological-emotional baggage of the past that one carries within oneself has a detrimental effect on one's thoughts, feelings and behaviour in the present. In spiritual parlance, this could be the person's brokenness or woundedness. The two types of lack of Christian leadership we considered earlier were a result of this brokenness. The same could be said of other persons and situations that manifest lack of Christian leadership. The *Vipassana* meditation helps to address these mental impurities. S.N. Goenka, who popularised the *Vipassana* meditation[16] explains that it consists in bringing the mind to focus solely on the present by awareness of one's breathing and bodily sensations. Initially, one observes one's natural breathing and later, as one progresses, one observes bodily sensations. The various mental impurities manifest themselves in unpleasant bodily sensations.

However, the meditator realizes from experience

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15   Josy, A. P. 2007. "*Vipassana Meditation in the Christian Perspective: A Physico-Psycho-Spiritual Approach*." Vidyajyothi Journal of Theological Reflection 71 (9): 663–66.

16   https://www.dhamma.org/en/index

that, however unpleasant the bodily sensations, these are passing. Therefore, without any reaction or judgement, he/she continues only to be aware of these sensations and gradually is healed of the underlying mental impurities. This process of self-awareness gradually weakens the various conditionings (p. 665)[17] and habitual thought-patterns, which also weakens their influence over our negative and regressive behavioural tendencies, leading to better emotional and psychological well-being. Regular practice of this meditation leads to a deeper inner freedom which, in turn, helps one to be a more efficacious Christian leader.

Another instrument that could enable one to reach a deeper self-awareness belongs to the Christian spiritual tradition and is known as 'examination of conscience'. Examination of conscience is a practice the origin of which can be traced right back to sacred scripture. The following verses indicate this:

- Let us test and examine our ways, and return to the LORD. (LAM 3:40)

- Examine yourselves to see whether you are living in the faith. Test yourselves. (2 Cor 13: 5a)

Nevertheless, the development of examination of conscience into a methodical and well elaborated instrument for spiritual growth can be attributed to St. Ignatius of Loyola. In *The Spiritual Exercises* (# 43), St. Ignatius explains the five steps for making this examination (Fleming 1978, 29-30). It is understandably conditioned by the medieval context that still existed five centuries ago. It has been reinterpreted by many Ignatian scholars in contemporary times, but remaining faithful to its spirit. Some, like Aschenbrenner, have even renamed it 'consciousness examen'. Aschenbrenner (1972,

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17   Josy, A. P. 2007. "*Vipassana Meditation in the Christian Perspective: A Physico-Psycho-Spiritual Approach.*" Vidyajyothi Journal of Theological Reflection 71 (9): 663–66.

14-21)[18] describes the five steps of the examen as follows: 1. Prayer for Enlightenment, 2. Reflective Thanksgiving, 3. Practical Survey of Actions, 4. Contrition and Sorrow and 5. Hopeful Resolution for the Future. Of these, the third step especially is an effective way to grow in self-awareness. For this article, though we shall dwell only on the third step, it is necessary to clarify that the examen needs to be done in its entirety and not just by doing the third step. In fact, practising only the third step would amount to missing the significance of the examen. The third step of the examen should not be misunderstood merely as a review of our actions, classifying them into good and bad. On the contrary, Aschenbrenner (p. 18)[19] explains it:

> The operative questions are: what has been happening in us, how has the Lord been working in us, what has He been asking us. And only secondarily are our own actions to be considered. This part of the examen presumes that we have become sensitive to our interior feelings, moods, and slightest urgings and that we are not frightened by them but have learned to take them very seriously. It is here in the depths of our affectivity, so spontaneous, strong, and shadowy at times, that God moves us and deals with us most intimately. These interior moods, feelings, urges, and movements are the "spirits" that must be sifted out, discerned, so we can recognize the Lord's call to us at this intimate core of our being.

The above words more than clearly demonstrate how the examen could be a concrete means for growth in self-awareness. When one compares it with the *Vipassana* meditation, one observes a striking resemblance between them in spirit. Both strive to arrive at an ever-deeper self-awareness. However, they are practised differently. In

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18   Aschenbrenner, George. 1972. "*Consciousness Examen*" 31 (1): 14–21.

19   Aschenbrenner, George. 1972. "*Consciousness Examen*" 31 (1): 14–21.

Vipassana, one aims to be aware of one's breathing and bodily sensations, whereas in the examen, as Achenbrenner says, one looks at one's affective world. There is another crucial difference. *Vipassana* is essentially a self-introspective instrument and inevitably individual-centred. However, it is important to clarify that this does not mean that *Vipassana* meditation is a solipsistic and self-centred exercise, focussing purely on self-transformation and having no concern for others. On the contrary, the ultimate aim of the meditation is to become compassionate towards all creatures, in line with the Buddhist spirit. The point is that *Vipassana* meditation places the onus on the individual and his/her efforts.

The examen, on the other hand, is placed in the larger context of a personal relationship with God. It presupposes the context of faith. However, this faith is not expected to be always unshakable and strong; on the contrary, it is a faith that might struggle through the uncertainties and vicissitudes of life, but one that is transparent and open to the presence of God who labours in all things (Spiritual Exercises, # 235).[20] Therefore, as the above words of Aschenbrenner affirm, the concern of the examen is not merely to be aware of our affective world but to discover God's presence in it. Its concern is to recognize God moving us and calling us to a more loving relationship with Him, notwithstanding our limitations and weaknesses. For the Christian leader the examen can become an effective instrument for growing in self-awareness and, consequently, can enable him/her increasingly to discover how God is leading him/her so as better to lead others.

Conclusion

At the beginning of this article, we looked at how, in general, Christian leadership tends to be activity-centred

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20   Fleming, David L. 1978. *The Spiritual Exercises of St. Ignatius: A Literal Translation and a Contemporary Reading. Series IV*--Study Aids on Jesuit Topics, no. 7. St. Louis: Institute of Jesuit Sources.

rather than person-centred, thus focussing on the aspect of 'doing' more than on that of 'being'. We also saw why it is important to accord equal importance to the latter, as failure in doing so results in lack of leadership. We also discussed concretely two types of lack of leadership and some of their negative consequences. We arrived at the conclusion that a lack of self-awareness is an important reason for the failure of Christian leadership and we briefly dwelt on the importance of self-awareness from some philosophical, religious and corporate perspectives. Then we looked at two concrete instruments, namely *Vipassana* meditation and consciousness examen, both of which could aid the Christian leader to grow in self-awareness and thus to be a more genuine leader in the Christian spirit. Evidently, there can be no end to self-awareness. The path of self-awareness is an ongoing process, leading one more and more to the discovery of his/her true self, precious and unique, created 'in the image and likeness of God' (Gen 1:26). The journey of self-awareness is the journey of a lifetime.

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Please note that the next two articles are not part of the "Christian Leadership" theme and is added by the Editor, as separate articles. -The Editor

A Chosen People Called Upon to Make a Total Commitment to YHWH:

The Portrait of 'Israel' in Deut 10,12-11,32

- Thomas Karimundackal SJ

Abstract

The final parenesis of Deuteronomy (Deut 10,12-11,32) invites the people of Israel to make a radical commitment to the Lord before they enter into the Promised Land. This commitment emerges from their unique identity as a 'chosen people' and their consequent distinctive relationship with the Lord. It articulates various principles required for a Yhwh-centred existence in the Promised Land. They are repeatedly called on to fear (ארי) him, love (בהא) him, serve (דבע) him, know (עדי) him, cling to (קבד) him and obey (עמש/רמש) him. The call for a total commitment and absolute allegiance to Yhwh in 10,12-11,32 is illustrated by Moses' successive appeals to Israel to keep the commandments of the Lord (cf. 10,12-13.16.20; 11,1.8.13.22.26-28.32). This appeal to make a total commitment to Yhwh is presented in covenantal language in the context of Yhwh's uniqueness, especially in his unique historical intervention in the life of Israel (cf. 10,14-15.17-18.21-22; 11,2-7.9-12.14-15.21.23-25.29-31).

Keywords

Parenesis, chosen people, commitment, allegiance, to fear, to love, to serve, to know, to cling, to obey, to walk in his ways, commandments, statutes, covenant, 'with all your heart and with all your soul', justice and righteousness.

Deut 10,12-11,32 begin with a rhetorical question: "And now Israel what does the Lord your God demand from you?" (v12ab). Deut 10,12-11,32 is a rhetorical whole giving an answer to this question, namely a total commitment and allegiance to Yhwh. This commitment emerges from a unique relationship that Israel has with the Lord.[1] Following is an attempt to point out the principles underlined in 10,12-11,32 for such a relationship and commitment, and consequently to identify them as requirements of a Yhwh-centred existence in the land promised to them.

1. Israel – Yhwh's chosen people

Israel as a people is the object of Yhwh's choice or election. Deuteronomy reveals this unique relationship between Yhwh and Israel by various words, metaphors and figurative expressions, namely רהב (4,37; 7,6-7; 10,15; 14,2), הקל (4,20.34), סעל יל היה (4,20; 26,17-19), סע שודק (7,6; 14,2.21; 26,19; 28,9), הלגס סע (7,6; 14,2; 26,18), הלהנ (4,20; 32,9).[2] Israel lacks any special merit that will make such a choice inevitable (7,6-8), but because of Yhwh's prior love both for the fathers (4,37) and for the present generation (7,8), and his faithfulness to his promise to the fathers (7,8). Israel is his 'specially treasured' people (7,6; 14,2; 26,18), a nation set apart for him (14,1-2.21) and high above all nations (26,17-19), and called by his name (28,9-10) as his inheritance (4,19-20; 9,26-29; 32,7-10).[3]

Deut 10,14-15 show Yhwh's choice (רהב) of Israel from all the peoples (סכב סימעה־לכמ). The universe, i.e. the heavens, the heaven of the heavens, the earth in its entirety - belongs to Yhwh (v14), yet (קר) he chose Israel to love them among the nations (v15; cf. 4,37; 7,7-8). Yhwh's choice of Israel is also progressively revealed through a series of verbs: קשה → בהא → רהב. Yhwh is attached to Israel (קשה), loves (הבאהל) the ancestors (ךיתבאב) and he has chosen (רהב) their seed (סערזב) after them. It is this unique relationship of Yhwh with Israel and Israel's special identity among the nations that provide the foundation for Moses' appeal for a radical commitment to Yhwh in 10,12-11,32.[4]

2. Israel – a people called upon to make a commitment to Yhwh

In Deut 10,12-11,32, Israel as Yhwh's chosen people is challenged to make a total commitment to Yhwh both individually and collectively. While on the one hand, Israel is called upon to make a commitment to Yhwh by the subsequent exhortations to keep the commandments of the Lord (cf. 10,12-13.16.20; 11,1.8.13.22.26-28.32),[5] on the other hand, it is motivated to profess a total allegiance to Yhwh by his unique nature and the mighty deeds that he did and will do for them (cf. 10,14-15.17-18.21-22; 11,2-7.9-12.14-15.21.23-25.29-31).[6]

2.1. Deut 10,12-22: a people called upon to commit themselves to the Lord and their fellow humans

Deut 10,12-22 are directed towards Israel's wholehearted commitment to Yhwh, a commitment based on a personal relationship revealed in the repeated phrase 'Yhwh your God' (יהוי ריהלא 10,12[3x].14.20. 21.22; יהוי סכיהלא 10,17).[7] Together with the double imperative in v16 (ושקת אל סכפרעו תלרע תא סתלמו מכבבל the fivefold command in v12-13 (דבעל, הבהאל, תכלל, האריל) דוע) and in v19-20 (עבשת, קבדת, דבעת, אריח, סתבהאו רמשל) illustrate the focus of Israel's need for a total allegiance to Yhwh. Among the 12 imperatives addressed to Israel in 10,12-22, Israel is exhorted 9x directly in relation to Yhwh (v12-13.20), while only 2x are the imperatives directed to themselves without reference to Yhwh (v16) and only once are they exhorted in relation to the sojourner (v19).

In v12-13 Israel is asked to fear the Lord, to walk in all his ways, to love and to serve him and to keep his commands and statutes. All these actions show an exclusive relationship and allegiance between Israel and Yhwh and call for Israel's concrete responses of commitment and action.

The call "to fear the Lord your God" (ריהלא הוהי־תא האריל) is primarily an attitude of reverential obedience that arises from reflecting upon the greatness and majesty of God (cf. 10,14.17.21).[8] Since he is their God (אוהו ריהלא 10,21) and he has chosen them from all peoples (סימעה־לכמ סכב סהירהא סערזב רחביו 10,15) they must fear him and revere him.[9]

The command "to walk in all his ways" (ויכרד־לכב תכלל) means following the way that the Lord has shown them, namely carrying out his commandments (cf. 5,32-33; 6,1; 19,9) or keeping them (cf. 8,6; 19,9; 26,17; 28,9; 30,16).[10] A reverential fear of the Lord calls for a radical commitment to the ways of the Lord manifested in observing the commandments.

The command "to love him" (ותא הבהאלו) calls for fidelity and devotion to the Lord who has chosen them (10,15). Since Yhwh's relationship to Israel is based on his love and choice of them he can hardly give any command other than to love him (cf. 5,10; 6,5; 7,9; 10,12; 11,1.13.22; 13,4; 19,9; 30,6.16.20), and Israel's love for Yhwh (cf. 10,12; 11,13.22; 19,9; 30,6) is only a reciprocation to his love.[11]

The command "to serve the Lord your God with all your heart and with all your soul" (שפנ־לכבו רבבל־לכב ךיהלא הוהי־תא דבעלו) calls for a wholehearted devotion and commitment to Yhwh. This is substantiated by the accompaniment of expressions of loyalty and devotion, such as עמש ולקב,ךלה ירחא,קבד ,ירא, בחא or by the adverbial phrase ךשפנ־לכבו ךבבל־לכב with the command "to serve the Lord" in 6,13; 10,12.20; 11,13; 13,4-5; 28,47.

The keeping of the commandments and statutes of the Lord (הוהי רמשל ויתקח־תאו תוצמ־תא 10,13; cf. 4,5-6; 6,1; 8,6.11; 11,1.8.13.22.32; 12,14; 26,16; 28,45) is a manifestation of their covenantal commitment.[12] The appearance of √ רמש in the initial position of four of the subsections in the final parenesis (11,8.16.22.32) and 2x in the opening verses of the subsections (10,13; 11,1) show Israel's obligation to take great care to be obedient to Yhwh.[13]

The double imperatives in v16 demand nothing but true allegiance to Yhwh and his covenant.

The command to "circumcise the foreskin of your heart" (תלרע םכבבל םתלמו תא v16a) metaphorically demonstrates the prerequisite for a covenantal existence (cf. Gen 17,11; Exod 12,48), and consequently the need to follow the requirements of a Yhwh-centred existence in v12-13.

The command to "stiffen your neck no more" (ושק אל םכפרעו

דוע v16b) also calls upon them to submit themselves to Yhwh, by being open and receptive to the commandments of the Lord.

Deut 10,19-20 further illustrates Israel's obligation for total allegiance to Yhwh. While v19 refers to Israel's obligation to the sojourners (רגה־תא סתבהאו v19a), v20 invites Israel to make a fourfold allegiance to Yhwh (עבשׁת, קבדת, דבעת, אריח).[14] This horizontal (i.e. to the sojourners) and vertical (i.e. to Yhwh) commitment of Israel is a direct response to Yhwh's sovereignty and his unique relationship with the disadvantaged in society (v17-18).[15]

The רג is to be loved because Yhwh loves them (v18bc), and moreover they, too, were sojourners in Egypt and they experienced Yhwh's love and saving hand during their own time as sojourners (v19b; cf. 5,15; 15,15; 16,12; 23,8; 24,18.22).[16] Therefore, Israel must understand itself as a community of persons who, like Yhwh, care for the needy and who establish justice and righteousness in the community.

The fourfold yiqtol commands in v20 (קבדת, דבעת, אריח, עבשׁת) concentrate entirely on Israel's exclusive allegiance and commitment to Yhwh, which is illustrated by the inverted object-verb-subject pattern: "the Lord your God you shall fear; him you shall serve, and to him you shall cleave, and by his name you shall swear".

At every stage, Israel's obligation to make a total commitment to Yhwh is motivated by Yhwh's exclusive relationship with them.

While v12-13 present requirements of a Yhwh-centred existence in general, v14-15 point out why Israel should respond to Yhwh with such a complete allegiance.

While v14-15 show how the sovereign Lord bestowed his affection and love on their forefathers and chose their descendants from all other peoples, v16 demands an adequate response for Yhwh's gratuitous choice on their part. The only appropriate response to this chosen status that Yhwh has bestowed on them is to circumcise their hearts and cease being stiff-necked (v16).

The command to love the sojourner in v19a and the injunctions

to express total allegiance to Yhwh in v20 serve as a direct response to Yhwh's sovereignty and his unique relationship with the less privileged in society (v17-18).

The assertions concerning his uniqueness and the unique deeds that he did for Israel in v21-22 will further substantiate the aforementioned need of Israel for a total commitment to Yhwh, and this will immediately lead to the command to love the Lord and to keep his commandments in 11,1.

In short, 10,12-22 show clearly that since Yhwh is their God (cf. אוהו ךיהלא 10,21) Israel is obliged to keep a proper relationship with Yhwh and allegiance to him.

2.2. *Deut 11,1-7: A people called upon to know the mighty deeds of the Lord*

Deut 11,1-7 reinforce Israel's commitment for a Yhwh-centred existence with a fresh appeal to love him (תבהאו תא הוהי אלהיך 1a; cf. 10,12) and to keep his charge (ותרמשמ תרמשו 1b).

The command to love (תבהאו) the Lord in v1 reverts to the command to love (בהא) the Lord in 10,12 and the command to love (בהא) the stranger in v19. In 10,15, Yhwh has attached himself (קשה) to Israel in love (בהא; cf. 7,8), but now Israel is enjoined to respond to Yhwh's love (בהא; cf. 10,12), and this means a fundamental requirement of total allegiance to Yhwh, along with covenantal obedience (ותרמשמ תרמשו 11,1b).[17]

Israel's commitment to Yhwh should manifest itself by keeping (תרמשו; cf. 10,13) the fourfold 'dimensions' of his commandments in 11,1 (ויתצמ, ויטפשמו , ותקה , ותרמשמו),[18] which in turn illustrates the comprehensiveness of Israel's obligations for a Yhwh-centred existence.

The temporal element כל־הימים in 11,1 is very significant for Israel's exclusive loyalty and obedience to Yhwh. Yhwh is to be loved and his commands are to be carried out always without ceasing (כל־הימים).

Yhwh's mighty deeds in the past (11,2-7) motivate Israel to love him and to keep his commandments (11,1). The weqatal commands in v1 (תבהאו; תרמשו) are directed towards Israel's knowledge (םתעדיו v2a) of Yhwh's greatness (v2e-3a) and his mighty deeds in the past (v3b-6).[19] The events in Egypt and in the wilderness make them acknowledge (עדו) that Yhwh is indeed their unique God (cf. 4,35; 5,6.15; 6,12.21-22; 7,18-19; 8,14; 11, 2-4).

2.3. *Deut 11,8-17: a people called upon to respond to the promises of the Lord*

The weqatal command to keep all the commandments in v8a (הוצמה-לכ-תא םתרמשו) immediately reinforces the weqatal command in v1 (… תרמשו ותרמשמ 1b; cf. 10,13) to keep the Lord's charge, statutes, judgments, and commandments always. Likewise the emphatic yiqtol command to listen to the commandments in 11,13 (יתוצמ-לא ועמשת עמש v13b) and the hortatory imperative appeal to keep the commandments in v16 (ורמשה 16a) further emphasize Israel's commitment to the Lord (cf.10,13; 11,1.8). V13 actually elaborates on what it means to listen truly to the commandments of the Lord (ועמש עמש יתוצמ-לא ועמשת v13b), i.e. they are to love Yhwh (הוהי-תא הבהאל םכיהלא) and to serve him with all their heart and their soul (םכבבל-לכב ודבעלו םכשפנ-לכבו). The hortatory appeal in v16 identifies four kinds of actions (םתיוחתשהו ,םתדבעו ,ורסו ,הרחו) against which the Israelites must guard themselves: being deceived by other gods, turning towards them, serving them, and worshipping them. These fourfold possible kinds of deviant behaviour of Israel indirectly call for their true allegiance to Yhwh.

Moses' appeal to commit themselves to Yhwh in these verses is immediately illustrated by Yhwh's response to them. The purpose clauses in v8b.9a (… ולמעו תאריכו ימימ על-האדמה v8b; וקזהת ןעמל v9a) are consequential to the command to keep the commandments in v8a (הוצמה-לכ-תא םתרמשו). In addition to this, v10-12 describe Yhwh's gift of the land and his manifold blessings upon it.[20] Yhwh's two promises in v14-15, each introduced by the weqatal ונתנ (v14a.15a),[21] are consequential to the conditional command to obey the Lord in v13. The blessing in v14-15 promises abundant rain in its season (רטמ ,הרוי ,שוקלמ 14ab) that will cause the land to produce everything needed for the sustenance of Israel and their

livestock (v14c-15). The hortatory appeal to guard themselves from the possible dangers of apostasy in v16 follows its fivefold consequence (ותם אל, היהי־אל, רצעו, הרחו הסתדבאו): they would incur the Lord's anger, and consequently he would shut up the heavens, would give no rain, would make the ground sterile and make them perish them from the land.

In short, Moses' successive appeals to keep the commandments of the Lord and to be loyal to him in v8-17 call for a total allegiance to Yhwh as a condition for living and prospering in the land promised to them.

2.4. Deut 11,18-25: a people called upon to hand down the teachings of the Lord

The sequence of commands in wᵉqatal clauses (סתמשו,סתרשקו סתדמלו ,ויהו,) and infinite construct clauses (רבדל, דתבשב, סתבתכו,סתדמלו דתכלב, דבכשב, למוקב) in v18-20 demand Israelites' individual accountability and responsibility to hand down the commandments to future generations.[22] While the wᵉqatal clauses סתמשו and סתרשקו focus on individual learning of ירבד הלא, the wᵉqatal clausesסתדמלו and סתבתכו point to the imparting of ירבד הלא to the children (סכינב־תא v19a), which is the core of the injunctions in v18-20. The centrality of the instruction to the children (v19a) is illustrated by the fivefold means of instructing them (v19b-f): while the gerundive clause in v19b (רבדל סב) serves as the principal means of instruction, the infinitive clauses in v19c-f demonstrate the 'where' and 'when' of the instruction. Since heart (בבל) serves as the repository of Yhwh's words and teaching (cf. 30,14; Job 22,22; Pss 37,31; 119,11), the injunction in v18a focuses more on the effect of placing Yhwh's words (ירבד הלא) upon the hearts, rather than the very act of placing it upon the hearts.[23]

The series of commands in v22 further emphasizes Israel's need to profess total allegiance to Yhwh. The opening injunction "to keep diligently all this commandment" (תא־לכ־המצוה הזה תאזה רמש סתרמשו v22a; cf. 10,13; 11,1.8.13) is spelled out in the following clauses (הקבדל , תכלל,הבהאל v22c-e), namely to love the Lord your God, to walk in his ways, and to cleave unto him. Thus, the repetition of the earlier phrases of Israel's desired actions and dispositions required

of Israel in v22 reinforces their necessity of being loyal to Yhwh.

As in the previous cases, each of Moses' appeals to be loyal to Yhwh in v18-25 is substantiated by Yhwh's response to them. V21 substantiates the motive for observing the injunctions in v18-20, such as the prolongation of their life in the Promised Land (המדאה לע סכינב ימיו סכימי וברי ועמל v21a). If they are loyal to the commandments and teachings of the Lord their days and those of their children will be multiplied as long as there is a heaven over the earth. V23-25 spell out Yhwh's response to their faithfulness to his commandments in v22, such as various ways of Yhwh's assistance in the conquest of the land as he has promised them (cf. 7,19-24; Exod 23,27-31). If they are faithful in keeping his commandments and loving him whole-heartedly, then Yhwh will powerfully intervene on their behalf so that no one will be able to prevent them taking possession of the land promised to them.[24]

### 2.5. Deut 11,26-32: a people called upon to make a choice

V26-32 call for a decision to make a choice between blessing and curse (הללקו הכרב v26). The sanction of both the blessing (הכרבה v27a) and the curse (הללקה v28a) is governed by heeding Yhwh's commandments (סכיהלא הוהי תוצמ-לא ועמשת v27b) or not heeding them (סכיהלא הוהי תוצמ-לא ועמשת אל v28b). While the reason for the blessing is specified by obedience to the commandments of the Lord (v27b), the reason for the curse is elaborated further by specifying Israel's inordinate behavior of turning away from the ways of the Lord (דרדה-ןמ סתרסו v28c) and going after other gods whom they have not known (סתעדי-אל רשא סירהא סיהלא ירהא תכלל v28e-f).

The concluding verse of the parenesis (11,32) makes a final appeal to observe all the statutes and the judgments (סיטפשמה-תאו סתרמשו סיקהה-לכ תא תושעל v32a-b) and thus restates one of its central themes, namely obedience to the statutes and the judgments of the Lord (cf. רמש in 10,12-13; 11,1.8.13.22.27-28.32). Just as in the previous cases, v29-31 demonstrate the motive for taking a decision in favour of blessing. It is Yhwh who brings and gives the land to which they are heading (cf. v29b-c; v31c). In short, the choice between blessing and curse in v26-32 summons them to take a decision - to take a decision in favour of the blessing and to 'walk

in his ways' (דרך v28; cf. הלך דרדב 10,12; 11,22).

Conclusion

Yhwh has chosen Israel as his people among the nations (10,14-15). This unique choice of Israel calls for a total commitment to Yhwh. The call for a radical commitment and allegiance to Yhwh in 10,12-11,32 is illustrated by Moses' successive appeals to Israel. Every exhortation to Israel to make an absolute allegiance to Yhwh is motivated by the 'person' and 'works' of Yhwh. That is to say, at every stage of Moses' hortatory appeal Israel is confronted by who Yhwh is and what Yhwh did and will do for them.
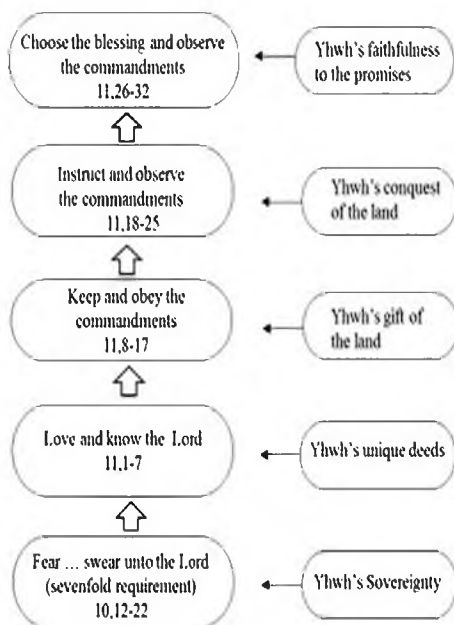
The call for a total commitment to Yhwh is theologically very significant as 10,12-11,32 immediately follow from the description of Israel's recalcitrant and sinful deeds typified in the golden calf incident (9,7-17). Israel is to acknowledge that Yhwh alone is their

God (cf. 4,35; 32,39) who brought them out of Egypt (cf. 1,27; 4,20.37; 5,6.15; 6,12. 21.23; 7,8.19; 8,14; 9,12.26) and takes them into the land promised to their fathers (cf. 4,38; 6,23; 8,7; 9,4.28).

The call for a radical commitment and allegiance to Yhwh in 10,12-11,32 is also theologically significant in the composition of Deuteronomy. In the preceding parenesis in 9,1-10,11 Moses recalled their defiant nature from the time they left Egypt till they arrived at the Jordan: they are stiff-necked (קשׁה־ערף (3x) 9,6.13.27), rebellious (מרה (3x) 9,7.23.24), wicked (רשׁע 9,27; cf. 9,4-5), prone to sin (חטא 9,16.18; חטאת 9,18.21.27) and provocative (קצף 9,7.8.22; סעכ 9,18) by doing evil (עשׂה הרע 9,18), acting corruptly (שׁחת 9,12) and turning away (סור 9,12.16) from the ways that he commanded, not believing him (אמן 9,23), and not hearing his voice (שׁמע 9,23). Therefore, as they are preparing to enter the land that Yhwh promised them, what is expected of Israel is nothing but true allegiance to Yhwh.

Moses' appeal for total commitment to Yhwh in 10,12-11,32 is also theologically relevant in the immediate goal of acquiring the land. In 9,1-10,11 Moses has already made it clear that the acquisition of the land (ירשׁ (7x); cf. 9,1.3.4a.4b.5a.b.6a) will not be due to Israel's righteousness (צדקה (3x); cf. 9,4.5.6), but by Yhwh's grace (9,1-6). This is reaffirmed at the end of the parenesis by stating that it is Yhwh himself who brings them to the land to which they are heading and and gives it to them (cf. 11,29b-c.31c). Therefore, Moses exhorts Israel to recognize and acknowledge Yhwh always because their existence and acquisition of the land is a gracious gift from him.

Finally, Moses' successive appeals for a radical allegiance to Yhwh in 10,12-11,32, especially to keep the commandments of the Lord (cf. √ שׁמר 10,13; 11,1.8.13.22.32) directly lead into the Law Code, which is a detailed description of various specific stipulations concerning their life in the land. Obedience to Yhwh's commandments is an essential condition for their continuing existence in the land. Thus, the imperatives to make a true allegiance to Yhwh in 10,12-11,32 give way to the collection of the legal imperatives required for their life in the land (chs. 12-26).

In short, in the context of Israel's appalling record of past disobedience (9,1-10,11), 10,12-11,32 spell out the requirements of Israel at Moab before they enter into the land. They are repeatedly called on to fear (ארי) him, love (בהא) him, serve (דבע) him, know (עדי) him, cling to (קבד) him and obey (עמש/שׁמר) him. All of these are ways of expressing Israel's exclusive allegiance to Yhwh and commitment to the requirements of the covenant. This appeal to make a total commitment to Yhwh is presented in covenantal language in the context of Yhwh's uniqueness, especially in his unique historical intervention in the life of Israel.

Notes

1.   In this context it is good to recall the frequent expression וניהלא ("our God") in Deuteronomy (23x) that denotes a very personal interpersonal relationship between Yhwh and Israel (cf. 1,6.19.20. 25.41; 2,29.33.36.37; 3,3; 4,7; 5,2.24.25.27[2x]; 6,4.20.24.25; 29, 14.17.28). This expression otherwise occurs only 7x in the Pentateuch and that too only in Exodus (3,18; 5,3; 8,6.22.23; 10,25.26).

2   For an overview of the Old Testament's statements about election, see PREUSS, H. D., Theologie des Alten Testaments Vol. I, Stuttgart 1991, 31-42; PAGANINI, S., Deuteronomio. Nuova versione, introduzione e commento, Milano 2011, 518; MOBERLY, R. W. L., Old Testament Theology: Reading the Hebrew Bible as Christian Scripture, Grand Rapids 2013, 43-74.

3   For the distinctiveness of Israel as Yhwh's chosen people, see WRIGHT, C. J. H., Living as the People of God: The Relevance of Old Testament Ethics, Leicester 1983, 35-45; McCONVILLE, J. G., God and Earthly Power: An Old Testament Political Theology, London 2008, 92-93. For Yhwh's election and covenant with Israel in general, see GRÜNWALDT, K., Gott und sein Volk: Die Theologie der Bibel, Darmstadt 2006, 21-41.

4   Cf. BRUEGGEMANN, W., Theology of the Old Testament: Testimony, dispute, Advocacy, Minneapolis 1997, 417. See the following classical works for a discussion of covenant in the Old Testament and Yhwh's covenant relationship with Israel: LOHFINK, N.,

Bund als Vertrag im Deuteronomium, in: Studien zum Deuteronomium und zur deuteronomistischen Literatur IV (SBAB 31), Stuttgart 2000, 285-309; Perlitt, L., Bundestheologie im Alten Testament (WMANT 36), Neukirchen-Vluyn 1969; Baltzer, K., Das Bundesformular (WMANT 4), Neukirchen-Vluyn 1960; Hillers, D., Covenant: The History of a Biblical Idea, Baltimore 1969; McCarthy, D. J., Covenant: A Summary of Current Opinions, Oxford 1972 Nicholson, W., God and His People: Covenant and Theology in the Old Testament, Oxford 1986; Mendenhall, G. W., Law and Covenant in Israel and in the Ancient Near East, Pittsburgh 1955; Jocz, J., The Covenant: A Theology of Human Destiny, Grand Rapids 1968, 17-82.

5   Obedience to the commandments arises from Yhwh's covenantal relationship with Israel. The renowned covenant formula reveals this mutual covenantal relationship: "I will be your God and you will be my people" (Jer 11,4; 24,7; 30,22; 31,33; 32,38; Ezek 11,20; 14,11; 36,28; 37,23.27; Hos 2,23). Therefore, as Ernst Kutsch puts it, we cannot separate Israel's obligation to keep his commandments from their relationship with him, cf. Kutsch, E., Gesetz und Gnade: Probleme des alttestamentlichen Bundesbegriffs, in: ZAW 79 (1967),18-35. For obedience to the commandments of the Lord as a means for faith in Yhwh and knowledge of Yhwh, see Calvin, J., Institutes of the Christian Religion (LCC 20), Philadelphia 1960, 72; Heschel, A., Who Is Man? Stanford 1965, 97-98.

6   Paganini, S., Deuteronomio, 471, no. 42. describes the role of Yhwh's deeds for the existence of Israel in the following way: "Il Deuteronomio descrive come il popolo è e come deve essere; esso è definito mediante il ricordo delle azioni compiute da Yhwh nella sua storia e mediante la presentazione di un nuovo stile di vita che lo dovrà caratterizzare". For a similar argument, see also Braulik, G., Das Testament des Mose. Das Buch Deuteronomium (SKK.AT 4), Stuttgart 1976, 14-15.

7   Deut 10,12-11,32 is coherently connected with the phrase "Jhwh your God" (דיהלא הוהי 10,12 (3x).14.20.21.22; 11,1.12^{2x}.29;הוהי סכיהלא 10,17; 11,2.13.22.25.27.28.31). Kessler, Theology, 199, identifies the expression "Yhwh your God" as characteristic of "Sinai covenant theology". He elaborates it like this: "It expresses the fact Yahweh is not simply God, but our God – the one with whom Israel as a whole, or individuals within it, are in covenantal union". Paganini,

Deuteronomio, 471, considers the interpersonal relationship that exists between Yhwh and Israel as a basis for the command to observe commandments in Deuteronomy.

8   The object of הָאֱרִיל in Deuteronomy is always God, appositional with varying pronominal suffixes (וֵניהלֹא הוהי־תא 6,24; ַדיהלֹא הוהי־תא 6,2.13; 10,12.20; 14,23; סכיהלֹא הוהי־תא 31,12.13; ־תא ַ 17,19; ויהלֹא הוהי 4,10; 5,29; ותא 8,6; 13,5), illustrating an exclusive relationship and allegiance between Israel and Yhwh.

9   Eichrodt, W., Theology of the Old Testament Vol. II, trans. J. A. Baker, London 1967, 268-277, identifies "the fear of God" as one of the fundamental forms of man's relationship with God: "the predominant trait in the personal relationship of man with God in the Old Testament is given linguistic expression in the habit of describing the whole religious experience as the fear of God". Myers, J.M., The Requisites for Response: On the Theology of Deuteronomy, in: Int 15 (1961), 19, considers "the fear of God" as an essential requirement for Israel's long life in the land.

10   √דלה can be also used to denote Yhwh's leading of Israel in the wilderness (cf. Deut 8,2-3). For the elaboration of 'Yhwh as the God who leads', see Brueggemann, Theology, 201-204.

11   Eichrodt, Theology, 292, recognizes the love of God as a "responsive love and trustful surrender awakened by the unmerited love of God".

12   According to Kessler, Theology, 199, "this phrase stresses Israel's ongoing responsibility to live in faithfulness to the terms of the covenant in order to continue to enjoy its benefits and to maintain the nation's relationship with Yahweh in good order".

13   Otto, E., Theologische Ethik des Alten Testaments (ThW3/2) Stuttgart 1994, 18-116.175-232, shows how obedience to the individual command-ments in Deuteronomy serves as a decisive role for the life and faith of Israel. See Brueggemann, Theology, 181-201, for the elaboration on the concept 'Yhwh as the God who commands'.

14   Myers, J.M., Requisites, 29, summarizes the threefold nature of Israel's commitment like this: "For Deuteronomy Israel was the beloved community, which was based on the Covenant (27x) that moved in three directions – from God to Man, man to God, and man to

man".

15　　　For Yhwh as the basis of the justice-righteousness imperatives in Deuteronomy, see McConville, God, 78-81; Houston, W.J., Contending for Justice: Ideologies and Theologies of Social Justice in the Old Testament, London 2008, 204-214.

16　　　The identity and the social status of גר in the Israelite society will further disclose the necessity of loving the גר, see Driver, S. R., A Critical and Exegetical Commentary on Deuteronomy (ICC), Edinburgh[3] 1902,126; Spencer, J. R., Sojourner, in: ABD IV, 103; Pedersen, J., Israel: Its Life and Culture Vols I-II, London 1946, 1926-1940; Paganini, S., Deuteronomio, 472; Yan, Y. S., The Alien in Deuteronomy, in: BT 60/2 (2009), 112-117.

17　　　Cf. Brueggemann, Deuteronomy, 135.

18　　　For the analysis and theological significance of these terms in Deuteronomy, see Braulik, G., Die Ausdrücke für Gesetz im Buch Deuteronomium, in: idem, Studien zur Theologie des Deuteronomiums (SBAB 2), Stuttgart 1988, 24-34.

19　　　For the theological significance of Yhwh's mighty deeds for Israel's commitment to Yhwh, see Herrmann, W., Jahwe, der Furchtbare (BTS 97), Neukirchen-Vluyn 2008, 40-57; Brueggemann, Theology, 173-181; Borgonovo, G., La Memoria fondatrice. Storia e ideologia, identità e costituzione di un popolo. Il caso della "ricapitolazione" deuteronomica, in: Sc 33/2 (2005), 323-350. See also Blair, E. P., An Appeal to Remembrance: The Memory Motif in Deuteronomy, in: Int 15 (1961), 41-47, especially 45, to see the role of memory motif in Deuteronomy for a true covenantal allegiance to Yhwh.

20　　　However, Moses has already warned Israel that the inheritance and the prosperity of the land depends on their allegiance to the Lord (cf. 4,1.25-28; 5,32-33; 6,2-3.14-15.17-18.25; 7,12-16; 8,1.19-20). See also Veijola, T., , Bundestheologie in Dtn 10,12-11,30, in: R.G. Kratz - H. Speckermann (eds.), Liebe und Gebot: Studien zum Deuteronomium. FS L. Perlit (FRLANT 190), Göttingen 2000,213-214.

21　　　For √נתן as a verb of promise, cf. Brueggemann, Theology, 165, and for the elaboration of 'Yhwh as the God who makes promises'.

see, ibid., 164-173.

22   For a discussion of the individual and collective responsibility as guiding principles of ethical action in the covenant community, see VRIEZEN, TH. C., An Outline of Old Testament Theology, Oxford² 1970, 382-387.

23   Cf. FISCHER-LOHFINK, „Diese Worte sollst du summen". Dtn 6,7 weᵈibbarta bām - ein verlorener Schlüssel zur meditativen Kultur in Israel, in: L. Lohfink, Studien zum Deuteronomium und zur deuteronomistischen Literatur III (SBAB 20) Stuttgart 1995, 187-188; BRAULIK, Deuteronomium 1-16,17(NEB), Würzburg 1986, 57.

24   See the summary of MILLER, Gift, 459: "The land is not only the sphere in which blessing and life and prosperity take place. It is also the sphere in which Israel does what Yahweh requires, in which therefore the obedience of the people shall be visible (4:5,14; 5:31; 6:1; 12:1)".

Exploring Frontiers:
The Mission of the Church Today
- Andrew Francis OFM Cap

Introduction

Exploring Frontiers is an enlightening and challenging book written by Indian's most famous Missiologist, Rev Dr Julian Saldhana SJ.[1]   It is a good resource for missiologists and missionaries, particularly in India. It takes up the crucial challenges contemporary missionaries confront in today's India and proposes some creative answers.

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1   The book is published by Claretian Publications, Bangalore, India in, 2016. Julian Saldanha, SJ, is a catholic Priest belonging to the Bombay   province of the Jesuits. He is currently a resident serving as the professor at St Pius College, Goregaon East, Mumbai, the seminary of the archdiocese of Bombay. He also extends his service in several other theological institute in India and is a well known figure among the catholic forum. He also serves on the editorial board of *Mission Today*. It may be mentioned that that the book is fondly dedicated to Jnana-Deepa Vidyapeeth, the author's alma mater.

He holds a Masters in Philosophy and a Doctorate in Theology from Jnana-Deepa Vidyapeeth, where he is an associate professor and doctoral guide in the department of Missiology. He has published so many books and articles in theological journals across the world. His publications include Conversion and Indian Civil Law which was published in 1997 and mission today-Themes& issues published in 2009 which have been appreciated well by all. Exploring Frontiers which is his latest book, is in fact a collection of articles discussing various theological and pastoral issues, which he has written in different journals over the years. The list of those journals are given in the end as the acknowledgement by the author.

There is a clarity of thought and logical flow in arguments which will help the reader to comprehend the ideas without losing its subtleties. One of the greatest advantage of this book is that even though the content of the book is really an engaging one with sound doctrines, author has maintained simplicity in his narration. He used simple Language and ensured not to engage with theological jargons as he intended readership from all walks of life, and not just academics alone.

As Dr Michael Amaladoss SJ who has written forward to this book rightly mentioned, 'His historical knowledge stretches from the gospels to Pope Francis. His explorations are not just personal, but based on extensive historical and theological approach. He has an integral approach towards many issues. Many a times he proves that He is an obedient catholic as well as a strong critic. There is a fine balance between discerning respect for tradition and today's pastoral needs. The writings of the theologians , provisions of the canon law, official documents and the pastoral practice of the church are all consulted and interpreted'.(p.9)

Main Insights: Mission of the Church Today

The book opens in the first chapter with an exploratory search to identify a space for theologians to express their views without losing the sense of respect towards the Magisterium of the church. The author states that [a theologian] 'must make a sincere effort to understand the magisterial statements and their foundation' (p.18) at the same time he articulates that 'The role of the theologian cannot be reduced to repeating magisterial statements' (p.17). He says that suitable freedom to express oneself is a provision given by the church documents. This freedom which is given to everyone irrespective of his status is not just a provision but an obligation. He quotes LG 25' ' an individual person, by reason of the knowledge, competence, or outstanding ability which he/she may enjoy , is permitted and sometimes even obliged to express his/ her opinion on things which concern the good of the church.' This is to be done 'in truth, in courage, and in prudence, with reverence and charity'

(p.16) and he exhorts that theologians should use their freedom to express their views for the good of the church

The second chapter throws light into doctrine of the infallibility[2] pope and the church. He distinguishes the difference between ordinary and extra ordinary Magisterium. The extra ordinary magisterial is understood to be infallible and is subjected to stringent conditions described in ND 839 and in canon 749. Author observes that "the vast majority of the church's teachings belong to the Ordinary Magisterium, which could presumably be sometimes erroneous."

The author laments that there is a lack of effort from the part of the Magisterium to admit the errors even after realizing the mistakes. The author substantiates his point with his lengthy discussion on one of the most misunderstood teachings of the Catholic Church "Outside the Church there is no salvation" (Extra ecclesiam nulla salus). The author rejects strongly the theory of evolution of dogmas, i.e., they change from one meaning to another, different from the one which the church previously held (p.39).

The author also takes up the justification to given to this axiom by a famous theologian Francis A .Sullivan who argued that this axiom should be understood within the limited geographical horizon of the time: "the Magisterium, theologians and Christians would have been only " vaguely aware of a world beyond the limits the Christendom" where faith life were very prevalent and his historical and geographical conditioning where ignorance played a decisive role must have been as a reason behind this axiom. The author enters into a thorough historical narration of the things happened to refute the argument of Sullivan and provides substantial historical evidence that the

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2   Papal infallibility is a dogma of the Catholic Church that states that, in virtue of the promise of Jesus to Peter, the Pope is preserved from the possibility of error "when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church

popes and councils were aware of the people and their faith life outside Roman world.(pp.40-43)

The third chapter is analysis in the context of pluralism which calls for dialogue of cultures and religion at a deeper level for greater peace and harmony. The author discusses his scholarly observation in the back drop of controversial 12/11episode of Pope Benedict XVI's address at the University of Regensburg in 2006. The author rightfully claims that "the analysis, observation s and reflections are offered with frankness, honesty and respect as the part of dialogue of cultures and religions to which pope Benedict XVI invited us(the church) in the last paragraph of his address at the university of Regensburg" (p. 56)

The theological discussion in the fourth chapter is to be considered as a stepping stone for an Indian theology of the Eucharist. The author identifies a Hindu pattern for understanding the concept of transubstantiation and real presence of Jesus in the Eucharist. The author compares Hindu concept of pranapratishta[3] with the Catholic doctrine of transubstantiation from different perspectives and offers his conclusion that there are basic similarities between these two concepts though there are points of differences. (pp. 57-66)

The fifth chapter is a lengthy discussion on the need for renewal of church structures and calls for a new canon. According to the author The church's Episcopal structure belongs to her human , visible element. He argues that many of the church's internal problems today are the symptoms of deeper malaise which has to do with current church structures. Therefore a remedy must be sought in reformation of these structures. He envisages a church where hierarchy is not pyramidal but circular, where collegiality and subsidiarity is counted , where human dignity is respected without any gender bias etc. the author proposes that serious considerations are be given to the

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3 *Pranapratishta is* the ritual acts in Hinduism through which life is endowed on a representation of God, so that divine reality becomes active in and through the image.

renewal of the norms regarding the appointment of the bishops and cardinals and for the ordination of women.(p 90)

The next chapter is an outcry towards the moral theologians in India to become 'Indian' moral theologians. The author argues that Moral theology in India must confront the questions and problems which our people face here (in India). Author reminds that such mandate is given by Vatican II. He quotes Ad Gentes 22: "From the customs and traditions of their people, from their learning and traditions of their people, from their wisdom and their learning, from their arts and sciences , these churches are to borrow all those things which can contribute to the revelation of the saviour's grace, or the proper arrangements of Christian life" (p.93).This mandate was repeated by pope John Paul II in his encyclical Fides at Ratio with explicit reference to India. "in India particularly, it is the duty of Christians now to draw from this rich heritage the elements compatible with their faith, in order to enrich Christian Thought" (p. 93). This challenge arises from the need to take seriously the multiplicity of cultures, when developing an ethics and orienting it in the light of Christian faith. The diverse ethical systems and behaviour patterns (laws, customs, etc.) are historically conditioned. (p. 94). Author observes that Indian has highly developed ethical systems which need to be assimilated critically into a Christian moral theology and he gives the examples like the teachings of Buddha and Patanjali and suggests that 'the ethical values and outlook of Gandhi in modern times could become a starting point for an incultured Christian moral theology (p.100).

The seventh chapter is an attempt to understand the difference of perspective and approach towards other religions, between the Asian and roman mentalities, in their broad contours. He concludes his article saying that given the current situation of the Christianity becoming south, a new way of being church is taking shape where followers of other religions are being understood without any prejudice. It calls for a spirit of consultation and collaboration and proper exercise of collegiality and Subsidiarity from the Magisterium to comprehend this new way. It is observed that the negative evaluation of the

other religions has prevented Christians from deriving from their contact with the followers of these religions and this form of exclusivism does more harm than any good. 'The Indian Christological approach seeks to avoid negative and exclusivistic expressions. Christ is a sacrament, a definitive symbol, of god's salvation for the entire humanity… that however , does not mean there cannot be other symbols, valid in their own eyes, which the Christian sees as related to the definitive symbol, Jesus Christ' (p.117)

The eighth chapter is a lengthy discussion on the gentile back ground of Jesus and his mission and the author intends his narration as an indication on how Jesus' gentile back ground affected his approach to gentiles. He quotes the apostolic exhortation of Pope John Paul II, "Ecclesia in Asia," the incarnation of the Son of God took place in definite historical context and that context exercised an important influence on the life and mission of the redeemer as man. The proposition the author infers from these observations is that Jesus' life, mission and message would have taken on another form in a different context (p.121). From these arguments author opens another important key to world of 'inculturation' where the mission of the church is defined and articulated and lived in Sitz im Leben.

Chapter nine discusses about the need for paradigm shift in the concept of priesthood and pastoral ministry. The author laments that the present day understanding of the priesthood is not proper. he says 'the Christian priesthood is sometimes interpreted on the pattern of non-Christian priesthood'. It is important to capture the originality of the priesthood instituted by Jesus Christ , the origin and source of Christian priesthood, which was totally different from any other form of priesthood'. What is remarkable about Jesus priesthood is that he offered his sacrifice , not in liturgical solemnity or in the temple , but in the hour of conflict , the culmination of a life of faithfulness to his father and to his fellow humans, especially the deprived and the marginalized The author goes on clarifying the issue saying that Even though the letter to the Hebrews applies cultic categories to the passion and death of Jesus Christ, the priority of the real life

sacrifice of Jesus over the temple sacrifices cannot be ignored.(p.132)

The author is very emphatic in rejecting the water tight compartmentalization of sacred with the secular when he stated "Jesus did not fit into the established priesthood of his time and appeared as a lay man." He quotes famous theologian George Soares-Prabhu to substantiate his thesis. "And in Jesus the sacred interpenetrates secular and becomes one just like the soul interpenetrates the body and becomes one entity." Incarnation impregnates the idea that sacred and secular are not two separate realities but' two aspects, two dimensions , two levels of the same one world' The striking features of the resurrection appearances is that Jesus appears to his disciples in secular contexts: while they were fishing, travelling or huddled together in fear etc. he is mistaken as gardener , a fellow traveler, a stranger. It is as if he wanted to remind his disciples , that he is to be found in the ordinary, "secular" events of daily life (p. 135).

He quotes German theologian L Rutt to substantiate his observation that the separation of salvation history from profane history results in truncated understanding of the presbyteral ministry while salvation history is to be distinguished from profane history, nevertheless it lies hidden and takes place within the history of the world, as a dialogue of divine offer and human response, of summons and decision. A part of this history of salvation has been given official, special and explicit interpretation in the bible (p. 136) we should have broader understanding of some of the key elements in Christian life and show that this ministry cannot be limited to the temple or sacred place. As a conclusion, he states quoting Vatican decree Presbyterorum Ordinis[4] that the pastoral ministry aims at the building the kingdom of god and no activity which fulfills this goal is foreign to the presbyteral ministry except that which may incompatible with the nature of the ordained ministry which clearly defined in the congregation for the clergy (CD 1755).

4   *Presbyterorum Ordinis* is the decree on the ministry and life of priests, promulgated by his Holiness, Pope Paul VI on December 7. 1965.

The tenth chapter focuses on certain issues with regard to conversion which the author rightfully feels requires further discussion and deeper reflection. The author finds clear paradox in the catholic practices in India regarding conversion. When it is feasible for a non-Catholic or non-Christian to covert oneself into the Catholicism as per the provisions of the law, the conversion from one rite to another is impossible. The author recommends CBCI, the forum of the Indian catholic church comprises of three ritual churches to take initiative and settle the irregularities (p.149). Another issue under discussion is the alarming situation of the troubles faced by the catholic church as a consequence of the aggressive approach of evangelical churches regarding mission who have a negative view of other religions and their faith. Today the press and critics of mission often do not distinguish between the attitude and approach of the Catholic Church and the evangelical groups that are active India (p.151).

The author emphasize the need to exhibit the catholic understanding regarding the missions to the brothers and sisters who belong to other faith communities and advises that 'all the churches and groups engage in both inter religious and ecumenical dialogue, not only on the international but also on the local levels wherever it is feasible. And the church should have the courage to publicly distance themselves from these groups when the dialogue with them doesn't help to pacify the situation (p.152).

The spiritual life of man as presented in the eleventh chapter is like a journey from the garden to the city. The human life begin from garden which is the work of god and the life ends in the city is which is the outcome of human effort. It is important that man builds a city that can rightfully claimed by god but unfortunately the greed , pride and wickedness of human give rise to another city, which is in perpetual opposition to the city of god.(p.165) This article is also a good preview of St Augustine's famous novel City of God which tells the story of the dichotomy between city of God and city of Man (p.163).

Chapter twelve is a detailed study on the historical

and biblical background to the practice of giving a name or 'christening' and the canonical and liturgical prescriptions for this practice so as to enable Catholics to discern better for the proper use of the names. The author concludes saying that' it seems best , in the present circumstances, to trust in the good sense of Catholics and to leave them free in the matter of name giving, as the church during the most of church history. Canon 855 acknowledges such freedom when the only restriction it mentions is, that the name should not be "foreign to Christian sentiment" (p. 174)

The next chapter is, in fact, an exhortation to the church in India which is branded as one of the 'Young churches" in the catholic church. The author encourages everyone to respect and veneration towards our ancestral dimension of Hinduism, a spiritual patrimony that has been handed down to the present generation. We should consider this heritage as blessing and as a matter of pride and not as a botheration. The author substantiates his argument with reference from bible and conciliar documents (pp.175-182).

The fourteenth chapter focuses Christianity is general with special focus on church in India. It emphasizes the fact that Christianity is not merely a religion but a way of life and the author suggests some practical tips for an Indian way of being a Christian (pp. 190-193).

The fifteenth chapter is a continuation of the chapter fourteen. It is a testimony to the fact that life and teaching of Jesus Christ exerted and enormous influence on Hindus in India. Among many other stories, a special attention is given to the example of Magnesh Padgaonkar, a well known Marathi writer , who published his own translation of the new testament with his insightful reflections. The author wants to emphasize a point here that discipleship of Jesus Christ carries more weight in Christianity than the mere membership in the church.

In the sixteenth chapter the author substantiates his arguments with statistics saying that the Asian churches in general and Indian church in particular hold a special responsibility for

the universal mission of the Catholic Church. He observes that already in 1986 hundreds of Japanese missionaries were found working in about 50 countries. Indian missionaries are present in about 160 countries around the world (p. 210). Among the Asian churches, Indian church stands out in terms of scholars, theologians, faculties of theology and pastoral institutes; also in terms of theological, scriptural, missiological and pastoral reviews (p.212)

The final chapter is a historical exposition of attempts by the church to defend its faith against the heretics, that had turned out to be very offensive and inhuman, which was later acknowledged and apologized by the catholic church during the reign of Pope John Paul II. Pope had Cardinal Ratizinger, then prefect of Congregation of the Doctrine of Faith Confess: 'We recognize that even men of the church, in the name of faith and morals , have sometimes used methods not keeping with the gospel in the solemn duty of keeping the faith'(p.237). He discusses those issues in the back ground of the genocide supervised by the church in the 13th century against 'Cathars' who were heretics. The author observes that these issues could have been dealt with through ordinary recourse of the law, but the catholic church dealt with it in the most unchristian way that could be possible.

A Critical Appreciation

While appreciating intensity and the passion with which the author approaches the various topics discussed in the book, I respectfully disagree with him on certain reservations.

There is a dichotomy between what the author intends to achieve and what he has actually achieved. I have full appreciation about the former as the author is very successful in defining the certain theoretical and practical issues and positing a solution, while I am bit skeptical about the latter.

The great authors always ensured that each of their writings is a whole by itself, even if that means duplication of content from other books already published. This is done in

view looking at the potential readership of the same so that a reader gets all the author wants to communicate in full without depending on other sources. I get a sense that the author wasn't careful in this regard as a few concepts are taken for granted. Though the author considers them as simple and negligible, the common reader may not fully grasp them.

For example when discuss about the infallibility of the pope, the author went on challenging the concept without even clarifying the very concept itself. While the author is engaging with the various dimensions of inculturation in most of the articles, the author does not give a proper definition of inculturation. Another observation is that author is quoting conciliar and other church documents practically in every pages of the book in their abbreviated form. Unfortunately the list of abbreviations are missing which might keep the reader guessing.

When we speak about the gospel without compromise, we discuss only the gospel values not the person of Jesus. It is true that Jesus never compromised with the values, but he was always a man of compromise. He always compromised with the people. In this book the author is focusing more on the uncompromising value which is very commendable but ending up committing the mistake of not compromising with the people. The author launches a heavy criticism against the church hierarchy due to their intolerance and arrogance, but in the process ended up being an intolerant and arrogant himself.

Everyone knows about the bureaucratic politics in the world that manipulate systems and policies and Vatican is no different. The only difference is that while in the other secular context it is controlled by a group of professionals while in Vatican it is controlled by men in cloth with white collar who pretend to be professionals. In every case the signing authority has only minimal role though he/she assumes the full credit by virtue of his/ her signature. Everyone who is level headed will consider these aspects of reality when he/she enters into a deeper analysis of a situation unless there are ulterior motives of politicizing. Fr Julian could have spared a thought in this regard before launching an outright criticism against the papacy.

The author exhibits his shrewdness in plotting traps in his attempt to kill many birds with one stone, but in the process commits some marginal errors which might become too costly. There are some moments when a reader might ask 'why we discuss what we discuss?', though most of the times author is not side tracked. The author is very careful in dealing many interrelated issues without losing the focus of the main topic under discussion with a rational approach but it is clearly evident that at times passion takes over reason.

For example there is a reference about letter sent to pope Benedict from the Japan bishop's conference against Neo-Catechumenal way requesting the pope to suspend this group for five years as it has spread "rampant confusion , conflict, division and chaos" in the Japan church. The author alleges that pope refused to listen to the request (p.72). The author does not reflect the logic behind it. One wonders why the bishops in Japan wanted the Rome to act when they themselves have the freedom to regulate renewal movements and covenantal communities of the church in their own jurisdiction, whenever it is required. Again why Rome has to suspend or suppress a covenantal community which is doing a great mission of re-evangelization in the Catholic Church especially in Europe because of some regional conflict such as in Japan.

The author presents himself as an opportunist when he is trying to present the pontificate of Pope Francis in the good frame in contrast with other pontificates especially against the pontificate of pope Benedict which the author wants go for an outright onslaught with his arguments.

Being a missiologist himself, the author seemed to have ignored the missionary dimension of the life and ministry of Pope Benedict XVI. It is very well known that the very choice of the name Benedict is itself is a symbolic expression of his missionary priority. He was shepherding the church against the danger of multiplicity and relativism which he considered as the greatest threat for the catholic faith and morals. One can only appreciate Pope Benedict for his brevity and courage. He was someone who took the fundamental approach of putting the

question of God and the question about Christ in the very centre, which then leads to a "narrative Christology" and demonstrates that the place for faith is in the Church. According to him our journey towards other realities should start from this gravity of faith otherwise there is a danger of getting lost in the ocean of multiplicity. He was someone like who kept reminding the sailors to fix the anchors ready before the journey embarks. Though it can be considered a back hand compliment for someone who was holding the panic button in the church for being very vigilant and committed, pope Benedict deserved a better deal than what he got in this book.

Finally, I sense a lack consistency with regard to some doctrines he refers to in the book. When he discusses about the axiom, "outside church there is no salvation " his position on the theory of the evolution of dogmas can be read like this ' I submit that this explanation may be applicable to many other church teachings..(p.38), which also include some dogmas, at a later time in the same chapter author rejects this evolution of the theory of dogmas and call it heretical (p.39).

Conclusion

This book, without any doubt, can be used as a guide for someone searching for a methodological tool to prepare theoretical foundation for any concrete issues either in social or ecclesiastical realm. He adopts a sort of phenomenological methodological approach bracketing all the readymade answers and initiate a exploratory research by reflecting theology, history , experience and common sense

This book is truly a remarkable contribution to theology in assisting the church in their task of facing the modern day challenges caused by change of times as Fr Julian has rightly mentioned in the introduction (p. 14). The entire text in the book can be considered as a preface for a future encyclopedia of Theology and Fr Julian is like a whistle blower who is trying to wake up many catholic brains who remain sedated in safety mode. Hence the actual challenge is place both the church

hierarchy to place the horse before the cart and to the Indian theologians to come out their comfort zone to engage in the intellectual pursuit of church to present message of Jesus more meaningful and the church more significant in Indian context.

The author intends to strengthen the feeble hearts in this regard by giving a clue to the mind of church when he quoted Pope John Paul II: "The church desires an independent theological research which is distinct from Church's Magisterium, but shares with its common ministry to the truth of faith and to the people of god. Tensions and conflicts cannot be avoided" (p.14).

In most cases, the stream of water dries up before it reaches the sea shore unless it becomes a river! I am sure Fr Julian's stream won't dry up as there will be many streams to follow through to make it a great river. A magnificent river with many tributaries joining the vast ocean of the Catholic traditions

Our Contributors

Bishop Percival Fernandez is Emeritus Auxiliary Bishop of Bombay. He is the first Director and Chief Executive of St. John's National Academy of Health Sciences, Bengaluru. He has an M.A. (Pune), an M.B.P.A., and a PhD (USA). He can be contacted at bppercivalfernandez@gmail.com

Dr. Ruth D'Souza holds a Doctorate in Management, a Master's degree in Marketing and a Bachelor's degree in Microbiology. She is the owner of InteGREAT People a leading Corporate Training firm. She has founded and directs the transformational Christian leadership development program "Power to Lead' for lay people in Mumbai. She can be contacted at ruth03@gmail.com

Dr. Joseph Lobo SJ is the Director of the Jesuit Regional Theological Centre, Anekal, Bangalore. He has a Master's degree in Sociology from Pune University and a doctorate in Dogmatic theology from the University of Innsbruck, Austria. He teaches several courses in Systematic Theology both in the Regional theologate and in other theological faculties and has authored one book, co-edited another and published several articles in various theological journals. He can be contacted at jlobosj@gmail.com

*Dr. Yesu Karunanidhi i*s a Roman Catholic Priest of the Archdiocese of Madurai, Tamil Nadu, India. He holds a Master's in Business Administration, Licentiate in Sacred Scripture, and a Doctorate in Biblical Theology. At present he is teaching at Saint Paul's Seminary, Tiruchirappalli, Tamil Nadu. He can be contacted at yesu@live.in.

Rev Konrad J. Noronha, PhD (USA), MS (USA), MTh (Delhi), BHMS (Pune), is the Director and Coordinator of the Pastoral Management Program at Jnana Deepa Vidyapeeth, Pune, India. He is spiritual director at De Nobili College, Pune, India. He can be contacted at kjnoronha2000@gmail.com.

Dr. Jose Parappully, SDB, is a clinical psychologist, Founder-Director of Sumedha Centre for Psychospiritual Wellbeing at Jeolikote. Uttarakhand, and current President of the Salesian Psychological Association, South Asia. He can be contacted at sumedha.bps@gmail.com

Rev. Jill L. Snodgrass, Ph.D. is Associate Professor of Pastoral Counselling at Loyola University Maryland. She is an ordained minister in the United Church of Christ, and her research focuses on spiritual care and counselling with traditionally marginalized populations. She can be contacted at jlsnodgrass@loyola.edu

Rev. Sherel Jeevan Mendonsa SJ graduated in Economics from St. Xavier's College, Mumbai and has a Master's in Business Administration, specializing in Rural Management from the Xavier Institute of Management, Bhubaneshwar. He is presently pursuing a Licentiate in philosophy at the Pontifical Gregorian University, Rome. He can be contacted at jeevanforlife@gmail.com

Dr Thomas Karimundackal SJ has his Licentiate from Biblicum, Rome and Doctorate from the University of Innsbruck, Austria. He is a full-time faculty of Jnana-Deepa Vidyapeeth, Pune, specialisingin Old Testament. Email: tomksj@gmail.com

Rev Andrew Francis OFM Cap is a research fellow in Philosphy at Jnana-Deepa Vidyapeeth, Pune. Email: andrewfranciscap@gmail.com

ON CHRISTIAN LEADERSHIP

"The authority by which the Christian leader leads is not power but love, not force but example, not coercion but reasoned persuasion. Leaders have power, but power is safe only in the hands of those who humble themselves to serve."-John Stot

"A minister may fill his pews, his communion roll, the mouths of the public, but what that minister is on his knees in secret before God Almighty, that he is and no more." -John Owen

"A spiritual leader will first and foremost, have a calling from God. His work will not be his profession, but his calling." -Zac Poonen

"A leader is one who knows the way, goes the way, and shows the way." -John C. Maxwell

"The Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer but his or her own vulnerable self. That is the way Jesus came to reveal God's love. The great message that we have to carry, as ministers of God's Word and followers of Jesus, is that God loves us not because of what we do or accomplish, but because God has created and redeemed us in love and has chosen us to proclaim that love as the true source of all human life." -Henri J.M. Nouwen

"Every leadership role has a character driving force that will fulfill or decimate the ultimate purpose of the role." -Ikechukwu Joseph

"Do not wait for leaders; do it alone, person to person." – Mother Teresa