

Reflections on
Leadership

A Study Guide



T O R U

Anglican Centre for Youth Ministry Studies

Produced by participants in Training Modules
held in Auckland and Suva
December 2007

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About TORU

TORU is an Anglican Centre for Youth Ministry Studies based at The College of St John the Evangelist in the suburb of St Johns, Auckland.

Our focus is on growing youth ministry within the Anglican Church in Aotearoa-New Zealand and Polynesia, and growing the young Anglican's who lead that ministry.

To do that, we offer short courses for young leaders who are actively involved in youth ministry, and we support Anglican youth ministry through research, teaching, and networking.

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Introduction

About this Study Guide

For personal reflection and small group discussion

Visit toru.org.nz

Developing young Anglican leaders is a core part of what TORU does. That's why one of the modules that we offer – Raukura - is focused on approaches to leadership. This module brings together young Anglican leaders who work on a Diocesan, Amorangi, and Tikanga level. This includes Diocesan Youth Coordinators, Manu Kokiri (Amorangi Youth Enablers), and other key young leaders.

About this Study Guide

This study guide is a result of the Raukura module delivered at St John's College, Auckland (4-6 December 2007). Added to these are two reflections from participants at a separate TORU module offered at St John's College, Suva (11-13 December 2007), for leaders from the Diocese of Polynesia who were unable to attend Raukura.

The theme of the module was “Strategic Leadership”, and was deliberately chosen to encourage thought and debate. To some, the idea of being “strategic” seemed an unusual and awkward concept at first. Once wrestled with, however, the concept challenged and refined their understanding of leadership, and the models they used in their own ministry contexts.

To get the ball rolling, participants learned from two keynote speakers: Rev Jemma Allen, Chaplain to Waikato University, who provided a challenging overview of practical leadership; and The Rt Rev Philip Richardson, Bishop in Taranaki for the Diocese of Waikato, who drew on inspirational figures such as Martin Luther King, and Ghandi, to outline the potential of great leadership.



*Rev Jemma Allen
(top); The Rt Rev
Philip Richardson;
Keynote speakers
at Raukura 2007*

For personal reflection and small group discussion

This study guide contains individual reflections produced by some of these participants, and shared here with you in the hope that you too might reflect on your own call and ministry. Each reflection is followed by a study guide. For personal study, the scripture references and questions are helpful for reflection and prayer. For group work, the study guide can be used to frame discussion and provoke thought about leadership among the young people of the Anglican Church.

Visit toru.org.nz

For more about TORU and the modules that we offer, check out our website at <http://toru.org.nz>.



Youth Coordinators attending Raukura 2007: (back from left) Phil Trotter, Christchurch Diocese; Brad Garrett, Christchurch Diocese; Chris Casey, Wellington Diocese; John Hebenton, AYNF Tikanga Pakeha and TORU project coordinator; Don Tamihere, Kaihoutu (Director) TORU; Jocelyn Czerwonka, Waiapu Diocese; Tessa Wolff, Convenor Tikanga Youth Exchange Executive; (seated from left) Michael Treston, Nelson Diocese; Tapu Laulu, Hui Amorangi o Te Taitokerau; Jo Keogan, Waiapu Diocese; Beth Griffen, Dunedin Diocese; Ben Brock-Smith, Auckland Diocese; Chris Douglas-Huriwai, Hui Amorangi o Te Waipounamu; Ngira Simmonds, Hui Amorangi o Te Manawa o Te Wheke; (not pictured) Hirini Kaa, Kaihoutu (Director) Te Mara Rangatahi Ministry School; Andrew Tamihere, Kai Whakamana for Te Mara and TORU; Joel Kettleton, Youth Pastor, Tasmania; Chris Tweddell, Waikato Diocese.

A Manifesto for
Strategic Leadership

What is Strategic Leadership?
What makes a Strategic Leader?
Why do we need Strategic Leadership?
How do we become Strategic Leaders?

“For I know the plans I have for you,” declares the Lord,
“plans to prosper you and not to harm you,
plans to give you hope and a future.”

Jeremiah 29:11

What is Strategic Leadership?

For our purposes, Strategic Leadership is applied here to the context of our ministry to the “under 40s” – youth, young adults, and young families – with several meanings and applications: It is a mix of inspired vision, communication, planning, management, and pastoral care. It is thinking, praying, teaching, preaching, guidance, and servanthood.

Strategic Leadership means having a plan. Strategic Leaders know where they are going, and how they are going to get there.

Strategic Leadership is more than being the front and centre of a group of people. It’s about being a builder, a provider, a networker, a planner, and a guide. Strategic Leadership, therefore, can take dreams and visions, and finds ways to make them reality. Strategic Leadership is able to do what is required – to prepare, to plant, to nurture, to wait, to do and re-do, to harvest at the right time, and to start the process again.

What makes a Strategic Leader?

A Strategic Leader has all the attributes of a leader in Christ: They offer grace, humility, compassion, courage, and servant-hood. A Strategic Leader is a role-model: listened to, watched, and followed.

A Strategic Leader has vision. They know the importance of the little things, and how they add up to the big picture.

A Strategic Leader understands people. They know how to serve them, motivate them, care for them, and put them first. They know how to bring them together to achieve goals safely and successfully.

A Strategic Leader is willing to risk failure, and risk disappointment.

Why do we need Strategic Leadership?

Strategic Leadership is leadership on the move. It gets people from where they are, to where they need to be.

Strategic Leadership engages our people. It understands scripture, faith, worship, language, culture, and context.

Strategic Leadership engages our reality. It is forced to deal with our actual problems, and not just ideas about those problems, to produce actual solutions.

Strategic Leadership stays small and agile. It avoids empire-building, gate-keeping, and a culture of compliance. It nurtures, facilitates, and frees.

Strategic Leadership understands iterations – trialling, measuring, growing, and improving.

Strategic Leadership delivers what our people need, and puts aside what they don't need.

How do we become Strategic Leaders?

We become Strategic Leaders when we follow Christ. We strive to live and minister as Christ did.

We become Strategic Leaders when we accept our calling to make disciples. We are prepared to teach, share, and to journey.

We become Strategic Leaders when we choose to be deliberate about our calling, our ministry, and our lives. This means we think, we pray, and we act with purpose.

We become Strategic Leaders by growing ourselves, and growing others.

We become Strategic Leaders by supporting dreams, building vision, and contributing real solutions. When we take the lead in providing needed ministry and mission, we are offering Strategic Leadership.

Christopher Douglas-Huriwai

Kai Takawaenga | Te Waipounamu | Tikanga Maori

*Kaumatua Leadership
Knowing who you are and where you are from
Modesty*

Kaumatua Leadership

*“E kore au e ngaro, he kakano ahau i ruia mai i Rangiatea.”
“I will never be lost, for I am a seed planted here from Rangiatea”*

When thinking about effective leadership from a Maori perspective it is easy to come up with plenty of scenarios and ideas around this. But the first, I’m sure that pops into many Maori minds are the “pou” (pillars) of many Maori communities: the Kaumatua, or Maori elders.

But how can we model ourselves and those around us on these esteemed leaders of our Marae, Hapu and Whanau? We must first look at the attributes that makes us see these people as effective leaders. The first and foremost taonga that Kaumatua hold is that of knowing who they are and where they come from, as well as a fluent grasp on the reo.

Knowing who you are and where you are from

This is probably the single most important factor when dealing with Maori communities. Knowing who you are and where you come from, because if you don’t know who you are and where you come from how can you possibly lead people if you don’t know yourself.

This is what the whakatauki (proverb) above speaks of, if you know who you are and where you’re from you can never be lost, and that is where kaumatua get their mana from – their firm understanding of who they are that makes them that pou (pillar) for their people.

Modesty

*“Ehara taku toa i te toa takitahi, engari he toa takitini.”
“My strength is not from myself alone, but it is from those who surround me”*

Another contributing factor to why I think the Kaumatua style of leadership is relevant and necessary to Maori is the modesty of many of our kaumatua around the motu (country). Modesty is an important part of leadership, as well as the ability to realise the greater good, even if that means they are taking the back seat for a while. Many kaumatua I have seen on my marae in Matapihi, and locally in Christchurch, ooze with enigma and knowledge. However, I have never seen a “mana battle” where it was kaumatua vs. the people. I was once assisting a priest at a tangi (funeral) who is also a local kaumatua and we turned up to the tangi there was already a kaumatua and a minister there from another church. Instead of causing a scene however he instructed me to take my seat and we waited until the service was over, went to the nehu (burial) and while we were there the Kaumatua came up to us and asked if we wanted to do the prayers back at the marae. It is that sort of modesty as well as the modesty of the priest I was assisting to put the people first that would hold any leader in good stead with their people.

All of these attributes of Kaumatua leadership can be found in the Paipera (Bible). Most notably I find it in Peter’s first letter, chapter 5 where it says “I exhort the elders among you to tend the flock of God that is in your charge, exercising oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be an example and empower the flock.” It goes on to say in verse 5 “All of you must clothe yourselves in humility when dealing with each other, for God opposes the proud, but gives grace to the humble.”

Study Guide

The Reflection

What does Christopher say is “the first and foremost taonga that Kaumatua hold”?
Why is this important?

Read Philippians 2:3-5

What Christopher calls *modesty*, Philippians calls *humility*: Why should leaders have this quality?
What do you think you can do to be a more modest and humble leader?

More Questions for Discussion

Can you name an older role-model that you admire? Why do you admire this person?
In what ways can you become a role-model for others?

Making it Real

How can what you’ve learned here be applied to your own leadership?
How would you share this with other young people?

Jocelyn Czerwonka

Diocesan Youth Coordinator | Waiapu | Tikanga Pakeha

What makes a youth leader?

But how to deal with doubts?

What was my Mission and Purpose?

Implementing the Strategy

Leadership is about encouraging others

Leadership is about running the Good Race

So what is my Ministry?

The Tikanga Pakeha Diocese of Waiapu is geographically very large. It consists of 3 large regions: Hawkes Bay, Eastland, and the Bay of Plenty. The regions are divided by mountain ranges, valleys and rivers. All are vastly different in geography, culture and population. And within regions there are also vast differences: e.g. between rural and city life. As a Diocese we are committed to our 3 Tikanga relationship and our present Bishop has done much to enlighten our own people about such a relationship, particularly through the year of the Pilgrimage.

Walking in to a newly formed Diocesan Youth Facilitator position 18 months ago created huge challenges for me. Coming from the background of being a nurse, wife, mother, vicar's wife and part time voluntary youth leader brought some strengths and some weakness to the job.

What makes a youth leader?

Is it someone who sees the need, has a passion for young people and seeks Gods leading? Is it someone that is first obedient to God? Someone who asks God to show them where He is leading them? Someone who says, 'Here I am God, send me'?

Perhaps for me the real call to youth leadership came when my own children were needing spiritual formation as young people and there seemed to be no one to do it. I remember praying in church for the right person to come to our church and take up youth leadership. While on my knees, I vividly remember feeling God challenging me and then the response that followed was: Here I am Lord, use me if you can.

But how to deal with the doubts?

I had no theological background, and I was not an up-front person. But now I find myself in a job of leadership, as Youth Facilitator for a large, mainly rural Diocese. I felt God reminding me: “Not in your strength, but in mine. I’ve given you a race to run, don’t stop now. You’re not doing this on your own. Trust in me and I will guide you. Be prepared to step out into the deep.”

I need to constantly remind myself of God’s call, His will not mine. It is only in God’s strength I can do this job. So, I need to discipline myself in spending time with God, not just ‘on the road prayers as I drive’. I frequently fail at that especially when things get far too busy, I tend to rush into the job before taking time to ‘Be still and know that He is God’.

What was my Mission and Purpose?

My Mission: For young people to know God and find purpose in life; For young people to be loved and welcomed into the family of Christ; For the Anglican Church to be committed to young people and giving them a voice to be heard and a church to which they can belong and grow as young leaders.

The Youth Covenant from General Synod in 2004 has played a large part in helping me to form ‘Mission and Purpose’ in this leadership role. It reads as follows:

The Youth Covenant:

That we, the Anglican Church in Aotearoa, NZ and Polynesia, and its young people, commit to a covenant of transformation under which we will:

- *Recognize the struggle and potential of youth*
- *Respect the nature of the Anglican journey across our three Tikanga*
- *Enable the voices of youth to be heard*
- *Seriously consider the resourcing needs of youth ministry and mission*

So that together we can more effectively pursue our mission and continue this Journey which Christ calls us to.

So, my first job was to create a Diocesan Strategy for Youth Ministry. Of the forty parishes, only a handful had some form of youth ministry running. The cry of most churches was that ‘we have no youth’ and we have ‘no youth leaders’. For others it was that they had a few youth but they were losing interest. A round trip of the Diocese is well over 1000 kms; So how does one person cover such an area? My conclusion was we needed a good strategy, a vision.

My experience from being involved in a Parish in the Bay of Plenty, and working with a Regional Youth Oversight group, had taught me to think regionally. Getting our small handful of young people in Whakatane involved with young people from the wider region enabled them to have a sense of belonging to something bigger, a sense of excitement about making new friends and an opportunity to grow in faith with other Christian young people.

A key word in the Youth Covenant is ‘together’. So that together we can more effectively pursue our mission and continue this Journey which Christ calls us to. I wasn’t in this job alone. But my job was to help others catch the vision of ‘together we can...’.

Share the Vision

It has been vital to share the ‘vision’. Networking, and making use of every opportunity to do this is important. Working closely with Bishop John has enabled me to be in key places at key times to share the vision: Regional Conferences, Diocesan Synod, Parish visits writing for the Waipahu News etc.

Gather

So strategy one was to ‘gather’ people from far and wide. This included Youth leaders, Young people and those interested in Youth Ministry.

Implementing the Strategy

Youth Oversight Groups

Forming Youth Oversight groups in each region was an important part of the strategy. Fortunately this was already happening in 2 of the regions and the third is now underway. Youth Oversight Groups are as their name suggests, groups of people in the regions interested in developing youth ministry and having oversight of what happens, e.g. employment of a youth worker, visions, planning for the region.

Youth Leaders Groups

Youth leaders groups and meetings have been established in each of the regions. The goal being to get youth leaders together on a regular basis for mutual support, networking etc

Youth Councils

These have been formed in each region. The goal is to gather youth from as many parishes as possible to form a “youth council”. A group where the young people in the regions can have ‘a voice’. They discuss issues, plan and prepare regional youth events or services, get to know others from the region and form vital networks and a sense of belonging and ‘having a place’ in the church.

Youth Synod

Youth Synod is an opportunity to gather representatives from all of the Youth Councils and give them an opportunity to put motions to Diocesan Synod. They discuss relevant issues and are now a recognized and important part of the Synod life.

Three Tikanga Events

Leadership in the Tikanga Pakeha Anglican Church in Aotearoa could never be complete without developing and growing our relationship with Tikanga Maori and Tikanga Pacifica. Encouraging others both in youth leadership and young people and our Parish congregations to grow these relationships is vital.

National Tikanga Pakeha Anglican Events

Youth Forum in particular is an important ‘gatherer’ of young people and encourages our young people in leadership formation.

Leadership is about encouraging others

I believe good leadership is about encouraging others in leadership too. It’s about building teams. It’s about being the ‘Body of Christ’ working together.

We all have different gifts and abilities. If we all use them effectively we will grow as the Body of Christ.
A good leader will work to create new leadership

How often do we see a church or a youth ministry fall apart because the ‘leader’ has left. Life is about moving on. Changes happen. People come and go. Leadership should be about preparing for what is ahead. What will happen when you move on or worse – drop dead? Our leadership should be like that of Jesus. Jesus gathered disciples around him, he trained them, he showed them the ways, He encouraged them. He sent them out to spread the good news.

Leadership is not about us and what a great job we do. It’s about the mission God has called us to do and encouraging others to step out in faith as leaders too. Perhaps the real strengths of a leader will be seen 10 years after they have moved on and the flow on effects of new leadership are still flourishing.

Leadership is about running the “Good Race”

Philippians 3:12 says “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.”

So what is my Ministry?

My ministry is: A Passion for seeing young people grow in faith and discover a personal relationship in God which will guide, equip them and lead them through life.

By nature I am someone who nurtures and cares for people. As a wife, a mother, a nurse and a gardener I have spent a lot of time nurturing and caring for people. But does this make a good leader? Not necessarily, but God constantly reminds me to step out in faith and trust in him.

As someone who 'nurtures', I need to be nurtured too. Having a supportive husband, a good working relationship with Bishop John Bluck and my oversight group and taking time out for supervision are all vitally important. Professional development and meeting regularly with colleagues in all Three Tikanga are hugely beneficial. Taking time to care for myself as a leader is also vital, and something I need to structure in to my life in a more intentional way.

Study Guide

The Reflection

Jocelyn's reflection shares her journey, from hearing God's call and dealing with the doubts, finding mission and purpose, and making that real by putting a plan into place.

What can you say about your own faith journey? Where are you headed now?

Read Philippians 3:12

What do you think it means to "win the prize for which God has called me"?

"Forgetting what is behind and straining toward what is ahead": Where will you be in 5 years?

More Questions for Discussion

How do you deal with doubts?

In what ways can you build a strategy for your ministry?

Making it Real

How can what you've learned here be applied to your own leadership?

How would you share this with other young people?

Loreen Sahayam

Youth Coordinator | Vanua Levu, Fiji | Tikanga Pasefika

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What is Leadership in our Society?

What is Leadership in our Society?

In this modern world leadership has become a very important aspect of our society. Good leaders are needed for a better future for our Churches and Community. Leadership refers to those qualities of a leader that leads its subject or group to success, just as a shepherd would be to his flock of sheep.

In the Gospel of Luke (22:24-27), the disciples were arguing about who would be the greatest of all. Jesus clearly explains that the greatest is not the first, but the last, and the one who serves all. Similarly we leaders cannot simply dictate to our subjects but rather earn their respect and support by working with them and also taking into account their wishes and ideas.

On the other hand, it is not so easy to become a good leader. The person needs God's calling and a vision to see their group move forward. There will be many instances when a leader will face lots of problems and discouragements. Such instances could be getting or communicating with other ethnic groups and lack of support and encouragement from our church leaders, elders, and the community at large.

The important things are not the problems, but how a leader deals with those problems. A good leader would firstly seek the Holy Spirit and then with guidance tackle the problems with understanding and patience.

Therefore, every leader must always try to create a much closer relationship with God every day. They must also read their Bible and know it very well so that when they encounter a problem as stated above they could always use the word of God to encourage themselves, and also defeat Satan for his hindrance.

The most important thing in a leader is that they can encourage others to become a role-model themselves. Our subjects will always follow whatever their leader does. For instance, where the shepherd goes the sheep will follow. A great shepherd knows how to lead his flock.

In summary, Mark 9:33-34 states that whoever wants to be truly first of all must make themselves like the last of all, and the servant of all.

Study Guide

The Reflection

This reflection comes from the background of a Polynesian context. How is Leadership practiced in your Church context?

Who can you name as important leaders in your community? Why are they important?

Read Mark 9:33-34

Can you name a Church leader who behaves as “servant of all”? If so, what kind of servanthood do they offer?

More Questions for Discussion

How important do you think “calling” and “vision” are to leadership? Why?

What do you think it means to “seek the Holy Spirit”?

Making it Real

How can what you’ve learned here be applied to your own leadership?

How would you share this with other young people?

John Hebenton

Anglican Youth Network Facilitator | Tikanga Pakeha

What is leadership in a youth ministry setting?

So what does it mean to be a follower of Jesus?

Growing the Vision

What is leadership in a youth ministry setting?

Leadership is first and foremost a calling. This is not something we want to do, but something God calls us to.

From a Christian perspective all leadership is about calling. That calling may be a niggles from within. In my experience it is often something that comes through others, sometimes to being a leader in ways you would not have thought of yourself. When being called a key thing is to be able to discern that call, to listen carefully to see if it is confirmed by God through both your niggles within and what others are saying. When I was called to be Minister Provincial of The Society of St Francis, I did not want to stand. But others suggested it, and the niggles would not leave me. So I allowed my name to go forward, and hoped the process would elect another. In the end I was named Minister, but in that process I learnt to trust the niggles and the process of selection, and to know God would work through that.

Knowing I am called means that I can trust God, trust that God will give me the gifts I need, and more importantly trust that God will work through me despite my many failings. Being called also invites me to take seriously my need to anchor myself in God, to nurture my faith, my relationship every day, to immerse myself in scripture, in stillness and silence, to be shaped and moulded by prayer so that I may live out of God's love for me and all people, and not out of my own needs and ego desires.

To put it another way, I am a leader only because I am first a follower. In a youth ministry setting being a follower first means being a role model for young people, that they may see that being a leader is not about themselves, but about following, and what it takes to be a follower.

So what does it mean to be a follower of Jesus?

Luke presents a picture of someone who saw the world very differently. In Luke 10: 21-24 Jesus rejoices that Gods wisdom has “because you have hidden these things from the wise and the intelligent and have revealed them to infants...” Infants! How outrageous is this. In his culture God did not speak through infants, or children. God spoke through rabbis and priests. Elders! Jesus constantly stepped outside the deepest and most tightly held convictions of his culture and his religion to show people what more both could be. He behaved in outrageous ways, healing on the Sabbath, eating with unclean people, sharing his teaching with women.

He told inflammatory stories like the parable of the Good Samaritan, which said that all people are our neighbours, even those we fear and loathe and hate the most, and we should love them. He treated all people as if they were made in the image of God. All people!

To be a follower of Jesus then is to be equally bold, to be willing to step outside the deepest and most tightly held convictions of our culture and our religion to show people what more both could be. To be a follower of Jesus is to know the scandalous truth of the gospel as Bishop Philip described it, “that I am profoundly, unreservedly and undeservedly loved by God, so are you, and so is every other human being,” and to live that out. That means loving every young person, and role modelling that love for the young people we meet. It looks much easier to do this than it really is.

That is why it is so important that our leadership is based first on our being a follower, so that we do not try to live this way in our own strength, but in the grace of God.

In the second part of the reading from Luke, Jesus says: “Then turning to the disciples, Jesus said to them privately, “Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

To be a follower is to keep our eyes on Jesus through the gospels. As we read and immerse ourselves on Jesus in the gospels we learn to see the risen Jesus at work in the world around us. The starting point is the gospels. As we read the bible from the gospels we also learn to read our cultures and our religions that we are immersed in and shaped by, and we learn to read our ministries and our leadership from and through the gospels. We learn to step outside those things, to want to be more, to live to offer a vision of each than is more than currently exists.

This does not mean that we stop being Pakeha or Maori. It is where we start from, the turangawaewae that gives us the ground on which we stand. Jesus never stopped being a first century Jew. The apostles never stopped being first century Jews. But they became more than that, and so must we if we are to lead as followers of Jesus.

Jesus shone the spotlight on his tikanga and in doing so he revealed God at work among the poorest, among the outcasts, among those his culture and religions said had no access to God, or to the core religious or community activities. God was at work bring justice to those who needed it. God is still at work in our tikanga, in our cultures, bringing life and justice to those who need it. Our role as leaders is to do as Jesus did, and shine the spotlight on our tikanga, to show God at work, to join God in that work, and to help our culture, our religion, our church, our ministry among young people to be more than it is now.

Growing the Vision

Sometimes it is said that a good leader will have a vision, and will work with others to grow that vision to bring it into being. As I reflect on some leaders like Mahatma Gandhi, Nelson Mandela, Martin Luther King Jr., and Te Whiti Rongomai and Tohu of Parihaka, it seems to me that they did not so much offer a vision, but put into words the longing of those they became leaders for. The vision was not theirs so much as the peoples. But they voiced it. They gave it life, and invited their followers to hope that it might be so. They worked to keep the vision alive, to keep people focussed on the vision, to keep hope alive.

Rather than leaders being the ones to have the vision, it seems more important they are people who can draw out of people their vision, to give voice to the collective vision that already lies in their hearts, and to allow for the hope that this vision might become reality. That is a different task than being the one with the vision. It becomes much less about me, and much more about the other. It becomes much less about telling, and much more about listening, listening to the people and to God speaking through them.

One final thing about vision: These leaders did not rest with the longing of their people. They called them to hope for more. Gandhi called Indians from a desire for freedom from British rule, to hope for a free India for all: Muslim, Hindu, Christian. Nelson Mandela and Martin Luther King moved their people to hope not just for an end to their oppression, but freedom from oppression for all who lived in their lands. And Te Whiti and Tohu called their followers to not just hope for peace and justice for Maori, but peace and justice for all who live in Aotearoa.

So too in youth ministry: We are to help young people belong to a community that cares for them, and the wider church to speak their longing to have young people as part of their community. In the end both those

longings are self centred to some degree, and the task of leaders in youth ministry is to help move that vision to a longing that lives out God's unreserved and unconditional love among all people, that seeks God's life and justice for all people, to be much more than we are now because that is what it means to be a follower of Christ.

To be a leader then is to be a follower first. That means seeking God first, immersing oneself in the gospel so that I might know deep within God's infinite love for me and for all creation. In that love leaders are called to live out God's love, and work with God in drawing forth people deepest longings and desires, and invite them to embrace all of God's world out of those desires. To be a leader in youth ministry in Aotearoa-New Zealand is to live out Gods life giving love among young people and the church, to invite both to be more than they are, to invite both to join God's prophetic and life giving mission.

Study Guide

The Reflection

John describes God's call as a "niggle". Have you ever felt 'nagged' to serve God? In what ways?

What are some of the things that hold you back from following God's "niggles"?

Read Luke 10:21-24

John implies here that God can use young people, who are infants in the faith, instead of wise elders. What are your thoughts on this? Does your church accept leadership from the young?

More Questions for Discussion

How important do you think it is to "follow Christ"? Why?

John makes a great point about "growing the vision"? In what ways can you help "grow the vision" of youth ministry in your Church?

Making it Real

How can what you've learned here be applied to your own leadership?

How would you share this with other young people?

Ngira Simmonds

Manu Kokiri | Te Manawa o Te Wheke | Tikanga Maori

Leadership amongst Maoridom

The Maori Queen

Archbishop Hui Vercoe

Leading like Christ

Leadership amongst Maoridom

The practice of leadership amongst Maoridom has always been prominent. Kaumatua and Rangatira have had important roles in the Marae and other aspects of our culture; however in 2007 this leadership is very different from what it traditionally was. Te Haahi Mihinare has been blessed with many great leaders both clerical and laity. In this piece of writing I am going to use people who I believe had a notable style of leadership, similar to that of Jesus that we hear about in the Gospels.

The Maori Queen

Te Arikinui Te Atairangikahu, the late Maori Queen, was a woman of great knowledge, power and humility. In her role she led her people for over forty years, and I recall at her funeral service a quote from the preacher that day, The Most Reverend Te Whakahuihui Vercoe, who said “Forty years ago, I thought the Maori world had come to an end when they elected a woman to be their leader.” For Maori this was a big step in a new direction, and Te Arikinui was the right woman to do that. Like Jesus she was shepherd. She led with dignity and did not hesitate, like Jesus was, while still remaining in control and having the utmost grace.

Parallels can be drawn from her leadership to that of the shepherd. Many of our Kaumatua on our Marae still elect to use this, what I would call traditional style of leadership. A very servanthood style, which in reality, for youth ministry in 2007 within Tikanga Maori, is something hard to do, and to maintain. Nevertheless, I still believe that these Rangatira display a style of leadership that is important, a style that is becoming rarer.

In my job as Manu Kōkiri for Te Manawa o Te Wheke, I think aspects of this style of leadership are required and I endeavour to emulate them as often as possible. I think most people are attracted to a humble leader, such as Te Arikinui was. The humility of Jesus was such that even as he hung on the cross he did not condemn those who had put him there. “Forgive them Father, for they know not what they do” were the words he used, according to Luke’s Gospel. This aspect of leadership as displayed through many of our Maori Rangatira was used by Jesus, and is something that I try to use in my Ministry. It is a challenge and at times I fall short.

Archbishop Hui Vercoe

The other person who I wish to use an example of great leadership is The Most Reverend Te Whakahuihui Vercoe, former Archbishop of Aotearoa–New Zealand and Polynesia, and Pihopa o Aotearoa. Archbishop Hui was most famous for his “honour the treaty” speech at Waitangi in 1990. However he also did a lot of other work amongst Tikanga Maori in the time that he was Te Pihopa o Aotearoa. In a press release in 2005 the Archbishop was described as “impatient, cranky, lacking in good grace, authoritarian, inclined, sometimes to feud.” However the Archbishop was a man of great leadership, and like Te Arikinui, also had some similarities of the leadership of Jesus Christ.

In the Gospel of Luke, chapters 12 and 13, Jesus makes some very radical statements. However I believe that at this point in Jesus ministry he is aware of His task and His calling. I believe to some degree this applies for Archbishop Hui. He was aware of his calling and was not afraid to tell how was. Like Jesus, Archbishop had strong convictions, and at times was very quick to judge. However the leadership that they both display is something that we can learn from. To not back down, be strong in our faith and calling from God. Both these men did that. As leaders we are required to make decisions that at times will not please everybody, but a

decision must be made, and a good leader makes the decision and sticks to it. Archbishop Hui displayed this quality.

Leading like Christ

Both these leaders in Te Ago Maori, Te Arikinui Te Atairangikahu, and The Most Reverend Te Whakahuihui Vercoe, had very different styles of leadership. They were at opposite ends of the spectrum. However similarities can be drawn from both of them to the leadership of Jesus. This to me, in my context, tells me that Jesus was a great leader, and I believe that all must strive to lead like He did. Obviously we will fall considerably short of that of the Messiah – however, I believe that we must aim to be “Christ like disciples.”

As the Youth Enabler of Te Manawa o Te Wheke, both these people have influenced my ministry and style to which I undertake it, and aim to lead youth in my Amorangi. Leadership is something that changes with time, both personally and culturally. In 2007, leaders within Maoridom have different qualities that are required for the tasks ahead of us. With the guidance of God, and using Jesus as an example of great leadership, I believe that we of Te Pihopatanga o Aotearoa can pave a way forward into the future for our people of Aotearoa.

Study Guide

The Reflection

Ngira offers two Maori leaders as examples of great leadership: Which one do you prefer? Why? In what ways did these two leaders offer “Christ-like” leadership?

Read Ephesians 4:11

This reading describes five different kinds of ministry leadership: Have you seen these ministries active in the Church or Community? In what ways?

More Questions for Discussion

What examples of great leadership can you find among your own community? What is there about them that you feel is “great”?

How might you encourage great leadership in others?

Making it Real

How can what you’ve learned here be applied to your own leadership?
How would you share this with other young people?

Michael Treston

Diocesan Youth Coordinator | Nelson | Tikanga Pakeha

*The Missio Dei and Incarnation
Imago Dei and The Kingdom of God
Vision and the Prophetic
Staying Sane and Staying Anchored*

When I think about leadership much of my understanding and approach is shaped by my understanding of scripture and theological themes. I come from a cultural background where leadership is and class are connected ‘done by others, it is not done by us we merely take orders.’ Leadership is what the foreman, the principle, the government did (class system) – there was no concept of leadership or expressions in my family – ‘working class people are not leaders’. To come into the Christian faith then was to come into contact with a stream of thought that not only challenged the world I had grown up in but faith offered an opportunity to challenge and change my life direction. The role of leadership and the type of leadership that I gravitated to then was essentially shaped by my early life and what I read in the scriptures.

Leadership for me also comes with a high level of tension: On one hand I don’t want to be a leader, and on the other I realise that there is a call only life to lead others and that, whether I like it or not, people look to me for leadership. This entails I have no issue with being led by others when the need and the situation arises. Leadership and the call to be a leader come then for me from a call to ministry, and an understanding of ministry. When I talk of leadership the word could just as easily be replaced by ministry or even discipleship – as at the end of the day one is a reflection of the other. Discipleship is the task, ministry is the context and leadership is the means necessary to disciple others. Leadership for me is about encouraging developing others to become leaders also

The Missio Dei and Incarnation

One of the earliest themes we are introduced to in the creation account of Genesis 1 is the God that broods over the water – a God that is present in this world, a God that has a mission. The incarnation is the New Testament realisation of this God has moved into the neighbourhood – in fact he has always been in the neighbourhood and continues to be at work creating recreating hiding in the whispers of this world. In

terms of leadership this for me means that I am not alone – that God is with me and the leadership–ministry–discipleship task is to look for God’s foot prints to make sense and give meaning to what is happening – God is at work, and he calls the church to work alongside of Him in this task. Leadership then is about; interpreting, listening, visualizing for others, relationship

Imago Dei and The Kingdom of God

A second theme is of God making humanity in His image, while this can be interpreted in many ways one that speaks to me is that of the image of the statue at the gates of the city, in ancient time a person would know whose city or village this was by the image of the founder at the city gates. That is what I believe it means to be an image bearer, that the world should be able to look at us as image bearers and see whose ‘city’ this is. Jesus further strengthens this with his call to people to become part of the Kingdom of God, as I would understand it in Luke’s Gospel, Jesus talks about the Kingdom being present when the blind see, the lame walk, and the captives are set free.

The role of the church, then, is as statues to the living God, and as activists in making this place God’s place, the Kingdom of God. Whenever God’s work is being done, then *there* is the kingdom, we are signs of that reality and agents in making that reality happen.

Leadership then is about influence, activism, doing justice (which cannot be separated from judgement), and pointing others towards the reality of God in their midst. A leader is a sign post/statue that points others to Jesus (the role of John the Baptist would be crucial in demonstrating the role of the church too).

Vision and the Prophetic

As a person I have been gifted/cursed with long sightedness, both physically and spiritually – I tend to see what is far off but miss what is under my nose. It's the gift of vision being able to point out possibilities, to think of implications to dream possibilities for myself and God people. This is also coupled with a call to be prophetic – God's mouthpiece to the Church. As a minister I have realised very early the best way to mute a prophet is to make them a priest – it is difficult to challenge from within unless you are prepared to be part of the solution. I have a love-hate relationship with the Church as an institution.

Staying Sane and Staying Anchored

As a person I have often found ministry stressful, a major reason being related to the Peter Principle – where a person is often promoted beyond their level of competence. For me I came into ministry though an ability to relate and share the Gospel with those who did not hang around churches. As the prophet is muted by becoming a Priest, the Evangelist is also muted in the same way. This for me led to huge stress, as I was outside of my comfort zone. So for me to stay anchored in what God has called me to, to demonstrate leadership – to encourage others to become committed disciples – I spend a lot of my energy in encouraging others to go into the world. But I need to put my time and energy into that too, being surrounded by no one else other than Christians wears me down it makes my leadership ineffective. I call others to get involved but also get involved in the world outside church doors myself as a spiritual discipline. To lead others I need to be an example, anchored and renewed.

Study Guide

The Reflection

Michael said that he used to consider leadership as something “done by others”: Do you leave leadership to others? Why?

What do you think it means to be “made in God’s image”?

Read Matthew 5:14-16

In what ways is your Church “a light to the world”?

Shying away from leadership is like “hiding your light”: Have you ever “hidden your light”? Why?

More Questions for Discussion

In what ways can you offer more leadership in your own context?

How do you “stay sane” and “stay anchored”? Do you need to do more?

Making it Real

How can what you’ve learned here be applied to your own leadership?

How would you share this with other young people?

Tapu Lau

Manu Kokiri | Te Taitokerau | Tikanga Maori

My Leadership Style

Strategic Leadership

Directive Leadership

Having a Balanced Lifestyle

Basing it on Jesus

Basing it in Tikanga

My Leadership Style

I have learnt that my current style of leadership is authoritarian. Because of the difficult realities young leaders face today, my role requires me to be directive and productive in my leadership. Young leaders today face difficult challenges in their ministry, some challenges are political, but most times it is personal. These challenges become an obstacle for their ministry and it weakens the focus on mission. Direction is what young leaders look for and when they come against these stumbling blocks. So, I need to be there to provide directions for them in their ministry and in their lives.

Implementing the core values of being Anglican, and also being Maori, is important to be reinforced at all times. To be productive in an authoritarian role is to equip the young leaders in ministry with the tools and the resources they need to pursue the visions you have in place for them. For example, a young woman who I work with is a youth minister (Manu Karakia). She was brought up with strong family values and she works with children and teenagers under the age of 20. The children she works with are Kura Kaupapa Maori (Maori full immersion school) based. One of the most difficult challenges that she faces is that she lacks understanding of Maori tikanga and te reo (Maori language), and she also has very minimal understanding of the Anglican church and its structures. Because she lacks in the area of te reo, tikanga and Anglicanism, she feels limited as to what she could do. My role is to facilitate the provision of basic and relevant resources that she is going to need for her ministry and also to provide training in areas that are necessary.

Strategic Leadership

I am strategic in my leadership because I constantly focus on the bigger picture for the future. There is a reason for a lot of the things we do in our church, and to have a plan that is set to promote our long term goals and visions, can be made possible if you believe in it. An example of my strategic leadership is that each (Manu Karakia) youth minister I work with, develops a ministry plan, and my role is to ensure that the goals that they have set for themselves have been achieved. The questions are always “why do we have to go this way and not that way?” “Why do we have to be like this?” “Why cannot we be like them?” My answer is to always assess their reality as to what are the possibilities of sustaining what they want to do in the future.

Directive Leadership

Directive leadership is a strength, because it helps channel positive energy into something constructive. There is a need to be more directive as leader, because getting a crowd's attention is easy, but is what you do with that attention that is hard, it is in the preparation and the leading that I would know what to do with the crowd. For example, if I want something to happen, but I don't know how to approach it, when there is a need to get something done I might beat around the bush and try to explain myself in detail over and over again. When I lack energy in getting their attention, I find myself asking for it. I feel in order to be directive as possible is to assert myself all the time even if it poses a threat to an individual, it is important for them more than it is for me depending on how relevant and important the points are.

Having a Balanced Lifestyle

Having a balanced lifestyle can ensure effective ministry. Health and wellbeing is a priority in terms of self care. In order to be effective in ministry I have to be fit physically, emotionally, and mentally. For example, if I am fit to lead, but I am limited as to what I can do physically, I undermine my own leadership. The whole purpose of being fit while in leadership is so I can deliver and uphold standards of leadership people look for in me.

Basing it on Jesus

One of the theological bases of my understanding of Leadership is that Jesus was authoritative and meaningful in his own way. There is a reason why our church is structured the way it is and why we are a church with order. We have inherited the ancient Anglican traditions and practices, and it is these traditions and practices that our ancestors were taught by the early missionaries. As a leader I feel that we have to keep these traditions and practices alive today, and in order to this, we are to reinforce it at all times, and make it relevant in today's context.

An example of Jesus authoritative and meaningful leadership is in the Gospel of Matthew, 16:21-24, where Jesus foretells his own suffering at the hands of the elders, chief priests, and the scribes, and details his death and his rising again on the third day. When he said this, Peter took Jesus aside and rebuked him, saying "God forbid if Lord this ever happened to you." Then Jesus turned to him and said "Get behind me Satan, you are a stumbling block to me, for you are setting your mind not on divine things but on human things." For me it is simply saying "let things be, don't try and defeat the purpose of God's will for us in this world."

Another theological basis of my understanding of leadership is that Jesus was directive in his leadership because he gave clear directions to his disciples. Our church sometimes loses its focus on mission, and that is because our church leaders aren't giving our people clear directions as to what we have to do to put our mission in to action.

We always worry about the materialistic things in this world that may affect us, or we focus on issues like resource sharing or human sexuality. An example of Jesus being directive in his leadership is in the Gospel of John, 21:15-17, when Jesus asked Simon Peter "Do you love me?", and Simon answers "Yes Lord, you know that I love you" and Jesus replies "Feed my Lambs." Simon Peter felt hurt when Jesus asked him a second and a third time. Simon Peter then reaffirms that only Jesus knows everything and yes that he loves him and Jesus replies again, "Feed my Sheep."

So Jesus said "Feed my Sheep", Jesus did not say go sort out the World, and sort out your differences, and then go feed my sheep. Jesus simply said "Feed my Sheep." So Jesus made it clear to his disciples that his mission is to be the Shepherd to the sheep, and to lead the flock and not to lose focus on them.

Jesus taught his disciples, and at the same time showed them through his actions. Another example of Jesus in his directive leadership is in the Gospel of Mark, 1:14-22, where Jesus says to the fishermen "Follow me and I will make you fish for people." Immediately the fishermen left their nets and followed him. Today we are called by God to serve in his church, and become a missionary in our communities, within our families, and amongst our peers. Part of our mission is to provide spiritual guidance and to set the path as to which direction the individual or team will go.

Basing it in Tikanga

My cultural understanding of leadership is that servant leadership is one of the many aspects of leadership we follow. *Galue* is a Samoan word that comes to mind when talking about servant leadership. Servant leadership is being seen feeding the people. *Galue* means hard work, and staying behind. That is, you cannot lead from the front if you haven't learnt how to stay behind and sweep the kitchen floor. In the Samoan custom, a real sign of a true leader is someone "whose eyes burn every day from the smoke of the *umu* (rock oven). In a Samoan context, the proverb "*ale ala o le pule, o le tautua* (to lead is to first serve)" would best explain the kind of leadership people look for. It is similar in a Maori context, in order to sit on the *paepae* or the *taumata* (traditional seating of speakers on a Marae), you start from the kitchen and you work your way forward. You 'instantly' become a leader after years of service to your whanau, marae, and to the hapu.

This TORU module, Raukura, has taught me a lot about myself and the leadership qualities I have. This assignment has shaped my understanding of leadership in today's context in terms of what is to take charge and to lead in such a diverse community. Writing this reflection has also given me the opportunity to explore other areas of leadership that I haven't yet explored. There are so many things to do for my future role as a leader, and so many types of leadership areas I have yet to discover.

Study Guide

The Reflection

Tapu Laulu is a Samoan offer great leadership in a Maori context: In what ways have you offered leadership “outside of your comfort zone”?

What do you think it means to be “authoritarian” and “directive” as a leader? Is this how you would lead? Why?

Read John 21:15-17

What did Jesus mean when he said “feed my sheep”?

In what ways could you “feed Christ’s sheep”?

More Questions for Discussion

What aspects of your culture do you find helpful for understanding leadership?

How important do you think a balanced lifestyle is for ministry? Why?

Making it Real

How can what you’ve learned here be applied to your own leadership?

How would you share this with other young people?

Phil Trotter

Diocesan Youth Coordinator | Christchurch | Tikanga Pakeha

*Seeing Young People as God sees them
Frameworks for Leadership
Leading as a Shepherd*

Seeing Young People as God sees them

My context for leadership has long been as one who sees young people; who sees them as I believe God sees them; who sees them as loved by God, as children of God, and who sees the potential (treasure) in them that they themselves have often not seen and the potential that the significant others in their lives (family, teachers, leaders, peers) may not have seen.

To this I marry the clearest and simplest call on my life as a Christian to make Christ known.

I seek to do this in two ways – as a role model and as an advocate. As a role model I try to live out the Christian faith among young people which shows itself mostly in how I treat them, how I give honour to God and the issues I stand for among them. As an advocate, I continually try to encourage and build them up personally, to clear barriers to their development and to help their significant others see them in the most positive light possible before God.

Frameworks for Leadership

Two frameworks help me to guard and keep these goals: One is borrowed – a Youth Work Practice model developed by colleagues that identifies four aspects of youth working: to promote youth identity; to support young people in crises/transition; to empower young people; to build “youth friendly” community – one that is good for young people and views them positively. The other is self-constructed and is captured by the words: compassion, community, Christ.

The word *compassion* reminds me to look outward: to engage in mission, justice, and service caring for the poor and marginalised with compassion and manaakitanga as my motivation.

The word *community* reminds me that the world of young people is most often competitive, negative, hostile and lonely so leadership involves imaging and building communities that are supportive, positive, warm, and inviting

The word *Christ* is more than a word. It reminds me that Christ is the centre. He is the way, he is the truth, he is the life. As a leader I seek to imitate him, particularly the humility and rapport of his incarnation, in the ‘personable-ness’ and intimacy of his ‘relational-ness’, and in the nature of his grace – to be forgiving, merciful, and gracious.

Leading as a Shepherd

Biblically I am guided by the passages about the Shepherd. Especially John 21, from which I draw a personal call to be a teacher and pastor (feed my sheep/care for my sheep), and as a love response to Christ.

Also, 1 Peter 5:1-5 which outlines to me that young people are the flock (I am their shepherd as I serve the Christ Shepherd), are under my care when I am to serve, not by being greedy or lording it over them. Other passages have grown in significance recently that show Christ’s compassion for the hungry, lonely, naked, and imprisoned. Especially Matthew 25:31-46 and Luke 14:14-18, which carry extra weight for me as representing the end (Judgement Day) and the beginning of Jesus’ ministry. As such, these readings show greatly how our faith, through which we are saved by grace, is to be lived out – with compassion: “love with feet”.

Study Guide

The Reflection

Phil describes “seeing young people as God sees them” as important. How valuable are young people to God?

Does the Church value young people in the same way?

Read 1 Peter 5:1-5

What does it mean to be a Shepherd of God’s flock?

In what ways can you encourage young people to “shepherd God’s flock”?

More Questions for Discussion

Phil offers two frameworks for leadership: Which do you prefer? Why?

How important are *compassion*, *community*, and *Christ* to your understanding of leadership? Why?

Making it Real

How can what you’ve learned here be applied to your own leadership?

How would you share this with other young people?

Tomasi Fahina

Youth Coordinator | Archdeaconry of Tonga | Tikanga Pasefika

What is leadership?

What is leadership?

In a simple way, I can define leadership as a position which is given to a person to lead, guide, protect and sacrifice his time for a large amount of people – this being the head of an organisation or society.

Leadership is not a simple thing to carry out. To be the head or a leader, you need character. A leader should have good qualities and skills, experience, intelligence, and understanding of others. For me, to be the head of an organisation, we have to go through difficulties, riots, and many obstacles – but how can we deal with these things?

We have to lower ourselves, and serve others. Sometimes it's so hard to serve other people, but I believe that a good leader must serve others, and must know how to follow. He/she must act like a servant in order to find things easier, and cooperate with others. Servants work to meet the needs of those they serve. Leadership should not be based on selfish ambition and pride, but with humility always treating others as better than yourself. Don't focus simply on your own interests, but show care for the interests of others.

Sometimes a leader must focus on commanding, and ordering, giving instructions, without being first example to others. Referring to the Bible, the Good Shepherd is the one who cares for the sheep, and leads by example. As the saying goes, "... there is no one greater than the one who serves."

The ability to be a leader should have a good relationship with others. How to deal with, and how to treat others. What I strongly believe is that a leader must provide order for a society or organisation to function well. The leader must show respect in order for others to show respect back. He must promote forgiveness and mercy in time of shortcomings. He can also follow discipline to listen, to his co-workers. If we do not

learn to listen, we can never solve problems. The way a leader treats others is a reflection of their character and of the attitudes that they have in their heart. Their actions tell us more than their words do.

Vision is important as a quality of leadership. People will follow a good vision. People will turn away from a vision if the leader only has a vision for himself, and makes himself first. People will leave after a short time. But a leader who gives away a vision for others, will always be looked to first.

Study Guide

The Reflection

Tomasi points to character as being an important aspect of leadership: What is your understanding of “character”? How does it relate to the practice of leadership?

Tomasi also points out the importance of maintaining “good relationships” with others. Why should a leader worry about “good relationships” with others?

Read 1 John 4:20

The idea of “hating” someone includes holding grudges, passing judgement, and being dismissive of someone. How would doing any of these things affect your leadership?

What if someone “hates” you: How do you stay in a “good relationship” with them?

More Questions for Discussion

How important is it to “listen to others”? How does this help leadership?
Why would people, as Tomasi says, “follow a good vision”?

Making it Real

How can what you’ve learned here be applied to your own leadership?
How would you share this with other young people?

TORU Anglican Centre for Youth Ministry Studies
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