

Leadership for Mission to the World

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Abstrak

Transformasi kepemimpinan di dalam Gereja diperlukan untuk mendialogkan Injil dengan konteks misi, seperti kemiskinan dan globalisasi. Transformasi kepemimpinan ini juga merupakan pilihan dalam menanggapi krisis moral dalam Gereja berkaitan dengan pelecehan seksual. Kontes misi dan krisis moral ini telah berkontribusi pada kematian Gereja. Dengan menggunakan metode “see-judge-act,” artikel ini mengkaji kontribusi kepemimpinan di dalam karya misioner Gereja dengan mengkaji pemahaman dan implementasi kepemimpinan di dalam aktivitas misioner. Pada bagian pertama (“melihat”) esai ini akan melihat konteks misi di dunia kontemporer di mana para pemimpin menjalankan kepemimpinan mereka. Bagian kedua (“menilai”) mengeksplorasi pemahaman alkitabiah, missiologis, dan eklesiologis tentang kepemimpinan dalam Gereja. Bagian ini akan menuntun kita untuk menemukan paradigma yang komprehensif untuk kepemimpinan pastoral bagi misi. Pada bagian terakhir (“bertindak”), esai ini akan menggarisbawahi beberapa gagasan tentang kepemimpinan untuk misi ke dunia. Artikel ini berpendapat bahwa kepemimpinan buruk, baik dalam konsep dan prakteknya, di antara para pelayan pastoral merupakan virus bagi pertumbuhan Injil di hati umat; kepemimpinan semacam ini mungkin menghilangkan suara Gereja dalam mengubah dunia. Maka, artikel ini menggarisbawahi beberapa gagasan kepemimpinan berkaitan dengan karya pastoral untuk membantu para pelayan pastoral menghadirkan Kerajaan Allah di dunia ini.

Kata Kunci: kepemimpinan, misi, konteks misi, Kerajaan Allah, komunio, institusi, kolaborasi, dialog

Abstract

Transforming leadership in the Church is necessary to dialogue the gospel with the context of missions, such as poverty and globalisation. It is also a choice to respond to the moral crisis within the Church concerning sexual abuse. The contexts and moral crisis have contributed to the Church's dying. By using the method of "see-judge-act," this article examines the contribution of leadership in the missionary work of the Church by examining the understanding and implementation of leadership in missionary activities. In the first section ("see") the essay will look at the mission context in the contemporary world where leaders exercise their leadership. The second part ("judge") explores a biblical, missiological and ecclesiological understanding of leadership in the Church. This part will lead us to find a comprehensive paradigm for pastoral leadership for the mission. In the last section ("act") the essay will underline some ideas for leadership for the mission to the world. This article argues that poor leadership, both its concept and application, among pastoral workers is a virus to the growth of the gospel in people's hearts; it may lose the voice of the Church in changing the world. Thus, this article underlines some ideas for leadership relating to pastoral works, serving pastoral leaders in presenting the kingdom of God to the world.

Keywords: leadership, mission, context of mission, kingdom of God, communion, institution, collaboration, dialogue

1. Introduction

In a globalised society, people are aware of the importance of leadership for living. Suppose a person wants to look for a book on leadership in bookstores or online. He or she might be confused in choosing the right book to read among hundreds or thousands of books; writers of the books may discuss diverse aspects of leadership, linking it to different aspects of life. In life, people also recognise that persons with good leadership contribute to the development of people, of organisations, and society. They guide people to create a civilised society and serve the common good. Conversely, persons with lack of good leadership may lead people, organisations and society to catastrophe. Those scenarios may show us the fundamental role of leadership in our lives.

The need for appropriate leadership is urgent for the Church's mission to the world. The huge attention given by people across the world to the leadership of Pope Francis indicates people's hope for a renewal of leadership in the Church.¹

¹ Cf. "Pope Francis' Image Positive in Much of World," Pew Research Center, accessed 7 September 2021, <https://www.pewresearch.org/global/2014/12/11/pope-francis-image-positive-in-much-of-world/>; Claire Gecewicz, "Americans, including Catholics, continue to have favorable views of Pope Francis," Pew Research Center, accessed 7 September 2021,

The crisis within the Church and the complexity of global society require pastoral leaders with a fresh leadership paradigm.

This essay will elaborate the topic of "Leadership for Mission to the World" by applying the methodology of "see-judge-act," a multifaceted approach. In the first section ("see") the essay will look at the mission context in the contemporary world where leaders exercise their leadership. The second part ("judge") explores a biblical, missiological and ecclesiological understanding of leadership in the Church. This part will lead us to find a comprehensive paradigm for pastoral leadership for the mission. In the last section ("act") the essay will underline some ideas for leadership for the mission to the world.

2. Discussion

2.1 Leadership and the context of the mission

Vatican II recognised that scrutinising and interpreting the signs of the times in the modern world is always a duty of the Church.² By understanding the context of the Church in the world, the gospel may be helped to be communicated effectively to humanity. Pastoral leaders, who are responsible for the Church's mission, should understand the context of their missionary work.

There are three main aspects of mission in today's world. The first critical aspect in our contemporary world is that majority of people around the world live in poverty. According to the United Nations and the World Bank, more than 736 million people lived below the worldwide poverty line in 2005. Around 10% of the world's population, before the Covid-19 pandemic, lived in extreme poverty, unable to afford even the most basic of necessities due to a daily income of less than \$ 1.90.³ This global poverty is not merely the fault of the poor, but may be a result of a global economic system.

Some economists and religious leaders think Neoliberalism is behind the economic system for the last decades. Gerald Duménil and Dominique Lévy state that Neoliberalism advocates deregulation in every economic field and imposes macro policies to protect trade and capital, aiming to achieve maximum income. Under this economic ideology, the main characteristics of the global

<https://www.pewresearch.org/fact-tank/2021/06/25/americans-including-catholics-continue-to-have-favorable-views-of-pope-francis/>.

² Vatican II, *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World (7 December 1965), n. 4, in *Vatican Council II: The Conciliar and Postconciliar Documents*, new rev. ed., edited by Austin Flannery (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1992).

³ United Nations, "Peace, Dignity and Equality on a Healthy Planet," accessed 9 August 2021, <https://www.un.org/en/global-issues/ending-poverty>; The World Bank, "Decline of Global Extreme Poverty Continues but Has Slowed: World Bank," updated 19 September 2018, accessed 9 August 2021, <https://www.worldbank.org/en/news/press-release/2018/09/19/decline-of-global-extreme-poverty-continues-but-has-slowed-world-bank>.

economy are free trade, free international mobility of capital, and the globalisation of financial institutions.⁴ However, such an economic system benefits a small group of wealthy people who dominate economic activity.⁵ Similarly, both Benedict XVI and Francis are among the religious leaders who call for reform of the global economic system. They reject the economic system oriented to profit which creates inequality and social exclusion. They promote an inclusive economy that benefits everyone and the common good.

Global poverty is a "sign of times" that the Church has to deal with. It requires a new perspective and approach to dialogue in the light of the gospel with the plight of the poor, the excluded, and the marginalised. The Church cannot stand alone in its fight for economic justice and equality. It needs global collaboration regardless of religious, cultural and national boundaries. Consequently, the Church needs appropriate leadership that helps pastoral ministers to transform our society.

The second critical aspect (a "sign of our times") is that of globalisation and migration. Jeffrey Sachs examines globalisation as a reality of humanity. Since the dispersal of modern humans from Africa, humanity has always been globalised. Sachs views technological advances, particularly in transportation and communication, and issues of human demography and population have intensified global interconnectedness and interdependence.⁶ The massive amount of human migration, forced by the economy and conflict, is another side of modern globalisation. According to the International Organization for Migration (IOM), the current number of international migrants is estimated to be around 271 million or 3.5 per cent of the global population in 2019. This number has increased by more than 50 million compared with the number in 2010.⁷

Globalisation and migration have created a global village characterised by multi-culture and multi-faiths. Jehu Hanciles views large-scale migration as being and remaining integral to the process of globalisation. Both globalisation and migration have the capacity to expand cultural diversity and religious interaction.⁸ Similarly, Peter Phan believes that a growing number of non-

⁴ Gérard Duménil and Dominique Lévy, *The Crisis of Neoliberalism* (Cambridge, London: Harvard University Press, 2011), 18 & 113.

⁵ Cf. Joseph E. Stiglitz, "Of the 1 %, by the 1 %, for the 1%," *Vanityfair*, accessed 10 September 2021, <https://www.vanityfair.com/news/2011/05/top-one-percent-201105>.

⁶ Jeffrey D. Sachs, *The Ages of Globalization: Geography, Technology, and Institutions* (New York: Columbia University Press, 2020), 1-2.

⁷ International Organization for Migration, *World Migration Report 2020* (Switzerland: International Organization for Migration, 2020), 20-21, https://www.un.org/sites/un2.un.org/files/wmr_2020.pdf.

⁸ Jehu J. Hanciles, "Migration and Mission: The Religious Significance of the North-South Divide," in *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission*, ed. Andrew Walls and Cathy Ross (Maryknoll, NY: Orbis Books, 2008), 118.

Christians are settling in the Christian West. Although relatively small, they contribute to religious pluralism. This religious pluralism, for Phan, has challenged Christian identity. Missionaries need to face the challenge to maintain religious identity and, at the same time, negotiate around religious conflict.⁹ In the mission field, there is a need for leaders who can manage diversity, either in our society in general or within Christian communities.

The third critical aspect (a "sign of our times") is the issue of sexual abuse. It has become a critical problem in the Church. The Christian community has to face the reality of sexual abuse diminishing the lives of many young people across the world. Pope Benedict XVI recognises that sexual abuse has created a great crisis for the Church. Many priests lost their confidence in ministering to people because of the number of their fellow priests accused of sexual abuse.¹⁰ The failure to make Church settings places of safety and security for people, is thought by some, to be the result of leadership in the Church. For example, the Royal Commission in Australia links the level of sexual abuse in the Catholic Church with a failure of leadership. A person is appointed as a leader not based capacity for leadership but based on a commitment to the Church and its doctrine.¹¹ In the same way, Peter Steinfels views the overwhelming failure of leadership in Catholic communities to be less personal, more systemic and more indicative of leadership problems in general. Steinfels also lists the failure of bishops in the following areas: failures of comprehension and empathy, decisiveness and focus, persistence and follow-through, openness, and explanation.¹²

The issue of sexual abuse within the Catholic Church undermines the Church's standing and authority. Leonardo Boff argues that unethical attitudes have eroded the credibility of the Catholic Church and of its moral teaching.¹³ In agreeing with Boff, Anne Benjamin and Charles Burford state that the Church

⁹ Peter C. Phan, *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation* (Maryknoll, NY: Orbis Books, 2003), 132-33.

¹⁰ Benedict XVI and Peter Seewald, *Light of the World: The Pope, the Church, and the Signs of the Times*, trans. Michael J. Miller and Adrian J. Walker (San Francisco: Ignatius Press, 2010), 23.

¹¹ Royal Commission into Institutional Responses to Child Sexual Abuse, "Royal Commission into Institutional Responses to Child Sexual Abuse, Final Report, Vol. 16, Religious Institutions Book 2," (Sydney, 2017), 690.
https://www.childabuseroyalcommission.gov.au/sites/default/files/final_report_-_volume_16_religious_institutions_book_2.pdf.

¹² Peter Steinfels, *A People Adrift: The Crisis of the Roman Catholic Church in America* (New York: Simon & Schuster, 2003), 309-12.

¹³ Leonardo Boff, *Francis of Rome and Francis of Assisi: A New Spring in the Church* (Maryknoll, NY: Orbis Books, 2014), 9.

did not only lose its credibility and its voice in society, but it has lost its right to have a voice.¹⁴

In reflecting on the Church's response to internal and external issues (the context of its mission), some call for transformation in the Church's leadership in pastoral work. Pope Francis calls for pastoral conversion, driven by the option to embrace a new life, an openness to the evangelical spirit, and the fidelity of the Church to its calling.¹⁵ On many occasions, he has insisted on the importance of reforming Church institutions and their leadership. For example, in *Evangelii Gaudium*, he insists on the need to renew the Church institution itself not just reforming the parish or other institutions within the Catholic Church, but including the reformation of the papacy. The Pope encourages pastoral leaders to reach out to people on the peripheries instead of concerning themselves with "self-preservation."¹⁶

Similarly, some other experts also encourage the Church to reform itself and its leadership. Benjamin and Burford, for example, believe that leadership is needed in this time of crisis within the Church. Leadership should be "courageous, insightful, compassionate, resourceful and principled."¹⁷ They remind leaders in the Church to serve only the purpose for which the Church exists.¹⁸ Steinfels calls the Church to welcome leadership by lay people.¹⁹ The renewal of and the need for inclusivity of leadership in the Church is essential when considering the missionary duty of the Church in the world and the incapability of some pastoral leaders to articulate and communicate God's Word to secular society.²⁰

2.2 The vision of the kingdom of God and leadership in the Church

The kingdom of God is central to Jesus' ministry. David Bosch views the reign of God as central to Jesus' understanding of his mission.²¹ Similarly, Leonardo Boff states that the heart of Jesus' preaching is not the Church but the kingdom of God.²² Hence, John Fuellenbach encourages the Church to see its

¹⁴ Anne Benjamin and Charles Burford, *Leadership in a Synodal Church* (Mulgrave, Vic: Garratt Publishing, 2021), 2-3.

¹⁵ Pope Francis, "Evangelii Gaudium, Apostolic Exhortation," (2013), n. 26.

¹⁶ Pope Francis, "Evangelii Gaudium," n. 27-33.

¹⁷ Benjamin and Burford, *Leadership in a Synodal Church*, 3.

¹⁸ Benjamin and Burford, *Leadership in a Synodal Church*, 5.

¹⁹ Steinfels, *A People Adrift*, 308.

²⁰ Cf. Paul Collins, "Catholicism and the Secular Media in Australia," in *Catholics and Catholicism in Contemporary Australia: Challenges and Achievements*, ed. Ibrahim Wade Ata (Kew East, Australia: David Lovell Publishing, 2012), 229.

²¹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, American Society of Missiology Series, No. 16, (Maryknoll, NY: Orbis Books, 1991), 31.

²² Boff, *Francis of Rome and Francis of Assisi: A New Spring in the Church*, 30.

self and its mission in the context of service of the kingdom of God.²³ We may state that leadership in the Church should be not separated from Jesus' vision of the kingdom of God.

Some scholars define the kingdom of God as a symbol rather than a concept referring to a special place or a political territory and institution. For Thomas Rausch, the kingdom of God is a symbol that God is exercising his saving power among humanity in a new way. Similarly, Michael Cook views the kingdom of God as Jesus' comprehensive term for the blessings of salvation which is actualised in his words and deeds among the people.²⁴ Edward Schillebeeckx found that in the New Testament the kingdom of God is an expression for the nature of God, God's unconditional and liberating sovereign love. It is revealed to people who do his will.²⁵ We may conclude that the kingdom of God is a condition of God ruling the human heart; God is at the centre of human lives.

Jesus' vision of the kingdom of God is not a political one in terms of political praxis. We may consider what the synoptic gospels teaches on status in the kingdom of God. While in Matthew 20:20-28, the mother of the sons of Zebedee proposed a special position in Jesus' kingdom to her sons, in Mark 10:35-45, the sons, James and John, asked directly for the status for themselves. Both gospels indicate that the other ten disciples reacted to the brothers with anger. The anger of the other ten indicated that all of them would like to have honourable places. In response to the disciples' concern for status, Jesus set a radically different point of view of the kingdom. In a society characterised by the domination of social and political status, in the Jesus' view of the kingdom, those who have a position and status should be servants of all. These would be granted an honourable status.²⁶ Hence, Jesus' vision of the kingdom should be understood beyond the category of political praxis or social status.

Jesus' vision of the kingdom of God foresees a transformation of all human reality (salvation). In Luke 4:16-21, Jesus gives a manifesto of his mission at the early stage of his public ministry. In this mission statement, Jesus affirms that his mission is directed to the lives of the marginalised people: "the poor", "the blind," and "the oppressed." By proclaiming "the acceptable year of the Lord" to

²³ John Fuellenbach, *Church: Community for the Kingdom*, Revised and Expanded ed., American Society of Missiology Series, No. 33, (Manila: Logos Publications, 2004), 74.

²⁴ Michael L. Cook, *The Jesus of Faith: A Study in Christology*, Theological Inquiries, (New York: Paulist Press, 1981), 56-57.

²⁵ Edward Schillebeeckx, *Interim Report on the Books Jesus & Christ*, trans. John Bowden (New York: Crossroad, 1981), 129.

²⁶ Cf. R. T. France, *The Gospel of Matthew* New International Commentary on the New Testament, (Grand Rapids, MI: William B. Eerdmans, 2007), 259-60; William L. Lane, *The Gospel According to Mark: The English Text with Introduction, Exposition, and Notes*, The New International Commentary on the New Testament, (Grand Rapids, MI: William B. Eerdmans, 1974), 382.

those on the margins, Jesus wants to bring about a social transformation. Jesus rejects any predetermined social boundaries and proclaims that all humankind belongs to God's family.²⁷ Jesus' vision of the kingdom of God is not restricted to the renewal of Israel as people of God, but it is a restoration of the whole of creation.²⁸

Jesus crosses social boundaries in order to reach out to those who are on the margins. Every journey he makes become an encounter with the people on the margins, those at the edge, and under crushing burdens. Jesus brings hope: "the blind received their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Matthew 11:5, RSV). In his encounter with the Samaritan woman at the well (John 4: 4-42) and his parable of the good Samaritan (Luke 10:30:37) Jesus crosses cultural boundaries to preach the good news for all people. In short, Jesus builds the kingdom of God from the margins and invites all people, regardless of boundaries, to be part of it.

The Church is not the kingdom of God. Its essence and mission are to serve the kingdom of God, bringing about the restoration of the whole of creation for God's eternal glory. Fuellenbach, however, observes that the visible Church may attempt to identify itself with the kingdom of God. As a result of this problem of this identification, the Church has a tendency toward triumphalism and a lack of self-criticism. The Church also becomes blind to its own faults and becomes intolerant of its critics.²⁹ Further, we could presume that by identifying itself as the kingdom of God, the Church put itself beyond the need for institutional reform. The Church could attempt to view any critics against it as an institution as a rebellion against the kingdom of God.

The Church's self-identification with the kingdom of God has implications for its mission to the world. Those who are involved in pastoral ministry may hold the narrow conviction that the Church is to be identified with the kingdom of God. They may attempt to measure the achievement of their mission with the quantity of baptism rather than the quality of the faith of people or with physical buildings rather than the formation of the people of God.³⁰ Under such a narrow conviction, the mission of evangelisation is viewed simply as teaching a doctrine for maintaining the existence of church institutions rather than to

²⁷ Cf. Luke Timothy Johnson, *The Gospel of Luke*, Sacra Pagina, (Collegeville, MN: Liturgical Press, 1991), 81; Joel B. Green, *The Gospel of Luke*, New International Commentary on the New Testament, (Grand Rapids, MI: William B. Eerdmans, 1997), 211; Robert C. Tannehill, *Luke*, Abingdon New Testament Commentaries, (Nashville, TN: Abingdon Press, 1996), 92-93.

²⁸ Cf. Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1994), 113.

²⁹ John Fuellenbach, *The Kingdom of God: The Message of Jesus Today* (Maryknoll, NY: Orbis Books, 1995), 248.

³⁰ Cf. Roger Schroeder, *What is the Mission of the Church?: A Guide for Catholics* (Maryknoll, NY: Orbis Books, 2008), 13.

proclaim Jesus Christ and his Gospel.³¹ If the centre of the mission of the Church is the kingdom of God, as Anthony Gittins said, its missionary work will not be restricted to its extension as an institution.³²

The vision of the kingdom of God has implications for the leadership in the Church. Leaders of the Church should be aware of their identity as the servants and agents of the kingdom of God; they are not the owner of the kingdom. When leaders take Jesus' vision of the kingdom as a vision of church leadership, it does not mean that their mission is to maintain the Church as institution but to serve God's mission. God's mission itself is all about saving and restoring humanity and all creation for his glory; it is about God's invitation for entering into communion with him.

The way Jesus lived out his life in proclaiming the kingdom of God should be a model of leadership for pastoral ministers. As Jesus exercises his authority among ordinary people in a humble way and not imposing it on others, pastoral leaders should exercise their authority with the spirit of a servant and without creating a gap with those being served. Pastoral leaders are called to lead people to abundant life (cf. John 10:10). Thus, they have to make sure people will be saved under their leadership.

2.3 Ecclesiological understanding and leadership in the Church

The ecclesiological understanding of the Catholic Church has implications for its life and mission. The Church's self-understanding, expressed in official teaching, in theological discourse, and in its exercising authority, articulates a conviction of what it means to be a community of Christian faith in particular times and places. Before Vatican II, for instance, there was an exclusivist outlook of salvation that influenced the Catholic Church. The exclusivist outlook was articulated in this teaching: *Extra ecclesiam nulla salus* (outside the Church, there is no salvation). It seems the Catholic Church viewed itself as the only community of religious faith which could access God's salvation. Besides leading the Catholic Church into challenges of interfaith relations, this teaching understood missionary activities as merely the conversion of "heathens"³³ or of other Christian communities that separated themselves from the Catholic Church. However, Vatican II recognised the good in other religions. In the document *Nostra Aetate*, the Catholic Church has presented itself as a church of dialogue and viewed mission as a proclamation of the gospel rather than as

³¹ Cf. Congregation for the Doctrine of the Faith, "Doctrinal Note on Some Aspects of Evangelization," accessed 8 September 2021, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20071203_nota-evangelizzazione_en.html.

³² Anthony J. Gittins, *Reading the Clouds: Mission Spirituality for New Times* (Strathfield, NSW: St Pauls Publications, 1999), 38.

³³ Phan, *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation*, 130.

proselytising activities. The Church's self-understanding influences the dynamics of its life and mission.

The common perception of the Catholic Church in many parts of the world is that it is an organised religion with laws, rules and structures.³⁴ Richard Gula describes the image of the Church's hierarchical structure in "pyramidal fashion." In this pyramid model, all groups within the Church know where they belong to and what their function is: laity on the bottom with minimal power; the members of consecrated life and priests are in ascending order of power and status, and finally bishops have their place on the top.³⁵ Fuellenbach also observes that when people view the Church as an institution, they expect it to function as other secular institutions do.³⁶

The concept of the Church as an institution has raised the attention of many theologians. Schillebeekx thinks that contemporary office in the Church and its institutional structure do not have a direct link with what the historical Jesus practised. Rather, it is derived from the Jewish and Hellenistic world and influenced by a particular culture of leadership.³⁷ Similarly, Leonardo Boff assesses the organisational style of Church institutions as "bureaucratic, formal and at times inflexible." There is an over emphasis on power. For Boff, the Church lacks compassion. He urges the Church to let itself be inspired by the tradition of Jesus and the apostle.³⁸

In his five models of the Church, Avery Dulles examines the model of the Church as an institution. This institutional model views the Church primarily as a "visible structure" with power and privileges given to its officers.³⁹ The Church is not considered as a democratic society but as "a perfect society" in which the fullness of power is concentrated in the hands of a few people.⁴⁰ This ecclesiological model gives Roman Catholics a strong sense of a corporate institution and strong support for their missionary activities. Although this model maintains the unity and mission of the Church, for Dulles, it does not provide space and opportunity for laypeople to take responsibility in the Church. It also lacks the biblical and traditional image of early Christian communities.⁴¹ Dulles thinks that the spirit of clericalism, juridicism and triumphalism is part of

³⁴ Fuellenbach, *The Kingdom of God: The Message of Jesus Today*, 250.

³⁵ Richard M. Gula, *Just Ministry: Professional Ethics for Pastoral Ministers* (New York: Paulist Press, 2010), 118.

³⁶ Fuellenbach, *The Kingdom of God: The Message of Jesus Today*, 250-51.

³⁷ Edward Schillebeeckx, "Catholic Understanding of Office in the Church," *Theological Studies* 30, no. 4 (1969): 568-69, <https://doi.org/10.1177/004056397803900103>.

³⁸ Boff, *Francis of Rome and Francis of Assisi: A New Spring in the Church*, 31.

³⁹ Avery Dulles, *Models of the Church* (Garden City, NY: Image Books, 1978), 40.

⁴⁰ Dulles, *Models of the Church*, 43.

⁴¹ Dulles, *Models of the Church*, 47-48.

the institutional model.⁴² According to Richard McBrien, this model also tends to identify the institutional Church with the kingdom of God on earth.⁴³

The spirit of clericalism and institutionalism may have led many Church leaders to serve themselves instead of serving the kingdom of God. Leaders who grow in such a self-centred spirit attempt to avoid the need for renewal and reform either of their own lives or the life of the institutional Church. Rather than listening to or creating a space for others, these leaders attempt to look at themselves as the source of all power and initiative. When such pastoral leaders enjoy the status and the comfort of power, the Church will die. The Church can be saved only as long as the leaders are inspired by Jesus and his gospel as well as constantly renewing their leadership.⁴⁴ For this purpose, pastoral leaders should be aware that "the Church is not primarily [an] institution."⁴⁵

Without undermining the richness of other models of the Church, the concept of the Church as "communion" could be an alternative model for responding to the need for transforming leadership in the Church. In considering "communion" as an alternative model for the Church, other models are not to be ignored. Other ecclesiological models, for example, the models that Dulles has proposed, all have their strengths and weaknesses. All models underline the rich identity of the Church. However, when Pope Francis invites the Catholic Church to become a synodal Church as a way of transformation, the model of the Church as communion may have a place in an understanding of leadership for pastoral leaders.

In the communion model, the Church is viewed as a communion of people rather than an institution. The Church aims to lead people into a relationship with God. According to Dulles, this model provides room for a spontaneous initiative by the Holy Spirit without prior consultation with the hierarchy. The value of informal and interpersonal relationships, which is central to the New Testament vision of the Christian community, is an essential aspect to help the Church mature. For Dulles, interpersonal models respond very much to the human need of believers in today's world.⁴⁶ In addition, McBrien and Fuellenbach think that this model stresses the responsibility of the Church not only to provide spiritual benefits for its members through the sacraments but also to contribute positively to their human growth. The Church has a responsibility to be a sign of the kingdom of God by living out justice, peace and mutuality in a community.⁴⁷

⁴² Dulles, *Models of the Church*, 44.

⁴³ Richard P. McBrien, *Catholicism: Study Edition* (New York: HarperCollins, 1981), 712.

⁴⁴ Cf. Boff, *Francis of Rome and Francis of Assisi: A New Spring in the Church*, 25.

⁴⁵ Dulles, *Models of the Church*, 50.

⁴⁶ Dulles, *Models of the Church*, 63.

⁴⁷ McBrien, *Catholicism: Study Edition*, 712-13; Fuellenbach, *Church: Community for the Kingdom*, 152.

The "communion" model creates space and opportunity for the people of God to engage in the Church. Although this model has some weaknesses, such as the neglect of concern for organisation, it welcomes the possibility that God can use every single person in the community for doing his work in the world. Each member of the Church has a different gift and a different role in building the body of Christ (1 Cor 12), witnessing to the kingdom of God. Creating an environment of listening to the Holy Spirit speaking through people is essential. This is in contrast to imposing authority on others. Each member is responsible for God's mission, not just a few people or groups in the Church. Leadership in such a model nurtures the growth of lay ministers as missionaries with a spirit of collegiality and collaboration with the clergy.

2.4 Leadership for mission

In the context of mission, theological reflection on the kingdom of God, and the notion of "communion" in the Church call for a renewal of missionary leadership. Missionary leadership does not aim to maintain the institutional Church but to serve the kingdom of God.⁴⁸ Pastoral leaders are called to have a new perspective and appropriate competence in leadership in order to respond to the current needs of mission.

Leadership for mission requires that leaders be mature in spirituality and morality. If we look at the current crisis in the Church, it came about not because of the lack of resources but perhaps because of the lack of the personal growth of pastoral leaders. The leaders were often concerned with their own business rather than serving God's mission. The modern Church could reflect on the problem faced by ancient Christian communities. For instance, in Corinth, Paul found that the problem of division among members related to some members' obsession with worldly wisdom, viewed as the basis of perfection. But for Paul, the problem might not have happened if the leaders and members of the community grounded themselves in Jesus Christ and his wisdom. In solving the problems of the Corinthian community, Paul encouraged them to walk in the Spirit who would guide them to perfection.⁴⁹ Being mature in spirituality and morality will keep current pastoral leaders walking on the track of serving the kingdom of God rather than serving their own business.

As servants of the kingdom of God, pastoral leaders are responsible for looking after the "soul" of the people of God. They have a duty to lead people into communion with God and to achieve abundant life in Jesus Christ. However, according to Norma Everist and Craig Nesson, pastoral leaders cannot simply be carers for the "soul" unless they care for their own soul. Leaders

⁴⁸ Cf. Pope Francis, *"Evangelii Gaudium,"* n. 27.

⁴⁹ Cf. Gordon D. Fee, *The First Epistle to the Corinthians*, New international commentary on the New Testament, (Grand Rapids, MI: William B. Eerdmans, 1987), 128; Jerome Murphy-O'Connor, *1 Corinthians* (Dublin: Veritas Publications, 1979), 20.

should be aware that their spiritual experiences provide not only nurture for their own inner life but also benefits others.⁵⁰ When leaders root themselves in spiritual intimacy with God, they will not be caught in a "culture of pandering" (making a popular decision for gaining profit and popularity)⁵¹ but lead the community in crisis as true witnesses without being relativistic and manipulative.⁵²

Another aspect of being mature in spirituality and morality for pastoral leaders is that they need to set and maintain boundaries in order to maintain security, safety and respect for themselves and for others. Pastoral leaders should be aware that they are sinful and fragile persons. They may engage in unethical behaviour or make wrong decisions which impact on the lives of the people they serve. Pastoral leaders are not perfect persons with complete knowledge and skills. They still need help from others. By setting and maintaining boundaries, pastoral leaders create a hospitable space where people can come and feel safe in the Church.

Francis Cardinal George states that "The reform of the Church will not come from management theory. It will come from holiness."⁵³ Thus, it is urgently necessary for pastoral leaders to renew their personal encounter with Jesus. The ongoing personal encounter with Jesus will empower pastoral leaders to be agents of transformation in the Church and in the world.

Leadership for mission also requires the ability to dialogue. In his book, *The Miracle of Dialogue*, Reuel Howe reminds us of the power of dialogue. He writes, "When dialogue stops, love dies, and resentment and hate are born. But dialogue can restore a dead relationship."⁵⁴ One "dead relationship" within the Church and within society are the implications of sexual abuse. This "dead relationship" could be restored if pastoral leaders maintain dialogue with the victims, their families and others. Through dialogue, pastoral leaders could listen to them and find a way to reform the Church. Dialogue then is a way of presenting the kingdom of God and guiding people to follow the way of Jesus Christ.

In serving God's mission, which is to transform the world under the vision of the kingdom of God, pastoral leaders need a language of dialogue. To respond to the social issues of poverty and inequality in our world, pastoral

⁵⁰ Norma Cook Everist and Craig L. Nesson, *Transforming Leadership: New Vision for a Church in Mission* (Minneapolis, MN: Fortress Press, 2008), chap. 9, Kindle.

⁵¹ Paul Simon, *Our Culture of Pandering* (Carbondale: Southern Illinois University Press, 2003), xi.

⁵² Cf. Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad, 1998), 31-32.

⁵³ Francis E. George, *The Difference God Makes: A Catholic Vision of Faith, Communion, and Culture* (New York: Crossroad, 2009), 190.

⁵⁴ Reuel L. Howe, *The Miracle of Dialogue* (New York: The Seabury Press, 1969), 3.

leaders should go to the margins to dialogue with people who are excluded from society. Encountering people on the periphery, as we have seen, was Jesus' way to present the kingdom of God to society in his time. Dialogue with the marginalised, for Pope Francis, is an urgent need for recovering the dignity of the poor and for correcting a paradigm of the global economy that views people as a resource for profit.⁵⁵ By dialogue with and entering into the lives of people, who are far away from the centre of the Church or by experiencing on "the smell of the sheep,"⁵⁶ pastoral leaders will present the Church as a community where people may find the "joyful gospel."

Diversity of culture and faiths in pastoral settings demands the ability to dialogue. Pastoral leaders have to meet cultural diversity within the Church and encounter other religions in missionary settings. In his address to members of the *Foi et Lumière* International Movement, Pope Francis states that "diversity is a wealth and must never become a reason for exclusion and discrimination."⁵⁷ For managing diversity as a "wealth" and helping people to live interculturally, pastoral leaders should have competent leadership and dialogue with culture.⁵⁸

Regarding the duty of reforming society, leadership for the mission creates a need for collaboration. Pastoral leaders cannot accomplish God's mission on their own. They should collaborate with the whole people of God. They should acknowledge the gifts and roles of laypeople in proclaiming the gospel to the world. When the voice of the Church is not heard in secular society, laypeople could be a voice of the Church, a voice for transforming society. Thus, pastoral leaders with a spirit of collegiality and subsidiarity should value the leadership of laypeople in missionary work.

The Church, however, could not transform the world with its own resources. The Church and its leaders should work together with all people of goodwill across the world. Pope Francis gives us an example of inclusive collaboration in dealing with social issues in a globalised world. The Pope collaborates with leading economists and scientists, the United Nations and other international organisations, business leaders, and religious leaders to tackle "climate change" and to reform the global economy for the common

⁵⁵ Pope Francis and Austen Ivereigh, *Let Us Dream: The Path to a Better Future* (New York: Simon & Schuster Inc., 2020), 119.

⁵⁶ Pope Francis, "*Evangelii Gaudium*," n. 24.

⁵⁷ Pope Francis, "Address of His Holiness Pope Francis to the Members of "*Foi et Lumière*" International Movement," Rome, 2 October 2021, accessed 15 October, 2021, <https://www.vatican.va/content/francesco/en/speeches/2021/october/documents/20211002-movimento-foi-et-lumiere.html>.

⁵⁸ Cf. Anthony J. Gittins, *Living Mission Interculturally: Faith, Culture, and the Renewal of Praxis* (Collegeville, MN: Liturgical Press, 2015), 21.

good.⁵⁹ By practising inclusive collaboration, pastoral leaders could actualise effectively the vision of the kingdom of God.

Overall, leadership for mission demands pastoral leaders grow in the spiritual life, ethical boundaries and to have skills of dialogue and collaboration. With such a competency of leadership, leaders may become "transforming leaders," either in the Church or in society. With God's grace, it is the responsibility of all members of the Church, whatever roles they have, to promote appropriate leaders for mission.⁶⁰

3. Conclusion

Leadership is central for the development of people, organisations or society. The existence and development of the Church also relies on the leadership of pastoral leaders. The need for renewal of leadership in the Church has emerged through the current context of the Church's mission. This includes global poverty and inequality, diversity of culture and faiths and crisis such as sexual abuse. It is not enough for pastoral leaders to base their missionary work on institutional leadership. They need an appropriate leadership in order to evangelise the world effectively.

The renewal of the style of leadership of pastoral leaders in missionary fields must come from a clear vision of the Church's identity and its mission. The Church is not to be identified with the kingdom of God. It functions as a servant of the kingdom of God. The Church and its pastoral leaders are called to transform the whole of creation and guide humanity to communion with God. From the view of a holistic understanding of the Church's entity, the Church is not just an institution. It is also a community where all members participate in the mission, God's mission.

In reflecting on the recent context of mission and a vision of the Church's identity and mission, it becomes clear that leadership for the mission to the world depends on the personal quality and skills of pastoral leaders. Pastoral leaders should promote their personal growth in the spiritual life and in morality. They should develop the skills of dialogue and collaboration in their missionary work. Overall, the renewal of leadership within the Church should become an ongoing commitment of all Christians to God's mission.

⁵⁹ Bruce Duncan, "The Economics behind the Social Thought of Pope Francis," *The Australasian Catholic Record* 94, no. 2 (April 2017): 166.

⁶⁰ Cf. Everist and Nesson, *Transforming Leadership: New Vision for a Church in Mission*, chap. 4, Kindle.

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