



The Cup of the New Covenant

MISSIONARIES OF THE PRECIOUS BLOOD
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LEADERSHIP AS SERVICE

by Fr. Francesco Bartoloni, C.P.P.S.

This issue of *The Cup* offers a resume of the conferences delivered at the workshop on leadership for the Directors of Provinces, Vicariates and Missions of the Congregation. The Meeting of Major Superiors was held in Bangalore, India from November 3-7, 2008. The theme of leadership is at the same time both simple and difficult. Simple, because it is part of our life style as religious to have superiors. It is difficult because it is part of our lives, as human persons, to emphasize responsibility and personal and community freedom. We share these themes with all of you because in one way or another, in our varied ministries, communities or in family life, all of us exercise the role of leadership.

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Group of C.P.P.S. Superiors in church at KGF Mission

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INTRODUCTION

Oswald Anders, in his book *Spiritual Leadership*, gave the best definition of leadership. He simply stated: "Leadership is influence." If you are a follower of Christ you are called to influence others. Jesus said it in this way: "You are the salt of the earth ... You are the light of the world ... Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Mt. 5:13-16).

The crying need of the Church today is leadership. Everything rises and falls with leadership. The leadership of any group or organization will determine its success or failure.

When God's people in ancient Israel had a good king, all was well with the nation. When they had a bad king, things went poorly for everyone.

The call to leadership is a consistent pattern in the Bible. When God decided to raise up a nation of His own, He did not call upon the masses. He called out one leader – Abraham. When He wanted to deliver His people out of Egypt, He did not guide them with a group – He raised up a leader to do it – Moses. Every time God desired to do something great, He called a leader to step forward.

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THE FIRST PERSON YOU LEAD IS YOU

Jesus teaches that the first person you lead is you (Luke 4:3-10; Mt. 4:1-11). Effective leadership is more than doing things. It involves the more difficult aspect of personal transformation. For Jesus we need to live our lives before we lead others. There is no leadership without self-discipline. If leaders can't rule themselves, they can't rule others. Ezekiel 19 tells us of the "Princes" who lacked discipline to lead their own lives; they also failed to lead anyone else. Self discipline is not a onetime event; it has to become a life-style.

We earn the right to lead others when they see us lead well in our own lives. Jesus gave Himself wholly to His cause and to His men. Consequently, He could ask them to do the same. When leaders commit their lives, their followers gain all kinds of security. Leaders must lead with integrity, character and courage. The leader with integrity will never let his lips betray his heart and will always let his principles guide his actions. Stand for something more than yourself.

SERVANT LEADERSHIP

Christian leadership is not a leadership of power and control but leadership is powerlessness and humility. Jesus' lesson at the Pharisee's home tells us that getting to the head table is a natural priority in a culture of achievement. Head tables have become a finish line in the great rat race. Jesus teaches that we lead by serving and serve by leading (Mt. 20:25-28). He taught and embodied leadership as service. He was never self-serving. Jesus tells the sons of Zebedee that His style of leadership stands in stark contrast to

the world's ways. The way up, is to go down (Mk 9:33-10:16).

When Jesus heard his disciples arguing about who among them was the greatest they felt embarrassed. To be great Jesus gave us the formula: "Be a servant." (Mk. 9:35) "If anyone desires to be first, he shall be last of all and servant of all." Jesus lived the humility he taught. To be great is to serve. That is the paradox of leading like Jesus. Leaders who follow the example and teachings of Jesus will lead first as servants. The mission and the vision of that mission is the connection between service and leadership.

SPIRITUAL LEADERSHIP REQUIRES A WILLINGNESS TO TAKE RESPONSIBILITY

You can grow in your ability to lead. Early in his life, Joseph of the Bible did not know how to skillfully work with others. He lacked experience, wisdom, and humility. Becoming a leader is not an overnight work – it is a process. When Jesus knew that

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The full texts of the author's presentation are available (English and Spanish) on our website at:

<http://www.mission-preciousblood.org>

he has 12 hours to live (John 17:11-26), he did not start big campaigns. He did not try to change laws. He did not even do any more public ministry. He spent the time in prayer. Prayer is the chief task of a leader (Acts. 6:4). Leadership is like an iceberg – most of it lies unseen. A leader's prayer tells you a lot about the leader. It reveals his or her commitments and concerns. Prayers keep the leader focused. It keeps a leader dependent on God. It sustains the leader's heart for people.

COLLABORATIVE LEADERSHIP

Until recently, leadership consisted in a hierarchical, command and control system. Those at the top owned and controlled the system. People at the bottom were rewarded for hard work and loyalty by the potential to move up in rank and seniority. Success of a venture depended on the leadership skills of the one person at the top.

Collaboration goes beyond communication, cooperation and coordination. It is a mutually beneficial relationship between two or more parties to achieve common goals by sharing responsibility, authority and accountability for achieving results. The purpose of collaboration is to create a shared vision and joint strategies to address concerns that go beyond the purview of any particular party.

"Prayers keep the leader focused. It keeps a leader dependent on God. It sustains the leader's heart for people."

The collaborative approach is based on the concept that all members within an organization need to be fully engaged in pursuing a common goal or vision to ensure success. When the common goal has buy-in from the members, the productivity is increased within a group when compared to individual efforts. The collaborative approach centers on the concept that innovation, creativity and leadership come from all levels. The job of a leader becomes more focused on ensuring the work environment, and being supportive of the members, allowing them to succeed on a personal level which then benefits the entire organization. The role of leader is to foster collaborative relationships with and between members, thereby bringing diverse view points into the decision making process.

COLLABORATION: THE HOW OF LEADERSHIP

The lone minister (superior, provincial) quickly becomes the lonely minister. Jesus was always surrounded by his followers. The apostles and disciples are with him, talking, ask-

ing questions, witnessing what Jesus stood for. Jesus asked his disciples to go two by two, not alone. Jesus sends out the disciples and leaves them, believing in their ability and power to carry on without him, because they have the Spirit to guide them. William Borers, the retired Catholic Archbishop of Baltimore, says that the Church is a “community of collaborative ministry.” The development of collaborative leadership involves three major tasks according to him.

- a) To help each member see his or her baptism as a call to holiness and ministry.
- b) To assist all members to discern and discover their personal gifts and charism so that they might be used in ministry and service.
- c) To see the leader’s primary role as fostering the participation of all the members.

Collaborative leadership emphasizes the preeminence of gifts as the foundation of ministry and stresses the role of the leader in developing and utilizing gifts found throughout the community. Jesus does the work in

this way. The Acts of the Apostles reveal a group working together to develop the young Christian church. Paul tells in his letters how dispersed the gifts of the Spirit are throughout the community.

MOTIVATING AND DEVELOPING THE INDIVIDUALS

The most important ingredient of an organization is its people. If you keep the people satisfied, other things will take care of themselves. Jesus chose specific individuals for specific goals. In Mark 2:14-17, we see that Jesus chose Mathew, a hated tax collector. But Jesus saw his potential to be an apostle and a writer. Jesus treated the individuals based on their future potential.

An effective leader knows that you, me and everyone else in the world needs freedom to express oneself. A leader must help those under his authority to find satisfaction in their work. We may ask the questions:

- Is leadership task-oriented or relation oriented?



Fr. Mathew Kozhupakalam, MSFS during his presentation



A group of dancers from the KGF Orphanage

- Is it leader centered or group centered?

Leaders need to be aware of both parts and need to strike a balance between them because they can easily and unknowingly overemphasize one or the other of these aspects. To overemphasize task results in short-term effectiveness and longer-range human problems. Overemphasis on maintenance of relationships results in groups so involved with their feelings that they neglect the task. For Jesus, the leadership impact comes from relationships, not positions (Luke. 9:6).

To obtain a sense of self-satisfaction leaders must see to it that the members:

- Get opportunity to have a sense of personal achievement;
- Receive adequate recognition for the achievement and the contribution they make;
- Feel that they make worthwhile contribution toward the group objective;
- Are entrusted with responsibilities that match their capabilities;
- Have the opportunity to develop their potential.

DELEGATION: SHARING OF BOTH RESPONSIBILITY AND AUTHORITY

If we are going to succeed in our mission, we must share the workload with a team.

Delegation involves leaders assigning jobs to people and giving them the necessary authority to get the jobs done. Good delegating means giving others enough authority to carry out their assigned responsibility. Successful leaders delegate well.

Delegation frees time for those activities that only leaders can or should do. When leaders delegate technical duties and routine decisions to the community or members, they have additional time to handle the critical decisions. Besides delegation produces results beyond what leaders themselves can do. Delegation improves members' knowledge, skill and competence and this way they can develop people. De-

“Collaborative leadership emphasizes the preeminence of gifts as the foundation of ministry and stresses the role of the leader in developing and utilizing gifts found throughout the community.”

legation is people building. Members get opportunities to handle new problems and increase their skill.

The best way of delegation is empowerment. Empowerment requires both ennobling and enabling. The ennobling process involves showing respect, nurturing dignity and expecting excellence. That is transmitting the significance and purpose of people and their work. Enabling is providing the tools, knowledge and equipment and the capability necessary to do the work. Training and re-training are important components.

EMPOWERMENT

In organizations where empowerment is practiced, more decisions will be made at the lowest possible levels. Organizations will place greater responsibilities on the individual. As a result, each person will have greater decision making powers. Empowering others involves appointing them to function in positions of leadership. When a leader cannot or does not empower others, he creates barriers within the organization that people cannot overcome. If you want to be successful leaders you have to be an empowerer. Only empowered people can reach their potential. You need to take steps to help others become the leaders they have the potential to be. The only way to make yourself indispensable is to make yourself dispensable.

JESUS EMPOWERED HIS TEAM TO WORK

The model for us is the way God empowers. God changes people from inside out. God's empowering leadership is seen in Rom 5:12-21. Leaders are brokers of resources they have been given (Luke 19:11-26). Those resources may include people, budget, time, wisdom, and talents. When leaders broker those resources well, God rewards them and gives them even more to invest. What are you doing with the resources of persons that you have? Every resource God provides should be in use. Every leader is a manager whose goal should be to maximize

“Good delegating means giving others enough authority to carry out their assigned responsibility.”

everyone's gift. Leaders must develop others to reach their potential. No one did this as well as Jesus.

CONCLUSION

Jesus is the indispensable model for Christian leaders. It shapes the way in which they understand their roles and act as people who can transform the world. The leadership model which can be drawn from the teaching and life of Jesus is a rich source for personal reflection and inspiration. We can best see the leadership style of Jesus as a collaborative activity. ♦

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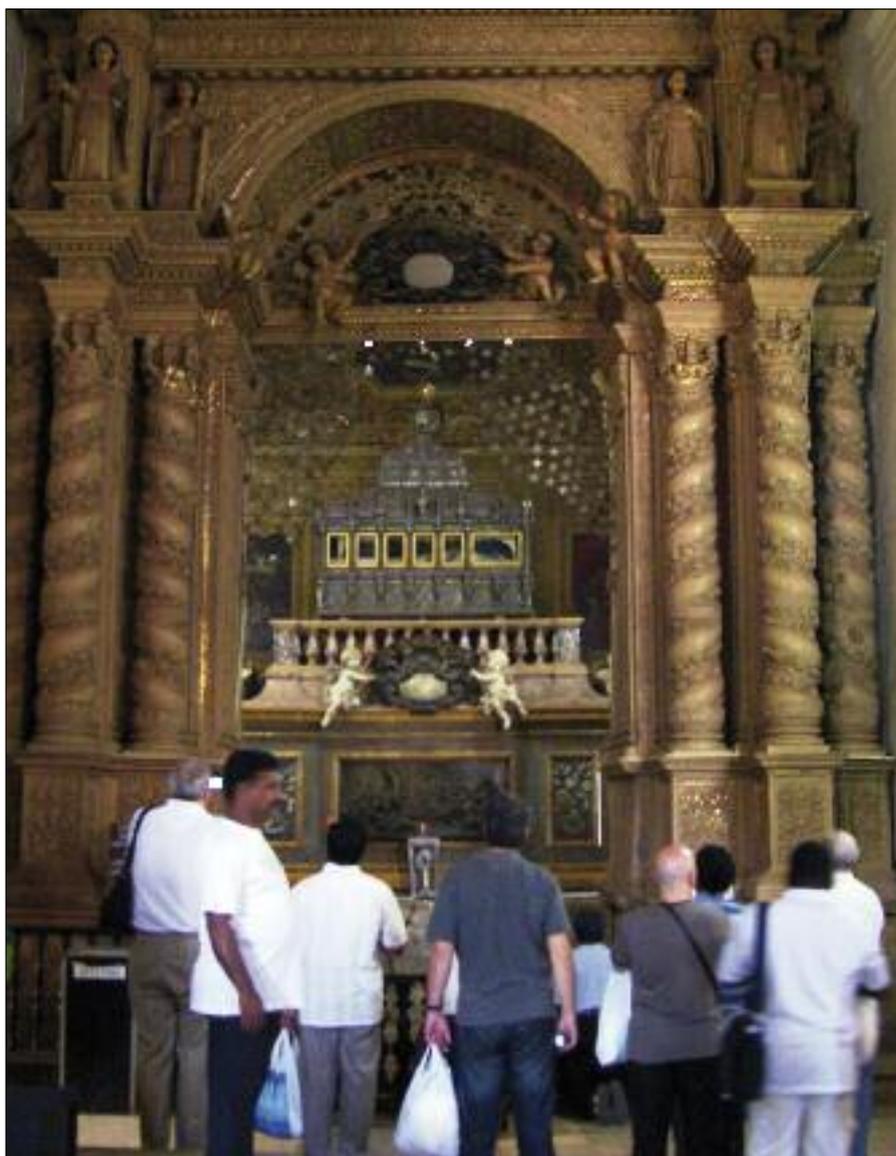
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Visiting the tomb of St. Francis Xavier in Goa

Spiritual Foundations of Leadership

AN INWARD JOURNEY

by Fr. Barry Fischer, C.P.P.S.

I would like to preface my reflection on the spiritual foundations of leadership by quoting from Parker J. Palmer, a writer, teacher, and activist who works independently on issues in education, spirituality, community, and leadership. In an essay initially published in 1990 Parker Palmer addressed the need for all leaders, from the president to classroom teachers, *to look inward and to understand their motivations in providing leadership*. He wrote:

“The wisdom of our spiritual traditions is not to deny the reality of the outer world, but to help us understand that we create the world, in part, by projecting our spirit on it—for better or worse.

...We share responsibility for creating the external world by projecting either a spirit of light or a spirit of shadow on that which is other than us. We project either a spirit of hope or a spirit of despair, either an inner

confidence in wholeness and integration or an inner terror about life being diseased and ultimately terminal. We have a choice about what we are going to project, and in that choice we help create the world that is. Consciousness precedes being, and consciousness can help deform or reform our world!”

Parker goes on to say that the leader is a person who has an unusual degree of power to project onto other people his or her shadow, or his or her light. He/she must take special responsibility for what’s going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good.

FROM THE SHADOWS INTO THE LIGHT

When reflecting on Precious Blood spirituality, the theme of reconcilia-

tion is very much in the forefront. Reconciliation has many levels. I like to begin my reflections on reconciliation by speaking of the need to face our wounds and to let them be healed by the saving balm of the Precious Blood in order that we can indeed be instruments of peace, reconciliation, and healing for others.

To speak of a spirituality for leadership, I believe we need to look inward first, before we speak of how to lead, what to do or how to manage and organize. We need to make that journey inward into the depths of our own souls, to recall our own personal history and to be able to recognize the wounds we all carry within. Some call this part of us the “shadow side.”

PRIMARY WOUNDS

All of us bear wounds and scars of many kinds... some go back as far as our early family life. Wounds inflicted in family often accompany and



A group of participants in discussion

haunt us for a lifetime. We might call these wounds received in our families as our “wounds of origin,” or “primary wounds.” These wounds have a profound influence on the way we act, on our attitudes, on our whole way of being.

WOUNDS IN RELIGIOUS FAMILIES

As we go through life we also experience other kinds of wounds. Just as we may have been wounded in our family of origin, we are often wounded in our religious family...and we inflict wounds on others as well. Have we been wounded in community? Have we been hurt by a snide remark? Has the trust and confidence between brothers in community been betrayed? Do we sometimes feel unappreciated? Do we feel rejected or belittled because of our positions on politics, theology, pastoral approaches, or sexual orientation? A new person coming in and undoing the pastoral work of years of the previous pastor, etc.

In all this and in many more ways, we could have been wounded and we can still wound those we most love. All of us carry such wounds in one degree or another. We need to **recognize** those wounds, and in all this **reclaim** them as ours. God loves us as we are and holds us in the palm of her hand.

The reflections I am making here are not meant to drive us into depression, let alone invite us to lick our wounds or to wallow in them. That does no one any good. Our wounds are an obstacle many times to our happiness and to our capacity to love ourselves and others if they remain unconscious or denied. Unacknowledged wounds block the process of our growth, as we can get wrapped up in defense mechanisms, in order to resist the pain that facing those wounds might involve, or the shame those wounds might cause us. Nevertheless, we can learn to deal with this brokenness so as to break their often destructive hold over us.

WOUNDS TRANSFORMED

In John 20:19-29 we read an appearance story which invites us to recognize our wounds, and to see them in

“We share responsibility for creating the external world by projecting either a spirit of light or a spirit of shadow on that which is other than us.”

a different light. Jesus appeared to Thomas and showed him his wounds. They had not disappeared, they had not gone away... but they were transformed. And He invited Thomas to touch those wounds, to place his hand in them, to recognize them and to believe.

Old wounds, hurts, heartaches, memories and destructive behavior do not have to break us apart forever. We can surrender them...we can let them go. They can be healed! We must pit the strength of Christ against the worst that can happen to us.

“By his wounds we are healed!”

The wounds of Jesus remain but are transformed. And they become the center of light, of healing, and of comfort for Thomas... and for us. We are also invited to see and to touch and to enter into the wounds of Jesus, wounds which lead us to the very heart of God.

We need to know that we are connected with a God who experiences with us each grief and each wound. We need to be bonded with God who has had nails in his hands and a spear in his heart. His wounds link him back to his own death, but point ahead to life and hope as well.

With our hands within that open heart, the wounds we carry need not become infected wounds. People are usually afraid to touch wounds, either for fear of hurting the wounded person or for fear of contagion. However, Jesus invites others to touch his wounds. His wounds have become redemptive. They heal. Our small sufferings are connected to the great story of God’s suffering in Jesus Christ, between our little life and the great life of God with us. Jesus lifts our pain and connects it with the pain of all humanity, a pain

he took upon himself and transformed.

St. Gaspar also summons us to go and **“rest in the open heart of Jesus.”** He echoes the words of Jesus in the Gospel: *“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for your selves; for my yoke is easy, and my burden light.”* (Matthew 11:27-28)

SERVING OTHERS FROM OUR SACRED WOUNDS RATHER THAN FROM OUR SHADOWS

The shadow lives of leaders are inevitably projected onto institutions and society. What are some of these shadows that we need to confront on our inner journey in order to transform our leadership at each of these points? Once again, I return to the essay by Parker Palmer who names five such monsters.

One of the biggest shadows inside a lot of leaders is **deep insecurity about their own identity, their own worth.** If our wound of insecurity and sense of self-worthiness has not been healed, then one might also feel the need for and seek constant affirmation.

The great spiritual gift that comes as one takes the inward journey is to know for certain that **who I am does not depend on what I do.** Identity does not depend on titles, or degrees, or function. It depends only on the simple fact that I am a child of God, valued and treasured for what I am.

If our sense of self worth is grounded in the truth of God’s unconditional love, then we do what needs to be

done, joyfully and willingly, independent of people's approval or applause. In the end, "we have done only what we were called to do!"

A second shadow of leadership is the perception that the universe is essentially hostile to human interests and that **life is fundamentally a battleground**.

The spiritual gift we can bring to leadership is that the universe is working together for good – that **there is coherence and great harmony in our lives**. This begets another way of going about things; a way that is consensual, cooperative, communal and participative.

A third shadow side of leadership is what could be called "functional atheism" – the belief that **ultimate responsibility for everything rests with me**. This rests on the conviction that if anything decent is going to happen, then I am the one who needs to make it happen. This leader might tend to work alone, calling one's own shots, being always the one in charge. He is open to very little consultation and participation. He often communicates little, holding his cards close to his chest, and thus being "in control."

The great gift we receive on the inner journey is the certain knowledge that ours is not the only act in town; some might even be better than mine. We learn that **co-creation** leaves us free to do only what we are called and able to do, and to trust the rest to other hands. Such a leader invites and promotes participation and is a communicator.

The fourth shadow among leaders is **fear of the natural chaos of life**. They want to order and organize things so much so that the nasty stuff of dissent, innovation, challenge, change, etc. never emerge. This results as projecting outwardly rigidity of rules and procedure.

The spiritual gift of the inner journey is to know that **creation comes out of chaos**, and that we need to return to chaos from time to time in order to be re-created. We might call this process one of chaotic energy.

The final example of the shadows that leaders can project on others

involves **the denial of death**. This involves fear of negative evaluation, fear of public failure. Sometimes leaders demand that certain things be artificially maintained and keeps them on life-support systems when they should have been laid to rest long ago.

The spiritual gift on the inner journey is the knowledge that death is natural and that death is not the final word. The spiritual gift is **to know that allowing something to die is**

"an understanding of wholeness" that includes both the known and the unknown or unwanted parts of our personality. Jesus was a promoter of truth. He often pressed others to look deeply and discover their true identity.

The activities that constitute inner work are as real and as important as any outer project or task. Such activities might include journaling, reflective reading, spiritual friendship, and meditation. If we skimp on



At the Meeting of Major Superiors the seminarians offered warm hospitality

also allowing new life to emerge. The best organizations and leaders are asking people to take risks that may sometimes lead to failure, because they understand that from failure we can learn. In terms of a spirituality of the Blood of Christ, this is about living immersed in the Paschal Mystery.

INNER WORK

In *Make Friends with Your Shadow*, author William A. Miller (Minneapolis: Augsburg, 1981) reminds his readers that Jesus was one of the greatest supporters of getting to know the shadow side of our personality. He points out that Jesus' wise and insightful teachings are

our inner work, our outer work will be diminished as well.

Thus we can lead from an inner place of trust and hope, creating a world that is more hopeful and trustworthy. New leadership for our world today is not about finding new ways to manipulate the external world. It will come as we who lead find the courage to take an inner journey toward both our shadows and our light, a journey that, faithfully pursued, will take us beyond ourselves to become healers of a wounded world. ♦

¹ Parker J. Palmer, "Leading from Within," *Insights on Leadership*, edited by Larry C. Spears (John Wiley & Sons, Inc. New York, 1998), 197-208. Several ideas in this article are inspired by this essay.

THE MINISTRY OF LEADERSHIP FROM A PRECIOUS BLOOD PERSPECTIVE

INTRODUCTORY REMARKS

My task in preparing this reflection was to draw some implications for leadership from the resources of a spirituality of the Blood of Christ. Once again it may be necessary to recall that spirituality is a way of life, a way of discipleship. We follow in the footsteps of Christ, “along the road marked by blood!”

So the question I set out to answer is this: How does a lived spirituality of the Blood of Christ give direction to the ministry of leadership in the CPPS? Does our spirituality help us to set our priorities? Does it promote a particular style of leadership? What follows is the result of my own personal reflection on these questions.

My methodology will be to recall some of the great themes of our spirituality and how these themes might be fleshed out in the ministry of leadership.

[Editor’s note — In his presentation to those at the Meeting of Major Superiors, Fr. Barry developed several themes from our spirituality. In this brief article we include only a couple of excerpts which more easily can be applied to the ministry of leadership in the broader context of leadership of faith communities.]

COVENANT & THE PRIMACY OF RELATIONSHIPS

A covenant is not merely a pact, an agreement or a signed commitment between two parties. Biblical covenant is about relationships and it is written not on stones but on our hearts.

As a covenant people we form a communion of persons freed through the Blood of Christ and united in the bond of love. We work together to create a community in which each of them can respond in full freedom to the call of Christ (NT C45). Those

by Fr. Barry Fischer, C.PPS.

called to leadership in the congregation are to put themselves in a special way at the service of the community (NT C46).

...WITH GOD

As Moderator General the most direct call to conversion I had was when one of our members, actually a good friend of mine, told me that “we want our Moderator General to be a holy man.” Holiness is the call of all Christians and religious leaders have the responsibility to witness to a holy life. This witness is itself a form of service to the membership. In his own daily struggle to configure himself more and more to Christ, the religious leader also calls the membership to grow closer to the Lord. This “bonding to God” is at the heart of our covenant relationship.

...WITH ONE ANOTHER

The spiritual leader promotes a sense of belonging in an increasingly individualistic society. He reaches out to those on the fringes, living or working alone, to keep them connected with their brothers and sisters and participating in the mission of the community. Even if working alone, we always act in the name of the institute or of the community.

A SPIRITUALITY OF COMMUNION

The leader is called to promote a *spirituality of communion*, building communities at the service of mission. Mission is viewed as a shared commitment with all members of the people of God, in a spirit of collaboration and co-responsibility. This element becomes particularly evident in international and intercultural communities that demand high levels of welcoming and dialogue.

He invites the membership to confront diversity in a spirit of communion, and to witness that it is possible to live together and to love one another even if different.

The religious leader encourages the individual members to put his personal talents and gifts at the service of the community project in concrete collaboration. The balance between the individual and community is not an easy one and neither is that between authority and obedience. The leader has the task of coordinating energies for the mission in an awareness of our interdependence and responsibility.

The spiritual leader promotes this spirituality of communion through **listening and through dialogue**. Leadership must listen openly and deeply, bravely and discerningly, to the desiring and dreaming of every member of a congregation. And then, it identifies among all those desires and dreams the charism, mission, and identity of the congregation.

Listening is an art not always easy to achieve. Good listening entails accepting the other unconditionally, giving him space in one’s own heart. Just as Jesus opened His heart on the cross and invites all to come and rest in Him, so the religious leader creates that safe space in his open heart where he listens attentively and conveys affection and understanding. Therein the member feels appreciated and realizes that his presence and opinion are taken into consideration. (cf. The Instruction of the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life, “*The Service of Authority and Obedience*,” Vatican City, 2008, # 20a)

Communication. Communication is essential to building community. Our Normative Texts emphasize the importance of communication: “The bond of charity is fostered among the members by the sharing of communications which deepen the sense of

community-consciousness and identity and help the individual members realize that they form an international and multicultural family as a worldwide Congregation.” (# C10) The same number goes on to say that the members have a right to information regarding their affairs, whether individually or collectively to the extent that justice and charity allow. A leader who does not communicate and who keeps information concerning all to himself is, consciously or unconsciously, maintaining control over the community.

The leader’s task is to share information in a way that provides clarity, highlights connections and promotes dialogue. He clearly conveys a sense of meaningfulness, connecting the present with the past and the future, and building enthusiasm for blazing new trails.

Connections. The first connection our leaders are called to make is between life and ministry. Seeing how the spirituality of the Blood of Christ comes to bear on who we are and what we do is of utmost importance for having a clear sense of identity and of belonging to a congregation under the banner of the Precious Blood. Connections which may be obvious to some might not be so for others.

Our leadership needs to encourage member to make these connections and to afford them the possibility to exercise those ministries which put flesh onto our spirituality. A religious leader today must be able to articulate these connections clearly.

Leaders can learn from the example Jesus gave us when he joined the disciples on the road to Emmaus. Jesus leads the disciples out of confusion, despair and paralysis to zeal for mission, not by lecturing them on what to do, but by asking questions, making connections with the scriptures, and helping them to discover the meaning of the events they had experienced.

PARTICIPATION AND COLLABORATION

Much is expected of leadership today and the profile of a healthy

CPPS leader presents an ideal which few, if any, can achieve alone. Nevertheless, I would venture to say that a leader today must be grounded in the capacity to stand in relationship, to foster connections across differences, and to engage in dialogue in service of building global communion. Simply put, people who cannot relate should not be in leadership roles. We need people who are aware of our interdependence and inter-connection.

The leader must have the ability to engage and connect with others and is committed to promoting an awareness of interdependence. A community is not simply a sum total of a number of individuals. It is their relationships with each other which

place their personal abilities, endowments, and talents – their spiritual gifts, their intuitions and inspirations – at the service of all. And he calls upon the gifts of all the members whether young or old, healthy or infirm. Individuals are different and the gifts we bear are varied. All are needed to build community and all contribute to her mission. A leader is called to make decisions that courageously balance the purpose of the institute with the good of the individual member, all for the sake of mission.

Leaders today need to reach out to those on the fringes. He tends to the heartbroken, disenfranchised, and suffering poor wherever and whom-ever they may be. A leader takes



Fr. Luis Briones (Chile) shares pictures with children

constitute it. Individuals are different and gifts are varied and valued. A good ruler knows how to appeal to ideas for the strong and yet to avoid the less able feeling inferior and so becoming disheartened.

As I once heard said, the leader is a unifier, a symphony conductor who artistically draws forth the music of each individual person, blends the tones, keeps the rhythm and orchestrates the crescendos and diminuendos. The leader calls the members to

risks and keeps asking the deeper questions. A CPPS leader encourages discernment processes in decision-making that involves the community.

Precious Blood leaders promote ecclesial communion on the local level between fellow religious men and woman and with the laity, keeping alive the “sentire cum Ecclesia.” In our own CPPS reality, this is particularly evident in our relationship with our lay associates and Com-

panions who are eager to share with us the spirituality of the Blood of Christ and our ministry. They have been a breath of fresh air for all of us who have welcomed them. This close collaboration with the laity in mission and spirituality is a “sign of the times” in which we live and the leader must be convinced of it and promote it among the membership.

RECONCILIATION: BEING AMBASSADORS OF CHRIST

Reconciliation is an integral part of mission today and is certainly a major theme of a spirituality of the Precious Blood. Before leaders can be effective ambassadors of reconciliation in their communities, they must be engaged in the process of reconciliation in their own lives. Having said that, I would mention a few areas in which CPPS leaders might exercise animation in the field of reconciliation.

Creating a safe place. The blood of the slaughtered lamb designated a safe space for the slaves in Egypt as they gathered on the night of their liberation and were spared from the Angel of Death. They gathered that night in that safe space to share a meal together before setting off for freedom.

We are a people marked by the Blood of the Paschal Lamb. Leaders are called to be people who create safe spaces where others can “be” in a spirit of trust and respect. We might ask ourselves what sign is hanging at the door of my heart? What welcome mat do we place at the doorway of our office? The members need to feel welcomed in an atmosphere of respect and trust wherein they can unburden their troubles and concerns and where the superior will listen with compassion in a non-judgmental way.

Calls the member to face the truth about himself. There are situations in which the leader needs to confront a member in brotherly love, calling him to face the truth about himself and to accept responsibility for his

actions and decisions. He needs to challenge the member to growth and to conversion, as the case may be. Always mindful of his own wounds and short-comings, the superior fulfills this difficult mission with humility and compassion motivated only by the desire to help a brother in his need.

Building bridges. Our communities, like the societies in which we live, are often divided among ideological, theological, and pastoral lines. Like the slaves coming out of Egypt, we are also a “motley crew.” We come from different family backgrounds, have been formed theologically in diverse cultures and theological lines, and also have diverse sexual orientations. Nevertheless, as the freed slaves were fashioned into a people, we as a congregation under the banner of the Blood of Christ, must constantly work towards forming communion in our diversity. The religious leader plays an important role in this regard. He is always looking for ways to build bridges, to afford opportunities for honest and respectful dialogue. He calls all to respect our differences, not seeing them as something that separates us but rather as opportunities to enrich one another.

Promotes awareness and respect for cultural diversity. As our Congregation becomes ever more conscious of our internationality, we also more often come face-to-face with the cultural diversity which characterizes us. The congregation, in fidelity to its charism to witness to the Precious Blood, is called to be a

sign for the church and society that we can live together in our diversity in the bond of charity.

The religious leader will afford opportunities for the membership to grow in an understanding and an appreciation of cultural diversity and also to identify any prejudices and veiled racisms which might creep into our language and attitudes.

The leader is committed to **witness to forgiveness** and calls the community to forgive when the need arises. Even in the shadow of failure, leaders must continue to call their communities to forgiveness. Leaders must be willing to take the steps over and over again to forgive and to ask for forgiveness in the interests of re-establishing right-relationships.

CONCLUSION

In this presentation I have made an effort to see the ministry of leadership from a Precious Blood perspective, drawing implications for a style of leadership inspired in our spirituality which supports our community life and focuses our mission. The insights I have offered are meant to be a springboard for our own ongoing reflection. Hopefully they will be further enriched by the wisdom of your own experiences.

And I conclude with an exhortation from our founder, St. Gaspar: “Meanwhile let us seek out the greater glory of God alone, let us inspire each other in the doing of good, let us always live closely bound to the cross of Jesus, and let us not doubt his loving assistance in every moment of our lives.” (Letter #39) ♦

“The leader is a unifier, a symphony conductor who artistically draws forth the music of each individual person, blends the tones, keeps the rhythm and orchestrates the crescendos and diminuendos.”

LEADERSHIP & MANAGEMENT

Maintaining a Healthy Balance

One Person's Perspective

When Fr. Francesco asked me to consider doing a talk on Leadership & Management, my initial response was to gracefully decline the invitation. But the more I thought about his invitation, the more I saw it as an invitation to reflect upon the last ten years in community leadership and to identify the rhythms and patterns that have emerged over time. If these reflections can be a resource for others, then to God be the glory.

One of the resources that I used early on in my tenure as Provincial was a binder of material developed by the Leadership Conference of Women Religious entitled: *Leading From Within: A Manual for Nurturing Religious Leadership*. This resource offered a number of reflections on the challenge that is found in holding together the roles of leadership and management within any organization.

One of those reflections is from a 1993 Harvard Business Review article, in which W. Bennis highlights some of the critical differences between leadership and management.

- The manager administers; the leader innovates.
- The manager is a copy; the leader is an original.
- The manager maintains; the leader develops.
- The manager focuses on systems and structure; the leader focuses on people.
- The manager relies on control; the leader inspires trust.
- The manager has a short-range view; the leader has a long-range perspective.
- The manager asks how and when; the leader asks what and why.
- The manager has an eye on the bottom line; the leader has an eye on the horizon.

by Fr. Angelo Anthony, C.P.P.S.

- The manager accepts the status quo; the leader challenges it.

A second helpful reflection also comes from W. Bennis & B. Nanus. They write:

“The problem with many organizations, and especially the ones that are failing, is that they tend to be over-managed and under-led. They may excel in the ability to handle the daily routine, yet never question whether the routine should be done at all. There is a profound difference between management and leadership,

Within a couple of months of taking office, I gathered the Provincial Council for a week retreat in which we spent time getting to know one another and sharing our dreams for the future. We set out to name some of the challenges that lay before us and to strategize ways for reaching those goals.

We decided that we would meet for a couple of days every other month as a team and that each meeting would begin with an informal meal and an evening of faith-sharing. This has been a model which has proven to be very helpful throughout the years—

“It is important to recognize our limitations and our fears so that we can be open to receive the help others can offer.”

and both are important.” Saying it in another way: “Managers are people who do things right. Leaders are people who do the right things.”

It has been important for me to look at the distinctions between the models of leadership and management.

I believe it is essential that anyone in leadership know themselves inwardly so as not to feel threatened by the strengths and talents of other people. It is important to recognize our limitations and our fears so that we can be open to receive the help others can offer. If we are going to have a healthy future we need to hear the voice of the entire congregation. When we rely upon ourselves for all the answers then our vision is necessarily limited. When we are in dialogue with one another then we can see the world around.

Realizing that I could not respond to this mission alone, I found it important to work at building a team within the Provincial Council and the provincial staff of the province.

to emphasize relationships before we get into our work. This is an important balance between leadership and management. The prayer and faith-sharing allow time for dreaming and visioning before jumping right into the agenda which is often the path of a manager.

Along with the importance of building a team, I have found it essential to have a strong system of support for me personally. Involvement in the Precious Blood Leadership Conference and the Conference of Major Superiors of Men offer me an environment to gather with others in leadership positions to share questions, concerns, insights and support. There are certain behavioral patterns that show up in the life of any congregation and it helps to know that others share the same burdens as you do.

Another important source of support for me has been a monthly meeting with local religious superiors called “peer ministry” where we gather for

faith-sharing and a time to talk about any critical incidents or challenges that need an outside perspective. The practice of monthly spiritual direction is also another important balancing point for me to reflect with another person upon the stirring of God in my life. Leadership means taking the time you need to strengthen your inner batteries which helps you to focus on what needs to be done to manage the affairs of the province and to look to the future with the eyes of faith.

We are in a time of radical change within the history of religious life which calls us to reverence the traditions of the past, celebrate the gifts in the present and look ahead to the future with hope. It is important that we do not try to do this alone, but to enlist the gifts of many people, members and laity, as we respond to the call to leadership.

Having shared some foundational thought concerning the balance between leadership and management, I would like to further my reflections by using the three pillars of mission, community and spirituality.

[Editor's note — In his presentation Fr. Angelo reflected on the three pillars. Because of space limitations, we share here only this excerpt of his reflection on community.]

COMMUNITY

“The bond of charity unites the varied gifts of the members for the service of the Congregation and the Church, so that the differences in culture, gifts, age, and office become advantageous for all the members. Thus they mutually and willingly share their natural and supernatural talents.” C8.

“The bond of charity is fostered among the members by the sharing of

communications which deepen the sense of community-consciousness and identity and help individual members realize that they form an international and multicultural family as a worldwide Congregation.” C10.

“The function of authority is to unite the individual members into a single community. The Directors of the Congregation are to reconcile conflicting spirits and to keep the member faithful to the ideals of the community by exhortation and counsel, and, if necessary, by direct command.” C47.

Life in community has been impacted by the polarization found in secular society. There are those who are insiders and outsiders, the conservative and the liberals, those on the right and those on the left. The call of leadership is to harvest the talents and gifts of all the members, to hold before the members the vision of St. Gaspar as found in the bond of charity. This unique gift is a treasure for us and when combined with the spirituality of the Precious Blood we have a tremendous opportunity to share God's dream for unity and peace.

I believe we all know that the key to any relationship is communication. This has been an important theme that we have tried to build upon during the last ten years. A special emphasis is placed upon keeping the members informed about what is happening in the province. This has happened through personal letters to the members, newsletters, detailed provincial council minutes, district meetings, assemblies, email announcements and health updates, assemblies, retreats and community feast days.

District meetings are an important means of strengthening our life in community and for maintaining con-

UPCOMING EVENTS

**International Workshop
on
MISSION
Sponsored by General
Curia**

**Salzburg, Austria
July 20-24, 2009**

**Presenter:
Fr. Steven Bevans, SVD
Professor at
Catholic Theological
Union,
Chicago**

**Orientation program
for newly elected Superiors
Salzburg, Austria
July 26-27, 2009**

tact in our busy lives. The Provincial and Council plan the agenda for each meeting and include some form of prayer as part of the meeting and encourage some form of fellowship among the members. The members know that these meetings come four times a year and we do not cancel them.

Participation in the various committees of the Province is another way of maintaining the voice of the members and the laity who serve on the committees. Those who serve as committee chair, district chairs or local directors of houses have an opportunity to develop their skills for future leadership.

Life in community has been characterized by some as experiencing God's people in extraordinary variety. The role of leadership seek to keep an open heart and an open mind in responding to the various personnel needs that come our way. Unlike the business world where a problem employee can be fired and forgotten

“The call of leadership is to harvest the talents and gifts of all the members, to hold before the members the vision of St. Gaspar as found in the bond of charity.”



Fr. Yesuraj at the Home for the Aged in KGF

about, the members of the congregation are our brothers. When personnel problems arise, the first impulse may be to get rid of the person and yet the bond of charity calls us to try and work with those who are problematic. Using resources such as counseling, peer mentoring or inpatient treatment programs can help to get at the source of the problem and lead to a new beginning. It is time consuming and sometimes very frustrating and yet we are called to recognize the face of Christ in each member of the congregation.

From both a management and leadership perspective it is important to invite the newer members of the congregation to take on some organizational roles within the province. We have also made a point of hosting an annual three day gathering of the younger members of the province to offer them support in this critical time as they continue to shape their identity as Missionaries of the Precious Blood.

CONCLUSION

As members chosen for leadership in the Missionaries of the Precious Blood, we are called to be missionaries of hope in the congregation and in the world, staining the doorposts

and lintels of our minds and hearts with the blood of Christ, proclaiming the message that our life belongs to God and no matter what the challenge, God will bring this life to its fullness.

Thank you for this opportunity to share with you some of the insights that I have gained from these years of community service. For me the most important gift has been to know that there are other people to lean upon, to learn from and to invite to get involved. Just as the Trinity is a community of persons, so too we best reflect the face of God when we live together as a community of persons sharing with one another in the bond of charity.

In closing I offer you a reflection that was done by Sr. Sr. Andree Fries, CPPS, a member of the O'Fallon Precious Blood Sisters who encouraged leadership development and lived the servant model of leadership given to us by Jesus.

A leader is challenged...

1) To be a learner, a person centered enough to listen, to hear, to read, to ponder, to dream, to make connections, to dialogue, to change, to hold fast.

- 2) To be a communicator, clearly conveying a sense of meaningfulness, connecting the present with the past and future, and building enthusiasm for blazing new trails.
- 3) To be a unifier, a symphony conductor who artistically draws forth the music of each person, blends the tones, keeps the rhythm and orchestrates the crescendos and diminuendos.
- 4) To lead, making decisions that courageously balance the purpose of the institute with the goal of the individual member, all for the sake of mission. A leader takes risks and keeps asking the deeper questions.
- 5) To be enthusiastic about the ministry of leadership during this time of transformation so as to encourage others to be available for leadership.
- 6) To do as Jesus did on the way to Emmaus, be visible, supporting, listening, questioning, exploring implications, sharing information, making connections and breaking bread with companions on the journey. ♦

By: Sr. Andree Fries, CPPS. "Transformative Leadership-Key to Viability," address to CMSM-LCWR, 1995.

The Vatican Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life, in May of last year, also emphasized the importance of authority by issuing a document on Authority and Obedience, entitled *Facies Tua, Domine, Requiram* directed to all members of religious institutes. The workshop held in Bangalore was not exactly on authority and obedience, but on leadership. The objective was to reflect on how authority is exercised by those called to leadership roles by their respective electoral assemblies.

The cornerstone of leadership is service, following the example of Jesus, the servant who washes the feet of his disciples. The person in authority models his identity on the call to animate the way of faith, inspiring hope and the growth in charity in his brothers in community. In this situation, as consecrated persons at the service of others, the service of authority primarily emphasizes the constant promotion of a vision and the mission and charism of the community. It concerns itself with sustaining harmony and promoting the orderly development of each person in the community. It is an authority exercised with human tenderness

“The cornerstone of leadership is service, following the example of Jesus, the servant who washes the feet of his disciples.”

and understanding, capable of mercy and of pardon, always ready to offer new possibilities.

Formation for leadership is a very important task, especially now that many new units are growing rapidly. These units are comprised of young members, rich with enthusiasm but perhaps poor in experience and in role models. Formation for leadership, understood as attention to the persons with a personal orientation that embodies a vision and an accepted mission, is an essential need that accompanies the growth and the stability of our common life. The one who presides over a community is called to be an educator of himself and of others, and an authentic spiritual guide, capable of promoting in the community the involvement of all “to seek to love God and others above all else.” We are speaking of leadership capable of animating and of acquiring a common vision and of interpreting the common vision shared in the com-

munity. He animates and encourages the members to take up and to make operative the decisions taken, in the context of the mission and the charism of the Congregation.

When we prepared this workshop, we wanted to focus the theme of leadership from a very practical point of view: how to be a superior; how should a superior live out his mission of service and ministry; how he should make decisions; how he should collaborate with his councilors; how to achieve that his leadership be accepted by his fellow brothers in community?

Above all we said that leadership is not the action of any one person alone. It is, by necessity in community, a collaborative effort. Fr. Matthew Kozhupakalam, MSFS, a Provincial of the Congregation of the Missionaries of St. Frances de Sales, insists on this point in the first article. The leader collaborates with his community, with his councilors, in order to reach their goal. He is not a solitary visionary who imposes his vision on the community. He is the animator capable of getting everyone in the community involved in order to create a vision and to find the way of achieving it. Together with his councilors, he seeks that style of collaboration which involves the whole community, not only to follow the same path, but to first discern together that vision and mission.

Fr. Barry Fischer, C.P.P.S., led us in a reflection on the spiritual foundations of leadership. Authority isn't something that comes from outside us or which only concerns our life or our external relationships. In order to live a life of service in the ministry of leadership we must first of all undergo an inner journey to discover our values and qualities. We also need to recognize weakness, our wounds and shadows, which can be

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obstacles to the fullness of the free exercise of our leadership. This journey is difficult and at times painful. Certainly it is very demanding. Nevertheless, it is one which must be undertaken. Only by facing our wounds and shadows can they eventually be healed, so that new life might emerge. How can I be an instrument of healing for others, if I am still in need of healing? How can I instill hope and trust in others, how can I give love if I do not manage to find hope and to live in trust and love myself?

In a second conference, Fr. Barry considers the theme of leadership from a perspective of the spirituality of the Precious Blood. Does the spirituality of the Blood of Christ promote a certain style of leadership? The author underlines the unique perspective that the spirituality of the Precious Blood offers to the ministry of leadership. Leadership with a Precious Blood orientation strengthens covenant as a communion of relationships, through the use of dialogue, communication, and sharing. A Precious Blood leader must be a person of reconciliation that creates a safe space where wounded ones can rest and find healing. A Precious Blood leader creates a community where truth is the hall-

mark of interpersonal relationships and building bridges where people can meet as witnesses of pardon.

The last article of this edition of *The Cup* is written by Fr. Angelo Anthony, C.P.P.S. In his third term as Provincial Director of the Cincinnati Province, he is one of our most experienced leaders and his theme is a practical one. Fr. Angelo

creating deeper relationships; the personal commitment to participate in the meetings with other superiors in order to share common questions and problems; the continual and constant meeting with the spiritual director in order to reflect with another person about this ministry with the eyes of faith; the communication and the sharing with the

“A Precious Blood leader creates a community where truth is the hallmark of interpersonal relationships and building bridges where people can meet as witnesses of pardon.”

underlines the need to strike a healthy balance between animation and administration. He speaks from his personal experience and of the help which he has received in exercising well the ministry of leadership. It is important to note in his article what the daily exercise of leadership means and what a great interior work this implies. In order to respond to this mission, he underlines some useful tools: both the human and the spiritual formation of the provincial council, for a better mutual understanding and for

provincial council the various problems of the Province.

I would like to finish this introduction with the same words of Fr. Angelo, when he says: “We are in a time of radical change within the history of religious life which calls us to reverence the traditions of the past, celebrate the gifts in the present and look ahead to the future with hope. It is important that we do not try to do this alone, but to enlist the gifts of many people, members and laity, as we respond to the call to leadership.” ♦

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