



## **B: SMALL CHRISTIAN COMMUNITIES**

### **B17b**

## **ATTITUDES OF A GUIDING LEADER**

### **TOPICS OF AsIPA TEXTS:**

**A : GOSPEL SHARING**

**B : SMALL CHRISTIAN COMMUNITIES**

**C : A PARTICIPATORY CHURCH**

**D : TRAINING FOR PARISH TEAMS**

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## B\7b

# ATTITUDES OF A GUIDING LEADER

## INTRODUCTION

A 'guiding leader' shows people the direction and helps them to walk on their own together with him/her.

A 'guiding leader' must be an 'animator', who puts spirit and soul ('anima' in Latin!) into a community.

In this session we would like to discover qualities of a 'guiding and animating' leader.

## A. LEADERS IN THE NEW WAY OF BEING CHURCH

Every day Vishwanath takes an hour-long train ride to work. He noticed many hawkers on the train who were quite young. He observed that they were easily cheated because they could not count or read. He asked them if they would like to learn some counting skills but at first it was very difficult to convince them to accept. Gradually he began to teach them some mathematics during the train ride and soon he had an average number of ten students ranging from 12 to 30 years of age. He taught them free of charge.

### *Question for reflection*

*What attitudes do we see in this leader?*

## **B. CHRIST AS OUR GUIDING LEADER**

*Form small groups of 2/3*

*Each small group reads one of the following texts*

*Discuss the question and report after 10 minutes.*

**Matthew 20: 25-26; 2 Corinthians 1:24; Galatians 2:11;  
Luke 23:34; Mark 3:20**

### ***Question for discussion***

*What attitudes do we find in the leaders who are found in the text?*

## **C. THE ATTITUDES OF A LEADER WHO UNDERSTANDS HIMSELF / HERSELF AS A "GUIDING LEADER" OR "ANIMATOR"**

*In groups of 4/6:*

- (1) Choose three attitudes from the list below which you think are most important for being a good GUIDING LEADER or ANIMATOR.*
- (2) Choose one attitude and prepare a Role-Play of about 5 minutes to demonstrate the attitude chosen to the whole group.*
- (3) After each role-play ask: Why is this attitude so important in a guiding leader?*

- 1.** An animator loves to train others even if it takes much time and failures occur.
- 2.** An animator trusts people. He/she is convinced that even the poorest people have gifts (charisms) and good will.

3. An animator is prepared to accept the fact that others may develop greater abilities than himself /herself.
4. An animator loves to work in teams and wants team members to be as equal as possible.
5. An animator wants people to be liberated. He does not want them to remain dependent on him/her.
6. An animator appreciates initiatives and suggestions from the community.
7. An animator helps people to discover ideas and solutions by themselves. He asks guiding questions in order to animate people to think further and deeper.
8. An animator holds back his/her ideas and encourages the people to discover their own solutions.
9. An animator builds up others as much as possible. He/she does not withhold skills and knowledge from others in order to remain superior to them.
10. An animator does not like to be the only leader in the community. He/she rather wishes the community to bring forth its own leaders and to feel it could continue even without him/her.
11. An animator does not wish to be remote from others or above them. He/she wants to be among them.
12. An animator does not abandon people when they become active. He/she withdraws only so far as it is necessary to give scope to others. He/she accompanies an active

community and looks for ways to deepen their spiritual commitment.

13. An animator fills a community with a spirit of enthusiasm, conviction and commitment. He/she puts 'soul' ('anima' in Latin!) into a community and 'spirit' ('animus' in Latin!)

#### **D. OUR ATTITUDES AND THE ATTITUDE OF CHRIST**

*Question for individual reflection (5 minutes)*

*What negative attitudes do I find block me from being like Christ and prevent me from changing?*

*Share with the whole group, if you wish.*

#### **CONCLUSION**

*End with a short prayer service.*

*Read any one of the texts from Scripture given in part A.*

*Keep a few minutes silence.*

*Invite all to pray from the heart. Sing a hymn to end.*

# METHOD OF ASIPA TEXTS

ASIPA TEXTS are compiled for Christian men and women at grass root level of the parish. They can be conducted most fruitfully in Small Christian Communities, Neighbourhood Communities, Parish Pastoral Councils or any other small groups in the parish.

ASIPA TEXTS can also be used with larger groups, e.g. in the parish hall - provided the “participatory method” is maintained in smaller working groups.

## **Features of the “ASIPA approach”**

1. ASIPA TEXTS adopt a **“participatory approach”** in which all participants of a group search and discover for themselves as far as they are able to.
2. The texts are compiled in such a way that the facilitator can use them with a **minimum of preparation**.
3. The facilitator is requested to **follow the text** as closely as possible and allow the participants to contribute when indicated in the text.
4. The facilitator is not content with one answer to a question but he/she encourages as many participants as possible to search for an answer. **“Buzz groups”** of 2/3 are helpful to achieve maximum participation.
5. The **SUPPLEMENT** can help add to the findings of the participants and summarize them.
6. The **SUMMARY** is meant to be used as ‘input’.

# **ASIPA:**

**As-ian -I-ntegral -P-astoral -A-pproach**

The Asian Bishops declared in the Final Statement of their Fifth Plenary Session in Bandung: The Church of 1990s has to be a "Participatory Church", a "Communion of Communities", a Church that "witnesses to the Risen Lord" (*FABC5,#8*).

The question was, how to promote this "new way of being Church". Therefore, late in 1993, jointly sponsored by the FABC Offices of Human Development and of Laity, a consultation meeting was held in Malaysia. It was during this consultation that the pastoral process for promoting a "Participatory Church" in Asia was termed ASIPA: Asian Integral Pastoral Approach.

ASIPA TEXTS (training programmes) follow this directive:

## **ASIAN**

They want to implement the vision of the Asian Bishops and help Asian Christians face Asian life in the light of the gospel.

## **INTEGRAL**

They aim at achieving a balance between the "spiritual" and the "social", between the individual and the community, between hierarchical leadership and the co-responsibility of the laity.

## **PASTORAL**

They train the laity in their pastoral mission in Church and world.

## **APPROACH**

The process of ASIPA TEXTS can be described as a pastoral approach which is "Christ- and Community centred". It involves the participants of workshops to search for themselves and allows them to experience a "New Way of Being Church."

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