



## **F: Formation and Training of Leaders**

**F/3**

### **Training Emergent Leaders: Attitude Formation for Emergent Leaders**

Adapted from Lumko No.10 Towards Non-dominating  
Leadership

#### **TOPICS OF ASIPA TEXTS:**

- A: GOSPEL SHARING( 7 Steps)**
- B: SMALL CHRISTIAN COMMUNITIES**
- C: A PARTICIPATORY CHURCH**
- D: TRAINING FOR PARISH TEAMS**
- E: SPIRITUAL FORMATION**
- F: FORMATION AND TRAINING OF LEADERS**



# AsIPA F: Community Training Series

## Formation and Training of Leaders

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### F \ 3

## Training Emergent Leaders: Attitude Formation for Emergent Leaders

### Introduction

We have already identified four main areas in which Emergent leaders need formation: Spiritual Life, Skills, Knowledge and Attitudes. Formation of values or attitudes is one of those areas.

Many of our Leaders may have the attitude of dominating over others. This is seen in the leaders in the social and political fields. Such behaviour is usually deep rooted in the leaders. Many of our Christian leaders are influenced by this form of worldly leadership. In this session today we will deal with this difficult task of influencing the attitudes of Leaders according to the mind of Christ.

### A. STORY OF A LEADER

*Read the following story together and discuss the following questions in small groups of 6-8 persons.*

Tim was the new leader of the St. Gabriel SCC. He attended the weekend training of the leaders organized by the parish. At the end of the training a Community Building Manual was given to him. In the next meeting of the SCC, he explained about the training he attended and conducted a session from the manual for the rest of the members. As a leader he felt confident to conduct the training and made the members feel his eloquence in conducting the programme. He was also added many quotations from Church documents. He told the members of the SCC that it was a privilege to serve the parish as a resource person. When there was a discussion on how to empower and train more trainers Tim told the others that he could be the trainer for the new leaders. When some others wanted to attend the next training programme in the diocese he told them that it was not necessary since he was competent to be the local resource person.

*Questions for discussion:*

- 1. What do you think about the attitude of Tim towards his community*
- 2. What could be some of the reasons why Tim behaved as he did?*
- 3. In what ways could Tim have been more empowering?*

## **B. SPECIFIC FORMATION FOR CERTAIN ATTITUDES**

Attitude Formation is not easy. It is effective when the participants feel the need for it in a concrete situation of life.

An animator who wants to be a leader with the mind of Christ needs to learn and imbibe the following attitudes.

### **B1. Read the list of attitudes and discuss which may be more needed in your situations. You may also want to add what may be missing from the list.**

Some of the commonly needed attitudes are:

- ✘ Being concerned about the faith of other people
- ✘ Being concerned about material needs of people
- ✘ Being concerned about society and the environment as a whole and its structures
- ✘ Being concerned about injustice caused to others and suffering of people
- ✘ Longing for a deeper unity with God and for deep personal prayer
- ✘ Taking initiative when problem arises
- ✘ Being sensitive to relations within the community
- ✘ Preferring to work in a team and not alone
- ✘ Preferring to be equal with others
- ✘ Preferring to share with others
- ✘ Avoiding status-seeking
- ✘ Serving others
- ✘ Being prepared to suffer for a just cause.

#### ***Note to Facilitator:***

*To design an Awareness Programme (AP) on this attitude formation follow the sessions on “Preparing our own Awareness Programmes” in D series of AsIPA texts.*

*The actual design of an awareness programme (AP) for a small group of leaders is practically identical with any other AP. The only difference could be that there can be longer study of scripture passages.*

### **B2. Promoting non-dominating attitudes through Gospel Sharing**

#### **The role of the “humble facilitator”**

*Discuss in the whole group the following question:*

***Q: How can a facilitator can be non-dominating in facilitating Gospel Sharing?***

### **Supplement:**

- The person who animates the session is called “facilitator”.
- He/she does not dominate but enables the group to participate.
- He/she does not occupy a privileged place in the circle but sits among the others
- He/she is not a person who has received special biblical training and so is not a biblical expert.
- The only thing he/she knows is how to use the ‘Seven Step Card’ in such a way that it enables the group to search the scriptures as a community and find an answer to their life situation.
- He/she will not “invite the Lord” him/herself. He/she rather asks one in the group to do so.
- He/she will also not read the text or give explanations, nor will she start the sharing or the praying him/herself.
- He/she acts as a humble facilitator who remains in the background and who allows the community to “do it themselves”.
- A humble facilitator lives the Word of the Lord: “He who wants to be first among you must be your servant” (Mt 20: 27)

### **B3. All other leaders “melt into the group”**

All other leaders in the community melt into the group during an activity of the community like Gospel Sharing. To melt into the group is an important attitude. It means that somebody who usually holds a key position is now like anybody else. It means more than sitting in a row with the others. It often means withholding one’s ideas in order to give others a chance, or waiting patiently until others find out after a long time what was clear to a quick thinker from the beginning, or accepting a less perfect solution in order to recognize the contribution of a shy member. It means putting the community above one’s own person, which is indeed an important attitude for a leader.

*Discuss the following question:*

***Q: A community has many kinds of people who take initiative or leadership. How is melting into the group possible for these leaders in Gospel Sharing?***

### **Supplement**

- Gospel Sharing is not led each time by the same person. eg. The leader, or by the oldest or most highly trained.
- Even if the priest is present it does not mean that he should lead.
- Often this role is taken by the owner of the house where the community meets.
- It can be given to any member of the community and everyone knows that one day it will be his/her turn to lead.
- All others participate like any ordinary person.

#### **B4. All are hearers of the Word**

*Read : John 13; 12 – 17 and discuss the question following:*

*Q: How can we be as hearers of the Word practice the example of Jesus during the Gospel Sharing?*

#### **Supplement**

- Not only the humble role of the person who guides the group from step to step is promoting non-dominating leadership, but also the fact that during the sharing nobody speaks with authority.
- All listen to God's Word, knowing that there is no division into some who only teach and others who only listen.
- The very way in which Gospel Sharing is designed invites such an attitude, since each one is asked what God says to himself, not what he/she says to "us" or to "you".
- In Gospel Sharing each member of the community comes into contact with God's Word.
- Each member has the bible in his/her hands, reads and listens him/herself.
- There is no need for a leader to do this for the others.
- If Gospel Sharing is done in the right way it strongly emphasizes equality and family-spirit, and the accompanying attitudes.

#### **Conclusion**

*Gather what has been discussed and learnt by using the following question:*

*As good leaders how can we improve our attitudes so that we can become servant leaders?*

Plan effective steps for your personal life. What would you like to put into practice?

*Allow some time for spontaneous prayer to end the session.*

## 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."