

Leadership myths

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Then Peter stood up

Bishop Francis Kalist

Encouraging new Leadership

Christof Hemberger

Questions to the ICCRS
Doctrinal Commission:

**Is man a composite of
body, soul and spirit, or
only of body and soul?**

Leadership myths

Denise Bergeron



The leader of a prayer group has an important role to play, so he has to walk in Jesus' steps. But one realizes how difficult it is to perform this service in a humble and disinterested way. Leadership myths lead to pride and arrogance while sound leadership is service.

1. The leader has absolute power and is the only one who can give orders

Some leaders believe that a good leader must have absolute control over the prayer group. They lead it with firmness and intransigence. They believe that they are owners of the truth and that the others must obey. The suggestions from the members of the group are perceived as threats to them. They fear losing their place.

2. Only the leader may envisage an upcoming project or the direction of the group

The leader's insecurity and his fear of losing the control lead him/her to reject the ideas proposed if they are new or call for big changes. He/She believes the Holy Spirit cannot do without him/her. This attitude hinders the human and spiritual growth of the group. He/she stagnates.

3. A prayer group that functions well never experiences conflicts between its members

His thought is a good representation of the leader who idealizes people and situations and forgets that a group grows through conflicts and forgiveness. His performance orientation makes him/her believe that his/her group is perfect.

4. Only the leader can teach

He/She believes to be the only capable of teaching or exhort. Unfortunately, this attitude keeps some members from developing the gifts and charisms the Lord has granted them for announcing the Word. Moreover the leader may take advantage of his/her position to criticize and keep controlling, thinking the Holy Spirit cannot take action without him/her.

5. The leader should be chosen according to his/her age or seniority

Some prayer groups choose or appoint their leaders according to their age or seniority. This is a big mistake. As Corneille said, « There is no age for courage. » Some leaders refuse to integrate youngsters as leaders for lack of confidence, for fear of change or losing their place.

6. The prayer group exists to serve the leader's personal interests

The leader may be tempted to seek recognition, admiration. Being the leader is an opportunity to be valued by showing his/her knowledge and leading ability.

All these attitudes have the leader forget the purpose of the call he/she received. Jesus, though, clearly showed us how to fulfill the mission he entrusted us with. In Luke, Jesus said to His disciples: "...the greatest one among you must be like the youngest, and the leader must be like the servant" (Luke 22, 26).

Leadership is a service that requires some qualities:

Humility

The leader is neither the center of the group nor the purpose of its existence. Humility will have him to look for truth so as never use his/her position for selfish purposes. Humility, unlike self-importance and arrogance, will lead him/her to the truth about God, others and him/herself. Relying on God's grace, the leader will find his/her place within his/her mission.

Docility to the Holy Spirit

The leader must develop his ability to pray and listen so as to become docile to the Holy Spirit and recognize His motions. This quality will allow him to experience the newness of the Holy Spirit who will find in the leader a fertile soil to make his plan for the group come true.

Joy witness

One of the greatest qualities of a leader who is firmly rooted in his/her mission is joy. Without joy, the testimony is poor. This joy that is drawn from the heart of Jésus will show through the leader's being. Thus, in spite of the obstacles that may arise, he will keep his heart filled with Christ's own joy.

Walking along with the group

In Jesus's steps, Pope Francis call the leaders to be pastors by the quality of their presence, by initiating the dialogue with the members of their group and showing interest in each of them in order to know them better (John 10,14). This way they will be aware of their aspirations and their opinions in order to ensure the growth of the group.

Looking for complementarity

The leader gets to know how to look for people he could dialogue with and greet new ideas different from his/hers. Differences are responsible for making us grow in love, charity and building unity through diversity. The leader's docility to the Holy Spirit will greatly help him/her in greeting each one's gifts.

As a conclusion, let us remember that leadership is not a position to cover, but rather a mission to fulfill. To become an effective leader, one must know his/her mission precisely. The leader will find fulfillment and impulse to build a new world. 🍷

Then Peter stood up

■ Bishop Francis Kalist



As we celebrate the Golden Jubilee of the Catholic Charismatic Renewal, there is something specific that we need to thank and praise the Lord for. Far from rejecting the strange charismatic phenomenon in the early Catholic Pentecostal gatherings, the Church embarked upon a process of study and discernment which led initially to a cautious acceptance and later to a full recognition of this “new current of grace” in the Church. Fr Raniero Cantalamessa has attributed to the hierarchy the credit for keeping the Renewal at the heart of the Church: “The primary credit for this is not, however, due to the Charismatic Renewal, rather to the hierarchy.”

In fact, the Popes have played important roles in praying for the Renewal and keeping it at the heart of the Church. The CCR is one of the fruits of Saint Pope John XXIII’s renewal initiated in the Church. In preparation for the II Vatican Council, the Pope asked all the faithful to pray for a new Pentecostal “outpouring of the Holy Spirit”. The Pope wished and prayed that a holy wind would sweep away the deadness and release a new and refreshing renewal in the Church. The CCR was born as result of the prayer of the Church two years after conclusion of the Council.

Fr R. Cantalamessa pointed out: “The prophetic intuition of Pope Paul VI had a determining role in this (recognition of the CCR by the Church). In that, on Pentecost of 1975 at a meeting with its leaders, he defined the Charismatic Renewal as a ‘chance’ for the Church”. Cardinal L.J. Suenens, a protagonist of CCR recognized it as ‘a current of grace’ and convinced Pope Paul VI of the need for the Church to accept and encourage the Renewal in order that it should not grow in isolation. In the summer of 1975, some 10,000 Catholic charismatics gathered in the Catacombs of St. Callistus in Rome for the Second International Congress. A special Mass was celebrated with singing in tongues and prophesies at the Papal Altar in St. Peter’s Basilica, Rome followed by the historic special audience with Pope Paul VI.

The Catholic Charismatic Renewal (CCR) is much indebted to Saint Pope John Paul II for its growth and acceptance in the Church through the unfailing support it received throughout his Pontificate. At a special audience on 7 May 1981 to the participants of Fourth

International Leaders’ Conference in Rome, JP II said that he made his own the words of St Paul, ‘I give thanks to God every time I think of you’ (Phil 1:3).

Prior to his election, the future Pope Benedict XVI gave a very supportive description of the Renewal in The Ratzinger Report: “In the heart of a world desiccated by rationalistic skepticism a new experience of the Holy Spirit has come about, amounting to a worldwide renewal movement. What the New Testament describes, with reference to the charisms, as visible signs of the coming of the Holy Spirit is no longer merely ancient, past history: this history is becoming a reality today...”

Speaking about the Golden Jubilee of the Catholic Charismatic Renewal, Pope Francis said during the in-flight press conference while travelling back from Sweden on 1 November 2016: “The Charismatic Renewal was born – and one of its first opponents in Argentina was the very person who is speaking to you – because I was Provincial of the Jesuits in that period when it got started there, and I prohibited Jesuits from getting involved. I also stated publicly that when there was a liturgical celebration, it had to be a liturgy and not a samba school. I said that. Today I believe the contrary, when things are well done... In other words, I came to recognize the good that has come from the Renewal.”

Today the Catholic Charismatic Renewal has much reason to thank and praise the Lord for the gift of Pope Francis. It was on the invitation of the Pope that all of us assembled in Rome from 31 May to 4 June 2017 to celebrate the Golden Jubilee of the CCR. The Holy Father was present with us on three occasions for celebration of the Jubilee. It was very uplifting to see the Pope raising his hands and praising and thanking the Lord with the crowds at Circo Massimo at Pentecost Vigil on 3 June 2017. The Holy Father is repeatedly asking us to promote Life in the Spirit Seminar and Baptism in the Holy Spirit to all those around us.

Saint Pope John XXIII prayed for this Renewal, Pope Paul VI welcomed it, Saint Pope John Paul II encouraged it, Pope Benedict XVI supported it and Pope Francis is promoting it. To access all Papal addresses to charismatic entities from the beginning till now, you may order copies of ICCRS Publication, “Then Peter Stood Up” Vol I & II. 🏠

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Encouraging new Leadership

■ Christof Hemberger



It has been my observation that many leaders react with embarrassment when the issue is raised how to spot, raise and appoint new leaders. Frequently either no new leaders are in place as successors or leaders do not even want to even think about handing over leadership yet. I would consider both scenarios very dangerous. I believe that the most important task of a leader is to work himself out of his job from the very beginning.

Not to cling to our position will keep us humble and prevents us from living by the fruit of our position and our job title. Only the certainty that succession is not a problem and that leaving is possible at any point enables us not to cling to our office and sets us free to let go. But this is only possible if suitable, qualified people are in place who can take over when the time has come. And these people will only be there if the one holding the position is actively working getting them there. Those who only start this when they think of resigning are way too late. My experience is that you need to invest into your succession a lot earlier, ideally from the very first day you take up a position.

Here are some suggestions how you can help new leaders grow into taking on responsibilities:

It is not always easy to work in a team but team work is a very effective way of investing into people and building up new leaders. It frequently happens that people are called into a leadership team because they are close friends of the current leader and are on the same wavelength. If we always call people into the team who think alike, we will only appeal to those who already think and act the same way. Variety makes team work more complex but also more versatile and more colourful! Different personalities, character traits, backgrounds and experiences can complement and enrich each other. This type of team should also always have one or two younger members who may not even need to be as good at everything yet and can thus profit from the experiences of others and from their wisdom. Ideally, they are encouraged to contribute their thoughts and ideas on an equal footing. The next generation often does not think the same way as the previous one – and can thus help to set the course for “No, we do not have to do it the way we always have!”

Having a team also means that you are surrounded by co-leaders who help you so that you do not need to do everything on your own. In a team, tasks can be delegated, taking the load off the main leader and enabling and encouraging others to share in the responsibility. However, make sure that you are delegating the right way: The desired objectives should

be communicated and agreed upon clearly; even though the ultimate responsibility is with the main leader, the others are allowed to find their own ways and embark on them. Not everything needs to be always done the way I would have done it! This way all can learn: For some taking on responsibility is a learning field, and the main leader learns that not everything depends on him.

I would explicitly encourage handing over tasks to younger people even if they are not as experienced and capable as others yet. God himself applied this principle over and over again by picking out people (Samuel, Gideon, Mary, etc.) who did not rely on their own abilities and strengths but on him alone, precisely because they were weak and inexperienced. Not long ago I heard a leader say: Yes, he would be willing to pass on leadership but the others were not up to it yet; they were quite alright but they still did not have the anointing... Isn't it rather the case that the anointing comes when people start moving and trustingly embark on ministry? And let us be honest: were we “fully trained” when we took on leadership? How shall younger people become able to take on responsibility if all spots are occupied by long-term leaders who do not give way?

A principle that can be found throughout the whole Bible is that wise leaders had taken care of their succession at a time when they did not need a successor yet. So, when the time came, trained and enabled leader personalities (Joshua, Elisha etc.) were available who could take over and whom the people held in high esteem!

Very often I hear in this context, “I would really like to but unfortunately in our group there is no one at all who could take over...” I will never forget how a leader replied to this very statement, “You have to get used to the fact that if you turn around and there is no Joshua behind you, you have not acted as a Moses throughout your life as a leader!”

Am I willing to share power and influence (team work)? Am I willing to let go of glory and recognition and let others have a go (delegate tasks / stepping into the background)? Do I consider myself as a leader as that important that only I myself can do the job – or is it not rather that by God's grace I have been called into an office which I am called to manage as a faithful servant, which should, however, bring forth fruit which will remain beyond my generation?

I believe it boils down to a question of attitude which each leader needs to ask himself in the course of his life. I definitely advocate walking this path together! It is easier, more natural and more effective. And it is the way Scripture points out to us. 🏠



QUESTIONS TO THE ICCRS DOCTRINAL COMMISSION

The ICCRS Doctrinal Commission, currently headed by Dr. Mary Healy, is in consultation with theologians and experts from around the world.

If you have a question about the CCR, please send it to newsletter@iccrs.org

Is man a composite of body, soul and spirit, or only of body and soul?

This question gives us an excellent opportunity to think about what Scripture and Tradition reveal about the nature of the human person.

First, we have to understand that there is no contradiction between saying the human person is “body, soul and spirit” (see 1 Thes 5:23) and the human person is “body and soul” (see Mt 10:28). Both of these are biblical ways of describing the human person.

Second, it is important to recognize that these terms describe not so much “parts” as dimensions of the human being. Body and soul express the fact that the human person is both corporeal and spiritual. Sometimes the Bible uses just the word “soul” to express the whole person, especially in his interiority: “My soul pants after you, God. My soul thirsts for God, for the living God” (Ps 42:1-2). On the other hand, sometimes the Bible uses “flesh” to express the whole person, especially when emphasizing human weakness and fragility. “What can flesh do to me?” (Ps 56:4). “All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades... surely the people is grass” (Isa 40:6-7).

On other occasions, the sacred authors emphasize the distinction between “body” and “soul.” The body is the exterior, physical dimension of the person, that by which we are present in the world and able to relate to others. The soul is the inner dimension of the person, the vital or animating principle that makes a person alive. But this distinction does not imply that body and soul are two separate parts, or that the soul merely lives in the body.

The Catechism explains:

Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.

Man, though made of body and soul, is a unity.... The unity of soul and body is so profound that one has to

consider the soul to be the “form” of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature (CCC 363-364).

The profound unity of soul and body helps us to understand the doctrine of the resurrection of the dead. Our salvation in Christ is not just a matter of the soul going to heaven. To be saved is to be saved as a whole human person, soul and body. So we profess in the creed, “I believe in the resurrection of the body.” On the last day God will raise up the righteous, body and soul, to live with him forever (CCC 990).

What then is the distinction between “soul” and “spirit” in the threefold nomenclature “spirit, soul and body”? St. Paul writes to the Thessalonians, “May your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ” (1 Thes 5:23). The human spirit is the capacity of the human person to relate to God, to be moved from within by the Holy Spirit. It is the highest point of the soul.

St. Paul helps us understand the threefold distinction in 1 Cor 2:13-3:3, where he describes three kinds of people: spiritual people (pneumatikoi), merely natural people (psychikoi, literally, “soulish”) and fleshly or carnal people (sarkikoi). Spiritual people are those who live under the influence of the Holy Spirit; they are “led by the Spirit” (Rom 8:14). Merely natural people live by their own wisdom, their own resources, their own efforts; they do not understand or appreciate the ways of God. Finally, carnal people are those who are dominated by the selfish drives of the fallen nature, including jealousy, lust, anger and pride. Paul uses this threefold categorization as an appeal to maturity, calling all believers to become spiritual by yielding to the Holy Spirit’s work in our lives.

The Church teaches that the distinction between soul and spirit “does not introduce a duality into the soul.” Rather, “spirit signifies that from creation man was ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God” (CCC 367). This truth encourages us to be continuously open to the Holy Spirit, whose activity within us leads to communion with God and spiritual joy. 🍷