

## A VISION FOR CHRISTIAN LEADERSHIP FOR CATHOLIC EDUCATION IN THE DIOCESE OF ROCKHAMPTON



# VISION STATEMENT DIOCESE OF ROCKHAMPTON

**As a community of believers,  
we live out the call to Baptism  
through personal faith in Jesus,  
witnessing together  
to the Good News of the Kingdom**

I invite you to read and reflect on this statement about leadership. Each in our own way is called to be a leader. We are not all called to lead in the same way but we are invited to lead by our example, our witness, and at times by proclaiming God's truth.

Jesus says to every one of us "come follow me" (Matthew 4:19) and he also says "go out into the world and spread the Good News". (cf Matthew 28:19).

At this time of the Church's journey, we need to walk together to be a life-giving, hope-filled community, built around the person of Jesus Christ. So I ask you to reflect upon the thoughts of many people in our diocese who have contributed to this statement, against a background of Scripture and the leadership of Pope Francis.

May the Holy Spirit breathe courage and confidence into our lives.

Yours in Christ

**Bishop Michael McCarthy DD**  
Bishop of Rockhampton  
28/08/2015



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## VISION

**Authentic Christian leaders are called upon  
to proclaim and witness to the person and teachings of Jesus,  
supporting each member of the community  
to respond to the gospel message  
and to live it daily.**

## PRINCIPLES OF CHRISTIAN LEADERSHIP

### 1. Personal Faith

Authentic Christian leaders are on a journey continually seeking to deepen their personal faith in God.

### 2. Leading by Example

Authentic Christian leaders seek to model Jesus' servant leadership. Leadership does not imply superiority, rather, it understands that all gifts belong to the community and are used to serve the community.

### 3. Respectful Relationships

Authentic Christian leaders express their faith through their relationships with others and with all of God's creation. They welcome all into community and work with others. They discover and value the gifts of each individual. They support the establishment of positive networks of relationships.

### 4. Empowering Others

Authentic Christian leaders are committed to collaborative approaches which realise shared leadership in action. Collaborative approaches best enable the visions, skills, and talents of the community to emerge. Collaborative approaches recognise the need for ongoing education, formation, and training of all. Genuine collaboration respects the effective application of authority in decision-making practices.

### 5. Responding to the Spirit

Authentic Christian leaders recognise and respect the movement of the Spirit in the people of God in their particular place and time. They respect the past—its traditions and stories; they seek to understand and live in the present—reading the "signs of the times". They seek to discern the movement of the Spirit—so as to respond to and continue the mission of Jesus in the Church and in the world. As the Spirit continues to lead, authentic Christian leaders will continue to review and renew their practice of Christian leadership.



## ATTITUDES

- Inspired to further the reign of God
- See Jesus as the model par excellence: relational, authentic, compassionate
- Prayerful and committed to on-going spiritual formation
- Committed to shared vision and shared wisdom
- Open to challenges and criticism
- Prepared to challenge modes of operation that devalue people
- Committed to deep listening
- Willing to work with others
- Trusting people in their roles
- Able to live with questions and uncertainty

## QUALITIES, VIRTUES

- Forgiving
- Imaginative
- Inspirational
- Inclusive
- Flexible
- Generous
- Humble
- Patient
- Courageous
- Discerning
- Sense of humour

## KNOWLEDGE AND SKILLS

- Understands the meaning of “Baptismal Call” as a call to action, and “servant leadership”
- Facilitates others being actively involved in decision-making
- Involves and supports people at every step in change processes
- Establishes and maintains open and positive communication processes
- Fosters a reflective culture
- Connects individuals with others and with the wider community and nourishes a sense of belonging and real “partnership”
- Fosters personal and professional growth in others
- Manages conflict effectively
- Solves problems
- Recognises the need for relaxation and leisure



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# SCRIPTURE AND CHURCH REFERENCES

### **Mark 10:42-45 (Cf. Luke 22:24-27; John 15:15)**

Jesus called them and said to them, "You know that among the Gentiles those whom they recognise as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve."

### **Luke 5:36, 37**

"No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old. And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed."

### **John 13:5, 12-17**

Then Jesus poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord - and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."

### **1 Corinthians 12:4-13**

Now there are varieties of gifts, but the same spirit; and there are varieties of services but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. . . . For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body.

### **1 Peter 5:1-6**

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it - not for sordid gain but eagerly. Do not lord it

over those in your charge, but be examples to the flock....

In the same way, you who are younger must accept the authority of the elders. All of you must clothe yourselves with humility in your dealings with one another, for "God opposes the proud, but gives grace to the humble."

Translation used: New Revised Standard Version (NRSV)

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### **Encyclical Letter Lumen Fidei of the Supreme Pontiff Francis to the Bishops Priests and Deacons Consecrated Persons and the Lay Faithful on Faith (29 June, 2013)**

The transmission of the faith not only brings light to men and women in every place; it travels through time, passing from one generation to another. Because faith is born of an encounter which takes place in history and lights up our journey through time, it must be passed on in every age. It is through an unbroken chain of witnesses that we come to see the face of Jesus. But how is this possible? How can we be certain, after all these centuries, that we have encountered the "real Jesus"? Were we merely isolated individuals, were our starting point simply our own individual ego seeking in itself the basis of absolutely sure knowledge, a certainty of this sort would be impossible. I cannot possibly verify for myself something which happened so long ago. But this is not the only way we attain knowledge. Persons always live in relationship. We come from others, we belong to others, and our lives are enlarged by our encounter with others. Even our own knowledge and self-awareness are relational; they are linked to others who have gone before us: in the first place, our parents, who gave us our life and our name. Language itself, the words by which we make sense of our lives and the world around us, comes to us from others, preserved in the living memory of others. Self-knowledge is only possible when we share in a greater memory. The same thing holds true for faith, which brings human understanding to its fullness. Faith's past, that act of Jesus' love which brought new life to the world, comes down to us through the memory of others — witnesses — and is kept alive in that one remembering subject which is the Church. The Church is a Mother who teaches us to speak the language of faith. Saint John brings this out in his Gospel by closely uniting faith and memory and associating both with the working of the Holy Spirit, who, as Jesus says, "will remind you of all that I have said to you" (Jn 14:26). The love which is the Holy Spirit and which dwells in the Church unites every age and makes us contemporaries of Jesus, thus guiding us along our pilgrimage of faith. #38