

cannot face alone, through cooperation and collaboration, we can bring a moral concern to these large scale and deeply religious questions. The open-ended communion of Church is very challenging and very sprawling today, but humbly we go forth to serve.

4. Each parish has its **specialized challenges**. Each special ministry has its **parish implications**. Therefore, I have become uncomfortable with the terms "special work" and "parish work." Is the ministry of giving local churches special techniques for an essential, but complex, task something bureaucratic and removed from people? Is parish ministry for the inner city, or the college campus, or the suburbs, or our rural areas a task that does not require special gifts? The painstaking analysis of complicated medical moral questions will be a joint task of pastors and specialists leading to informed pastoral advice for the family struggling with a real life question. We are one in love, one in our service, one in communion.

5. I wish to say a word about minority groups. Any group looked at singly against the backdrop of all other groups seen as one constitutes a minority. I believe what this term means concretely is groups that have a heritage of gifts to offer that the rest of us do not fully understand. The word "catholic" speaks of our willingness as Church to admit that all of us are diminished if there are groups which do not express themselves within our communion. The celebration of the Spanish and black heritage in our communion must be developed. The ability to receive gifts or respond to the needs of the Vietnamese newly arrived among us must be developed. The feminine perspective within our institutions is slowly beginning to emerge. The word "catholic" implies an openness to all cultures, all perspectives. We have much to learn but we should not react defensively before the promise of future gifts.

One final word on the comprehensive nature of our communion. There are new frontiers of knowledge in our society, new frontiers of technology, new frontiers of social organization. Each of them has a technical and analytical element, but there is also a moral dimension to them. To illustrate, the question of national health insurance is not only a question of efficiency and cost-cutting, but also a question of morality involving a balance between our capabilities and our priorities as a society. Fetal research does not only pertain to science but touches the roots of the sacredness of life. There are ethical dimensions to the law, to government, to industry. Our communion participates in all of these areas. Together we seek new ways to speak to them as Church.

II. PASTORAL MINISTERS

A. General Qualities Required for Leadership in Today's Church

The vision that I have just projected will become a reality not primarily through structures, as important as they are, but through the instrumentality of good leadership at every level of the Church's life and activity.

Leadership is a gift, a vocation which the Lord has called many to exercise within the Church, the communion of His people. The gift is freely given not for the enhancement of the leader but for the benefit of others. It is given to be an inspiration for the sharing of gifts that will promote the growth of our unity to such a degree that the bystander will say, "Surely the Lord dwells among His people."

The Lord, speaking through the early Christian community, provides broad guidelines for effective leadership in His Kingdom as we read His directions in 1 Cor. 12 and 13 and in the Pastoral Epistles, especially the letters to Timothy. Yet this hour of our history seems to focus on special qualifications required for effective leadership in the Church.

My personal reflections during the past six years as your bishop have led me to establish these priorities among the gifts and qualifications indispensable for our continued growth as Church. While needed in every age of our history, they seem to be more demanded in this era of transition.

1. A leader must be filled with **hope** born of faith in the creative and renewing presence of the Holy Spirit — ever challenging us to the risk of venturing into the unpredictable, in believing in things heretofore unseen, in dreaming dreams and in possessing the courage to make them a reality.

To hope means to be liberated from calculated patterns, plans and systems that promise security and final and inevitable solutions to all of our complex problems. To hope is to let the Spirit blow where He wills, to move us to uncharted courses, to rely on the inspiration of an "unpredictable God" — predictable only in His call to move us from where we may have settled comfortably.

This hope is reflected in a leader who considers it not only a duty but a privilege to serve others. I keep this ideal ever before me. I chose this motto for myself to be a constant, haunting challenge, "Gladly will I spend and be spent." (2 Cor. 12:15) It requires a gentle and tranquil spirit that belies the inevitable pain of the conflict and frustration of pilgrimage and reflects the optimism born of the Spirit who assures us that all things can be made new.

2. A leader must have an **abiding trust** in the Providence of a Lord who has never promised instant success, who often writes our history in crooked lines and who seems to defy our American penchant for quick results. A leader's trust must confirm the basic goodness of his people and offer an appreciation of the

uniqueness of the gifts which each possesses. His own generosity in offering his talents will serve as the inspiration for his people to share their own. He should by word and deed encourage his people to believe in their own special gifts which bring with them the responsibility of stewardship. For, when our gifts become a source of contention and divisiveness, we are building personal empires and destroying His Kingdom in the process.

3. **Gratitude** is at the heart of our Christian communion, for we are all called to be a Eucharistic community assembled around the altar. The leader who is called to preside at the Eucharistic celebration must be the personal incarnation of this virtue. Otherwise, his every word and action bear the stigma of hypocrisy. As we open our hands and hearts to the Giver of all gifts, we are forcefully reminded that our life is not to be clung to possessively, but to be shared and finally given away. Gratitude is basic to all creative ministry because it makes us receivers instead of takers. It allows us to see the pain and suffering of our pilgrimage not as disturbing interruptions but as an invitation to a change of heart. It allows us to discover God as the God who is shaping and forming us day after day — ever challenging us to listen to all that is going on and to wonder where His hand is leading us.

4. Leadership calls us to exercise the **role of prophet** — the often unpopular person with the vocation to be a corrective voice in society. Such a voice is not only not honored in his own country. For he or she calls his people to move from the comfort of security and the 'status quo' to venture forth into the insecure and to face issues that confront and challenge us. The Gospel becomes Good News when one experiences the liberation it offers to those imprisoned in complacency and smugness and self-righteousness. Good leadership requires the courage to speak the truth in love. Silence may at times be virtuous but never when words can call us to growth and renewal.

5. Leadership today needs the **gift of listening** — an art whose development the Vatican II Council has encouraged. The dialogue of consultation among God's people can flourish only in an atmosphere of mutual listening. The energies of consultative bodies cannot be exhausted in an utterance of complaints of **what might have been** but in a creative response to what can be. Good leadership should stimulate a litany of solutions to the problems we face.

6. Above all, leadership calls for a **patient endurance** through the many winters that it takes to change structures and attitudes. Patience is a virtue that respects the laws of life and growth. It is the strength that serenely accepts progress step-by-step, maintaining a good sense of what is possible, and a sensitivity to the pace of others. Yet, a good shepherd knows how to act with speed and energy when decisive action is called for.