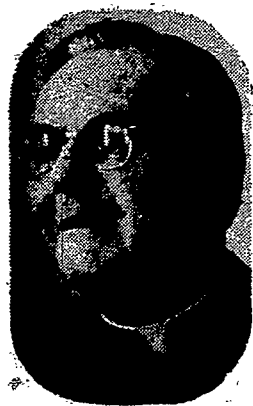


## PASTORAL PERSPECTIVE

By Bishop Joseph L. Hogan

## Jesus and the Anatomy of Leadership

Prayerfulness, forgiveness, compassion, suffering — to date these have been the topics for Lenten reflection on the life of Jesus in this column. Today we add a fifth perspective: the Savior and the challenge of leadership.



and Son of God?

In reply, the objections are not solidly based. Various factors central to the personality and ministry of Jesus make the question legitimate and vital. These dimensions are: his attitude as one having authority (mandate), his responsibility to and for others (moral impact), his acceptance by others (the dimension of loyalty), the capacity to elicit collaborative effort (shared mission), embodiment of a significant ideal (mystique or ethical objective).

Leadership requires a mandate. This means acting out of, and having the moral, authority for creating an atmosphere or setting directions. All too often mandate is understood as an external role or assigned power in a bureaucratic setting. Mandate as here used is more than identification of role in a chain of command or a niche in an organizational flow-chart. If a mandate is not based on moral resources or inherent qualifications, we have not a credible sign, but a countersign.

Three Gospel texts emphasize this very point. The teaching ministry of Jesus substantiates his leadership, "because, unlike the scribes, he taught them with authority." (Mk 1:22) Not only did he have compassion for the crowds, "because they were harassed and dejected, like sheep without a shepherd," (Mt 9:36), but even the temple police attest before Israel's highest authorities: "There has never been anyone who has spoken like him." (Jn 7:46; cf. Mt 13:54; Lk 4:22).

A legal mandate, as genuine as it may be, is a poor substitute for moral power. This is a hard lesson to understand, especially for those of us who believe that all purposeful authority stems from clearly defined "law and order" situations. The lesson of the

prophets of the Old Testament is not always easy to grasp. While many of us can accept this in principle, the practical implications demand hard, even heroic faith. And yet, in an undeniable way, the very ministry of Jesus confronts us with the faith-decision of prophetic versus mainstream stances.

Leadership demands moral impact. The point at issue is not the trappings of power or the spheres of influence one commands. True leadership calls for the advocacy of justice through moral suasion. The key dynamic here is responsibility to and for others. Meaningful leadership relates to values aimed at and at least gradually being achieved. Meaningful leadership is based on sensitivity for the human resources. Meaningful leadership tempers the demands of justice with the challenge of peace and love. Meaningful leadership is authority, in its fullest sense, incarnated in service.

Jesus once noted: "The greatest among you must behave as if he were the youngest, the leader as if he were the one who serves." (Lk 22:26) Consistent with his own preaching, Jesus responded to the needs of those he encountered. He taught leadership as service; more than that, he consistently practiced it (cf. Lk 4:15).

Leadership elicits authentic loyalty. And authentic loyalty is earned only by one whose leadership evidences commitment, constancy and responsible sensitivity. There really is no need to document at length these qualifications in Jesus. But it might be valuable to look briefly at the record. He gave of himself without stint: "The good shepherd lays down his life for the sheep." (Jn 10:11; cf. 13:1) He carried no favor (Lk 13:32), was not afraid of confrontation (Mt 22:16) did not balk at setting down heroic challenges (Lk 12:51-53), and scored attitudes that fell short (Lk 6:24-26). For all of his forthrightness, he possessed a remarkable, responsible sensitivity. He refused to step into family litigations (Lk 12:13-14), and could anguish at the non-responsiveness to his mission (Mt. 23:37). No one expressed better than Peter the loyalty Jesus could elicit. When many turned away at Jesus' unflinching teaching on the Eucharist, Peter enthused: "Lord, who should we go to? You have the message of eternal life." (Jn 6:68)

Beyond loyalty, leadership must evoke collaborative effort. Not only did Jesus articulate his mission, he called others to share in it (Mt. 4:18-22; 9:9-13; Jn 1:35-51). He equipped them by instruction, exhortation and even trial practices to be agents of that mission. (cf. Lk 10:1) Indeed the later segment of the public ministry seems to have been directed more

to the training of the disciples than to the ministry of instructing the crowds or healing the sick.

The "caveats" about persecution (Mt 10:16-34) are counterbalanced by hours of intimacy with the disciples in which he shares the mysteries of the kingdom. (Mk 4:26-29) Little wonder that the official title given to his closest followers is "apostles"—individuals with a mission. Recall finally the universal mission to bring the gospel reality to all (Mt. 28:18-20). That mission charge surfaces again and again in the various resurrection appearances. In fact, whenever the resurrection appearances do not have a recognition motif, they underscore the continuation through mission of the resurrection leadership of Jesus.

Lastly, leadership calls for a mystique (namely, an operative ideal). Here, again, we need not belabor the point. It is perhaps more correct to say that, rather than possessing a mystique, Jesus was possessed by the ideal of the kingdom of God. He spoke of no other reality more frequently or more fervently. For it, he lived. For it, he died. In its behalf he was both teacher and doer. (Ac 1:1) Justifiably he could refer to himself as "the way, the truth and the life." (Jn 14:6)

Our self-analysis on this matter before us is done quickly and simply. To what extent do we recognize and embody in our life the leadership mandate and impact of Jesus? How committed, steadfast and sensitive is our loyalty to him? To what extent are we involved in, conscious of, dedicated to "the cause of Christ"? Are we truly people with a vision (mystique) and with a mission (moral impact)? Is witness to the gospel on our part just a role or a reality?

Do we live by a mystique that, for us as for Jesus, "is a baptism whereby we are to be baptized, and we are constrained until it is accomplished"? (Lk 12:50) Does our life focus on that operative ideal which calls us to take up our cross daily and follow him who climbed Calvary and rose from the dead? In a word, is our following of Christ a passive compliance, or an active strategy of leadership on our part? Have we truly understood the dimension of leadership in Christian witness?

Bumper-stickers are notorious for providing us with two second homilies. One I saw recently was right on target: "If Christians were being put to death for their faith, would you be passed by?"

How are we measuring up? May your Lent bring you ever closer to Christ.

## The Bishop's Public Appointments

- APRIL, 1977
- 3—Election of Superior General of Religious Sisters of Mercy, Mercy Motherhouse - 2:00 p.m.
  - 4—Confirmation Task Force Meeting - 2:00 p.m.
  - 4—Lenten Celebration of Eucharist and Homily, Becket Hall - 4:45 p.m.
  - 5—Priests' Council Meeting, Becket Hall - 10:30 a.m.
  - 5—Diocesan Celebration of the Chrism Mass, St. Mary's Church, Auburn, 8:00 p.m.
  - 7—Holy Thursday Celebration of the Eucharist and Homily, St. Thomas the Apostle Church, Rochester - 7:45 p.m.
  - 8—Eddie Meath TV Show, WHEC, Channel 10 - 7:00 a.m.
  - 9—Radio Message, Family Rosary Network - 7:00 p.m.
  - 10—Easter Celebration of Eucharist and Homily, Sacred Heart Cathedral - 10:00 a.m.
  - 11-30—Visitation of Diocesan Missions in Selma, Alabama; La Paz, Bolivia; Santiago, Chile; Uberlandia, Brasil and Missions of Interior of Brasil.

## INTERVIEW: with Jean Jadot, apostolic delegate

By Religious News Service

In a wide-ranging interview with the National Catholic Reporter, Archbishop Jean Jadot, the apostolic delegate to the U.S., said too many bishops do not take Vatican II directives "seriously" and urged American Catholics to take the documents "off the library shelves" and study them if they want to know what the U.S. Catholic Church is supposed to be doing.

On other topics the Belgian prelate said that U.S. Catholics suffer from "parochialism" in a Church that needs "co-responsibility."

He stressed that one of the strengths of the American Catholic Church is the quality of its

leadership, a church leadership unequalled in the West, with the possible exceptions of Germany and the Netherlands.

On Humanae Vitae, the apostolic delegate said that the "contraception section" which stated the Church's position on birth control was regarded as insensitive by many Catholics.

On the Detroit "Call to Action" conference, the debate over women's ordination and Church leadership, Archbishop Jadot said he has "mixed feelings" about Detroit because it reached "a very small minority," feels that the ordination issue should be argued on the theological-ecclesiological level, not sociologically, and held that those who are



ARCHBISHOP JADOT

in authority must always "be aware of the danger of being authoritarian."

He says that he believes that the debate within the U.S. Catholic Church is "less emotional" now than when

he came to this country 41/2 years ago and said the situation would be improved if Catholics who are committed to the fact that Christ lived were more concerned with what Christ said.