

Fr. Tomasz Kopiczko

Theological Seminary
Elk, Poland

LEADER FORMATION IN THE CHURCH

Jesus Christ addressed his disciples with the following words: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”¹

This is a missionary commandment. Jesus instructs his disciples to teach people of all the nations to follow his teachings. And this is a task of evangelization whose duty, assigned by Christ, refers not only to one or another group of his disciples, but to the whole Church. It is impossible, however, to continue Jesus’ mission without competent leaders who can guide people to Christ.

The goal of this article is to show the way in which leaders are formed in the Roman Catholic Church. The analysis starts with a short presentation of the method used by Jesus Christ in forming his disciples. Then, it attempts to update the model of Jesus by applying it to our times; the attempt is realized by presenting three embodiments of leadership: a priest, a catechist, and an evangelizer.

This article is a reflection combining pastoral, catechetical and pedagogical aspects. Certainly, the notion of a leader can be defined from the perspective of each of those aspects separately. When we try,

¹ Matt. 28: 19f.

however, to reach its comprehensive definition, we need to start with the rudimentary statement that the noun “leader” stems from the verb “to lead,” meaning: to guide, conduct, direct, persuade. In the original scientific meaning the term “leader” functions in the area of sociology, especially the sociology of education, where it means “a leader of a group.”²

We can assume that a leader is a person whose authority allows them to influence a group.³ According to some authors, a leader is not only a person, but also a “way” in which the leadership authority is executed within a group.⁴ It is also the impact exerted by this person on the behavior, points of view, and mindset of others within the group. Pedagogical sources emphasize that leader’s role is more significant when dealing with younger disciples regardless of the area of life and upbringing.⁵

A leader is a representative of the point of view of a defined social structure, e.g., a leader of the mindset of a defined political party, the community of a region or town. In an economic sense, we can talk about a leader in a construction industry. A leader is also a person that represents the mindset of a particular social group. However, first and foremost, a leader is a head, e.g., at workplaces: a manager, supervisor, a president of an association, or a chief of a trade union. In this article, a leader is conceived as a guide, teacher, and a care-giver in religious communities. The role and presence of a leader in the Church community is important since its members are obliged to develop at all times. They must deepen their faith and relationship with God. In an ideal sense it is assumed that such a leader should possess at least a bit bigger experience of faith and God.

² Cf. W. Misiak, “Lider,” in *Encyklopedia Pedagogiczna XXI w.* (Warszawa 2003), 1073.

³ Cf. *ibid.*

⁴ Cf. A. Reber, “Leadership,” in *Dizionario di Psicologia*, vol. II (Roma 1990), 322.

⁵ Cf. G. Crea, “Leadership,” in *Dizionario di scienze dell’educazione* (Roma 2008), 651.

The Method of Jesus

During the first few days or weeks of his activity, Jesus created a great upheaval among his countrymen and he gained a great deal of popularity. The Evangelist Matthew writes about the beginning of Jesus' teachings with great enthusiasm:

And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. So his fame spread throughout all Syria . . . And great crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.⁶

Those people treated Jesus as a nomadic teacher. They came to him because they were interested in new teachings about the kingdom of God. They listened to it willingly, although they welcomed it with great astonishment, because as Mark notices, "he taught them as one who had authority, and not as the scribes."⁷

Teaching people was of great importance in Jesus' method. However, from the very beginning his greatest concern was to create a circle of regular disciples. This is demonstrated by the fact that two evangelists begin the description of Jesus' activity with the appointment of the first disciples: Peter and Andrew, James and John.⁸ Jesus, being a leader himself, undertakes the formation of further leaders. The relationship between a disciple and his Master was much different from what we know today. It cannot be compared, by any means, to the relationship existing today between university professors and their students.⁹

Jesus' activity sets an example for us as well. In our pastoral activity, Himself and his life form a role model. We are unable to improve

⁶ Matt. 4: 23–25.

⁷ Mark 1: 22.

⁸ Cf. Mark 1: 16–20, Matt. 4: 18–22.

⁹ Cf. J. H. Prado Flores, *Formacja uczniów* (Łódź 1992), 10.

his intentions or activity. He worked out this plan steadily, with real hard facts and strict methodology. Jesus is the Shepherd of shepherds and the only Master. He teaches by means of words and his example. Every shepherd is guided by Jesus. If this relationship is lost, they have no authority towards others. To sum up Jesus' mission in one sentence, we can say that it consists in "being Jesus."¹⁰

The name "Jesus" means "Jehovah saves." "Jesus" is the name by which Jesus is justifiably denoted, because in him and through him the salvation of a human being and all the people is possible. He came to save a whole man. His mission is to save the people of all the times and every latitude. His ministry comprised four activities: wandering, proclamation, teaching and healing.¹¹

Jesus had to fulfil a mission with regard to the whole world. However, he was constrained by time and space. How could he embrace all humankind and cross geographic borders? The first thing he did was he gathered disciples around him in order to proliferate his presence and extend its range. In other words, he took care of preparing leaders of the emerging Church. Contrary to what one might expect, when we take a strategic view, a concern over the people who followed him was not the most significant task during three years of his activity. His efforts were focused on 72 disciples, out of which 12 became masters (leaders). Jesus concentrated definitely on the formation of the disciples.¹²

Over the three years of his public activity, the most significant task for Jesus was to complete the process of forming 12 disciples. This way he left a ready-made model which we all should refer to in our pastoral work.¹³ It's worth noting that the Master was not interested in mass production of disciples, but their quality. During the Last Supper

¹⁰ Cf. *ibid.*, 7.

¹¹ Cf. F. Mickiewicz, *Wspólnota uczniów Jezusa* (Ząbki 2008), 9–14.

¹² Cf. A. Fallico, *Pedagogia pastorale. Questa sconosciuta* (Catania 2000), 269–271.

¹³ Cf. Prado Flores, *Formacja uczniów*, 8–9.

he stated: “for their sake I consecrate myself.”¹⁴ Jesus consecrated his body and soul to engrave in the minds of the Twelve that they will have to spread in time and space his redemptive sacrifice. Jesus did not constrain himself to having only the disciples. His intention was that every disciple of his would become a master.

According to the Acts of the Apostles, the community of the first Church gathered around the teachings of the Apostles¹⁵. Not only did Jesus form the disciples but he empowered them to become masters who formed other disciples. After completing the formation, the Apostles of Jesus became the masters of others.¹⁶

The method of Jesus’ teachings embraced 8 points.

1. *Posing questions.* Jesus’ methodology did not consist in constant talking to listeners. It resembled Socrates’ “maieutics.” It boiled down to posing questions to disciples; it did not support inactivity but forced to think and draw conclusions. Jesus did not give his disciples everything, but empowered them to be able to answer themselves in every situation in their life. Several times he posed straightforward questions to make them think and find answers. This methodology was based on anthropological and theological grounds. These were the questions, like: What do you seek? Who do you say I am? Didn’t I tell you that if you believe, you will see the glory of God? For which is the greater, one who sits at table, or one who serves? Isn’t life more than food, and the body more than clothing? How can you speak good, when you are evil? For what can a man give in return for his life? What do you want me to do for you? No one condemned you? There are about 50 questions altogether in the Gospels.

2. *Repetition.* Jesus often taught the same things a couple of times. He repeated several times to engrave something in disciples’ minds. The most typical example is the description of the Final Judge-

¹⁴ John 17: 19.

¹⁵ Cf. Acts 2: 42.

¹⁶ Cf. Prado Flores, *Formacja uczniów*, 8–9.

ment, where he repeats three times the list of six acts of mercy. He did it with a view to making the disciples remember that, use it as a life programme and pass it on.¹⁷ At some other point he used three different parables to explain the mystery of the Kingdom of Heaven.¹⁸

3. *Pictures and signs.* Teaching through symbols was a method which was effective and easy to remember. Jesus neither taught new theories nor did he announce new dogmas. He only used pictures and ideas to pass on something which is inexpressible in words. His parables were “sensations” arousing interest. This way he attracted the attention of all. Jesus took pictures and situations from people’s lives. Therefore, when common people looked at lillies or birds, they remembered his parables. When a woman was holding a priceless pearl in her hand, she remembered what the Kingdom of Heaven was. When a peasant sowed in a field, he profoundly understood the Word of God.

4. *Setting examples.* Jesus taught through example more than through words. His lifestyle was the biggest lesson. It was enough to observe his behaviour to work out a proper existential mindset. Jesus encouraged also: “Take my yoke upon you, and learn from me.”¹⁹ People were able to recognize that Jesus was a master who differed from others because he simply lived and acted the way he taught. Reading the gospel, we can see that Jesus did not convene a congress to lecture on condonation, but he forgave an adulterer, he forgave Peter when he denied him three times. Jesus did not conduct a course on poverty. He was poor. He used neither Greek nor Hebrew etymology to explain what love is, but he gave the greatest example of love: he gave his life for those who he loved. His attitude was truly authentic. First, he did something and then he taught. All his teachings were first supported with his very example. To put it in modern language, as Jose Prado Flores notes:

¹⁷ Matt. 24: 23–41.

¹⁸ Cf. Mark 4: 26–34.

¹⁹ Cf. Matt. 11: 29.

The most important task for the Master was not to set up a university, but a laboratory in which people would be able to put his teachings into practice. His school had a workshop where his teachings had to be tested. The sign that characterized his disciples was neither an academic degree nor a title but living according to his teachings: “If you continue in my word, you are truly my disciples.”²⁰

5. *Selecting a group of disciples.* When we analyze the gospel, it is evident that Jesus treated the disciples in a different way than others. They held a unique position in his teaching project. During the three years of his activity we can spot that: he explained them everything in private (Lk 4: 34), got into the boat with his disciples (Mk 8: 10), he taught them in a special way (Mk 9: 31), taught them to pray (Lk 11: 1), they were his chosen ones (Lk 12: 1), he celebrated the passover with them (Mk 14: 14), washed their feet (J 13: 15). All these events created a community, strengthened his authority and built personal relations. On many occasions he retired from a crowd and stayed with his disciples just to be with them in private. The gospel says: “Privately to his own disciples he explained everything.”²¹

6. *A book to read.* Jesus did not possess a library with books in all possible languages. He explored the surrounding world. He saw and showed birds, lillies and a net full of fish. Foxes, pigeons, snakes, as well as a shepherd, vineyard owner, and even a thief, became the ones who passed along the message. He used seeds, trees, bird nests, thunders, lightnings and clouds to pass on the information. We can say that he taught us to read the surrounding world.

7. *Life as school.* Jesus’ school is of little resemblance to a modern formation centre or a theological college. The classes were taught not in front of the board, but in real life situations, e.g., at a table where Pharisees tried to take the first seats. Jesus taught then: “It shall not be

²⁰ Prado Flores, *Formacja uczniów*, 15.

²¹ Mark 4: 34.

so among you; but whoever would be great among you must be your servant.”²² Jesus taught through events. He used every opportunity to explain to his disciples the mystery of the Kingdom of God: a widow giving alms, a hidden treasure, being in the wilderness, or a wedding reception. The most important school was, though, the Master. His disciples were to become like him.

8. *Child as a model.* All Jesus’ teaching was simple and devoid of any complex intricacies. A role model given by Jesus was a child. If someone does not accept child’s attitudes, they cannot be his disciples. The person who could best illustrate the Kingdom was not a scientist from a rabbi college in Jerusalem, but a child that trusts their father and belongs to him.²³

Jesus’ Disciple as a Leader

In the New Testament, the word “disciple” is used 262 times. In other words, we have 262 places which define the essence of a disciple. A disciple is everyone who tries to follow the master and adopts his set of values, ways of acting, and his mission. In a nutshell, a disciple is someone who “is like their master.”²⁴

When we analyze the descriptions of the disciples in the New Testament, we can portray their features. This helps to outline a profile of a disciple, which is as follows: a disciple tries to be like his teacher (Mt 10: 25); he receives the instructions from the Master (Mt 11: 1); a disciple is part of Jesus’ family (Mt 12: 49); he is a fisher of men (Mt 4: 19); he sits at table with Jesus (Mt 26: 20); a disciple becomes gentle and lowly in heart (Mt 11: 29); a disciple is poor in spirit (Mt 5: 1–3); he is the one who is pure in heart and is a peacemaker (Mt 5: 4–8); and a disciple is even persecuted like his Master (Mt 5: 11).

²² Matt. 20: 26.

²³ Cf. Mark 10: 5.

²⁴ Cf. Mickiewicz, *Wspólnota uczniów Jezusa*, 26–40.

In initial formation Jesus' disciples undertook concrete tasks and activities, which prepared them to be the leaders of communities. We can list a number of activities in the gospels. Through his life, a disciple: gets closer to the Master (Mt 10: 36); follows the Master (Mt 8: 23); does what the Master commands (J 15: 14); learns that he must make disciples of all nations (Mt 28: 19); is able to bear his own cross and come after Jesus (Lk 14: 27); resigns from his life and favours Jesus over his family (Lk 14: 16); renounces all that he has (Lk 14: 33); believes in Jesus and his words (J 11: 22); believes the Scripture (J 2: 22); continues in his Word (J 8: 31); does what Jesus directs (Mt 21: 6); loves other disciples (J 13: 34–35). One of the disciples, John, stands by the cross and accepts Mary as his mother (J 19: 25–27). Another one, Thomas, reaches out his hand and puts it into his Master's side (J 20: 24–28). Disciples announce the Good News with charismatic signs (Mk 16: 14–17). All of these activities contribute to the deepening of the disciples' faith. Despite the fact that they do not fully realize what they participate in, their formation develops. In theological terms, one can state that Jesus forms the disciples and prepares them to be filled with the gifts of the Holy Spirit. Only then is the formation goal fully achieved. And the goal is to be like the Master and to become a master who teaches others how to live.

It is also notable that Jesus makes the apostles out of his disciples. This is demonstrated by the fact that the word "apostle" appears only 9 times in gospel, whereas the word "disciple"—262 times. The group of 12 apostles does not emerge spontaneously. St. Luke the Evangelist explains that they were appointed from the group of disciples: "In these days he went out to the mountain to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles."²⁵ In some respect, we can say that Jesus chose a group of leaders, or even

²⁵ Cf. Luke 6: 12–13.

masters out of the leaders who were supposed to lead the first communities in the near future. The only condition was to be an authentic disciple. And the only trial test they had to pass to become apostles was to be a disciple beforehand.²⁶

Jesus devoted a lot of attention to the way in which he formed his disciples, and then made them apostles. Being an apostle and fulfilling apostolic mission can be called a formation or leader preparation, if we use modern, non-biblical terminology. I mean very specific leaders. These are not the people who only meet some criteria. These are the leaders whose lives are governed by supernatural factors. These are the people who entirely belong to the Master: they think and act like him. From a theological point of view, their human imperfections are healed by the grace of the Holy Spirit.²⁷

Summing up, it should be noted that the formation guided by Jesus is based on nature and human elements. Human imperfections are filled with the grace of the Holy Spirit. All human abilities and talents arising from human nature and personal relations have played a significant role in the process of leader formation. There are few typically human elements that fostered the formation process and influenced the effectiveness of being a leader. Jesus shares with the disciples the mission of teaching.²⁸ He sets a concrete goal and task to be fulfilled.²⁹ He also expects concrete and lasting fruit.³⁰ In addition to this, Jesus' requirements refer to quality rather than quantity.³¹ It is also important to start acting without having a ready-made project. It is essential to start with courage rather than to wait long for a better moment. Jesus forms his disciples by showing them that on their own they will not succeed.

²⁶ Cf. Prado Flores, *Formacja uczniów*, 19–20.

²⁷ Cf. S. Haręzga, *Jezus i jego uczniowie. Model chrześcijańskiej formacji w Ewangelii według św. Marka* (Lublin 2007), 32ff.

²⁸ Cf. John 20: 21: "As the Father has sent me, I am sending you."

²⁹ Cf. "Therefore go and make disciples."

³⁰ Cf. John 15: 8: "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

³¹ Cf. John 15: 2: "[E]very branch that does bear fruit he [the Father] prunes."

Every mission should be undertaken in a group or team. Jesus teaches them also to keep common sense between practice and doctrine. In modern language, J. Prado Flores states that “a charismatic devoid of knowledge is equally dangerous as a rationalist theologian.”³²

Modern Application of Jesus’ Method

There are plenty of examples for leader formation in the Catholic Church nowadays. Undoubtedly, the most appropriate role model is the one left by Jesus Christ. In this article, three models of leader formation will be outlined—the ones which reflect the original one. My further analysis then will discuss the formation of catechists, evangelizers, and priests. A catechist, an evangelizer and a priest, placed at the forefront of communities in the Church, should have the desirable features of leaders.

The Formation of Clergymen

Since it is God who chooses whomever he wants, those who knock on the door of a theological college or monastery are very different. However, due to this fact the formation of clergymen as well as that of leaders of a community has a lot to do with the aforementioned formation of disciples. They were also chosen and formed. Nowadays, the whole formation of clergymen consists of 4 parallel elements: human formation, spiritual formation, intellectual formation, and pastoral formation.³³ According to theoretical assumptions, the concept of education and development of a would-be clergyman should have the following course: human being—Christian—clergyman—leader. These phases pervade each other and require improvement till the end of life. The foundation is, though, and must be the human formation.³⁴

³² Prado Flores, *Formacja uczniów*, 108.

³³ Cf. John Paul II, *Pastores dabo vobis* (Rome 1992), no. 43–59.

³⁴ Cf. A. Radecki, “Formacja seminaryjna wobec współczesnych wyzwań,” *Studia Salvatoriana Polonica* 7 (2013): 73–87.

Seminary formation, which is a formation of grown-up people, should be of a mystical nature similar to post-baptismal catechumenate. To make it happen, the relationship between formators and seminarians should be of a similar nature to the one which was between Jesus and his disciples. Seminary formation is not isolated from other forms of Church activity. It is particularly strongly related to the understanding of the mission of clergymen and the role of leaders, which they should have in communities. It also embraces the ability to read “the signs of time”, and the ability to think and act positively.

According to the definition proposed by Andrew Leigh and Michael Maynard (1999), the most desirable features of a leader are as follows: individuality, initiative, inspiration, engagement, improvisation, executive and communicative skills, and objectivity towards group members.³⁵ It is difficult to imagine an effective clergyman and priest who is deprived of these features. Yet, in case of spiritual values passed on by a leader, “supernatural skills” are also indispensable. The values and attitudes of a priest influence their lifestyle, which in turn has an impact on their recognition and authenticity in the environment.

In case of clergymen who are to be leaders, it is very important that they are able to communicate and effectively keep in touch with the group. An American motivational speaker, Zig Ziglar, says that 87% of all information is acquired through eyesight, 7%—through hearing, 3,5%—through smell, 1,5%—through touch, and 1%—through taste.³⁶ A clergyman, who is a Leader of a community is under constant watch, hence his general behavior or, in theological terms, the testimony of life is crucial.

Another important aspect is the achievement of human maturity. Without it “the whole formation of clergymen would be deprived of its rudimentary foundation.”³⁷ Due to this, the aims of formation are nu-

³⁵ Cf. A. Leigh, M. Maynard, *Lider doskonały* (Poznań 1999).

³⁶ Cf. Z. Ziglar, *Droga na szczyt* (Warszawa 1995), 24–30.

³⁷ John Paul II, *Pastores dabo vobis*, 43.

merous: knowledge and understanding of oneself, the ability to build interpersonal relations and to cooperate with others, equilibrium in sensal and emotional sphere, the ability to make responsible and long-lasting choices, well-developed conscience, pastoral charity, integrity, fairness, and many other qualities. Finally, it all boils down to developing our humanity in the manner of Christ—the Good Shepherd.³⁸

The Formation of Catechists

The formation of catechists is a process that aims to develop a mature, ministerial, dialogic, and creative personality of a catechist, who will be able to team catechetical activity.³⁹ Catechetical ministry, according to General Directory for Catechesis, takes a unique place amongst ministries and services through which each particular Church realizes its mission of evangelization.⁴⁰ Hence, it may be concluded that this aspect is of huge importance in the whole pastoral reflection of the Church. It can be stated that a catechist along with a clergyman performs the function of a leader. They are to lead their mentees, just like mentors do. Both in the General Directory for Catechesis and catechetical literature, we can find precise goals and tasks as well as the answer to the question of how the formation of a contemporary catechist should be like.⁴¹ As the leaders of a community, they are to be the teachers of faith, educators, witnesses of faith, spiritual therapists, the animators of communities, and partners in dialogue. Under these assumptions, the formation of catechists should embrace different dimensions and har-

³⁸ Cf. W. Rzeszowski, “Formacja ludzka w przygotowaniu do kapłaństwa,” *Rocznik Teologii Katolickiej* XV: 1 (2016): 39–47.

³⁹ Cf. S. Kulpaczyński, “Formacja katechetów,” in *Encyklopedia katolicka*, vol. 5 (Lublin 1989), c. 389–390.

⁴⁰ Cf. Congregation for the Clergy, *General Directory for Catechesis*, 219. Available at: http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccathedu_c_doc_17041998_directory-for-catechesis_en.html, accessed on June 20, 2016.

⁴¹ Cf. *ibid.*, 238.

moniously link the basic elements: to be present, to know what to do, and to be able to do it.⁴²

A catechist as a witness to Christ and the leader of a community first must accept the message of salvation in order to pass it on to others. It takes effort on their part. A catechist as a leader and follower of Christ should seek a ministerial way. They cannot be only intellectual leaders, but first and foremost, spiritual guides. The duty of a contemporary leader is not to have a full control over and subjugate the catechized, but to release energy both in children and grown-ups. Therefore a good catechist-leader is a creative person capable of creating conditions to overcome challenges. They believe in the possibilities of the catechized, encourage them to be independent and self-directed.⁴³

According to the research carried out in high schools in Poland in 2005, students have specific requirements towards a catechist. At a human level, a catechist who heads a group should possess the following features:

- respect for others,
- the ability to make contact,
- natural behaviour,
- sensitivity and understanding,
- their own judgement,
- sense of humor,
- conscientiousness and sense of duty,
- straightforwardness,
- self-criticism,
- consistence.

Whereas, as a spiritual leader, a catechist should represent the following features:

⁴² Cf. J. Stala, "Troska o być nauczyciela religii i katechety," *Legnickie Studia Teologiczno-Historyczne* 10: 2 (2011): 239–240.

⁴³ Cf. M. S. Knowles, E. F. Holton III, R. A. Swanson, *Edukacja dorosłych. Podręcznik akademicki*, trans. M. Habura, R. Ligus, A. Nizińska (Warszawa 2009), 235–241.

- being guided by love,
- living their faith,
- sharing their faith,
- sensitivity to the suffering,
- the knowledge of the truths of the faith,
- the ability to sacrifice,
- respect for non-believers,
- the concern for the faith of the catechised,
- piety.⁴⁴

Summing up the issue of the formation of a catechist leader, we need to refer to the words of a Polish-Jewish teacher, Janusz Korczak, who wrote to his pupils as a farewell:

We give you nothing. We do not give God because you must seek him in your souls by solitary effort. We do not give man's love because there is no love without condonation, and to forgive—it's a drudgery, it's an effort which everyone must undertake. We give you one thing: longing for better life which is absent but one day will be, longing for the life of Truth and Fairness. Maybe this longing will guide you to God, Homeland and Love.⁴⁵

It seems that such an attitude of a leader in a community of the catechized is the proper one: the belief in the possibilities and the potential of man and being a guide for them.

The Formation of Evangelizers

New Evangelization needs new evangelizers, people who responding to the challenges of the present day will preach the Gospel with word and life. Every Christian by virtue of the sacrament of baptism and confirmation is called to bear witness to the faith. However,

⁴⁴ Cf. A. Akimowicz, "Oczekiwania uczniów względem osobowości katechety. Analiza wyników badań," http://www.opoka.org.pl/biblioteka/T/TA/TAK/aa_oczekiwaniau.html, accessed on May 20, 2016.

⁴⁵ J. Bińczycka, ed., *Korczakowskie dialogi* (Warszawa 1999), 111.

no one is born an evangelizer, they become so in the course of a proper formation. In view of its methods and means of expression, evangelization requires new evangelizers who will realise its assumptions. New evangelizers are witnesses to Jesus Christ, and Church members who are deeply rooted in their faith, education and mission.

The role of an evangelizer-leader at the time of so-called first contact or first teaching is absolutely essential. The researchers of the leader communication process draw attention to the following features and skills: appearance, attitude, gestures, eye contact, body language, voice, ornaments, responding to questions, sense of humour, and the ability to introduce oneself. Despite the fact that these are external features, they do matter during the first contact.

A new evangelizer leads others to the encounter with Jesus by proclaiming kerygma, taking care of the engagement of others, and forming others to become evangelizers too.⁴⁶ It stems from the model left by Jesus Christ. Benedict XVI reminded that the evangelizing mission of the Church is the continuation of the work desired by Jesus Christ.⁴⁷ John Paul II defined new evangelization as the continuation of the mission entrusted to the apostles in which every Christian by virtue of baptism and membership in the Church should participate.⁴⁸

An evangelizer is a leader who heads an evangelized group. The basic skills in this context include the ability to form teams and facilitate their development. In the process of building teams, a leader should aim at developing the features which provide effectiveness when fulfilling team tasks. The features are as follows: a clearly defined and directed process, a comprehensible goal and direction, humour and fun, asking questions and being able to listen, challenging and supporting,

⁴⁶ Cf. J. Ratzinger, "Nowa ewangelizacja," *L'Osservatore Romano* (Polish edition) 6 (2001): 37.

⁴⁷ Cf. Benedict XVI, *Ubicumque et semper* (Castel Gandolfo 2010), no. 1.

⁴⁸ Cf. Jan Paweł II, "Jak Ojciec Mnie posłał, tak i Ja was posyłam," *Orędzie na Światowy Dzień Młodzieży* (1994), in *Orędzia Ojca Świętego Jana Pawła II*, vol. 1 (Kraków 1998), 196.

consideration and planning, learning from mistakes, creativity, and flexibility.⁴⁹

The formation of new evangelizers for the new evangelization is an integral formation comprising the whole man. To make this evangelization effective, it takes a multilateral, full preparation. It is necessary to appeal to the knowledge and experience of contemporary man. The aim of the formation is not to teach technical skills how to effectively convey the truths of faith but to lead to the openness to the Holy Spirit. Therefore, the formation intends to lead a Christian to live a life as a mature Christian, in other words, a disciple and witness to Christ. So just like in case of apostles, the crucial thing is a human formation and all that arises from the richness of human nature.⁵⁰

We can speak about spiritual formation on the basis of human formation. The objective of spiritual formation is to shape a mature and credible disciple and witness to Jesus Christ. An evangelizer is a disciple of his Master—Jesus Christ. This new lifestyle is expressed in the novelty of the relation, therefore through the process of formation it is to develop into an intimate relationship with Christ.⁵¹

John Paul II definitely states that new evangelization cannot be only the repetition of former methods of evangelization and it cannot only be limited to new zeal, but it needs new forms.⁵² Hence, a properly formed leader-evangelizer should have interpersonal communication skills and be able to communicate by using the latest technologies. A

⁴⁹ Cf. Misiak, “Lider,” 1076.

⁵⁰ Cf. I. Iwańska, “Formacja nowych ewangelizatorów dla nowej ewangelizacji,” *Polonia Sacra* XVI: 31 (2012): 87–94.

⁵¹ This comes from fulfilling the missionary mandate that Jesus left to the Church. Cf. Matt. 28: 18–20, Mark 16: 15–18.

⁵² Cf. Jan Paweł II, “Przemówienie na otwarcie obrad IV Konferencji Ogólnej Episkopatu Ameryki Łacińskiej Nowa ewangelizacja,” *Santo Domingo* 12 X 1992, *L'Osservatore Romano* (Polish edition) 13: 12 (1992): 24.

leader heading a community must also have organizational skills based on communication within his group.⁵³

Summing up all the thoughts, a leader-evangelizer should possess the following:

- kerygma and theological competence (the content of the proclaimed message, basic theological knowledge),
- spiritual competence (personal faith and piety expressed in testimony),
- communicative competence (building good relations and atmosphere),
- didactic and methodological competence (proper language, the knowledge of the addressees).⁵⁴

Conclusion

In every man's life there are moments when they have to step ahead to be in charge of a department in a company, a family, a class at school, or even—which happened to Pope Francis—the whole Roman Catholic Church. The school of life often becomes the school of leadership.

Chris Lowney in his book *Leader. Pope Francis* notes that in the search for new forms of leader formation, a new vision, or a new method, Pope Francis provided a number of clues in the very first days of his pontificate. I would like to emphasize that the author does not analyze the pope's leadership skills over the years of his pontificate but only the decisions of the first days or hours. Here are some examples:

- aside from his upbringing received at home, Pope Francis received education provided by the Jesuit Order which prepares

⁵³ Cf. P. Mąkosa, "Podstawowe kompetencje komunikacyjne katechety młodzieży," in *Katecheta wychowawca młodzieży* (Kraków 2008), 5–23.

⁵⁴ Cf. P. Mąkosa, "Kompetencje ewangelizatorów fundamentem nowej ewangelizacji," in *Nowa ewangelizacja w nowej katechezie*, ed. P. Mąkosa (Rzeszów 2013), 193–212.

their leaders through quiet monthly retreats rather than through studying management.

- known for his commitment to Catholic tradition, the Pope broke off with tradition just after his election. He refused to take on a traditional red pelerine (mozzetta); he used his telephone to make phone calls; he got on a bus instead of the papal limousine.

- few days after being made pope, which gave him enormous power and world prestige, the Pope explicitly stated that “the real power is ministry.”⁵⁵

Listing the qualities of a perfect leader, we can say that those displayed by Jesus are still up-to-date. A leader in the Church community—be it a clergyman, an evangelizer, or a catechist—should constantly:

- deepen their relationship with God (faith and prayer),
- be dynamic in action,
- take on a position of ministry to a community.

It is possible that today’s world needs a “shock” to be led by a leader to thinking and acting in a new way.

All the aforementioned aspects of leader formation should be treated as a whole and unity. It is not a set of tricks, or a recipe for success. In leader formation it all boils down to developing a certain fundamental attitude to principles able to shape the character of a leader. The right principles assist leaders to understand themselves and others. They assist leaders to effectively influence their environment and its perception of the past, present and future.

*

When we arrive at Saint Peter’s Basilica in Rome, we are welcome by two rows of columns designed by Bernini. In the shade of the dome of the Basilica, we encounter two guards: each of them stands on a separate pedestal. These are the pillars of the Church. One of them

⁵⁵ Cf. Ch. Lowney, *Lider. Papież Franciszek* (Kraków 2013), 15–16.

holding keys, the other holding a sword of the Word and the book of Letters. These are Peter and Paul, the pillars of Jesus' Church.

However, next to Peter we can see his brother Andrew, the one who called Peter and brought him to Jesus. If it hadn't been for Andrew, Peter might have ended up unknown for us.

Behind Paul, the Apostle of the Gentiles, there is Annas: a humble disciple of Jesus. He was sent by his Master to find Paul, pray for him, heal him, and fill him with the Holy Spirit. If Annas had failed to fulfil his mission, we would have never been able to read any of the beautiful letters written by Paul.

There is no Peter without Andrew, and no Paul without Annas. In this fact, there is a great apostolic truth: there is no Christian faith without disciples, leaders, guides.⁵⁶

Indeed, it may seem that finding the Treasure of New Life in Jesus Christ is the greatest joy of man possible. There is, however, something more joyful than finding that Treasure, namely being a tool (a leader) to help others find it. And even much more than that: forming those who have already found the Treasure to become those who will proliferate and spread the redemptive work of Jesus Christ all over the world. The greatest joy of man, then, is not to become one of Jesus' disciples, but to create disciples of the Only Master.

LEADER FORMATION IN THE CHURCH

SUMMARY

The goal of this article is to show the way in which leaders are formed in the Roman Catholic Church. The analysis starts with a short presentation of the method used by

⁵⁶ Cf. Rom. 10: 14–15: “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?”

Jesus Christ in forming his disciples. Then, it attempts to update the model of Jesus by applying it to our times; the attempt is realized by presenting three embodiments of leadership: a priest, a catechist, and an evangelizer.

KEYWORDS

leader, leadership, Church, Jesus Christ, disciple, priest, catechist, evangelizer

REFERENCES

- Benedict XVI. *Ubicumque et semper*. Castel Gandolfo 2010.
- Bińczycka, Jadwiga, ed. *Korczakowskie dialogi*. Warszawa 1999.
- Crea, G. "Leadership." In *Dizionario di scienze dell'educazione*. Roma 2008.
- Fallico, Antonio. *Pedagogia pastorale. Questa sconosciuta*. Catania 2000.
- Hareźga, Stanisław. *Jezus i jego uczniowie. Model chrześcijańskiej formacji w Ewangelii według św. Marka*. Lublin 2007.
- Iwańska, Izabela. "Formacja nowych ewangelizatorów dla nowej ewangelizacji." *Polonia Sacra* XVI: 31 (2012): 87–94.
- Jan Paweł II. "Jak Ojciec Mnie posłał, tak i Ja was posyłam," Orędzie na Światowy Dzień Młodzieży (1994). In *Orędzia Ojca Świętego Jana Pawła II*, vol. 1. Kraków 1998.
- Jan Paweł II. "Przemówienie na otwarcie obrad IV Konferencji Ogólnej Episkopatu Ameryki Łacińskiej Nowa ewangelizacja." Santo Domingo 12 X 1992. *L'Osservatore Romano* (Polish edition) 13: 12 (1992).
- John Paul II. *Pastores dabo vobis*. Rome 1992.
- Knowles, Malcom, and Elwood F. Holton III, Richard A. Swanson. *Edukacja dorosłych. Podręcznik akademicki*, trans. M. Habura, R. Ligus, A. Nizińska. Warszawa 2009.
- Kulpaczyński, Stanisław. "Formacja katechetów." In *Encyklopedia katolicka*, vol. 5. Lublin 1989.
- Leigh, Andrew, and Michael Maynard. *Lider doskonały*. Poznań 1999.
- Lowney, Chris. *Lider. Papież Franciszek*. Kraków 2013.
- Mąkosza, Paweł. "Kompetencje ewangelizatorów fundamentem nowej ewangelizacji." In *Nowa ewangelizacja w nowej katechezie*, ed. P. Mąkosza. Rzeszów 2013, 193–212.
- Mąkosza, Paweł. "Podstawowe kompetencje komunikacyjne katechety młodzieży." In *Katecheta wychowawca młodzieży*. Kraków 2008, 5–23.
- Mickiewicz, Franciszek. *Wspólnota uczniów Jezusa*. Ząbki 2008.
- Misiak, Władysław. "Lider." In *Encyklopedia Pedagogiczna XXI w*. Warszawa 2003.
- Prado Flores, Jose H. *Formacja uczniów*. Łódź 1992.
- Radecki, Aleksander. "Formacja seminaryjna wobec współczesnych wyzwań." *Studia Salvatoriana Polonica* 7 (2013): 73–87.
- Ratzinger, Joseph. "Nowa ewangelizacja." *L'Osservatore Romano* (Polish edition) 6 (2001).
- Reber, A. "Leadership." In *Dizionario di Psicologia*, vol. II. Roma 1990.
- Rzeszowski, Wojciech. "Formacja ludzka w przygotowaniu do kapłaństwa." *Rocznik Teologii Katolickiej* XV: 1 (2016): 39–47.

Stala, Józef. "Troska o *być* nauczyciela religii i katechety." *Legnickie Studia Teologiczno-Historyczne* 10: 2 (2011).

Ziglar, Zig. *Droga na szczyt*. Warszawa 1995.

The Internet Sources

Akimowicz, A. "Oczekiwania uczniów względem osobowości katechety. Analiza wyników badań." http://www.opoka.org.pl/biblioteka/T/TA/TAK/aa_oczekiwaniau.html, accessed on May 20, 2016.

Congregation for the Clergy. *General Directory for Catechesis*. http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_1704998_directory-for-catechesis_en.html, accessed on June 20, 2016.