

VODITI Z NAMENOM

Št. 1 / 2016

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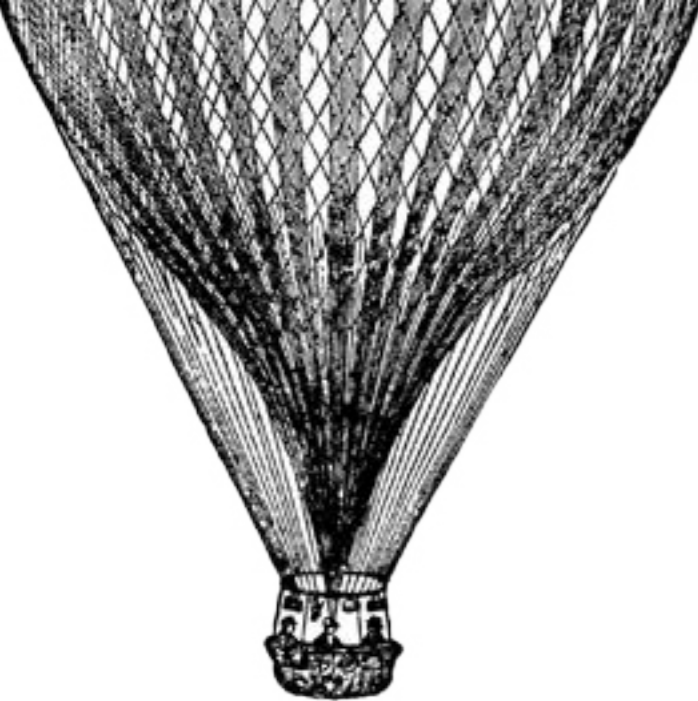
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All contributions are presented also in the English language.

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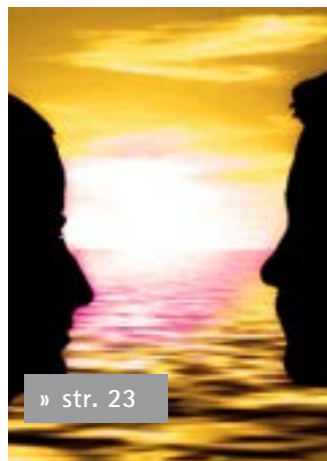

VODITI
Z NAMENOM

Pridružite se tudi vi. Voditi z namenom išče dobre in kvalitetne raziskave, članke, intervjuje, povzetke knjig in refleksije, da informiramo in spodbudimo naše bralce k skupni rasti in novim spoznanjem. Vaši prispevki so lahko akademske narave kot tudi praktične, napisani z vidika vodenja. Za objavo članka v naslednji številki, ki bo izšla junija 2017, pošljite svoj prispevek do 28. februarja 2017. Uredniški odbor revije Voditi z namenom si pridržuje pravico do odločitve glede ustreznosti članka za objavo. Svoj prispevek lahko posredujete na

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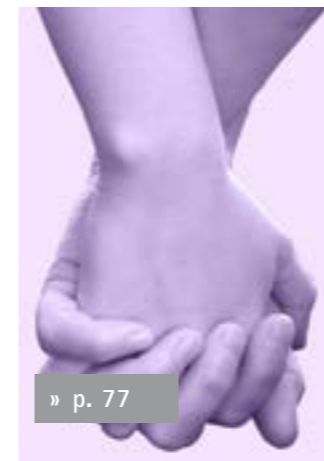
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IZZIVI VODENJA

RAZISKAVA

Red. prof. dr. VLADO DIMOVSKI in doc. dr. JUDITA PETERLIN

Tradicionalno je vodje videti kot ljudi z izjemnimi lastnostmi, kasneje je njihovo ravnanje raziskano kot specifično v danem kontekstu. V zadnjih letih pa so na voljo avtobiografije kot dopolnilni vir voditeljevega vpliva. Za identifikacijo izzivov sodobnega vodenja nudimo razmišljanja študentov managementa na Ekonomski fakulteti Univerze v Ljubljani, kjer izzivi vodenja razkrivajo osredotočenost na obvladovanje komunikacije, koordinacije in motivacije sodelavcev.

TEORETIČNI PREGLED

Cilj našega prispevka je opredeliti vodenje in razvoj vodstvenih teorij ter pojasniti njegov pomen za organizacije. Prav tako želimo prepoznati osebnostne lastnosti, povezane z učinkovitimi vodji med našimi študenti managementa, ki bodo prihodnji voditelji.

Lastnosti managerja so bolj povezane z »umom« (Daft in Marcic, 2015), kot recimo racionalnost, svetovanje, vztrajnost, razreševanje problemov, preudarnost, analitičnost, strukturiranost, namernost, verodostojnost, stabilnost in položaj moči. V nasprotju se vodenje v zahodnjaških knjigah za management povezuje z »dušo« (Daft in Marcic, 2015): vizionar, strasten, ustvarjalen, prilagodljiv, navdihujoč, inovativen, pogumen, domisel, eksperimentalen, sprožilec sprememb in osebna moč. Osnovna definicija vodenja je, da je to sposobnost



vplivati na ljudi z namenom doseganja skupnega cilja. Profesor Fred Luthans ponuja sodobno opredelitev vodenja kot motiviranje ljudi, da prostovoljno sprejmejo ukrepe v smeri skupnih ciljev.

Če pogledamo razvoj anglosaške teorije vodenja, lahko vidimo, da so bile prve teorije vodenja osredotočene na osebnostne lastnosti vodij in so dojemale vodje kot junaške »vsemogočne« like. Vodje podvržejo svojo osebnost enačbi vodenja, saj je vodenje dejavnost, povezana z »ljudmi«, kar se razlikuje od papirne administracije ali dejavnosti razreševanja problemov, in vključuje osebne lastnosti vodij: fizične značilnosti, socialno ozadje, inteligentnost in sposobnosti, osebnost, lastnosti povezane z delom, socialne značilnosti. Vodenje je torej dinamično in vključuje uporabo osebne in pozicijske moči.

Nedavna raziskava se je premaknila od proučevanja osebnostnih lastnosti vodje do osredotočanja na prikazano vedenje uspešnih vodij. **To je vedenjski pristop k teoriji vodenja:**

- 1) Model vodenja univerze Ohio State opredeljuje dve poglavitni vedenji pri vodenju: (a) obravnavo ljudi; (b) vzpodbujanje strukture v smeri doseganja nalog.
- 2) Model vodenja univerze Michigan identificira: (a) vodje, osredotočene na zaposlene; (b) vodje, osredotočene na delo.
- 3) Mreža vodenja – Blake in Mouton na Univerzi v Teksasu sta opredelila dvodimenzionalno teorijo vodstvene mreže, ki nadgradi študiji univerz Ohio State in Michigan. Glede vprašanja proizvodnje in ljudi sta predlagala: (a) ekipni management; (b) management podeželskega kluba; (c) management poslušnosti avtoriteti; (d) management srednje poti in (e) obubožani management.

Po ugotovitvi, da obstajajo tudi drugi pomembni dejavniki poleg osebnostnih lastnosti in vedenj, so se raziskovalci

odločili preučiti nepredvidljivost in situacije, v katerih vodenje poteka. **To je tako imenovani pristop nepredvidljivosti k teoriji vodenja:**

- 1) Fiedlerjev kontingenčni model vodenja: išče skladnost stila voditelja s situacijo, ki je najbolj ugodna za njegovo uspešnost. Z diagnostičnim razmerjem stila vodenja in organizacijskih razmer se lahko najde ustrezna skladnost.
- 2) Hershey in Blanchardov situacijski model vodenja: Osredotoča se na značilnosti zaposlenih pri določanju ustreznega vedenja vodje, ko se predstavlja odnos med stilom vodenja in pripravljenostjo tega, ki sledi: delegiranje, sodelovanje, prodaja, komuniciranje.
- 3) Model poti do zastavljenih ciljev: Naloga vodje je povečati motivacijo pri sodelavcih za doseganje osebnih in organizacijskih ciljev tako, da (a) pojasni poti do nagrad; (b) poveča nagrade, ki jih sodelavci cenijo in si jih želijo.

Vodenje je edini način, s katerim se podjetje lahko spremeni v učečo se organizacijo. V takih organizacijah se vodje naučijo razmišljati v smislu »nadzor za« namesto »nadzor nad« drugimi, in sicer tako, da izgrajujejo odnose, ki temeljijo na skupni viziji in oblikujejo kulturo, ki pomaga doseči to vizijo. V učečih se organizacijah vodje pomagajo ljudem videti celoten sistem, olajšajo ekipno delo, spodbujajo spremembo in širijo zmožnosti ljudi, da oblikujejo prihodnost. Naloge vodij v učečih se organizacijah so sledeče: (1) ustvariti skupno vizijo, (2) oblikovati strukturo, (3) voditi s služenjem.

Transakcijski vodje pojasnijo zahtevane vloge in naloge sodelavcev, vzpostavijo strukturo, nagradujejo, poskrbijo za socialne potrebe sodelavcev, skrbijo za tekoč potek dela, poudarjajo neosebne vidike delovanja in so predani organizaciji. V nasprotju pa **transformacijski vodje** imajo posebno sposobnost, da vpeljejo inovacije in preobrazbo, ustvarijo spremembe v ljudeh

in organizaciji, spodbujajo ustvarjalnost pri proizvodih in tehnologijah, dajo več pomena različnim dejavnostim in najdejo skupne točke, da pridobijo privržence v procesu sprememb.

Avtentično vodenje je pridobilo pozornost raziskovalne skupnosti od leta 2005 naprej s poudarjanjem potrebe po »biti zvest samemu sebi / biti zvest svojemu resničnemu sebi« in »samo poznavanju / poznati sebe zelo dobro«.



Skozi izzive vsakdanjega življenja namreč oseba dokazuje svojo pravo identiteto in naravo (Dimovski, Penger in Peterlin, 2009). Posameznik razvije to raven verodostojnosti s spraševanjem samega sebe: **»Kaj je tisto, kar navdihuje druge, da mi sledijo?«** To je lahko hobi ali poklicna dejavnost, kjer imate spontan vpliv na druge ljudi. Za nekatere je to morda vrtnarjenje, za druge poučevanje ali nekaj podobnega. Guru avtentičnega vodenja, Bill George, to imenuje »moja srčika / moje bistvo / moje področje dela« – torej področje, kjer se čuti domačega. Ključnega pomena za privržence je, da vidijo vodjo kot osebo, ki »živi to kar govori« in deluje z integriteto (Barrett, 2014). Raziskave lastnosti in vedenj vodij so se razširile v zadnjih letih z raziskovanjem avtobiografij o vodjih (Shamir, 2005; Shamir in Eilam, 2005).

V prvi izdaji revije Beep, profesor Škerlavaj prepoznava trend post-junaških oblik vodenja (Škerlavaj in Veselica, 2015), kar pomeni, da bo sodelovanje,

krepitev moči in dojemanje vodje kot poganjalca procesa ter agenta sprememb, v prihodnosti le pridobivala na pomenu.

V skladu s tem trendom razvoj trajnostnega vodenja identificira sedem načel (Institute for Sustainable Leadership, 2015), Hargreaves (2007): 1) ustvarjanje in ohranjanje vseživljenjskega učenja vseh vpletenih strani; 2) osredotočenost na dolgoročne posledice vsakodnevnih odločitev in spremljanje okoljskih vplivov na organizacijsko uspešnost; 3) spodbujanje deljene odgovornosti vodstva – predvsem mladih in starejših; 4) vključevanje teme socialne pravičnosti v vsakodnevni dnevni red poslovnih partnerjev; 5) razvoj človeških in materialnih virov, namesto izkoriščanja le-teh; 6) razvoj okoljskih raznolikosti; 7) aktivno sodelovanje pri skrbi za širše okolje.

PRAKTIČNA ILUSTRACIJA

Edwards, Elliott, Iszatt-White in Schedlitzki (2013, 4) opišejo obseg, do katerega se posamezniki lahko naučijo voditi in vplivati na razvoj vodenja v organizacijah kot nedosegljiva vprašanja, na katera v praktični in akademski skupnosti še niso našli odgovorov. Da bi poudarili pomembne izzive, ki čakajo prihodnjo generacijo managerjev, če hočejo biti dobri vodje, smo vprašali naše mednarodne študente managementa, kaj pomeni biti dober vodja. Tabela 1 predstavlja orodja vodenja, ki predstavljajo študentom največji izziv in se osredotočajo na implementacijo treh orodij vodenja, kot so komunikacija, koordinacija in motivacija sodelavcev.

ZAKLJUČEK

Teorija vodenja se srečuje s številnimi izzivi. Od začetka teorij o junaškem vodji do sodobnih skupnih voditeljskih naporov delničarjev se mora to področje spopadati s številnimi izzivi, še posebej, ker obstaja toliko različnih pojmovanj znotraj tega

področja. Edino, v čemer se vsi strinjajo je, da vodenje predstavlja »vpliv, ljudi in cilj«. Raziskava, ki so jo izvedli pri ID World Competitiveness Center (Bris, 2015), kaže veliko pozornosti etični strani poslovanja in potrebo po izboljšanju korporativnega upravljanja v slovenskih podjetjih, kjer imajo vodje veliko odgovornost pri demonstriranju pravega primera in da so vzor za organizacijske delničarje.

Prihodnje raziskave in praksa vodenja se morajo usmeriti v duhovno stran prepričevanja. Prepričati s kakšnim namenom? Prepričati s kakšnimi sredstvi? To lahko poimenujemo etična plat uspešnosti ali vračanje nazaj k spoštovanju osebe, organizacije, družbe in narave. Preveč je bilo izgubljenega zaradi nenehnega poudarka na rasti. Zato je potrebno vrednote povrniti v kompleksno enačbo vodenja. Zakaj želimo voditi ljudi tja, kamor jih vodimo? Z zagotavljanjem obrazložitve našim sledilcem ne omogočamo zgolj vključevanja in aktivnega sodelovanja, temveč izkazujemo zaupanje v druge.

Tabela 1: Značilnosti dobrega vodje

Komunikacija	Koordinacija	Motivacija
Poznati imena ljudi	Posvetiti dovolj časa vsaki nalogi	Ne govoriti slabo o drugih
Posvetiti pozornost sodelavcem	Zaključiti naloge ali si zapomniti, da se jih dokonča	Delegirati, biti samoodgovoren in zaupati sodelavcem
Vložiti trud v razumevanje ljudi	Imeti urnik in se ga držati	Urenotočeno družinsko in poslovno življenje
Redno informiranje zaposlenih o dogajanju	Biti pravočasen	Potrpejliivi odnosi
Biti na razpolago za nasvet	Dobre organizacijske sposobnosti	Ostati miren v krizni situaciji
	Natančnost pri razdelitvi nalog	Spodbuditi sodelavce, da trdo delajo
Vsi točno vedo, kaj morajo storiti	Omogočiti delo v čistem in primernem okolju	Vedeti, kako razdeliti pravo količino dela vsem sodelavcem
Podati podrobne in jasne zahteve	Pravilen odnos do sodelavcev	Dajati cilje in delo, ki je zanimivo in motivira
Povedati »ne« ​​ko je to potrebno	Faznati prioritete	Spoteljiv odnos
Prijazen in pozitiven	Poznati sebe in druge	Dajati občutek zaupanja
Posvetiti pozornost idejam in mnenjem drugih	Reči »ne« ​​sestankom, ki jih ne zmorete izpeljati	Razumeti situacijo članov
	Načrtovati čas tako, da vam ostane dovolj časa za sodelavce	Čeniti delo drugih
	Nadzorovati svoj čas	Izogibanje mikromenedžmentu
		Delegirati naloge

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VODITELJ, NOSILEC SPREMEMB

REFLEKSIJA

Prof. TONY HEDRICK

»In gospodar je pohvalil krivičnega oskrbnika, da je preudarno ravnal, kajti sinovi tega veka so do svojega rodu preudarnejši kakor sinovi luči.«
 Evangelij po Luku 16,8

(tj. svetopisemski principi za ohranitev osebne pobožnosti, premišljevanje, molitev, izpovedovanje, preživljanje časa v tišini, proučevanje, vzpostavljanje in ohranjanje integritete itd.) Toda le majhen odstotek vsebine jim je pomagal pri pridobivanju in oblikovanju vizije, zastavljanju ciljev, postavljanju strategij, kako doseči soglasje in tako naprej.

pomagati bralcu videti drugačno prihodnost in ponuditi nekaj principov za doseg tega.

Obstaja veliko koristnih definicij vodenja in skozi leta sem jih zbral na desetine. Naj omenim eno:

»Široko povedano vodenje lahko smatramo kot zmožnost ljudi pripeljati skupaj k doseganju skupnih ciljev.« (Anderson in Jones)

Ta pomanjkljivost se je v nadaljevanju kazala, ko sem kot mentor in nadzornik potoval ter obiskoval pastore in misijonarje. Zelo malo izmed njih je imelo idejo glede tega, kaj si želijo doseči in kako se tega lotiti. To je povzročilo, da sem povsem na novo razmislil glede poučevanja tematike vodenja. Kot bivši poslovnež, ustanovitelj cerkve in iniciator mednarodne misijonarske organizacije sem razmišljal o tem, da bi pristop »kakor bil koristnejši. Namen tega članka je

O tematiki »vodenja« sem učil skoraj dvajset let. Poučeval sem v obliki formalnega predmeta enega semestra v okviru biblijske šole, kot tudi v neformalni obliki, kot recimo seminar. Številni, ki so sedeli na mojih predavanjih, so v preteklosti imeli že tovrstne predmete. Toda pri teh, ki so študirali vodenje iz krščanske perspektive, sem ugotovil, da je skoraj vse, česar so se naučili, imelo opravka z »duhovno formacijo in disciplinami«



Čeprav zveni preprosto, se zdi, da se podjetniki temu bolje prilagajajo kot teologi. Pri tem, kar sedaj name ravam napisati, obstaja nevarnost napačnega razumevanja. Nekateri bodo morda zmotno prebrali to kot vabilo k brezbožnim poslovnim modelom službe za Boga, kar je po mojem mnenju neupeh ameriškega »gibanja cerkvene rasti«. Možno je doseči veliko brez Boga, s tem, da se zanašamo zgolj na karizmo in iznajdljivost. Vendar ne more biti samo eno (samo vera ali samo postavljanje strategije). Da bi dosegli spremembo, potrebujemo oboje.

Trdim, da tisti, ki trenutno delajo spremembe, ko vplivajo z Božjim kraljestvom, so tisti, ki v molitvi vidijo Boga, ko vpeljuje najboljšo prihodnost in upravljajo s potrebnimi viri, da bi to prihodnost uresničili. Na ta način so potrebna enaka orodja tako za pravo verouka kot za koncert v veliki mestni dvorani.

Bolj praktičen primer bi bil tole. Tisti, ki čutijo, da jih Bog vodi k izgradnji zgradbe, si morajo to naprej vizualno predstavljati (imeti pred sabo mentalno sliko), kje bo zgradba postavljena, kakšni prostori so potrebni za prihodnjo rast, kako bo izgledala zunanost, razdelitev prostorov ipd. Nato morajo preveriti stroške, ki bodo nastali s tem projektom, pripraviti analizo stroškov, oceniti sedanja in potencialna prihodnja sredstva, prav tako pa morajo določiti tudi časovni okvir. Zastaviti si morajo vizijo, najti razloge, zakaj bo ta projekt na slavo Bogu in bo pozitivno vplival na okolje, pridobiti soglasja od teh, ki odločajo in oceniti, ali imajo zmožnost uspešno zaključiti to, kar so začeli. Kar potrebujemo za uresničitev vizije glede nove cerkvene zgradbe, potrebujemo



»Če želiš zgraditi ladjo, ne bobnaj skupaj ljudi, da zberejo les in ne dodeljuj jim nalogo, ampak jih rajši nauči hrepeneti po neskončni veličini morja.«

Antoine de Saint-Exupery

za vsako večjo stvar, ki si jo krščanski delavci zastavijo kot cilj. Vse to pa ima tudi svetopisemski temelj: »Kdo izmed vas, ki hoče zidati stolp, prej ne sede in ne preračuna stroškov, ali ima dovolj, da ga dokonča?« (Luka 14,28)

Nekateri kritizirajo uporabo poslovnih veščin češ da je to neduhovno. Besedo »vizija« v nekaterih krogih smatrajo za new age, toda ali ne bi lahko rekli, da je vizija – videti potencialno prihodnost – celo Božja ideja? »Uprimo oči v

Jezusa, začetnika in dopolnitelja vere. On je zaradi veselja, ki ga je čakalo, pretrpel križ, preziral sramoto in sedel na desnico Božjega prestola.« (Hebrejcem 12,2)

Dva elementa vizije: 1) Zakaj? Vodilna filozofija, ki je sestavljena iz temeljnih vrednot, verovanj in namena (želeni rezultati). 2) Kaj? Otipljiva, od Boga navdihnjena mentalna slika (pogumen, vznemirljiv in čustveno nabit viden opis).

VIZIJA TVORI OSNOVO ZA IZREDNE ČLOVEŠKE NAPORE. Helen Keller, ki je bila slepa in gluha, so vprašali: »Kaj je po vašem mnenju še huje, kot roditi se slep?« Odvrnila je: »Videti, a ne imeti vizije.« Ljudje si želijo biti več kot le delavec na tekočem traku; želijo, da bi njihovo življenje nekaj štel. Želijo nekaj, v kar lahko verjamejo – nek višji cilj – nekaj nesebičnega, čemur se lahko posvetijo. Jasna vizija zagotavlja namen.

VIZIJA OMOGOČI OKOLJE ZA STRATEŠKE IN TAKTIČNE ODLOČITVE. Jasno zapisana vizija je kakor kompas do oddaljene destinacije. Vizija je slika ali želeni rezultat, ki nam omogoča, da vzpostavimo skupno strategijo. Vizija opredeli strategijo in strategija določa taktiko.

VIZIJA, KI JO DELIMO, USTVARI ZVEZO, EKIPNO DELO IN SKUPNOST. Jasno artikulirana vizija je povezava med sproščeno kreativnostjo posameznika in pomikanje v skupno smer. Vsi, ki so vključeni, lahko položijo prste na enake cilje.

VIZIJA, KI JO IZREČEMO, POLAGA TEMELJ ZA ORGANIZACIJO, DA NAPREDUJE IN SE OSVOBODI ZANAŠANJA NA ZGOLJ NEKAJ KLJUČNIH POSAMEZNIKOV. Skoraj vsi krščanski voditelji se zavedajo tako imenovanega načela 20%/80%, kjer dvajset odstotkov občestva opravi največ dela in največ daruje. V začetku vse službe za Boga izvirajo iz zamisli prvih voditeljev, toda za učinkovitost je potrebna predanost viziji, ki si jo deli večina v organizaciji. Vizija mora preiti od ustanovitelja na ostale člane organizacije. Vsaka sprememba se prične z vprašanjem: »Zakaj?« Voditelj mora biti pripravljen predstaviti prednosti velikanske spremembe, ki jo želi doseči.



»Vse zraste ali pade pri vodenju.«

John Maxwell

raznolikosti te metode. Naj predstavim te modele in hkrati dodam, da nobeden od teh ne izključuje drugih. Nekateri modeli so morda skupek enega ali več drugih modelov. Kar želim, da se bralec ob tem vpraša, je: »Kje se nahajam jaz med temi modeli vodenja?« »Ali sem voditelj vizionar?«

Obstaja veliko dobrih knjig o vodenju in od vseh, ki sem jih prebral, sem pobral nekaj zanimivih idej. Toda nobena knjiga ni naredila takega vtisa name kot knjiga avtorja Reggija McNeala (1998) z naslovom *Revolution in Leadership, Training Apostles for Tomorrow's Church*, (Revolucija pri vodenju, usposabljanje apostolov za jutrišnje Cerkev), v kateri postavi vprašanje: »Zakaj gledati v preteklost, ko razmišljamo o tem, kako sprejeti 21. stoletje?« Kaj je naredilo apostolsko vodenje tako učinkovito? Česa se lahko naučimo, če preučimo njihove voditeljske metode in kako se te metode prvega stoletja razlikujejo od drugih modelov vodenja bolj stagnirajočih obdobjih cerkvene zgodovine? Predstavi pet modelov »prevladujočih voditeljskih možnosti«, ki obstajajo celo danes v popularnem ameriškem CEO (hierarhičnem) modelu, ki prevladuje tudi v sodobnih »mega cerkvah«.

Potem, ko preučim pet modelov, se McNeal vrne k pazljivemu proučevanju apostolskega modela in demonstrira

V nadaljevanju so predstavljena avtorjeva razmišljanja. Kmalu po obdobju apostolov, kjer je bil model voditelja kot svete osebe/duhovnika, najbolj razširjen, je sledil model reformacijskega voditelja, kjer je bil voditelj viden kot mojster besede/učitelj. Nato je sledil model voditelja kot pastora/kaplana, vse to pa je doseglo vrhunec pri današnjem voditelju kot poklicnem duhovniku/izvršnem direktorju, ki ima najvišji položaj. Letnice ob modelih so približne (tabela desno).

McNeal nato primerja te modele z modelom apostolskega voditelja prvega stoletja. Kaj je naredilo takratne voditelje drugačne? Kako je takšne vrste voditeljstvo z malo viri in močnim nasprotovanjem zavejalo svet, ki se je zoperstavljal njihovemu sporočilu? Kaj lahko storimo, da oživimo učinkovitost v službi za Boga in pomnožimo cerkveno rast?



»Skrivnost cerkvene rasti je v negi, ne v dodatkih.«

1 Sveta oseba/duhovnik (350 – 1600)
Ti voditelji so bili vdani duhovščini, usposobljeni, da izvajajo obrede svojega verskega sistema. Njihovo znanje in avtoriteta jih je ločevala od vseh drugih somišljenikov. Mnoge »episkopalne« denominacije še vedno usposablja voditelje za ta namen. Na žalost pa tudi mnogi Protestanti, celo voditelji »svobodnih cerkva« vidijo sebe v taki vlogi.

2 Mojster besede/ voditelj (1600 – 1750)
Protestantska reformacija je prinesla drugačno vrsto voditelja. Luthrovo in Calvinovo delo je ponovno definiralo vlogo duhovništva kot učenjakov in tolmačev besedil. Velik poudarek je bil na pridiganju in prižnici. To je nadomestilo obrede Rimsko-katoliške cerkve s poudarjanjem izobrazbe (razuma) in govorniških (komunikacijskih) sposobnosti. Mnogi evangelijski voditelji vidijo to kot svojo glavno vlogo še danes.

3 Župnijski pastor/kaplan (1750 – 1970)
Ta pastor kot voditelj je videl svojo poglavitno vlogo kot pastir. Skrbel je za duše svoje črede od stajice do groba. Primarno se je zanašal na družine v župniji, tj. biološka rast občestva. Ljudje so bili rojeni v župnijo in voditeljeva naloga je bila skrbeti za čredo. Ta model ni prevladoval samo pri Katolikih, ampak so ga v glavnem prevzele tudi druge denominacije, kot so Luterani, Anglikanci in Metodisti. V modernih biblijskih šolah še danes učijo študente tako vrsto vodenja. Nekateri evangelijski voditelji izberejo takšno vrsto vodenja, ker s tem ohranijo status quo oz. vse pod kontrolo.

4 Poklicni duhovnik/izvršni direktor (1970 – danes)
Nedavno so se na ameriški sceni pojavili samo-oklicani, podjetniški voditelji, čeprav takšne voditelje najdemo povsod. Tako se je razvil nenamerno izdelan model voditelja kot uspešnega, najvišjega po hierarhiji, podjetniškega, izvršnega direktorja. Tak voditelj upravlja in nadzoruje vire, pri čemer osebje in občestvo uresničuje njegovo vizijo na funkcionalen način. Ta oseba je karizmatična in učinkovita pri menedžerskih opravilih, kot so različne službe v cerkvi, programi in osebje. Pričakuje se, da tak voditelj ima karizmo, socialno ostroumnost in retorične veščine.

Apostolski voditelj (33 – 350)**Vizionar**

Apostolski voditelj je artikularno jasno, brezpogojno vizijo, ki jo je Jezus širil glede Božjega kraljestva. To vizijo imamo zapisano v Jezusovem »povzdigovalnem govoru«, ki ga imenujemo tudi »veliko poslanstvo« (Matej 28,18–20). Kaže se tudi v Apostolskih delih 1,8. Sodobni voditelji, ki sledijo modelu apostola, vidijo potencialno prihodnost. Podajo in gojijo vizijo ter demonstrirajo to tako, da osebno vlagajo in so predani. Vizijo vedo podati na tak način, da jo drugi usvojijo na način, da so voljni žrtvovati svoje lastno udobje za nek višji cilj. Takšni voditelji smatrajo status quo za grešno neposlušnost. Njihov moto je: »Velike stvari se niso nikoli rodile v območju udobja.« Vizija je ključni element v Stari in Novi zavezi. »[Abraham] je pričakoval namreč mesto, ki ima temelje in je njegov graditelj in stvaritelj Bog.« (Hebrejcem 11,10) Pavel je rekel: »Tečem proti cilju po nagrado, h kateri nas od zgoraj kliče Bog v Kristusu Jezusu.« (Filipljanom 3,14)

Misijonarski

Na žalost je ta beseda bila tolikokrat uporabljena na neprimeren način, da je izgubila pravi pomen. Mnoge ameriške cerkve uporabljajo ta izraz, ne da bi ob tem dosegali tiste na obrobju. Številne cerkve trdijo, da so misijonarske, vendar ostajajo osredotočene zgolj na ljudi bele rase srednjega sloja. Glede na Jezusovo zadnjo zapoved je potrebno nenehno vnovično ocenjevanje. V kontekstu Nove zaveze misija pomeni, kar je s tem mislil Jezus – izpolniti »veliko poslanstvo«. Cerkev mora biti izzvana, da doseže vse družbene sloje in etnične skupine doma ter po svetu.

Opolnomočen

Voditelji prvega stoletja niso dovolili svojim sledilcem, da ostanejo trajno v fazi dojenčka. Cerkev ni obstajala med zidovi. Cerkev je bila vsepovsod, kjer so bili ljudje – na ulici, po domovih in v krčmah. Služba za Boga se ni opravljala samo ob določenih

urah predpisanega dne. Prvi voditelji so potisnili vernike ven iz njihovih tesnih krogov. Tako so hitro ugotovili, kdo ima dar, in jih nato razvijali, razporedili in poslali v službo za Boga. Ni bilo kategorije kot je recimo »poklicni duhovnik«. Od vseh kristjanov se je namreč pričakovalo, da so zmožni služiti kot služabniki Nove zaveze. Zavračali so omejitve, ki jih prinaša uradno javno priznanje službe za Boga.

Osredotočen na ekipo in pomnoževanje

Jezus je to demonstriral tako, da je izbral dvanajstere, ki bi bili z njim. Pavel je imel svojo multi-etnično ekipo, ki so jo sestavljali Luka, Barnaba, Sila, Janez Marko in Tit. Princip vodenja je bil, da si vzeli ljudi s seboj. Model vodenja v Novi zavezi je vedno v množini. Bili so pastirji in učitelji (Efežanom 4). Ideja hierarhične (papeške) strukture in plačanega osebja je predstavljala neslišen in zavirajoč stil vodenja. Apostoli so si postavili za prioriteto pomnoževanje in rekrutiranje, oblikovanje in treniranje; dokaz uspešne službe je bil, da so našli in razvili osebo, ki jih je nadomestila. Dejstvo, da je cerkev v Antiohiji v pripravljenosti poslala ven Savla in Barnabo, je primer medsebojne delitve številnih virov. Niso imeli mentalitete pičlosti.

Podjetniški

Apostoli so vzpostavili vizijo, artikularno cilje, organizirali, vlagali, vodili druge in predvideli tveganja. Sledeč stilu Jezusove službe so apostolski voditelji jedli zadnji; zagotovili so, da je poskrbljeno za potrebe drugih pred njihovimi lastnimi. Bili so mojstri vnašanja evangelija v raznolike kulture in ga uspeli narediti vsesplošno privlačnega. Služili so kot oskrbniki pod vodstvom Svetega Duha. Niso imeli uradnih pooblastil in hitro so dodeli odgovornosti drugim, kar je povzročilo naglo razširitev po starodavnem svetu. Učenje se je izvajalo na terenu in praktično. Usmerjeni so bili na to, kako je Bog deloval v svetu, ne v Cerkvi. Resnična Cerkev je bila ta, ki je šla do ljudi. Niso si

izmišljevali cerkvenih programov in potem upali, da bo to pritegnilo ljudi k njim. Tisti, ki smo preživeli fenomen, imenovan »gibanje Jezusovih ljudi« v 1970-ih, lahko vidimo podobnosti s tem modelom prvega stoletja. Tradicionalne cerkve so izgubile vso kontrolo in Cerkev je eksplodirala.

Zavest Božjega kraljestva

Judaizem je bil izključevalen in voditelji prvega stoletja so morali premagati to pristranskost. Kajti evangelij je za vsakogar. Dojeli so, da je primaren cilj doseči ljudi, ne vzpostaviti institucionalen religijski sistem. Institucionalizem in sistem duhovščine se je spet poglobil v drugem in tretjem stoletju ter tako potlačil vitalnost žive krščanske vere. Medtem so ljudje različnih ozadij, osredotočeni na Božje kraljestvo, morali dati na stran svoje preference in predsodke ter se pridružiti eni skupnosti, ki ima dnevni red Božjega kraljestva.

Pravijo, da vsaka dobra komunikacija mora vsebovati naslednje stvari: pravo sporočilo, pravemu poslušalstvu, ob pravem času in na pravi način. Morda se bo bralec našel v tem članku. Kot je bilo rečeno že prej, vsi ti zgodovinski modeli vodenja obstajajo v nekih oblikah tudi danes. Ob premišljevanju si moramo postaviti vprašanje: Kje se nahajam jaz v teh paradigmah in kako je lahko moj stil vodenja bolj usklajen s tem, kar je bilo opisano v življenjih apostolov? Kako si lahko vizualno zamislim potencialno prihodnost in kaj lahko storim, da bom učinkovitejši »nosilec sprememb« ter bom na ta način širil Božje kraljestvo znotraj področja vpliva, ki mi ga je Bog zaupal?

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VODITELJ SLUŽABNIK

REFLEKSIJA

DARKO KREINER

Pri svojih potovanjih po številnih cerkvah po Sloveniji in osrednji Evropi ugotavljam, da je eno izmed poglavitnih zmotnih mišljenj med verniki, da se večina ne vidijo kot voditelji. To napačno mišljenje je v neposrednem nasprotju z Jezusovim učenjem in njegovim pogledom na vodenje. V nebeškem kraljestvu gre za povsem drugačne stvari, kot pri sistemih vodenja v tem svetu, kjer avtoriteta temelji izključno na položaju, nazivu in hierarhičnih strukturah. V Evangeliju po Mateju, v 20. poglavju, vidimo Jezusa, da se dotakne tematike vodenja v svojem, nebeškem kraljestvu.

»Veste, da vladarji gospodujejo nad narodi in da jim velikaši vladajo. Med vami pa naj ne bo tako, ampak kdor hoče postati med vami velik, naj bo vaš strežnik, in kdor hoče biti med vami prvi, naj bo vaš služabnik, tako kot tudi Sin človekov ni prišel, da bi mu stregli, ampak da bi stregel in dal svoje življenje v odkupnino za mnoge.«
Evangelij po Mateju 20,25–28

V Evangeliju nebeškega kraljestva Jezus naznani, da je vsak učenec poklican, da postane »voditelj služabnik«, ki je poslan v svet, da bi bil sol in luč ter da ima vpliv na vse, česar se dotakne, z Gospodovo perspektivo in voljo. »Zgodi se tvoja volja kakor v nebesih tako na zemlji« (Matej 6,10), je bilo Gospodovo navodilo za naše vsakodnevne molitve.

Jezus je vodenje v nebeškem kraljestvu definiral kot služabništvo – najti in zadovoljiti potrebe drugih. Za služenje ne potrebujemo uradnega položaja ali naziva. Ne verjamem, da se moramo odpraviti na dolgo pot, da bi našli obilje potreb vse okrog nas. Družine, sorodniki, sosedje, sodelavci – vsi imajo potrebe in pomoč pri skrbi za te potrebe pomeni v nebeškem kraljestvu voditi. Princip je preprost: tisti, ki služijo, navsezadnje vodijo.

Naši pastirji lokalnih cerkva imajo številne potrebe. Srce vsakega Kristusovega učenca bi se moralo vprašati: »Kako lahko jaz pomagam?« V večini cerkva po svetu ponavadi 90% službe za Boga opravlja 10% članov Kristusovega telesa. Toda zdravo telo potrebuje vse organe, da opravijo svojo funkcijo.

Ugotovil sem, da so se najbolj zdrave in rastoče lokalne cerkve naučile razvijati »kulturo vodenja« znotraj svojega

»Pač pa živimo iz resnice, v ljubezni, da bomo v vsem rastli vanj, ki je glava, Kristus. Iz njega dobiva rast celotno telo, združeno in spojeno z njim, ob sodelovanju celotnega veziva, po delovanju, v skladu z mero slehernega dela, tako da omogoča rast telesa in gradi samega sebe v ljubezni.«
Pismo Efežanom 4,15–16

občestva. Služabništvo se smatra za resnično vodenje in na koncu ga bo nagradil sam Gospod ob svojem ponovnem prihodu (1 Korinčanom 3,10–15). Odrešeni nismo po delih, vendar bomo nekega dne nagrajeni glede na svoja dela, ki smo jih naredili v poslušnosti Kristusu. Položaji in nazivi imajo svoje mesto, ker bi morali vedeti, kdo so delavci med nami (1 Tesaloničanom 5,12), toda resnica je, da avtoritete nebeškega kraljestva ali svoje vrednosti ne temeljimo zgolj na položajih. Jezus daje svojo oblast tistim, ki prevzamejo odgovornost – služabnikom. Tukaj je nekaj praktičnih načinov, kako aktivirati svoj klic za

Obnavljajte svoj um z Božjo besedo (Rimljanom 12,1-2). Kot Kristusovi sledilci smo poklicani, da razmišljamo tako kakor razmišlja on in da sledimo njegovemu vzoru (Efežanom 5,1). Glede tematike vodenja je Jezus bil zelo jasen, da sami sebe ne smemo opredeljevati glede na strukture in filozofijo sistema tega sveta. Edino Gospod lahko definira, kdo smo in on pravi, da smo sol, luč in služabniki. Svoj um (mišljenje) moramo obnavljati z Božjo resnico in ne smemo dovoliti, da nas vodijo naša čustva, strahovi ali primerjanje z drugimi. Celo po osemdesetih letih delovanja se Mojzes ni »čutil« pripravljene, da bi vodil, toda v bistvu si je s svojim »služenjem« utrl pot do položaja z velikanskim vplivom.

Tecite k odgovornostim, ne vstran od njih. Ob vnebohodu je Jezus izjavil: »Dana mi je vsa oblast v nebesih in na zemlji. Pojdite torej ...« (Matej 28,18-19) Jezus želi podeliti svojo oblast svojim zvestim učencem na zemlji, toda oblast nebeškega kraljestva je sorazmerna z odgovornostjo, ki

smo jo voljni sprejeti. Številni želijo imeti avtoriteto brez odgovornosti, toda nebeško kraljestvo ne funkcionira tako. Če želimo videti Božjo moč v svojih življenjih, moramo teči k odgovornosti, ne vstran od nje. Večina kristjanov trdi, da so preza-posleni, da bi se vključili. Živeti v svojem »območju udobja« je sicer manj stresno, vendar tam ne rastemo v Gospodu ali življenju nasploh. Jezus nas ne prosi, naj »molimo glede tega«, da bi se vključili – on nam zapoveduje, naj služimo.

Poiščite potrebe, pri katerih lahko služite v svojem »svetu medsebojnih odnosov«. Vaša družina, prijatelji, sosedje in sodelavci imajo vsi potrebe. Ko služite in pomagata v teh potrebah, uveljavljate vpliv (vodstvo) nebeškega kraljestva in si prislužite pravico, da govorite v življenja ljudi. Večina ljudi (posebej neverniki) želijo vedeti, da nam je »mar« preden jih zanima, kaj »menimo«. Služenje odklene srca ljudi.

Vprašajte svojega pastora, kako lahko pomagate. Bodite predani lokalni

cerkvi in vprašajte, kako lahko pomagata. V trenutku, ko rečemo Jezusu »da« in se obvezemo, da bomo sledili njemu, vstopimo v »polno časno« službo za Boga. Vloga starejših cerkvenih voditeljev je »svete usposobiti za delo služnja«, ne da vse delo opravijo sami (Efežanom 4,11-13). Že leta obiskujem različne cerkve in pogostokrat sem kristjanom, ki so bili zbrani na tistem kraju, rekel: »Dvignite roke vsi, ki ste v polno časni službi za Boga«. Sedaj mi ni več presenečenje, da sta dvignjeni samo dve roki. Hudič je nekako uspel prepričati Kristusovo telo, da so samo tisti, ki prejemajo plačilo, v polno časni službi za Boga. Kakšna velika laž, ki nas ropa novozaveznega nauka (resnice) o »duhovništvu vseh svetih«. Zaključek je naslednji: če ste Kristusov učenec, ste v polno časni službi za Boga. Kamorkoli greste in karkoli počnete, delate to za Gospoda.

*»In vse, kar koli delate v besedi ali v dejanju, vse delajte v imenu Gospoda Jezusa in se po njem zahvaljujte Bogu Očetu.«
Pismo Kološanom 3,17*

Nihče izmed nas ne more opraviti vsega, toda vsak izmed nas lahko naredi nekaj. Če bi se Gospod vrnil danes, želim, da bi nas našel sodelujoče pri igri, ne sedeče in opazujoče igro na sedežih. Krščanstvo ni šport za gledalce! Morda pridejo trenutki in obdobja, ko ne moremo biti vključeni toliko, kot bi si želeli, vedno pa lahko najdemo načine, da služimo in na ta način vplivamo na svet okoli nas.

Vse zraste ali pade pri vodenju. Bodisi v naših družinah, podjetjih, šolah, vladah ali lokalnih cerkvah – vsepovsod potrebujemo pobožne može in žene, ki bodo vključeni in bodo uporabljali svoj od Boga dan čas, talente in vire, da širijo nebeško kraljestvo na zemlji. In zapomnite si, največji v nebeškem kraljestvu je služabnik.



OPOLNOMOČENO VODENJE

REFLEKSIJA

Pastor MAX SCHLÄPFER

O temi vodenja se pogosto razpravlja v kontekstu politike, ekonomije, športa, vseh vrst organizacij in seveda tudi Cerkve. Verjetno ima vsaka zasebna knjižnica današnjih pastorjev veliko število knjig o vodenju. Veliko je bilo napisano o tej pomembni temi iz različnih zornih kotov. Efežanom 4,11-14 je eden ključnih odlomkov v Novi zavezi o vodenju. O splošnem razumevanju pogosto citiranih petkratnih služb, omenjenih v teh vrsticah, se je na veliko razpravljalo v zadnjih desetletjih. Kaj so apostoli, preroki, evangelisti, pastirji in učitelji? Ali te službe obstajajo še danes in kako jih je potrebno razumeti? To ni samo zanimiva tema svetopisemskega, karizmatičnega nauka, temveč bistveni prispevek k razumevanju Svetega pisma in pomemben vidik cerkvene prakse.

«[...] voditelji rastočih občestev o usposabljanju drugih kristjanov za služenje. Oni ne uporabljajo laike kot pomočnike, da bi dosegli svoje lastne cilje in vizijo. V bistvu je piramida avtoritarnega modela v njihovi cerkvi obrnjena: Voditelji si prizadevajo, da bi vsak kristjan dosegel stopnjo avtoritete, ki jo je Bog namenil zanj. Oni omogočajo podporo, motivacijo in hodijo ob strani posamezniku, da bi mu pomagali postati to, kar je Bog namenil.»

Christian Schwarz



Temeljne izjave odlomka v Pismu Efežanom ne najdemo v samih imenih služb, ampak v vlogi in nalogah, ki so bile zaupane voditeljem. To se imenuje »usposabljanje« ali »opremljanje svetih«. To pomeni, da so ljudje usposobljeni in opremljeni, da služijo v skladu s svojimi darovi in veščinami. Ta element označuje opolnomočeno vodenje.



APOSTOLI

Pri našem branju Nove zaveze bomo pogosto srečali apostole. Zanimivo, da je v zgodovini Cerkve apostolstvo kmalu izgubilo svoj pomen. Dolgo časa nosilci služb za Boga niso bili imenovani apostoli. Izraz se je ponovno pojavil šele v 19. stoletju z vzpostavitvijo apostolskih cerkva. Tudi Binkoštno gibanje se je seznanilo s službo apostola v svojih prizadevanjih, da bi razumeli službo svetopisemskega vodenja.

Binkoštni teolog Reinhold Ulonska piše: »Dokler Bog daje čas milosti, bo pošiljal opolnomočene služabnike in apostolske voditelje, ki v prvi vrsti ne bodo iskali nazivov, ampak si bodo prizadevali z vso svojo močjo izvršiti svojo nalogo, dano od Boga.« (1996, 17) Apostoli so močne voditeljske osebnosti, ki prispevajo k viziji Božjega kraljestva in ohranjajo živo breme za izgubljene. Apostoli so tudi pionirji, ki osnujejo nove cerkve, hkrati pa ohranjajo vizijo, ki presega lokalno cerkev in ima v perspektivi celoten svet.

PREROKI

Preroki igrajo pomembno vlogo v Stari zavezi – samo pomislite na številne preroške knjige od Izaije do Malahije.

Služba preroka je še vedno v veljavi v Novi zavezi, čeprav se pojavi v drugačni obliki. Medtem ko je večina starozaveznih prerokov delovala kot preroki pisarji, katerih razodetja so pripadala navdihnjeni Božji besedi, imajo novo-

zavezni preroki dar službe, ki Cerkev izgrajuje, osrčuje in tolaži. To preroško sporočilo je podvrženo preverjanju s strani Svetega pisma. Današnji preroki sodelujejo pri usposabljanju svetih – z izgrajevanjem Cerkve, s pomočjo pri razvijanju potenciala v drugih.

Preroška služba je velikega pomena na področju izgrajevanja in spodbujanja. Dana je po Svetem Duhu, ki je *Paraklet* tj. Tolažnik. Zato so preroške besede ali prerokovanje v Cerkev eden od devetih navdihnjenih darov Duha (1 Korinčanom 12,10). Vendar pa nima vsak, ki služi s tem darom, tudi službo preroka. Resnična preroška beseda vedno povzroči pri posamezniku ali celotnem občestvu, da so okrepljeni v ljubezni, upanju in službi za Boga. Preroške besede so značilne za binkoštna bogoslužja že od njihovega začetka.

Zagotoviti moramo – z izvajanjem duhovne zavednosti – da je svetopisemsko preroštvo visoke kakovosti lahko aktivno tudi danes za izgrajevanje in spodbujanje Cerkve.

EVANGELISTI

Kaj je evangelist? Preprosto rečeno je to oseba, ki razglašča evangelij. V starodavnem svetu je evangelist prinašal veselo oznanilo o zmagi ali naznanil splošno pomilostitev, znižanje davka ali veliko praznovanje. Evangelij je dejansko sporočilo o dobri novici, prinašanju sprave, moči odpuščanja in Božji ljubezni do človeštva, kar je bilo omogočeno s Kristusovim delom na križu.

Evangelisti oznanjajo dobro vest z veliko nujno. Na njih močno vpliva izgubljeno duhovno stanje človeštva in zato nosijo veliko breme. Ogenj Svetega Duha gori znotraj njih in nenehno obnavlja v njih strast za ljudi, ki so duhovno izgubljeni. Evangelisti želijo voditi posameznike do konkretnih odločitev. Ne zadovoljijo se s tem, da je njihovo sporočilo zgolj slišano ali razumljeno. Od svojega poslušalca pričakujejo odziv, ker evangelij zahteva odgovor v obliki spreobrnjenja, odrešenja, vere in poslušnosti.

Služba evangelista je v bistvu temeljna za Cerkev, ker prinaša Božjo moč, njegovo resnico in njegov mir posameznikom. Brez te službe Cerkev nikoli ne bi mogla izpolniti svoje misijonarske naloge.

Evangelist Cerkev opremlja tudi tako, da omogoči vsakemu kristjanu, da prispeva k oznanjevanju evangelija, saj je tudi najmanjše služenje, v obliki podeljevanja sporočila o odrešenju s kolegi, prijatelji ali sorodniki preko preprostega izpovedovanja, del evangelizacijske službe.

Še nekaj je, kar je pomembno v službi evangelista: ne le, da so ljudje poklicani k Jezusu, ampak celotna Cerkev postane osredotočena na bistvo svojega poslanstva in s tem poskrbi, da se ne izgubi v samo-izgrajevanju.



PASTIRJI

Odgovornost duhovnega pastirja je raznolika. V Apostolskih delih 20,28 pravi, da pastir hrani Božjo čredo in skrbi zanjo. Ezekiel 34,11–16 pravi, da bo poiskal izgubljene, razgnane pripeljal nazaj, zlomljene obvezal, bolne okrepčal, rejene in krepke obvaroval. Naloga, ki jih Psalm 23 pripíše pastirju so, da skrbi za ovce, jih vodi, poživlja in tolaži. Ti opisi jasno kažejo, da pastirji Cerkve opravljajo vse funkcije, ki bodo vodile k rasti vsakega posameznika kot tudi Cerkve kakor celote. Pastirji imajo sposobnost hraniti druge z Božjo besedo, prispevati k duhovnemu razvoju posameznikov in pomagati uporabljati talente v Božjem kraljestvu. Duhovni pastir ve, da čreda ne pripada njemu, ampak mu je bila dana v oskrbo od samega Gospoda. Vsi zemeljski pastirji bodo odgovarjali za svojo službo pred Gospodom Jezusom, ki se imenuje glavni pastir (1 Peter 5,1–4).

Čeprav je služba pastirja pogosto neopazna, je velikega pomena za Cerkev, ker je to nadaljevanje Jezusove pastirske službe. Pastirji v Cerkev sledijo vzoru samega Gospoda. Zanje je značilna ljubezen do Boga in vdanost ljudem. Za službo pastirja oseba mora biti opremljena, talentirana in pooblaščenca s strani Svetega Duha. Po Jezusovih besedah v Mateju 9,36–38 bo lokalna cerkev brez pastirja nazadovala, postala šibkejša in ranljivejša – tako bo duhovno trpelo celotno občestvo.

UČITELJI

V preteklosti se je služba učitelja v Cerkev primerjala z okostjem telesa. Učitelji dejansko izražajo stabilnost in zagotavljajo zdravo doktrinarno ravnotežje celotnega Svetega pisma. Posamezniki, ki so nadarjeni na področju poučevanja, delajo natančno, želijo izboljšati temelje in si prizadevajo za stabilnost Cerkve, da jo ne bo potresel ali zavedel vsak nov veter nauka.

Nova zaveza imenuje nauk zdrav pouk (Tit 1,9) in duhovna hrana (Hebrejcem 5,12). Krivi nauk uničuje Cerkev, pravi svetopisemski nauk pa Cerkev izgrajuje in zato potrjuje svojo pomembnost. To je razlog, zakaj Jakob izrecno poudarja, da imajo učitelji še posebej veliko odgovornost (Jakob 3,1).

Zanimivo je omeniti, da apostoli niso vzpostavili novega nauka. Učili so Jezusov nauk (1 Janez 1,1–3). To je bila Beseda, ki so jo prejeli od Gospoda samega. Ta beseda je Sveto pismo in nosi najvišjo avtoriteto. Vse interpretacije in sklepi službe učitelja morajo temeljiti na njej.

Učitelji, ki so opremljeni po Duhu za to službo, nosijo v tem smislu poživitev. Božjo besedo se trudijo prenesti v dejansko življenje. Nauka ne učijo zgolj zato, ker ga je potrebno razumeti, ampak z duhovnim navdihom vključujejo izzive in vnašajo to v vsakdanje življenje. Razkrivajo Božje namene, pojasnjujejo duhovne

korelacije, spodbujajo posameznike, da živijo brezkompromisno življenje Jezusovega učenca in predstavljajo zdravo rast vernika in Cerkve.

ZAKLJUČEK

Kjerkoli leži vaš talent vodenja, bi ga morali uporabljati za spodbudo vernikom, ki jih Gospod doda Cerkev za službo njemu. Naša naloga je ustvariti priložnosti v lokalni cerkvi, da smo vzor primerne vedenja, medtem ko opravljamo službo za Boga in da se osredotočimo na spodbujanje posameznikov.



Modri voditelji upoštevajo naslednje: Vedo, da zgolj njihovo glavno področje službe za Boga ne bo vodilo do zdrave, rastoče Cerkve. Zato si prizadevajo, da bi službe za Boga dopolnile njihovo službo. Služba opolnomočenega vodenja in opremljanja se lahko zgodi samo, ko vse službe, opisane v Pismu Efežanom 4, delujejo skupaj. Nobena od teh služb ne more stati sama zase. Vsi morajo biti pripravljene dovoliti drugim voditeljem, da preučijo njihove vpoglede in znanje. Skupaj z občestvom so na potovanju z Gospodom in si prizadevajo služiti ponižno z darom, ki jim ga je dal.

Christian A. Schwarz. 2003. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. St. Charles, IL: Church Smart Resources. Reinhold Ulonska. 1996. *World Pentecost Autumn*.

SEKULARIZACIJA V SODOBNI DRUŽBI

RAZISKAVA

Prim.asist. DANIEL GRABAR, dr.med., spec., pastor

Izzivi analiziranja trendov sodobne družbe omogočajo zavzetejši pristop k iskanju usmeritev verskih aktivnosti. Preko socioloških pogledov se sprehodimo do verskega pogleda dogajanj v sodobni družbi in ugotovimo prisotnost sekularizacije v utripu sodobne družbe. Sekularizacija po svoje usmerja vlogo duhovnika sodobnega časa, še bolj pa determinira versko dejavnost v tej družbi. Od Cerkve zahteva še temeljitejši svtopisemski pristop oblikovanja verskega življenja in aktivnosti.

ZNAČILNOSTI SODOBNE DRUŽBE

Ocenjevanje stanja duha v sodobni slovenski družbi in iskanje prisotnosti verskih prepričanj se ustavlja ob ugotovitvah sodobnih analitikov širših družbenih razmer. Vpogled v njihova dognanja nam razsvetli vsakodnevna dogajanja v luči njihovih ugotovitev.

Značilnosti sodobne družbe bi lahko preprosto povzeli najprej s primernimi oznakami. Sodobno družbo označujemo s številnimi izrazi, kot npr. **družba mreženja** (Castells 1996), **informacijska družba**, **družba znanosti** (Kreibich 1986), **družba tveganja** (Beck 1989). Že od leta 1966 obstaja tudi predlog (Lane), da bi sodobno družbo poimenovali **družba znanja**. (Barle 2010)

Zagotovo ima velik pomen večanje znanja, tako posameznikov, kot širše družbe. Ob znanju pa tudi

spremembah, ki vplivajo na **način našega bivanja** ter na spremenjene **načine organizacije življenja**, spremembe v načinu videnja sveta.

Spremenjeni pogoji našega bivanja (Barle 2010):

- Globalni izzivi.
- Spremembe v ekonomski sliki.
- Vlaganje v človeški kapital – dvig izobrazbene ravni.
- Redefiniranje trga dela in zaposlovanja.
- Demografski dejavniki – starajoča se družba.

Refleksivna družba oziroma rekonceptualizacija temeljnih bivanjskih kategorij (Barle 2010):

- Razvoj sodobnih tehnologij na osnovi starih vzorcev ni več mogoč.
- Modus operandi visoke tehnologije je nenehno povezovanje (mreženje) in hkrati decentralizirano delovanje.

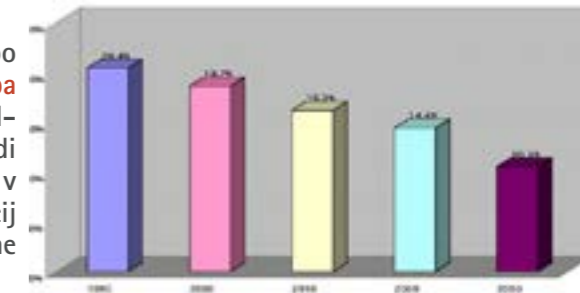
• Razvoj t. i. inteligentnih tehnologij, ki temeljijo na principih kibernetike. Vpeljava inteligentnih informacijskih in komunikacijskih naprav je spremenila naravo tehnologije in odnosov med ljudmi, pa tudi načine oblikovanja mišljenja, videnja sveta.

• Z razvojem znanosti se odpirajo nova področja, nova etična vprašanja, ki zahtevajo ponoven premislek o temeljnih premisah znanstveno raziskovalnega dela.

• **Postmaterialna družba** – Družba, ki ustvarja družbeno bogastvo predvsem skozi trgovanje z idejami, ustvarjalnostjo, novim znanjem in z informacijami. – Družba, ki se iz industrijske družbe spreminja v postmaterialno, kjer je bistveno trgovanje z informacijami, kjer je pomembno več, bolj kakovostno, vse bolj različno in vse bolj prilagojeno posamezniku.

PREDVIDEVANJA O IZGLEDU DRUŽBE PRIHODNOSTI (Barle 2010) = družba, kjer bo realnost še bolj kompleksna (hiperrealnosti), • kjer bo še bolj aktualno vprašanje »uhajanja realnosti« in • kjer bodo vprašanja razumevanja in odgovornega ravnanja do sebe, naravnega in družbenega sveta še bolj aktualna.

• Prav zato bi morda lahko družbo prihodnosti poimenovali tudi **družba nenehne refleksije**. V kontekstu predstavljenega postajajo zanimive tudi projekcije prisotnosti verovanja v sodobni družbi. Eno izmed orientacij daje tudi raziskava ameriške skupine Barna – www.barna.org



Predvideni delež ameriške populacije, ki se bo udeleževal verskih obredov.

Pripadnost veroizpovedi

Vrednost	Frekvenca	Procent
1 ne pripada nobeni veroizpovedi	332	29,38 % nobeni
2 katoličanski	499	68,36 % katoličani
3 evangelikalni	13	
4 pravoslavni	19	
5 judovski	0	
6 islamiti	19	
7 hinduistični	1	
8 budistični	1	2,26 % ostali
9 drug	4	
10 ne vem	2	
11 b.o.	0	

Obiskovanje verskih obredov

Vrednost	Frekvenca	Procent
1 vsaj kot obisk na teden 2x	141	14,72 % vsaj 2x tedensko
2 obisk na teden	141	
3 obisk na mesec	81	36,33 % vsaj 1x letno
4 ob posebnih priložnostih	112	
5 obisk na leto	138	
6 ni obiskoval	95	
7 nekaj praktične stvari	176	49,95 % praktično nikoli
8 ni vem	14	
9 b.o.	0	

Pogostost molitve

Vrednost	Frekvenca	Procent
1 več kot enkrat na dan	41	11,19 % dnevno
2 enkrat na dan	117	
3 več kot enkrat na teden	82	
4 samo ko se udeležim verskih obredov	150	35,87 % letno
5 ob posebnih priložnostih	128	
6 enkrat na leto	33	
7 nekaj pogosto	117	
8 nekaj, praktične stvari	282	49,09 % nikoli
9 ni vem	15	
10 b.o.	14	

Pomen Boga v življenju

Vrednost	Frekvenca	Procent
1 sploh ni pomemben	129	58,96 % negativno
2 malo pomemben	82	
3 malo pomemben	141	
4 malo pomemben	49	
5 malo pomemben	183	
6 malo pomemben	134	
7 malo pomemben	96	40,51 % pozitivno
8 malo pomemben	77	
9 malo pomemben	48	
10 malo pomemben	134	
11 malo pomemben	51	
12 malo pomemben	14	
13 malo pomemben	11	
14 malo pomemben	0	

Obstoj Boga, pekla

Vrednost	Frekvenca	Vrednost	Frekvenca
1 da	627	1 da	352
2 ne	344	2 ne	631
3 ne vem	69	3 ne vem	93
4 b.o.	29	4 b.o.	33

64,57 % DA 46,01 % NE

Osebnoprepričanje

Vrednost	Frekvenca	Procent
1 vernik	186	69,15 % vernik
2 nevernik	141	16,41 % nevernik
3 sploh ne vem	141	14,43 % atelel
4 b.o.	14	

30,85 % NEVERNIKI

Osnovni smisel vere

Vrednost	Frekvenca
1 slediti verskim zapovedim in obredom	82
2 delati dobro soljudem	766
3 nič od tega, drugo	133
4 ne vem	64
5 b.o.	24

78,08 % DOBRO SOLJUDEM

Odnos znanost/religija

Vrednost	Frekvenca	Procent
1 močno soglašam	0	0,0 % prednost religiji
2 soglašam	90	
3 ne soglašam	526	39,2 % prednost znanosti
4 sploh ne soglašam	345	
5 ne vem	92	
6 b.o.	0	

Zanimive ugotovitve je možno povzeti tudi iz predstavitve Zdrženja Mednarodne raziskave vrednot. Podani so rezultati raziskave, kjer je glavni sklop vprašanj sestavljen iz vprašanj Mednarodne raziskave vrednot, in sicer 6. vala izvedbe. Preostali del vprašalnika pa predstavlja Ogledalo javnega mnenja. Zdrženje Mednarodne raziskave vrednot v obdobju 2010-2013 izvaja nov val raziskav, ki vključuje vsaj 50 držav. Vsebina raziskave je proceduralno ekvivalentna ponovitvi Svetovne raziskave vrednot. Zajeta so razna področja vrednot in stališč do sodobnih družbenih problemov, kot so religiozne in moralne vrednote, vloga žensk v družbi. Več vprašanj je namenjenih tudi politični aktivnosti, pogledom na družbo in stopnji integracije posameznika v družbo merjeno skozi sodelovanje v združenjih in društvih, raven zaupanja v družbi in podobno.

SEKULARIZACIJA

Oznaka našega časa – poslednji čas. »Tole pa vedi, da bodo v poslednjih dneh nastopili hudi časi« (2 Tim 3,1). »Predvsem pa morate vedeti, da bodo v poslednjih dneh ...« (2 Peter 3,3).

Prvi problem cerkve našega časa

Danes vidimo, da ateizem ni ne zmago-vita svetovnonazorska opcija (čeprav po 11.9.2001 spet narašča), ne prvi problem Cerkev in njenih duhovnikov. Prvi problem Cerkev je nekaj, kar se dogaja bliže njenega jedra, nekaj, kar je sorodno ateizmu, a obenem ateizem ni. Temu »nekaj« smo se navadili reči »**sekularizacija**«. (Povzeto po prispevku na seji Duhovniškega sveta, Celje, 12.3.2014)

S EKULARIZACIJA je eden od pojmov, ki se v sodobnem družboslovju pogosto uporablja, ne da bi se zavedali njegove večpomenskosti. Tudi v teološkem kontekstu smo pogosto priča zgolj njegovi negativni konotaciji: ne tako redko je sinonim za protiversko in proticerkveno miselnost. (Štuhec 2012)

● Slovar slovenskega knjižnega jezika (SSKJ) razlaga tri pojme: Pojem sekularen pomeni: 1. nanašajoč se na dobo stotih let, stoleten; 2. izreden, izjemen, edinstven (ta roman je sekularno delo); 3. posveten, sveten. Medtem ko se z izrazom sekularizacija in sekularizirati razume, da nekaj izgubi versko ali cerkveno naravo

● Izraz, kakor je »sekularizirana družba«, označuje spremembo, preobrazbo, prek katere neka stvar, institucija ali oseba preide iz sfere verskega na področje laičnega. Privednik secularis se v okviru sociološkega oziroma socio-historičnega pristopa uporablja za označevanje stanja, ki nima več nobene povezave s svetim, verskim, božanskim, oziroma v širšem smislu, za stanje družbe, ki ne daje ali ne pušča nobenega prostora niti svetemu, niti verskemu, niti božanskemu.

Sociologi razumejo sekularizacijo kot družbeno-znanstveni pojem, pri katerem je treba razlikovati tri vidike:

- pri sekularizaciji govorimo o zmanjšanju vloge religije,
- religiozno se umakne v zasebno,
- nastopi osvoboditev družbenih področij izpod neposredne religiozne kontrole.

Vera je izgubila svoj privilegirani položaj edinega osmišljevalca življenja. Prepoznana je kot eden od virov za osmišljanje življenja. Kot podsistem v moderni družbi deluje religija avtonomno.

DUHOVNIK: MED KRIZO IN UPANJEM

Pasti za duhovnikovo malodušje v času zmagovite sekularizacije po Radcliff T. (Cestnik 2014), razmišljanje, ki nam lahko približa stisko duhovnika in njegovo vpetost v sodobna dogajanja. Izpostavljene so dilema, razdor in pohujšanje. Dilema – biti zvest uradnemu cerkvenemu nauku in obenem biti zvest svojemu ljudstvu, ki se požvižga na ta nauk.

Duhovnik je po stari tradiciji učitelj in varuh čistega nauka in morale. Ljudje iz njegove cerkve pa nauk mešajo s takšnimi in drugačnimi tujerodnimi primesmi (horoskop, bioenergija, vera v reinkarnacijo ...); moralo si razlagajo precej po svoje. Duhovnik je v škripcih. Prepad me življenjem vernikov in naukom Cerkev je velik. Če jasno pove, kaj je prav in narobe, se zameri ljudem; če je tiho, opušča tako skrb za pravilni nauk kot povezovanje svojega občestva z vesoljno Cerkvijo. Nauk cerkve in življenja vernikov v osnovi kroji duhovnikovo dilemo.

Razdor – težka enotnost med duhovniki, razhajanja v pogledih, nenehne delitve tudi na podlagi teologije. Trenutno najbolj razdiralno za duhovniško bratstvo pri nas pa je sumničenje, kdo pripada kakšnemu lobiju in kdo ne, kdo koga ogroža, kdo koga ruši. Razdor hromi duhovnika in vso pastoralo. Pogosto se je treba

1 Sekularizacija je proces, v katerem je vera vedno bolj izgubljala svoj pomen.

2 Sekularizacija je izrinjanje cerkvene avtoritete s področja svetne oblasti oziroma moči.

3 Sekularizacija je sočasni proces razdedinjenja in ohranjanja krščanskih dosežkov v okviru sekularnega skupnega dobrega.

4 Sekularizacija je predpostavka za demitologizacijo vere in za poduhovljenje nečesa.

5 Sekularizacija je razkristjanjenje in razcerkvenjenje ljudstva.

Skupno vsem pomenom je: eksplicitni odnos med religijo in novim vekom (Štuhec 2012).

na silo uniformirati, da se izognemo sporom.

Potrebno je ustvarjati duhovniške prostore dialoga, pogovora, pogumnega zavzemanja za resnico. Pogovor in resnica sta protistrup razdoru. Pometanje pod preprogo je razdor na zalogo. Doktrinarni pristopi, različna pojmovanja stopnjujejo razdor.



Pohujšanje – vpliv velikih duhovniških škandalov, dogajanja po cerkvah, na duhovniško počutje in pastoralno delo.

Duhovnikom največje cerkve nad glavo visi pohujšanje, ki so ga povzročile duhovniške zlorabe otrok in bo še dolgo kot črn oblak viselo nad cerkveno krajino.

Četudi je pri vsem tem bilo ogromno antiklerikalne propagande, ki je napihovala, po potrebi celo lagala o razširjenosti pedofilije/efebofilije med duhovniki, se ne smemo braniti, češ zgodba je predvsem zlonamerno napihnjena. Resnica je takšna: nekateri duhovniki so grdo izdali duhovniško službo – in pika. Sram in ponižanje je zaradi njih prizadelo vsakega izmed nas.

Zdaj je trenutek, da izdajstvo in greh postaneta platforma za milost in prenovo. Izpostavimo, da se je tudi Jezus na zadnji večerji pustil obkrožiti z izdajalci, zanikovalci, strahopetci ... pa vendar je Večerja še danes vir milosti in odrešenja. Paziti še moramo, da sobratov, ki so zagrešili zla dejanja, pred javnostjo ne zanikamo s Petrovim »ne poznam ga«. Še vedno so sobratje, ki potrebujejo naše odpuščanje in sprejetje.

Sence preteklosti, nesodelovanje, nepovezanost duhovnika potiskajo vse bolj v stran od njegovega poslanstva. V sodobnem svetu imajo krščanske cerkve in druge religije vso možnost ne samo preživetja, ampak tudi razcveta, če bodo razvile naslednje poudarke:

- premik od državne institucionalne religije k religiji, vezani na posameznika;
- premik od ogrožene religije k religiji, odprti za dialog in za argumente;
- premik od politično in ekonomsko angažirane religije k religiji s kulturnim, socialnim in duhovnim poslanstvom;
- premik od religije, vezane na tradicijo in folkloro, k religiji osebne narave;

• premik od institucionalizirane in birokratizirane religije k religiji, ki vidi stiske in potrebe ljudi.

Ekumenski in medverski dialog je pot, ki Cerkvam in verskim skupnostim lahko pomaga pri rehabilitaciji vloge religije tako za posameznika kakor za širšo skupnost. (Štuhec 2012)

Odgovor na sekularizacijo:**EVANGELIZACIJA**

Za evangeliziranje je potrebna Cerkev, ki se vrača k svetopisemskim temeljem in v svojem poslanstvu izpostavlja: Izpolnjevanje največje zapovedi (Rekel mu je: »Ljubi Gospoda, svojega Boga, z vsem srcem, z vso dušo in z vsem mišljenjem. To je največja in prva zapoved. Druga pa je njej podobna: Ljubi svojega bližnjega kakor samega sebe.« – Matej 22,37–39)

Izpolnjevanje nove zapovedi (»Novo zapoved vam dam, da se ljubite med seboj! Kakor sem vas jaz ljubil, tako se tudi vi ljubite med seboj!« – Janez 13,34)

Izpolnjevanje velikega poslanstva (Jezus je pristopil in jim spregovoril: »Dana mi je vsa oblast v nebesih in na zemlji. Pojdite torej in naredite vse narode za moje učence. Krščujte jih v ime Očeta in Sina in Svetega Duha in učite jih izpolnjevati vse, kar koli sem vam zapovedal! In glejte: jaz sem z vami vse dni do konca sveta.« – Matej 28,18–20) Gradnja povezanosti vodij, vernikov (»Po tem bodo vsi spoznali, da ste moji učenci, če boste med seboj imeli ljubezen.« – Janez 13,35)

Oznanjevanje čistega evangelija (»Toda tudi če bi vam mi sami ali pa angel iz nebes oznanjal drugačen evangelij, kakor smo vam ga mi oznanili, naj bo preklet! Kakor smo prej rekli, tako pravim ponovno: če vam kdo oznanja evangelij, ki je drugačen od tistega, ki ste ga prejeli, naj bo preklet!« – Galačanom 1,8–9)

**ZAKLJUČEK**

Značilnosti sodobne družbe in spremenjena notranost posameznika v smislu stopnjevanja znanja, družbenih sprememb in vse večje sekularizacije, Cerkev soočajo z zahtevo iskanja konceptualnega okvira svojega delovanja. Cerkvene aktivnosti ne morejo izhajati iz prilagajanja novo nastajajočim duhovnim normam, ampak so lahko družbeno relevantne, pristne in neponarejene le z utemeljevanjem na svetopisemskih osnovah, prakticanju svetopisemskih načel v vsakdanjem življenju vernikov in kot taka tudi edina izhodišča verskega oznanjanja ali evangeliziranja v sodobni družbi.

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KAKO SVA SI RAZLIČNA

ODNOSI

Pastor STEVE in BARBARA TELZEROW

Tema medsebojnih odnosov naju je od nekdaj zanimala. Preden sva se pred skoraj 23 leti poročila, naju je bolj izkušen par posedel in prizemljal, saj sva bila povsem zaljubljena – precej nerealna. Rekla sta: »Ne si mislit, da sta našla idealno, pravo osebo, drug za drugega. Ti moraš postati prava oseba, biti to, kar on potrebuje in Steve, ti moraš postati to, kar Barbara potrebuje. Zakon je trud, delo, ki ga nenehno vlagaš.« Takrat se niti nisva zavedala kako prav imata. Kmalu po poroki sva bila ravno v ZDA in izvedela za zakonski seminar. Ko sva prijateljem omenila, da se ga bova udeležila, so bili vsi precej zaskrbljeni za naju, češ ali imata že težave (bila sva 6 mesecev poročena). Povedala sva jim, da ne, da pa greva ravno zato, da se nekaj naučiva in v prihodnje izogneva tem težavam. Preventivno. Ta seminar nama je še kako prišel prav. Kasneje.

Pogosto primerjava zakon z vrtom: če redno skrbiš zanj, boš užival v njegovem sadu. Slovenci smo znani kot vrtničarji. Lepo bi bilo, če bi tudi za svoje odnose bili tako skrbni kot s svojimi zelenjavnimi vrtnički. Vsi vemo, kako izgleda neurejen vrt.

Toliko zakonov gre povsem po nepotrebnem narazen. Žal tudi krščanski zakoni niso nobena izjema. Razlog je pogosto, da se pari vrtijo v začaranem krogu pomanjkanja ljubezni in spoštovanja, kot uči dr. Eggerichs, pa ne vidijo izhoda. Največkrat pride do konfliktov, ker ne razumemo, da imamo moški kot ženske različne potrebe.

Npr. nobena skrivnost ni, da se ženske rade pogovarjajo. Pogovor vas poživlja in ko se vaš dragi pogovarja z vami in vam prisluhne, vam s tem izkazuje ljubezen. Preko pogovora z njim se počutite povezane. To pa nikakor ne velja za moške. Moški ste lahko poživljeni, ko ste le skupaj z ženskami, brez govorjenja, ko nekaj počnete skupaj (z ramo ob rami): lahko je to delo na vrtu, gledanje športne oddaje, izlet v hribe, koleksarjenje ipd.

Če mož ne izpolnjuje njene temeljne potrebe po pogovoru, kar je zanjo ekvivalentno ljubezni, se bo žena počutila zapostavljena, osamljena, nezadovoljna. Kadar se začne žena pritoževati ali kazati nezadovoljstvo, velikokrat za tem stoji samo globoka



želja povezati se z njim. Moški pa to hitro razumejo kot njeno kritiko, nenehno pritoževanje in nezadovoljstvo. Postavlja si vprašanja: Ali sploh lahko kaj storim prav? Bo sploh kdaj zadovoljna? Moški se v tem trenutku čuti razvrednoten.

Nova knjiga avtorja
Johna Eldredga – *Očarljiva!*



Očarljiva, John Eldredge
Naslov Izvirnika: Captivating
Format: 140 x 210 mm
Št. strani: 245, trda vezava
Leto izida: 2015
CENA: € 19.90 + poština

Sporočilo knjige: vaše srce je pomembnejše kot karkoli drugega v vsej stvaritvi. Želje, ki ste jih imele kot majhne deklice, in hrepenenje, ki ga še vedno občutite kot ženske, vam govorijo o življenju, ki ga je Bog ustvaril, da bi ga živele. On vam ponuja, da pride kot junak vaše zgodbe, da reši vaše srce in vas izpusti, da boste živele kot popolnoma živa in ženstvena ženska. Ženska, ki je resnično OČARLJIVA.

Pogosto primerjava zakon z vrtom: če redno skrbiš zanj, boš užival v njegovem sadu. Slovenci smo znani kot vrtničarji. Lepo bi bilo, če bi tudi za svoje odnose bili tako skrbni kot s svojimi zelenjavnimi vrtnički.



Za vse, ki se soočajo s strahovi, ovirami ali kakršnimi drugimi težavami v odnosih s partnerji in zakonci.

Ljubezen in spoštovanje
Naslov Izvirnika: Love and respect
Format: 155 x 235 mm
Št. strani: 288, trda vezava
Leto izida: 2012
CENA: € 22.95 + poština



Moškim bo pomagala najti svoje srce, ženskam pa razumeti moške. V paru boste zaživeli življenje, kot si ga oba želita.

Divji v srcu
Naslov Izvirnika: Wild at heart
Format: 140 x 210 mm
Št. strani: 218, trda vezava
Leto izida: 2014
CENA: € 19.90 + poština

NAROČILA in informacije:

e: zazivi.zivljenje@gmail.com
in v vseh knjigarnah.

ZAŽIVI ŽIVLJENJE
društvo za osebnostni razvoj otrok, mladih in odraslih

Cesta v Lipovce 20, 1358 Log pri Brezovici
zazivi.zivljenje@gmail.com, www.zazivi-zivljenje.si



Moški mora razumeti, da je ženska ustvarjena za vključenost v odnose, da se lahko uresniči le **SKUPAJ Z NJIM**. Moški mora ženski v tem trenutku »dati svoje uho«, da lahko žena z njim govori in se počuti povezana z njim preko pogovora, skupnega časa.

Moški razumejo predanost družini tako, da delajo nekaj **ZA** družino, žene pa si želijo njihovo vključenost v konkretno, vsakdanje življenje z njimi. Torej žena vrednoti možovo predanost družini, če mož dela nekaj **Z** družino.



Moški izkušajo svoje zadovoljstvo v delu. Zaradi svoje povezanosti z delom, lahko v njem izkusijo tudi največjo bolečino. Npr. izguba službe jih lahko vodi v depresijo in druge težave. Moškemu veliko pomeni, če mu žena da priznanje za njegovo delo in njegovo angažiranost **ZA** njih. To ga poživijo. Če pa mu očita, "ti samo delaš," se počuti razvrednotenega.

Ženske doživljajo največje zadovoljstvo, kadar čutijo, da so odnosi urejeni, da se doma razumejo ... Ko se ženske srečajo skupaj, so ponavadi predmet njihovega pogovora – odnosi. Doma, z otroki, možem, v službi ...

Ravno zaradi odnosov oz. zaradi pomanjkanja dobrih odnosov, ženska izkusi največjo bolečino. To jo lahko vodi v depresijo in druge težave. Ženi veliko pomeni, če jo mož vpraša: »Kako si?« To je vabilo, da mu pove, kako se počuti in se poveže z njim. On pa se mora zavedati, da mu v tem trenutku ni potrebno rešiti **VSEH** težav. Naj jo le posluša. To jo bo poživilo. Če pa ji očita, da samo naklada in blebata, potem se bo počutila razvrednoteno, neljubljeno.

Ste že kdaj slišali skupino moških, ki bi se srečala, da se pogovarja o svojih čustvih? O odnosih? Ponavadi teče pogovor o delu, dosežkih, športu.

Včasih si žene želijo, da bi bili možje kot njihove prijateljice, vendar so lahko le prijatelji.

Najboljši način, kako mož izkaže ljubezen do svoje žene je, da ji pokloni čas za pogovor in poslušanje. Morda ji pomaga pri domačih opravilih ali odpelje otroke na sprehod (žene lahko pri tem veliko pomagata že s tem, da možu poveste, kaj za vas pomeni ljubezen. Kateri so za vas izrazi ljubezni?)

Najboljši način, da žena ljubi moža je, da mu izkaže spoštovanje na načine, ki njemu nekaj pomenijo (možje, tu lahko veliko pomagate s tem, da poveste, kaj za vas pomeni spoštovanje. Kateri so za vas izrazi spoštovanja?)



Pri razumevanju razlik in kako priti iz začarenga kroga pomanjkanja ljubezni in spoštovanja, vam bo zagotovo v pomoč knjiga *Ljubezen in spoštovanje*, dr. Emersona Eggerichsa. Najbolj pomembno pa je, da se zavedamo, da če nam je Gospod dal zapoved v Efežanom 5,33 nas je zagotovo opremil, da to lahko tudi storimo. Mnogo parov se želi cerkveno poročiti, kar pa je pri tem pomembno, da se zavedajo, da s tem zavestno povabijo v svoj odnos Boga. Najina molitev je, da ne bi ignorirali prisotnosti te čudovite osebe v svojem zakonu. Če še nismo povabili Boga v svoj odnos oz. če smo pozabili nanj, potem je čas, da ga povabimo. Trojna vrstica se resnično ne da zlahka pretrgati. Bog sam nam je vedno pripravljen priskočiti na pomoč, on je ta, ki nenehno navija za nas in naš zakon.



Naša dežela potrebuje trdne odnose, naše cerkve potrebujejo zdrave zakone in naši otroci se posledično učijo od nas. Kakšen zgled jim želimo dati? Zakonski odnosi so nekaj, o čemer vedno rada govoriva, predvsem pa ta načela poskuša tudi sama živeti, se še naprej učiti in svoje izkušnje deliti z drugimi, ki so pripravljeni prisluhniti in jih tudi preizkusiti. Če s tem pomagava vsaj enemu paru, sva zadovoljna. Verjameva pa, da nisva edina.

ALI NE BI ŽELELI SLUŽITI?

INTERVJU

MAGDALENA HORJAK



in 90% od teh živi življenje brez kakršnih koli substanc. To niso samo abstinenti, ampak so stopili še korak dlje. Svobodni so svoje odvisnosti. Imajo stalne službe in živijo življenje, ki ga je Bog načrtoval za vsakega izmed njih. Živijo celovito življenje. Ne trdimo, da nimajo nikakršnih težav. Vidimo pa, da težave uspešno premagujejo na nove načine. Očitno je, da kljubujemo statistiki, ki pravi, da le približno 20% (to je najbolj obetavna statistika) uspešno zaključijo rehabilitacijske in reintegracijske programe in zaživi novo življenje. *Verjamemo, da je velik del uspeha, ki ga lahko vidimo v našem programu ta, da smo ustvarili kulturo oziroma atmosfero služenja drug drugemu.* Vodstvo je tako prepoznano skozi služenje. Ekipa ali tim je za nas ključnega pomena in skozi vzor, ki je ena pomembnejših vrednot, menimo, da se razvijejo »vodje prihodnosti« za boljše jutri.

Skozi leta delovanja smo imeli priložnost in privilegij doživljati uspehe in radosti ljudi, ki jim je končno uspelo premagati raznovrstne zasvojenosti, ki so jih držale priklenjene in zvezane tudi več desetletij. Seveda smo z njimi doživljali tudi frustracije, zavrnitve, razočaranja in malodušje. Govorimo o ljudeh, ki jim navkljub znatnemu naporu, ki smo ga vložili v njih, ni uspelo napredovati na njihovi poti do svobode. Skozi leta delovanja smo lahko opazovali, da vzor

Z možem Matjažem sva ustanovila Društvo Izhod, Teen Challenge Slovenija, leta 2005. Delujemo v partnerstvu in pod okriljem svetovno znane organizacije Teen Challenge, kjer imajo že več kot 50 let izkušenj na področju dela z odvisniki. Teen Challenge je ena izmed najuspešnejših verig rehabilitacijskih centrov za zdravljenje odvisnosti v ZDA in Evropi, katere temelji so v krščanstvu. Prizadevamo si pomagati posameznikom, da postanejo duševno zdravi, čustveno uravnani, socialno prilagodljivi, psihično stabilni in duhovno živi.

Verjamemo, da je velik del uspeha, ki ga lahko vidimo v našem programu ta, da smo ustvarili kulturo služenja drug drugemu.

Trenutno v Sloveniji deluje moški rehabilitacijski center in sicer v sklopu visokopražnega programa. Ker smo prostorsko in finančno omejeni, je trenutno na voljo le moški center. V desetih letih našega obstoja je skozi program, ki ga izvajamo v Teen Challenge Slovenija, šlo 180 moških različne starostne skupine; *65% moških je uspešno zaključilo program*

»vodje kot služabnika«, ki ga lahko vidimo v življenju Jezusa, predstavlja bistveni oziroma nepogrešljivi del vodenja. V Svetem pismu, Janezov evangelij 13, beremo, kako Jezus umiva noge učencem in jim s tem kaže, kakšne vrste vodja je. Če želimo biti uspešni vodje, moramo nujno najti pot, kako bomo tudi sami uporabili tovrstno vodstvo v svoji situaciji. Vodja, ki je sam služabnik, pozitivno vpliva na svojo ekipo, ki nato znatno vpliva na značaj tistih, ki ji sledijo.



Spoznala sem, da ko živiš življenje, ki ga je Bog namenil zate, težko ločiš službo od osebnega življenja. *Naše izkušnje nam pravijo, da moramo biti strastni in prav tako, da nam mora biti globoko mar za potrebe drugih ljudi.* Vsak posameznik je rojen z neko strastjo do nečesa. Žal pa so nekaterim težke življenjske izkušnje in hude težave, s katerimi so se soočali, na nek način ukradle smisel življenja in tisto strast, s katero so se rodili. Ko sem odrasčala, sem mislila, da je služba vedno nekaj kar sovražiš ali vsaj z muko in nerad opravljaš. Temu bi lahko rekla nujno zlo. Ko sem pa spoznala Gospoda Jezusa Kristusa, svojega Stvarnika in dovolila, da on vodi in usmerja moje življenje, se je moja definicija tega pojma (službe/muke) povsem spremenila. Če želimo biti pristni, moramo služiti drug drugemu v stvareh, za katere imamo strast. Potrebno se je zavedati tudi, kje so naše meje. Delati do izgorelosti je poglavje zase, primerno za

dodaten članek. Poznati moramo meje zdravega služenja.

Verjamem, da je Bog namenil, da je delo, ki ga opravljamo (za zaslužek ali ne) le delček, ki tvori celoto človeka in ga izpolnjuje. Če svoje delo ne jemljemo kot nekaj, kar je pač vir našega zaslužka, ampak smo eni redkih, ki delamo to, kar nas veseli (to je seveda drža oz. stanje našega duha), se celotno veselje našega življenja spremeni. Lahko bi rekli, da pride do neke vrste sprave, ki ji sledi harmonija.

Služenje se ohranja in nadgrajuje skozi razvoj ekipe. Naše jedro je ekipa sodelavcev, ki nam stoji ob strani (Dejan, Ervin, Željko). Pri teh pa so pomembne predvsem zvestoba, zanesljivost, enodušnost, integriteta in podobni cilji. In celo pred njimi, sva bila z možem prva dva člena v ekipi. Midva sva team, ki ga je Bog združil za višji cilj. Prvi team, ki ga je Bog ustvaril, sta bila Adam in Eva. Bog je ustvaril moža in ženo ter jima dal nalogo, da si »podvržeta zemljo in ji gospodujeta« (1 Mojzes 1,28). To je bila prva pomembna ekipa za to, da je bilo delo dobro opravljeno. Oba sta enakopravna, le njuna funkcija je različna. *In ker Bog ljubi odnose, je za uresničitev višjih ciljev in tudi zaradi obsega dela želel, da si izberemo in sestavimo primerno ekipo ljudi, ki nam bo stala ob strani.* Uspešna ekipa se gradi in razvija skozi razne izkušnje in skupno vzpostavljene vrednote, ki rodijo zaupanje in značaj te ekipe.

Nekateri vodenje dojemajo kot poseben talent redkih karizmatičnih posameznikov, drugi le kot eno izmed mnogih funkcij menedžmenta, tretji kot proces spreminjanja okolice v nekaj boljšega in plemenitejšega, četrti pa menijo, da je le izmišljotina, da sploh ne obstaja in da je uspeh posameznika ali organizacije odvisen le od okoliščin in sreče ter ne od njenih voditeljev. Sama pa menim, da je vodja lahko prav vsak, če si tega le želi. Mislim da se vseh spretnosti in veščin lahko naučiš. Kjer je volja, je tudi pot.

Voditi »na način služabnika« je na kratko to, da pomagaš sočloveku, da razvije svoje talente in sposobnosti. Človek namreč vodi najprej sam sebe, nato pa tudi druge. Nekateri ostanejo vodje le v sebi, drugi se razvijejo v voditelje. Vsi, ki so odgovorni vodje v našem centru, so se razvili v tovrstne vodje skozi program Teen Challenge. Sedaj so samostojni vodje, ki razumejo in tudi sami z vzorom kažejo kulturo in značaj našega centra, ki je med drugim zaslužen za uspeh naših študentov (moške v programu imenujemo študente).

Torej vsakdo vpliva na nekoga. To pomeni, da vsakdo od nas na nekaterih področjih vodi, na drugih pa sledi. Nihče se ne more izogniti položaju voditelja oziroma sledilca. *Menim da voditeljstvo ni privilegij ekskluzivne skupine rojenih voditeljev, temveč si je voditeljske lastnosti mogoče pridobiti oz. razviti* (Maxwell, J.)

»Voditi »na način služabnika« je na kratko to, da pomagaš sočloveku, da razvije svoje talente in sposobnosti; človek namreč vodi najprej sam sebe, nato pa tudi druge.«



»Za nas je velik privilegij, ko opazujemo, kako se življenje ene osebe spreminja pred našimi očmi. V vsakem fantu je več kot očitna Božja ljubezen, ki ga oblikuje. V njih je videti hvaležnost.«

Pomemben del razvoja vodje je ta, da tudi sam sledi. Jezus je rekel: »Hodi za menoj [Bodi moj učenec].« (Matej 4,19; Marko 1,17; Luka 5,27) Apostol Pavel je rekel: »Postanite moji posnemovalci, kakor sem jaz Kristusov« (1 Korinčanom 11,1) Ko živimo življenje v skupnosti, tako kot mi v centru Teen Challenge, posameznik ne more ubežati vsakodnevemu vzoru, še posebej v majhnih stvareh. Šele to skupno vsakodnevno življenje v skupnosti, vzpostavljanje novih navad in kulture je možno potem prenesti na druga mesta, ko se člani ekipe odpravijo naprej.

Veliko posvetnih univerzitetnih znanstvenikov je želelo odstraniti Boga iz razprav o vodenju. Močno so se ušteli, saj je njegovo vodstvo edino utemeljeno na ljubezni in ne na proizvodnji, osredotočeno na značaj in ne na uspeh. Pri tem so napačno presodili ljudi iz številnih razlogov. *Božje vodenje ljudi temelji na ljubezni, ne na vnaprej določenih pogojih. In prav ta osnovni princip ljubezni morajo ljudje doživeti, da bi bili svobodni.* Poleg tega je temeljni uspeh progama anonimnih alkoholikov koncept, da obstaja nekdo izven nas samih, kateremu ne samo, da moramo odgovarjati, ampak nam bo tudi pomagal – to je Bog. Trajna svoboda pride k ljudem, ker se naš program osredotoča na proizvodnjo značaja, ne uspeha.

O vodstvu nisem nikoli razmišljala kot o nečem, kar bi me zanimalo, pravzaprav je vodstvo zame vedno imelo negativno konotacijo. Verjetno zato, ker sem bila velika upornica proti sistemu (»meni seveda nihče, ampak prav nihče, ne bo govoril, kaj moram početi«). Bog me je skozi leta

učil svojih principov (zelo nežno, kot pravi kavalir). *Ko danes razmišljam o pojmu vodenja ljudi, to zame nima več negativnega prizvoka, ampak je to nekaj pozitivnega, nekaj, kar moram sprejeti.*



Ko ti Bog da vizijo in jo sprejmeš za svojo, je pot do njene uresničitve vse prej kot lahka in kratka. Le z Božjo pomočjo in korak za korakom jo lahko uresničimo. Za nas je velik privilegij, ko opazujemo, kako se življenje ene osebe spreminja pred našimi očmi. V vsakem fantu je več kot očitna Božja ljubezen, ki ga oblikuje. V njih je videti globoko hvaležnost.

Plačilo za nas je rešeno življenje, eno za drugim. Neprecenljive in dragocene izkušnje, ki jih pridobimo, pa rodijo stanovitnost. Skozi pot, ki jo prehodimo, pa se tudi sami oblikujemo in brusimo v čudovit diamant, ki bo dajal luč mnogim.

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DELO Z MLADOSTNIKI

ODNOSI

MATT MORMANCE



Matt Mormance dela z mladimi pod okriljem Društva Več in živi v Ljubljani že 5 let, skupaj z ženo in tremi otroki.

Moja ljubezen do dela z mladimi se je začela, ko sem bil star 19 let. Svoje prvo leto po srednji šoli sem še vedno poskušal ugotoviti, kakšen poklic si želim izbrati in kar je še pomembnejše, kdo želim postati. Navkljub precejšnji osebni zmedbi glede nadaljnje smeri življenja, sem eno stvar vedel zagotovo in to je, da sem želel pomagati v delu z mladimi v naši cerkvi. Zakaj bi si želel delati s skupino mladih, starimi med 11 in 14 let? Tri leta prej, ko sem bil še v srednji šoli, me je nekdo pripeljal k Jezusu. In komaj eno leto zatem, ko sem predal življenje Jezusu, je Bog pripeljal Brandta v moje življenje. Brandt je bil samski moški, 15 let starejši od mene. Pokazal mi je, kaj pravzaprav pomeni biti krščanski moški, ki sledi Jezusu. Skozi 5 let druženja z njim, sem se zelo veliko naučil. Ne spomnim se, da bi skupaj veliko proučevala Sveto pismo, spomnim pa se, kako sem opazil, da Brandtova vera spreminja vsako področje njegovega življenja. Spomnim sem, kako me je spodbujal in verjel vame še bolj, kakor sem sam verjel vase. Takšne vrste življenja Jezusovega učenca ima moč. Ko sem doživljal to vrsto učenja, se je v meni prebudila želja, da bi tudi sam poiskal mlade moške in jim dal naprej to, kar sem prejel od svojega mentorja.

V svoji letih dela z mladimi v ZDA in Sloveniji sem spoznal (velikokrat na težji način), kaj deluje in kaj ne. Tukaj je sedem stvari, za katere sem

videl, da so se mladi odzvali pozitivno. Tako kot vi, se tudi jaz še učim, zato nimam vseh odgovorov. Verjamem pa, da so ta načela bistvena za učinkovito vodenje mladih v cerkvi in izven cerkve k Jezusu.

V nadaljevanju je predstavljenih sedem ključnih načel pri delu z mladostniki v Sloveniji:

UČITE JIH, KAKO PRISLUHNITI BOGU SKOZI NJEGOVO BESEDO

Mladostnike moramo navdušiti za pogovor z Bogom. Velikokrat jih seznanimo s tradicijami in z vrednotami cerkve ter krščanstva, ne seznanimo pa jih ustrezno z Jezusom.

Mlade sem velikokrat slišal reči: »Ne morem slišati Boga« ali »Ne čutim, da bi mi Bog trenutno karkoli govoril«. Tovrstne izjave kažejo na dejstvo, da številni mladostniki ne čutijo, da bi se lahko pogovarjali z Bogom. Namesto tega se jim zdi, da Boga slišijo vsi drugi, razen njih samih.

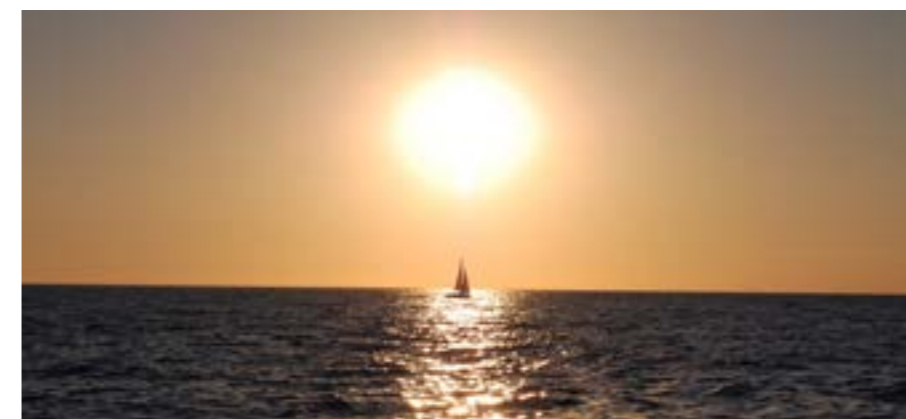
Naučiti jih moramo, kako prisluhniti Bogu. Vzemite si čas in jim dajte primere iz svojega lastnega življenja, kako je Bog uporabil Svetega Duha, Sveto pismo, ljudi ali druge načine, da je komuniciral z vami in kako bi to lahko izgledalo v njihovem življenju. Pogovarjajte se z njimi

o različnih načinih, kako se lahko povežejo z Bogom (preko umetnosti, glasbe, knjig, pridig itd.) Nato jim dajte čas in prostor, da prisluhnejo Bogu in poizkusijo različne načine komuniciranja z njim. In kar je še pomembnejše, iščite načine, kako Bog poskuša komunicirati z vašimi varovanci. Ko opazite, da se odzivajo na njegovo vodstvo, jim to potrdite.

Ena stvar, ki jo naredim vsako leto skupaj s študenti (in tudi nekaterimi dijaki) je, da imamo skupaj 6-mesečno branje. Vsak teden jih vprašam: »Kaj misliš, da ti Bog poskuša povedati preko branja ta teden?«

VERJEMITE V NJIH

Kot sem prej omenil v zgodbi, je Brandt verjel vame. Vzel si je čas za druženje z mano in govoril močne besede potrditve v mojo izsušeno dušo. Kot pri mnogih izmed nas, moj oče ni kazal veliko svojih čustev, zato je v meni kot mladeniču nastal vakuum identitete. Zato je bilo tako odločilno imeti moški lik v svojem življenju, ki mi je stal ob strani, verjel vame in me spodbujal, da postanem mož in grem naprej tudi takrat, ko življenje postane težko. Tudi če nikoli niste imeli nekoga, ki bi verjel v vas na tak način, lahko to vseeno storite za druge. Vzemite si čas, da prosite Boga, naj govori vaši duši ta teden in nato pojdite ter naredite to za nekoga od mladih, ki vas obkrožajo. Vzemite



»Ko berem Sveto pismo in vse bolj spoznavam, kdo Bog je, razmišljam tudi o drži Boga do nas, ki smo všteti v to frazo: »Ljubim te, tam kjer se nahajaš ... vendar te preveč ljubim, da bi te pustil tam.«

si čas in vprašajte Boga, kaj jim želi povedati in kaj bi lahko storil v njih in skozi njih.

Spomnim se, da sem Gaberju, študentu medicine enkrat rekel: »Hej, fant, ti si dober človek. Zelo sem navdušen nad tem, kar Bog dela v tebi. Verjamem, da bi ti nekega dne lahko postal starešina v cerkvi.« Ta preprosta izjava je tako močno spregovorila temu fantu – zato ker sem to verjel ... in sedaj to verjame tudi sam. Ko govorite besede spodbude in verjamete v osebo, boste videli, kako se oči zaiskrijo, ker ste jo opazili in ji povedali to, kar vidite. **Toda** prepričajte se, da to resnično mislite. Mladi vedo, kdaj ste iskreni in celo takrat vam verjetno ne bodo verjeli. Potrebujete čas, da začnejo zaupati vam in vašim besedam.

Preprost običaj, ki ga imamo ob praznovanju rojstnih dnevo v naši študentski skupini, se imenuje »darilo besed«. Namesto darila oseba prejme vzpodbudne besede od ostalih v skupini. Sprva je malo nerodno, ko pa ljudje vidijo moč tega, se z veseljem pridružijo. Pravzaprav so številni mladi te besede za svoj rojstni dan

začeli snemati, da lahko to poslušajo še kasneje. Kajti tako redko slišijo, da bi jim nekdo povedal takšne besede.

ZGRADITE VARNO OKOLJE – SKUPNOST

Vsi to potrebujemo, mladi pa še posebej potrebujejo okolje, kjer se počutijo sprejete, znane in slišane. Doma, v šoli in družbenih medijih pogosto ne najdejo stabilnosti, zato iščejo kraj, kjer se bodo počutili varne.

Sredi pritiskov glede uspehov, dobrega izgleda in objavljanja ustreznih stvari, mladi želijo kraj, kjer se lahko sprostito, so iskreni, pristni in se jih ne obsoja. Cerkev ne sme biti še eno mesto, kjer si nadenejo masko osebe, za katero mislijo, da jo drugi želijo imeti. Ne želimo, da mladi igrajo pred Bogom in ne želimo jih učiti, naj živijo dvojno življenje in da so v cerkvi drugačni kot zunaj nje.

Ustvariti želimo okolje, ki uresničuje Jezusove besede v Mateju 11,28: »Pridite k meni vsi, ki ste utrujeni in obteženi, in jaz vam bom dal počitek.« Ta vrstica govori srcem mladih v Sloveniji. Ko berem Sveto pismo in vse bolj spoznavam, kdo Bog je, razmišljam tudi o drži Boga do nas, ki smo všteti v to frazo: »Ljubim te, tam kjer se nahajaš ... vendar te preveč ljubim, da bi te pustil tam.« To je nekako drža in okolje, ki ga poskušam nuditi mladim, s katerimi delam. Želim, da vedo, da so lahko iskreni glede tega, kje se nahajajo in da vedo, da jih imam rad. In zato, ker jih imam rad, jih bom spodbujal k rasti in razvoju (Božja motivacija ljubezni za spodbujanje in discipliniranje je vidna v Hebrejcem 12,5-7).

NAJ VIDIJO VAŠE ŽIVLJENJE

To je surova realnost, toda mladi danes vas ne bodo poslušali, ČE ne vidijo, da je vaše življenje drugačno. Če ne vidijo Jezusa v vašem življenju, ne bodo poslušali besed, ki jih govorite o njem. Mladi okoli vas, znotraj in zunaj cerkve, morajo videti, kdo ste v resnici. Želijo vedeti, da Jezus vsak dan naredi spremembo in da to ni zgolj za nedeljske pridige. To pomeni, da morate najti načine, da dovolite ljudem, da se vam približajo in da govorite o svojih borbah. Jaz in vi potrebujete odrešenika in vaši mladi to vedo. Ko jim dovolite videti področja, na katerih Bog vas odrešuje, evangelij dobi povsem novo moč. Vem, da je to težko, toda bodite odprti z njimi in kar je najpomembnejše, priznajte svoje napake in recite, da vam je žal, ko storite napako. Mladi vidijo voditelje, ki iščejo izgovore in prikrivajo – na televiziji, v šoli in verjetno v svojih domovih, pogostokrat pa ne vidijo ponižnosti in služabniškega vodenja. Pokažite jim nov način.

NAJ OPAZUJEJO VAŠO ZAKONSKO ZVEZO

Ta pa je težka. To ne zahteva zgolj, da jih spustite v svoje življenje, temveč jim da vpogled v razmerja, ki vzamejo največ časa in energije, če želimo ostati zdravi. To pa je tvegano. Večina voditeljev v cerkvi ima solidno zakonsko zvezo. Toda na žalost večina misli, da morajo skriti kakršne koli težave, da bi izgledali boljši kot v resnici so. Kaj pa, če bi namesto tega, da poskušamo stvari prikazati boljše, si vzeli čas in dejansko delali na svoji zakonski zvezi in prosili Jezusa, da ozdravi in povzroči rast v našem zakonu. Mladim ne želimo dajati nerealen pogled na zakon, temveč pokazati na določene izzive, ki jih zakonska zveza prinaša. Želimo, da mladi vidijo področja, kjer smo zlomljeni in imamo potrebo po Jezusu. Zakonska zveza zelo dobro razkrije naša področja zlomljenosti, ponosa in sebičnosti. Nedavno me je

en študent vprašal: »Ali imaš dober zakon? Glede česa se največ kregata?« Z ženo sva odprto odgovorila na ta vprašanja (ja, seveda jim ni potrebno vedeti vsake podrobnosti, vendar morajo videti, kako Jezus vnaša upanje in ozdravljenje v zakon).

Dobra zakonska zveza je eno izmed najboljših evangelizacijskih orodij, ki jih imate. Mladi so obkroženi z bolečino in ločitvami. Upanje, ki ga lahko vidijo v vaši zakonski zvezi, jih bo pritegnilo.

Če niste poročeni, naj slišijo vaše poglede na zakonsko zvezo in kako je pri vas z zmenki oz. z iskanjem prave osebe, s katero bi se poročili. Vi kot samska oseba imate priložnost spregovoriti močne besede upanja v njihova življenja.

DODELITE JIM NEKO VLOGO

Pred nekaj leti je Društvo Več pomagalo pri raziskavi nekaj evropskih držav in ena od ugotovitev je bila, da se mladi pogostokrat čutijo izpuščeni v skupini. Ugotovili so, da če nekemu prerosto dodelijo vlogo, ta oseba najde svoje »mesto« v skupini, kar ji pomaga, da ostane. Vloga je lahko velika ali majhna in je lahko za kristjane ali nekristjane. Vloge pomagajo ljudem pri vzpostavljanju identitete, ker pripadajo skupini in uživajo neko vrsto zaupanja s strani voditelja. Vloge so lahko različne – od pozdravljanja ljudi pri vratih, pomoč pri pripravi hrane, sledenje urniku rojstnih dnevov ljudi v skupini do sodelovanja pri izvedbi skupinske diskusije.

Če še niste prebrali, si nabavite knjigo *Deep Dive*, ki jo je izdala organizacija Josiah Venture in preberite o ugotovitvah iz vseh držav, še posebej pa poglavje o Sloveniji.

SOOČITE JIH S SPOLNIM GREHOM

Pornografija je epidemija, ki tiho ubija naše mladostnike. Mi kot

duhovni voditelji moramo odprto spregovoriti o tem z njimi. Govoriti moramo o tem, kako to vpliva na možgane fizično in duhovno. Govoriti moramo, kako to vpliva na naš koncept zakonske zveze in kako razčloveči ljudi. Ponuditi moramo upanje in izhod iz pasti številnim mladim (tako fantom kot sedaj tudi dekletom), ki so zapadli v to. Spodbujati moramo pogumna dejanja, da zlomijo zasvojenosti. Obstaja veliko dobrih orodij za filtriranje in sporočanje spletnega vedenja (covenant eyes, K9 web protection).

Prav tako moramo zavzeti močno stališče o spolnosti pred zakonsko zvezo. Hollywood in naša kultura učita mlade, da seks ni nič takega in da si čudak, če nimaš spolnih odnosov. Slišati morajo svetopisemski pogled na spolnost in zakonsko zvezo. Slišati morajo o Božjem srcu namesto o hollywoodskih smeteh.



Nič čarobnega ni pri teh načelih, vendar pa demonstrirajo, da mlade lahko srečamo na točki, na kateri se nahajajo in skupaj delimo življenje, tako kot je to storil moj prijatelj Brandt zame. Priložnost imamo vplivati na mlade, da vidijo našo vero in kako ta spreminja vsako področje našega življenja. Lahko jim pokažemo, kako izgleda, ko sledimo Jezusu.

OSNOVANJE CERKVE

INTERVJU

Mag. VIKTOR ANDREJEK, pastor in ESTERA ANDREJEK GRABAR dr.med.

Kot mlad fant z željo po raziskovanju in prispevanju, je Viktor Andrejek leta 1974 goričko hribovje zamenjal s švicarskimi Alpami, kjer je končal biblično šolo in nato služil v lokalni cerkvi. Ob nadaljevanju svojega teološkega izobraževanja je Viktor dokončal misijonarsko šolo v Nemčiji in kasneje pridobil še magisterij iz teologije na ETF-u v Osijeku na Hrvaškem. Viktor nam ni zaupal, če se je simpatija pojavila že otroštvu, v času nedeljske šole cerkve v Ženavlju, toda leta 1986, ko je končala svoj študij medicine, se je poročil z Estero, ki je postala ljubezen njegovega življenja. Estera se je specializirala na področju psihiatrije in posvetila svoje življenje nudenju pomoči tem, ki se borijo z mentalnimi boleznimi. Skupaj sta si Viktor in Estera ustvarila svoj dom v Švici. Viktor je tam 24 let služil kot misijonar med bivšimi Jugoslovani. Še posebej v času vojne v bivši Jugoslaviji je s pomočjo Binkoštna cerkve v Švici (SPM) pomagal humanitarno in na področju krščanske literature.

Leta 2004 sta se Viktor in Estera preselila v Maribor, sodelovala v tamkajšnji cerkvi, nato pa se februarja leta 2012 podala v osnivanje nove Binkoštna cerkve na Ptuju. Osnovanje cerkve je

proces vzpostavitve nove lokalne cerkve, ki ima svoje cerkveno življenje in lahko funkcionira samostojno. Nekateri pravijo, da se skupnost vernih lahko imenuje cerkev, če ima 10 oseb in neodvisno vodstvo. Ta nova skupnost se povezuje z drugimi cerkvami iste denominacije, vendar ima avtonomno vodstvo.

ZAKAJ OSNOVATI CERKEV?

Viktorjeva in Esterina strast in ljubezen do ljudi je očitna vsem, ki ju srečajo. Ko smo vprašali, zakaj osnovati novo cerkev, sta odgovorila: »Vsako mesto potrebuje cerkev in Bog ima ljudi, ki jih želi v svojem kraljestvu.« Viktor pravi, da je njegov moto: »Bog želi, da bi se vsi ljudje rešili in prišli do spoznanja resnice.« (1 Timoteju 2,4)



Kot praktična psihiatrinja več kot 20 let, Estera pravi, da empirični dokazi kažejo na zdravstvene prednosti tistih, ki obiskujejo cerkev. Interakcija z verujočimi pacienti kaže na izboljšano stanje zdravja in hitrejšo okrevanje. Poleg tega Estera na podlagi



mногоletnih izkušenj pri akutnem bolnišničnem delu ugotavlja, da »tisti, ki prakticirajo krščansko vero, kjer je njihov značaj oblikovan v Kristusov značaj, uživajo boljše zdravje, prisotna je nižja stopnja kriminala in nižja stopnja samomorov; v kratkem, imajo bolj kakovostno življenje.« »Kdo ne bi želel imeti več cerkva in več pripadnikov« pravi Estera. Viktor nadaljuje: »Vsako mesto v Sloveniji potrebuje izraz Binkoštna cerkev, zato smo želeli osnovati cerkev tam, kjer takšne cerkve še ni.«

SVETLI TRENUTKI OSNOVANJA CERKVE

Njuno mnenje glede svetlih trenutkov je bilo soglasno in oba sta se strinjala, da je to bilo aprila 2015, ko so imeli na Ptujju prvi krst v vodi in so se krstili štiri osebe. Kristjani verjamemo, da ne gre za pridružitve določeni cerkvi, temveč da se s krstom oseba pridruži vesoljni Cerkvi (Božji družini) in stopi v večno življenje, to je večnost v Božjem kraljestvu.

TEŽKI ČASI

V času nedavnega bogoslužja na Ptujju je Viktor obvestil vernike, da dobra prijatelja in sodelavca v Božjem delu zapuščata Slovenijo zaradi preselitve na Filipine. Težko je pustiti ljudi, da odidejo, ko skupaj uživata lepe trenutke, toda tudi to je potrebno za rast vseh.

Nadaljnja težava in morda še večji izziv je ta, »da je ljudem na Ptujju težko spremeniti se in opustiti svojo tradicijo.« Po vsej Evropi je podobno, bodisi da govorimo o Katolikih na jugozahodu, Protestantih na severu v Skandinavskih državah ali Pravoslavcih na vzhodu. Znanstveniki priznavajo, da je pokristjanjevanje Evrope pred 100 leti odprlo pot sekularizaciji v zadnjem obdobju prejšnjega stoletja, kar se sedaj pomika k poganizaciji kultur. Viktor in Estera nista zadovoljna s tem pomikom in trditvijo, da se preveč ljudi oklepa tradicij, ki so jih kristjani prakticirali skozi zgodovino, brez prepoznavnega osebnega odnosa. Posamezniki so bili rojeni v krščanskih družinah in celo prevzeli nekatere »krščanske« obrede ter trdijo, da so kristjani. Vendar kjer ni prišlo do spremembe v srcu posameznika, ni dokaza za



notranjo preobrazbo, ki jo prinaša Božji Duh. Evangelij je sporočilo upanja in zaupanja v Jezusa kot Odrašenika, ki prinaša: opravičenje (stanje sprave z Bogom), posvečenje (rast v Jezusovih lastnostih) in odkupitev (nanaša se na končno izpolnitev odrešenja, ko bodo verniki skupaj s Kristusom) – 1 Korinčanom 1,30 – in na ta način obnovi življenje in moč nad grehom. Binkoštniki verjamejo, da priznavanje Jezusa za Boga in sprejemanje njega in njegove avtoritete v osebem življenju, izpovedovanje vere in zaupanje v Jezusa kot odrešenika vodi do »novega rojstva« ali kakor je rekel Jezus »rojeni od Duha« (Janez 3,3–8). To pomeni osebno odrešenje, odrešenje v odnosu in učinkovito sredstvo preobrazbe. Viktor ugotavlja, da izvajanje samih obredov ne vodi nujno do spremembe srca, kar pa je obvezno za rešitev problema človeštva. Obredi so lahko opravljeni iz različnih razlogov: da bi potrdila družinske vrednote, ker ima osebne želje in ambicije, kar pa ni vedno zagotovilo, da je oseba sprejela to »odločitev tudi v srcu«. Apostol Pavel pravi: »Če je torej kdo v Kristusu [veruje, zaupa in se zanaša nanj], je nova stvaritev. Staro je minilo. Glejte, nastalo je novo.« (2 Korinčanom 5,17)



KLJUČI DO USPEHA

Ustanovitelji novih cerkva pogostokrat poudarijo pet strategij ali metod: (1) *Padalski skok* – ena družina se preseli na novo lokacijo in tam deluje. (2) *Mati/hči* – cerkev deluje kot mati, ki poskrbi za podporo in omogoči hčerinski cerkvi, da začne in se čez čas postavi na svoje noge. Podpora je lahko v obliki financ, usmerjanja, osebja in različnih virov. (3) *Hišna celica* – mala skupina, ki se zbira v hiši in čez čas zraste v cerkveno skupnost. (4) *Več lokacij* – mega cerkev, ki ima več lokacij. (5) *Odcepitev* – ko se skupina odcepi od matične cerkve, da bi postala neodvisna lokalna skupnost. Največkrat se ljudje odcepijo zaradi nestrinjanja glede nauka, stila slavljenja, vodstva ali načina delovanja. Odcepitev pomeni avtonomni izraz cerkve na drugi lokaciji.

Viktorjeva strategija je vsebovala elemente prvih štirih idej. Ko je bil še v cerkvi v Mariboru, je začel pripravljati ekipo z vsemi svojimi prednostmi in viri. Ko se je to delo nadaljevalo, se je ena

družina preselila na Ptuj, še vedno pa so bili del mariborske cerkve. Preden je bilo marca 2012 prvo bogoslužje, so se zbirali na mali skupini. Viktor pripoveduje: »Eden ključnih uspehov je povezanost z »lokalno cerkvijo« BC Emanuel Maribor, za podporo in povezanost v odnosih. Naša cerkev v Švici deluje kot »cerkev, ki naju je poslala in ne zagotavlja le finančna sredstva, ampak skrbi tudi za povezanost, seminarje in izobraževanje pastorjev in njihovih žen. To nam daje kot voditeljem sposobnost povezovanja, osvežitve, novih stikov in nadaljnega učenja.«

STRATEGIJA ZA USPEH

Po letih uspešnega osnovanja cerkve Viktor in Estera o strategiji osnovanja cerkve menita, da je pomembno: (1) *Molitev* – ko se osebe v srcu povežejo v molitvi h Kristusu, dovolijo, da so njihova volja, želje in ambicije oblikovane in razvite. (2) *Najti dobro podporo* – kot misijonar Viktor svetuje, da se podpora zbere ne samo od »cerkve, ki pošilja«, ki ne podpira

zgolj finančno, ampak tudi s tečaji, seminarji, čustveno podporo in molitvijo. Viktor poudari tudi, da »ustanovitelji cerkve morajo biti povezani z lokalno in nacionalno cerkveno mrežo, kajti brez dobre podpore je zelo težko.« (3) *Izgraditi ekipo* – dnevi oranja ledine, raziskovanja še neodkritih območij, da bi našli ljudi in se učili njihovega jezika ter nato začeli cerkev, so preteklost. Viktor naglasi pomembnost izgrajevanja ekipe: »Izgradite ekipo 5–6 ljudi, ki so predani istemu cilju osnovanja cerkve in ki se dobro razumejo med sabo. To storite preden sprožite začetek nove skupnosti.« (4) *Začeti z malo skupino* – ko se mala skupina razvije, počasi preidite na cerkveno bogoslužje, ko prihaja in se pridružuje vse več ljudi.

PRIHODNOST

Leta 2015 so v cerkvi na Ptujju kupili zgradbo s 300m² v središču mesta. Trenutno zgradbo obnavljajo, da bi bila primerna za cerkveno uporabo.



Če želite prispevati za ta projekt obnove zgradbe v najstarejšem slovenskem mestu, kontaktirajte Viktorja in Estero ali prispevajte finančna sredstva na račun cerkve na Ptujju:

viktor.andrejek@amis.net

Evangeljska Binkoštna cerkev Ptuj
Vošnjakova ulica 11, 2250 Ptuj
SI56 6100 0001 0195 629
pri Delavski hranilnici, Ljubljana
Namen: Prispevek za obnovo zgradbe

LOKALNA CERKEV IN MISIJA

RAZISKAVA

Mag. TODD HUNNICUTT

V majhni skupnosti v nedeljo zjutraj pastor zadira s polnimi pljuči, ko pride končno nekdo skozi vrata cerkve. V večji cerkvi v sosedni občini je živahno kot v čebelnjaku, ko se trudijo pastor, voditelji slavljenja ter učitelji otrok in mladih s pripravo programa, da bi bila vsaka nedelja boljša od prejšnje. Spet v drugi cerkvi pastor dvomi, če se ob zaključku pridige splača ljudi pozvati k odločitvi za evangelizacijo, ker bi morda naletel na gluha ušesa.

Teden za tednom se mnoge cerkve osredotočajo na bogoslužja in na programe. A smo glede na situacijo, ko imamo le majhno število evangelijskih vernikov (kakor je trenutno v Sloveniji), včasih zadovoljni že s tem, da ljudje sploh pridejo v cerkev? Mnogi voditelji v cerkvah so že preobremenjeni, le kako lahko razmišljamo, da bi storili še več? Nekateri razmišljajo: »Za kaj sploh gre? Kdo smo kot cerkev? Kaj je naš namen?« Ne gre za nekaj novega, ampak morda poslanstvo Cerkve v današnjem času potrebuje le svež pogled in fokus.

BOŽJI NAČRT JE, DA VSI NARODI SLIŠIJO EVANGELIJ IN NAŠA NALOGA JE, DA SODELUJEMO Z NJIM

Naše poslanstvo izhaja iz našega Boga. Božji namen izhaja iz njegove narave. Sveto pismo nam razkriva veličastvo našega Boga kot edinega Boga, ki je Sveta Trojica (na primer 5 Mojzes 6,4–5, 1 Mojzes 1,26–27, Janez 14,26–27, 2 Korinčanom 13,13). Tri

božanske osebe se med seboj ljubijo in v odnosu druga do druge so povezane v eno – tvorijo enega Boga. Naš Bog vabi vse človeštvo v ljubeč odnos z njim, v njihovo večno skupnost ljubezni.

Bog blagoslavlja svoje ljudstvo, da bodo blagoslov vsem ljudem na svetu. Celo v prvih poglavjih Prve Mojzesove knjige vidimo Božjo obljubo glede Odrašenika (1 Mojzes 3,15), v 11. poglavju vidimo, kako je Bog razdelil človeštvo v različne skupine in narode ter jim dal različne jezike. V 12. poglavju je Bog izbral en narod in enega človeka – Abrahama, pa sicer ne zato, ker bi želel druge ljudi izločiti, temveč zato, da bi Abrahamovi potomci pridobili za Boga tudi ostale narode. Bog je rekel Abrahamu: »Iz tebe bom naredil velik narod, blagoslovil te bom ... v tebi bodo blagoslovljeni vsi rodovi zemlje.« (1 Mojzes 12,2–3) V mnogih odlomkih vidimo Božjo ljubezen do narodov in njegovo željo, da bi jih zadobil nazaj, na primer 1 Kroniška 16,23–23, Psalm 86,8–9, Izaija 34,1; 49,1–6, Daniel 7,13–14, Jona.

Torej, glavna naloga Cerkve in vsakega vernika je, da se Bogu pridružimo pri njegovem delu, da bi naredili vse narode za njegove učence. Božja misija se v Novi zavezi nadaljuje s Cerkvijo. »Veliko poslanstvo« vidimo v Evangeliju po Mateju 28,18–20, Marku 16,15, Luku 24,46–47, Janezu

20,21 in Apostolskih delih 1,8. Pri tem poslanstvu nam je v tolažbo in spodbudo, kar pravi Kristus v Mateju 28 – da ima on vso oblast in je z nami vse dni do konca sveta. Delati moramo učence, pri čemer je evangelizacija prvi potreben korak. Ampak to ni dovolj. Z učenstvom moramo nadaljevati, vernike vzgajati in drug drugemu pomagati rasti v veri ter poslušnosti Bogu. Ne glede na to, v katerem podjetju delaš, če delaš za Gorenje, Telekom ali za misijsko organizacijo, če si brez službe, če si v pokoju, ali hodiš v šolo ... Ni pomembno, od kod dobite plačo. Vsak kristjan ima isto glavno nalogo, isto misijo – isto poslanstvo: da naredimo učence za Jezusa. Kot je bil blagoslovljen Abraham, smo blagoslovljeni tudi mi, da bi bili v blagoslov drugim.



Voditi z namenom



»Krščanstvo je zgodba o tem, kako je na svet prišel pravični kralj, lahko bi rekli, prišel v preobleki, in nas zdaj vse poziva k udeležbi v velikem bojnem pohodu sabotaže. Ko greste v cerkev, poslušate skrivno radijsko postajo naših prijateljev; zato si sovražnik tako prizadeva, da bi nam to preprečil.«

C. S. Lewis

Evangelij je dobra novica za vsakogar, povsod in za vse čase. Evangelij ima korenine v resničnih zgodovinskih dogodkih (1 Korinčanom 15,3–4, Janez 3,16). Odrešeni smo z milostjo po veri, ne iz del (Efežanom 2,8–10, Rimljanom 1,16–17). Vse druge religije imajo skupno to, da učijo, kaj mora storiti človek, da bi dobil odrešenje, da bi prišel v nebesa ali dosegel razsvetljenje. Za razliko od tega pa svetopisemsko krščanstvo poudarja Božjo milost in to, kar je Bog storil za nas, da smo lahko odrešeni. To je dobra novica! To je dobra novica za vsakogar, za naše sorodnike, sosede, sodelavce, sošolce, in tudi za ljudi, ki jih srečujemo v trgovinah, na fitnesu ali kjer koli.

Ampak ... vsi ne vedo za evangelij (Rimljanom 10,13–15).

V Mateju 28 Jezus poudarja potrebo, da mora slišati evangelij vsak narod in vsaka etnična skupina. V Apostolskih delih 1,8 so zapisane Jezusove zadnje besede, preden je šel v nebesa. Tu Jezus poudari geografijo, da moramo najprej izpolnjevati poslanstvo tam, kjer se nahajamo – v Jeruzalemu, v svojem mestu, nato v Judeji – v svoji regiji, v Samariji – v sosednjih narodih in kulturah ter nazadnje do skrajnih mej sveta. Žal je 2000 let kasneje veliko poslanstvo kristjanov še nedokončano.

Na svetu je 9860 etničnih skupin. Od tega je 3950 (to je 40,3 %) takšnih, ki jim nihče ne oznanja evangelija, nimajo Svetega pisma in nimajo niti enega vernika. Velikost teh etničnih

skupin obsega od 10.000 do nekaj milijonov ljudi. Duhovne potrebe sveta so velike, ampak raziskave *Operation World* kažejo, da je Slovenija ena izmed držav, ki ima najmanjše število evangelijskih vernikov na prebivalca na svetu in celo manj kot večina držav Srednjega vzhoda. Hvala Bogu za tiste, ki pridejo k Jezusu, se krstijo in postanejo del Cerkve, ampak v Sloveniji imamo še veliko nalogo.

Delo bo dokončano! Mnogi odlomki v Svetem pismu nam sporočajo veselo novico, da bodo evangelij slišali vsi narodi: Psalm 22,27–28, Habakuk 2,14, Izaija 11,9, Matej 24,14, Apostolska dela 1,8, Razodetje 7,9–10. Delo bo zagotovo dokončano, ampak izpolniti moramo svoj del tega poslanstva v današnjem času (Janez 9,4). Delo bo dokončano, ker je to Božje delo in ker je Bog zvest svojim obljubam.

POVZDIGNITE OČI IN POGLEJTE POLJA

Jezusove besede v Evangeliju po Janezu 4,35 so: »Povzdignite oči in pogledajte polja, da so bela za žetev.« Torej, cilj Cerkve ne bi smel biti samo osredotočanje na potrebe znotraj nje. Kot piše v reviji *Christianity Today*, »imamo v današnjem času, ko v Evropi razpada »furnir« krščanstva, priložnost, da razmislimo o svoji identiteti kot ljudstvo, ki ga je Bog poslal v svet – kot žive priče evangelija.« To poslanstvo ni eden izmed programov Cerkve, temveč bistveni del identitete Cerkve. Torej to ni opcija ali nekaj, kar velja samo za večje cerkve ali države, ki imajo več evangelijskih kristjanov

ali več sredstev. To velja za vse nas. Blagoslovljeni smo, da bi bili blagoslov drugim.

Vendar pri tem ne gre za to, da bi se moral vsak kristjan preseliti v drugo državo kot misijonar s polnim delovnim časom. Morda Bog želi, da slovenske evangelijske cerkve sodelujemo v podpori kakšnega Slovenca, ki bi šel kot misijonar delati učence v kakšen neevangeliziran narod. Poleg tega tudi ni bistvo v tem, da bi moral vsak kristjan postati delavec za Kristusa s polnim delovnim časom tukaj v Sloveniji (ampak hvala Bogu, nekaj jih je). Bistvo je v tem, da je vsak kristjan aktiven in da v tej bitki vidi sebe kot del te naloge. Kot je napisal avtor C. S. Lewis v knjigi *Golo*



krščanstvo: »Krščanstvo je zgodba o tem, kako je na svet prišel pravi kralj, lahko bi rekli, prišel v preobleki, in nas zdaj vse poziva k udeležbi v velikem bojnem pohodu sabotaže. Ko greste v cerkev, poslušate skrivno radijsko postajo naših prijateljev; zato si sovražnik tako prizadeva, da bi nam to preprečil.«

Voditi z namenom

Vprašati se moramo: A je to bistvo naših cerkva? A je to cilj našega bogoslužja? Pismo Efežanom 4,12 nas spomni, da smo Cerkev, da smo Jezusovo telo z različnimi darovi in različnimi vlogami, »da se sveti usposobijo za delo služenja, za izgrajevanje Kristusovega telesa.« Bistveno je, da se osredotočimo na poslanstvo, da naredimo potrebne spremembe, da bi bili pri tem poslanstvu čim bolj učinkoviti kot skupnosti, kot skupnost in kot posamezni verniki.

Osredotočiti se moramo na to, da slovenska Cerkev izvršuje poslanstvo tam, kjer se nahajamo, in sicer na področjih (1) evangelizacije, učenstva in usposabljanja vodstvenih delavcev v cerkvi, (2) ustanavljanja cerkva po vsej Sloveniji in (3) da bi verniki izpolnjevali svoje poslanstvo v vsakdanjem življenju.

Bog nas blagoslavlja, da bi bili tudi mi blagoslov drugim. Tako kot pri služabnikih v priliki o talentih (Matej 25), ni vprašanje v tem, ali smo dobili malo ali veliko talentov. Vprašanje se glasi, kaj nam je Gospod zapovedal in kaj smo storili s tem, kar nam je bilo dano – kot cerkve, kot evangelijska cerkev v Sloveniji in kot posamezni verniki. Povzdigniti moramo oči, pogledati polja in živeti v skladu s poslanstvom. To je velika in zelo pomembna naloga, vendar se ne rabimo bati, ker delamo v Kristusovi avtoriteti kot njegovi poslanci, in ker je on z nami vse dni do konca sveta. Povzdignimo torej oči in glejmo na polja ter na našega Gospoda z dvema citatoma: »Vredno si, da vzameš knjigo in odtrgaš njene pečate, ker si bilo zaklano in si s svojo krvjo odkupilo Bogu ljudi iz vsakega rodu, jezika, ljudstva in naroda ter si jih napravilo našemu Bogu za kraljestvo in duhovnike in kraljevali bodo na zemlji.« »Vredno je Jagnje, ki je bilo zaklano, da prejme oblast in bogastvo, modrost in moč, čast, slavo in hvalo.« (Razodetje 5,9 in 10,12)

«Najvišji izmed vseh poslanskih motivov ni niti poslušnost Velikemu naročilu v Evangeliju po Mateju 28 (naj bo ta še tako pomembno) niti ljubezen do grešnikov, ki so odtujeni in se pogubljujejo (naj bo ta spodbuda še tako močna, zlasti če premišljujemo o Božjem srdu), temveč je ta motiv vnema – goreča in strastna – za slavo Jezusa Kristusa. Pred tem najvišjim ciljem krščanskega poslanstva vsi manj pomembni motivi ovenejo in odmrejo.»

Capetownska zaveza

PRAKTIČNI PREDLOGI GLEDE POSLANSTVA

- V veliko pomoč nam bo, če bomo natančno preučili Capetownsko zavezo, ki uči o evangeliskem verovanju in poslanstvu. To nam lahko pomaga, da zgradimo za poslanstvo trden evangelijski teološki temelj.
- Vernike poučujemo in usposabljammo za evangelizacijo. Pri tem lahko uporabljamo obstoječ material v slovenščini in druga orodja.
- Naredimo učence v svoji skupnosti. Cerkevne programe usmerjamo v usposabljanje vernikov za delo služenja. Načrtujemo priložnosti, da se cerkveni voditelji in zreli verniki sestajajo z mladimi verniki za spodbudo in izgrajevanje v veri in praktičnem življenju.
- V svoji cerkvi in zvezi razmišljajmo in molimo, kako lahko naredimo strategijo glede ustanovitve nove skupine ali cerkve v prihodnjih letih.
- Kreativno pomagajmo ljudem razumeti njihovo poslanstvo v praksi in kako lahko vsak dan na poslanstvo

osredotočijo svoj čas, energijo, sposobnosti, darove in denar; podobno kot v času vojne, ko vsi ljudje delajo in se žrtvujejo za večji, skupni cilj. Poudarjajmo, da smo samo oskrbniki tega, kar nam je dal Bog in da nismo lastniki vsega, kar imamo, zato dajamo del tega Bogu.

• Ljudem iz svoje skupnosti lahko pomagamo povzdigniti oči, da bi videli polja, zrela za žetev, v Sloveniji in po svetu tudi tako, da jim pripovedujemo o sedanjih in preteklih dogodkih o izvrševanju poslanstva po svetu, o narodih, ki še niso slišali evangelija, o preganjanju kristjanov ... Povejmo jim zgodbe kristjanov v Sloveniji, ki izpolnjujejo veliko poslanstvo, tudi iz drugih krščanskih organizacij, zgodbe o evangelizaciji, učenstvu in o tem, kako lahko postanejo ljudje blagoslov drugim. Tako bodo lažje razumeli, kakšno je življenje na misiji. To jim lahko povemo v nedeljski šoli, na mladinskih skupinah, v pridigah ali ob drugih priložnostih.

- Pridigajmo o poslanstvu, evangelizaciji in učenstvu, organizirajmo molitve na to temo na bogoslužjih in drugje, otroke in mlade učimo o poslanstvu. Lahko načrtujemo tudi »nedeljo poslanstva«.
- Da bi povzročili dolgoročno, korenito spremembo v svoji cerkveni kulturi – da bi postala naša cerkev bolj osredotočena na poslanstvo, moramo znova razmisliti:
 - Kaj dela naša skupnost in zakaj? Kje in v kakšni kulturi živimo? Kakšne so potrebe ljudi okoli nas? Kaj dela Bog na našem področju in kako se lahko vključimo v to delo?

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EVANGELIJ SPRAVE

RAZPRAVA

Red. prof. dr. CORNELIU CONSTANTINEANU

SPRAVA KOT BOŽJA DOBRA NOVICA ZA SVET

Morda ni presenečenje, da je sprava postala v zadnjih desetletjih pomembna tema na več različnih študijskih področjih, od družbene etike, študij za reševanje sporov, mirovni študij do misije. Glede na svet, v katerem živimo danes – svet konfliktov in nasilja, strahu in sumničavosti, brezupa in obupa – poslanstva Cerkve ne bi mogli bolje

(2 Korinčanom 5,19) Naš obupan svet mora slišati evangelij sprave, ki veje iz samega Božjega srca, iz njegove celotne misije ozdravljanja in sprave z zlomljenim stvarstvom, svetom in človeštvom. V celotnem Svetem pismu je močno pričevanje o Božjem nesprenemljivem namenu in končnem poslanstvu »da je po njem spravi s sabo vse stvarstvo ... kar je na zemlji in kar je v nebesih.« (Kološanom

1,15–20) In prav v to poslanstvo je Cerkev poklicana, da sodeluje in se odzove še posebej na veliko potrebo sprave v današnjem svetu.

Oznanjanje Cerkve in njeno izvajanje evangelija sprave ni izbira, temveč nuja. Cerkev je poklicana, da je živo znamenje upanja in posrednik za spravo v našem zlomljenem in razdrobljenem svetu.

«Oznanjanje Cerkve in njeno izvajanje evangelija sprave ni izbira, temveč nuja. Cerkev je poklicana, da je živo znamenje upanja in posrednik za spravo v našem zlomljenem in razdrobljenem svetu.»

zasnovati, kot da je to oznanjevanje evangelija sprave, dobre novice o Božjem odločnem posegu po Jezusu Kristusu, da bi spravi svet in odkupil celotno stvarstvo. To je natančno to, kar piše veliki apostol Pavel: »... namreč to, da je bil Bog tisti, ki je v Kristusu spravi svet s seboj, s tem da ljudem ni zaračunal njihovih prestopkov, nam pa je zaupal besedo sprave.«



Veliko in nesporno dejstvo sprave v Kristusu, ki jo je krščanska skupnost izkusila, je izhodišče in temelj za njeno »službo sprave« v svetu, kjer ji je zaupana naloga »Kristusovih poslancev« (2 Korinčanom 5,17–21). Skozi zgodovino krščanske misli se »sprava« smatra za temelj krščanske vere in teologije; osrednja teološka kategorija, ki izraža srce evangelija. Če je torej sprava prednost v Svetem pismu in krščanski teologiji, potem je tudi v današnjem svetu nujna sprava. Tragični konflikt realnosti preteklih let na globalni ravni, v okviru svetovno naraščajočih teženj v smeri radikalnega nacionalizma, vedno večjih rasnih, etničnih in verskih konfliktov, velikih migracij, kot tudi pomnoževanja različnih oblik nestrpnosti in izključevanja, vse to kaže nedvomno na nujno nalogo sprave. V takšnih okoliščinah morajo cerkve bolj resno in brez odlašanja razmisliti o svoji nalogi in možnostih za dejanski prispevek k službi sprave.



ŠEST KLJUČNIH RESNIC O SVETOPISEMSKEM UČENJU O SPRAVI

V Novi zavezi apostol Pavel uporablja »spravo« kot način predstavitve evangelija Boga, njegovo posredovanje v Kristusu, da odkupi svet. Osnovno učenje o spravi lahko povzamemo v naslednjih šestih točkah: (1) Bog je vedno predmet sprave; on je ta, ki spravi svet s sabo. On sam ne potrebuje sprave, temveč so ljudje tisti, ki se morajo spraviti z Bogom in spraviti sami sebe z njim (2 Korinčanom 5,20). Bog je prevzel pobudo pri

uresničevanju sprave, medtem ko je bil človek še v sovraštvu do Boga. (2) Sprava je bila omogočena po Kristusovi smrti (Rimljanom 5,10). (3) Sprava pomeni resnično spremembo in preobrazbo v odnosu med Bogom in ljudmi; obnovev skupnosti z Bogom (2 Korinčanom 5,18; Rimljanom 5,10). Sprememba se nanaša na človeško plat in vpliva na celotno stanje življenja (tukaj se uporablja izraz »nova stvaritev«). (4) Da bi postala učinkovita, mora sprava biti udejanjena. (5) Službo sprave morajo tisti, ki so bili spravljani, ponesti v svet (2 Korinčanom 5,18–19). (6) Sprava je bistveni vidik odrešenja in vsebuje notranjo socialno, horizontalno dimenzijo. Vertikalna sprava z Bogom je neločljiva od horizontalnega vidika, kot dve dimenziji iste realnosti. Za Pavla ima ta evangelij, ki so ga verniki sprejeli, jasne in konkretne posledice za vsakdanje življenje: biti opravičen in spravljeno z Bogom pomeni biti spravljeno in v miru z »drugim«.

ZGODBA O KRISTUSU – OSNOVA IN MODEL SPRAVE

Da se tvori skupnost vernikov in se oblikuje njihova identiteta, vrednote in prakse v luči evangelija sprave, Pavel v svojem argumentiranju uporabi zgodbo o Kristusu. Na primer, v Pismu Rimljanom 5–6 z opisovanjem zapletene dinamike vključitve vernika »v Kristusa« preko krsta, Pavel pritegne bralce v isto zgodbo o Kristusu in jih tako opomni, da so oni sestavni del, aktivni udeleženci, nadaljujoče se zgodbe Boga, ki je spravi svet po Kristusu. Ravno priziv na zgodbo o Kristusu mu je omogočil, da obravnava in združi vertikalni in horizontalni vidik sprave: Božja pobuda za spravo po Kristusovi smrti na križu, kot rezultat njegove poslušnosti Bogu (5,19), ne postane le dejanje in izrek sprave človeštva z Bogom, temveč tudi osnova in model za spravljene odnose med ljudmi. Pavel gre dejansko veliko dlje, da bi poudaril veličino dejstva sprave in način, na katerega je sprava bila

realizirana po Kristusu: z dragoceno žrtvijo, s pobudo ljubezni, s ponudbo razširjeno do sovražnikov. Pavel še posebej poudari sledenje Jezusovi zvestobi in poslušnosti. Kristusova zgodba ni le njegova lastna zgodba, ampak vključuje tudi zgodbo vernikov. Zaradi udeležnosti v Kristusu lahko verniki pravilno živijo in so aktivni udeleženci, ko se zgodba o Kristusu razpleta v njihovi sredi. S tega vidika Pavel ne piše zgolj o tem, kako je Božja sprava dosežena v Kristusu kot nekaj, kar je bilo storjeno v daljavi in pri čemer so verniki zgolj pasivni prejemniki. Namesto tega Pavel vključuje bralce in njihovo zgodbo v širšo zgodbo Božje odločilne sprave v Kristusu: tako so oni sami sestavni del te nadaljujoče se zgodbe, ko Bog spravi svet s sabo po Jezusu Kristusu.

SPREJETI DRUG DRUGEGA: UTELEŠENJE EVANGELIJA SPRAVE

V svetopisemskem učenju o spravi je bistvenega pomena, da spravo, ki smo jo prejeli, zapišemo v realnost našega vsakodnevnega življenja. Rimljanom 12 je odlična ilustracija, kako Pavel izrazi in zelo konkreten način, kaj pomeni posebiti evangelij sprave v različne družbene dimenzije. Prevelik poudarek na »enotnosti«, »sprejemanju«, »ljubezni«, »miru« in »izražanju dobrodošlice« ponazarja Pavlovo bogato simboliko sprave, ki se kaže v obliki »praks sprave«, h katerim Pavel spodbuja, da se jih živi; prakse, ki so bistvene za naravo evangelija in bivanje »v Kristusu«. Sprava kot sestavni del evangelija je bila nekaj, kar je Pavel želel videti utelešeno v vsakdanjem življenju vernikov; šele ko verniki kažejo tako prakso, bo resnica evangelija, ki jo je Pavel predstavil v argumentu pisma doslej, prejela končno potrditev. Za Pavla kot teologa misije ni bilo dvoma, da je odzvati se na evangelij Jezusa Kristusa pomenilo priznati in sprejeti resnico, jo razglašati in živeti v vsakdanjem življenju.



Tako v Rimljanom 12 na konkretne načine razlaga, kaj sprava z Bogom pomeni za vsakdanje življenje vernikov znotraj in zunaj lastne skupnosti: »Nikomur ne vračajte hudega s hudim. Pred vsemi ljudmi skušajte skrbeti za dobro. Če je mogoče, kolikor je odvisno od vas, živite v miru z vsemi ljudmi« (vrstice 17–18). »Če je tvoj sovražnik lačen, mu daj jesti; če je žejen, mu daj piti« (vrstice 19–20). »Ne daj se premagati hudemu, temveč premagaj hudo z dobrim« (vrstica 21). Posebiti evangelij sprave pomeni izkazati pristno ljubezen drug do drugega in do sovražnikov, sprejeti in potrditi druge, blagoslovljati preganjance, premagati hudo z dobrim, živeti v miru z vsemi.

»Zato sprejemajte drug drugega, kakor je tudi Kristus sprejel vas v Božjo slavo« (Rimljanom 15,7), je odličen povzetek Pavlovega učenja o spravi. Njegov poudarek na sprejemanju kakor je tudi Kristus sprejel njih, jasno ponazarja, da je Božja sprava v Kristusu postala osnova in zgled za vernikovo sprejemanje in življenje sprave z drugimi. Tako kot je Kristusu pokazal svojo ljubezen do njih, ko so bili še slabotni, grešniki, celo sovražniki (Rimljanom 5), na enak način morajo oni kazati svojo ljubezen do drugih in izkazovati enako milost, kot so jo prejeli od Boga. Tako kot je Kristus postal služabnik vsem, izkazujoč Božje usmiljenje vsem narodom in na ta način odpravil ovire, ki so obstajale

med Judi in pogani, na enak način morajo verniki živeti v harmoniji z vsemi in v služenju vsem, premagujoč ločevanje, ki nastaja zaradi narodnosti, religije in družbenega položaja.

ZAKLJUČEK

Naše trpljenje in nemirni svet mora nujno slišati dobro novico o spravi, ki jo je Bog ponudil v Kristusu. Da pa bi evangelij sprave bil »slišan«, mora biti utelešen v konkretnih oblikah: kot resnična ljubezen drug do drugega in do sovražnikov, sprejemanje šibkih in nemočnih, potrjevanje drugih, blagoslovljanje teh, ki nas preganjajo, premagovanje hudega z dobrim in živeti v miru z vsemi. Samo takšno življenje popolne pripadnosti in pokorščine Kristusu kot Gospodu, bo nudilo močno pričevanje sporočilo in moči evangelija sprave. Končna vizija sprave vseh stvari v Kristusu daje zagotovilo in upanje ter neustavljiv zagon za službo sprave v vseh svojih oblikah in izrazih. Po sledenju zgledu in učenju apostola Pavla o spravi, lahko današnja Cerkev pomembno prispeva k družbeni realnosti svojih raznolikih kontekstov in postane učinkovit posrednik miru in sprave. Lahko ponudi okvir upanja in pogleda na življenje, ki bo ljudem omogočil ne le, da se spopadejo z »drugačnostjo« in »različnostjo«, ampak da spodbujajo kulturo miru in harmonije, svobode in ljubezni, kulturo odpuščanja in sprave, kulturo življenja.

«Da bi evangelij sprave bil »slišan«, mora biti utelešen v konkretnih oblikah: kot resnična ljubezen drug do drugega in do sovražnikov, sprejemanje šibkih in nemočnih, potrjevanje drugih, blagoslovljanje teh, ki nas preganjajo, premagovanje hudega z dobrim in živeti v miru z vsemi.»

VODJA V KRITIČNI SITUACIJI

REFLEKSIJA

Pavlov model vodenja ne temelji na sekularnih standardih, čeprav nam lahko le-ti pri vodenju pomagajo, kajti gre za vodenje, ki ni poklic, ampak poslanstvo. **Kdor nima rad ljudi, jim ne more služiti in jih voditi.** Vodjo ne naredi čin, rang, status, poklic, znanje, sposobnost, zunanji videz in stil, retorika, dobra organizacija, projekt, tehnologija, menedžment, dosežek, program, promocija, reklama, denar, sorodstvena ali prijateljska vez ... Jezus kot največji in najboljši vodja je dal vzorec vodenja: »Veste, da vladarji gospodujejo nad narodi in da jim velikaši vladajo. Med vami pa naj ne bo tako, ampak kdor hoče postati med vami velik, naj bo vaš strežnik, in kdor hoče biti med vami prvi, naj bo vaš služabnik, tako kot tudi Sin človekov ni prišel, da bi mu stregli, ampak da bi stregel in dal svoje življenje v odkupnino za mnoge.« (Matej 20,25–28) Karierni vodje nikoli ne postanejo duhovni voditelji. Jezus ima največ sledilcev v zgodovini človeštva, njegova Cerkev pa je neuničljiva. **Pavel je spoznal, da je pravi vodja podoben Kristusu.** Zato ga je posnemal: »Postanite moji posnemovalci, kakor sem jaz Kristusov.« (1 Korinčanom 11,1)

Preučimo Pavlov primer zgleda vodje v kritični situaciji, zapisan v 27. poglavju Apostolskih del. Pavel je bil kot jetnik iz Cezareje poslan z ladjo v Rim pred cesarja Nerona. Ostal je brez pravic, na družbenem dnu, pod avtoriteto stotnika Julija iz Avgustove

čete. Spremljala sta ga tudi pisec Luka in Aristarh, vernik iz Tesalonike. Ker se je skliceval na rimsko državljanstvo, so z njim znosneje ravnali. Zaustavili so se v Sidonu, v velikem trgovskem pristanišču. Ker so jih neugodni vetrovi zanesli, so se vkrcali na drugo ladjo, v kateri so prevažali egipčansko žito, ki je plula iz Aleksandrije v Rim. Plovba je postajala zaradi vetrov pogubna za življenje. A v kritični situaciji je začel Pavel, čeprav jetnik, prevzemati vodstvo.



Kako vodja gradi zaupanje? Stotnik se je prepričal, da je Pavlov motiv čist, pošten, iskren, odkritosrčen in v interesu skupnega dobrega. **Pravi vodja se zavzema za druge, ker ima srce požrtvovalnega služabnika.** Dopušča, da se drugi razvijajo, napredujejo in

Dr. sc. Th. DANIEL BRKIČ, pastor

uspevajo, brez rivalstva in tekmovalnosti. Je verodostojen, zanesljiv in posvečen svojemu poslanstvu. Pravi vodja je v kritični situaciji vreden zaupanja.

Ker so že minili postni dnevi (Yom Kippur), pomeni, da je nastopil letni čas, nevaren za plovbo po Mediteranu. Pavel je videl več kot ostali, čeprav ni bil strokovnjak za pomorstvo, ampak jetnik in apostol. V kritični situaciji je prevzel vodenje, navkljub vplivnim in mogočnim ljudem, ki so bili na ladji; kapitan, krmar, mornarji, stotnik in vojaki cesarske čete. V neurju so z muko pripluli do zavetja Dobri (nebeški) pristani. Vojaki so hoteli Pavla čim prej predati rimskim oblastem, posadka pa ladijski tovor trgovcem zaradi zaslužka denarja. Imeli so dober razlog, da odrinejo, Pavel pa jih je svaril: »Možje, vidim, da bo plovba nevarna in pogubna ne samo za tovor in za ladjo, ampak tudi za naše življenje.« (v. 10) **Vodja vidi v kritični situaciji več in dlje kot ostali, zato ocenjuje drugače in prevzema iniciativo.** Pavel ni imel čina, znanja, položaja, statusa, privilegijev, pravic, častne titule, a je imel poseben instinkt, sposobnost za zaznavanje in dojemanje duhovnih prvin. Vodja ima posebno karizmo, nadnaravno sposobnost, zlasti v korist drugih. Pred problemom se ne zaustavi, ampak mu le-ta postane izziv. John Nestroy je napisal: »Če kočijaž dobro vidi, bo tudi s slepimi konji prispel do cilja.«

»Toda stotnik je bolj zaupal krmarju in ladijskemu lastniku kakor Pavlovim besedam.« (v. 11) Upoštevali so večinsko mnenje, zato so odpluli. **Duhovni vodja pa ne sledi vedno demokraciji (vladavini ljudi), ampak teokraciji (vladavini Boga).** Kajti med demokracijo in demo(n)kracijo je lahko majhna razlika. »Večina je sklenila, da odplujemo naprej, da bi po možnosti prispeli do Fojniksa in tam prezimili. To je pristanišče na Kreti ...« (v. 12) Običajno so tam pozimi ladje čakale do tri mesece, a njihova ladja, žal, ni nikoli prišla v ta pristan.

Pravi vodja ne sme vedno ugajati volji večine, ampak se jim tudi zameri. Razen če je preračunljiv in se boji izgubiti ugled, položaj, priljubljenost in popularnost. Oni so se raje šteli glasove za volilni izid. **Pravi vodja pa razsoja trezno in je pogumen, tudi ko ostane sam.** Tvega nasprotovanje, obrekovanje, izolacijo, očitke, kritiko, prezir, podtikanja, zavrnitve, zahrbtnost, umazane igre ... Pravi vodja ne špekulira, ni diplomat, ki hkrati spretno igra na več kart in žonglira glede na korist. Pravi vodja ne vodi posadke in ladje Cerkev v pogubo. Ne poslušaj ljudi, ampak Boga. Ne boji se govoriti proti grehu in pridigati čistega in zdravega nauka, tudi če mu upade število vernikov in ugled pred svetom. **Ne kompromitira resnice, ne dela kompromisov in ostane verodostojen, avtentičen.**

Luka je zapisal, da so odpluli iz varnega pristanišča na viharno odprto morje. Ker je šlo za relativno kratko razdaljo, se jim pot ni zdela tvegana. Ocenili so, da bo varneje prezimiti v zaprtem pristanišču. »Začel je pihljati rahel južni veter (iz severne Afrike), in mislili so že, da se jim je načrt posrečil: dvignili so sidra in pluli naprej ...« (v. 13) Verjetno so pomislili, da Pavel ni imel prav. A njihova vzhičenost ni trajala dolgo. »... kmalu je od otoka planil orkanski veter, ki se imenuje evrakilon« (v. 14) Privihral je tajfun, divji severovzhodnik z gora

Libanona, kjer je pozimi sneg. Zato so v paniki skušali rešiti situacijo s pomožnim čolnom in z zategovanjem vrvi. Spustili so še zavorno sidro, ki so jih takrat izdelovali iz kamna. (v. 15–16) Takrat so imeli na premcu ladij poganske bogove; običajno mornarska idola Kastorja in Poluksa. To je aluzija na mešanico današnje nevarne duhovnosti z imenom »krščanski new age«. V iskanju rešitve so v morje lastnoročno odmetavali tovor in ladijsko opremo, da bi preživel. Več dni ni bilo videti sonca ne zvezd, zato se več niso mogli orientirati. (v. 18–20) Zajeli sta jih panika in strah. »In tako smo izgubljali vsakršno upanje na rešitev.« (v. 20b) Dober vodja je analitičen, ne pa senzibilno evforičen. Precizno definira in dejstva utemeljuje z argumenti. In tudi ko naredi napako, se opraviči za zmote in zablode. Zakaj je Pavel tako previdno in trezno ravnal? Zato, ker je imel izkušnje. Pred njim je bil tokrat že četrti brodolom. »Trikrat so me bičali, enkrat kamnali, trikrat sem doživel brodolom in eno noč in dan preživel na globokem morju.« (2 Kor 11,25)



»Vodja mora ostati v kritični situaciji

človeški. Mora imeti pozitivne značajske lastnosti, ki označujejo njegov odnos do ljudi.«

Pisec Luka pravi, da ljudje na ladji niso jedli. Pa ne zaradi posta, ta je že minil, ampak očitno zaradi morske bolezn, ker je premetavalo ladjo. Tako je Pavel po času molka spet prevzel iniciativo kot vodja: »Morali bi me poslušati, možje, in se ne bi smeli oddaljiti od Krete: tako bi si prihranili to nezgodo in škodo. A zdaj vas spodbujam, bodite pogumni! Nobeden izmed vas ne bo izgubil življenja, samo ladja bo šla v izgubo.« (v. 21–22) Vodja mora ostati v kritični situaciji človeški. Mora



imeti pozitivne značajske lastnosti, ki označujejo njegov odnos do ljudi. Zaman vse, če vodja nima vrlin. Če ni moralen, iskren in pošten. Pravi vodja v času krize opogumlja in vliva upanje in ne zganja panike. Gradi samozavest, medsebojne odnose zaupanja in solidarnosti. Nikogar ne obstreljuje in ne napada, niti ne izraža užaljenosti, prizadetosti in jeze. Pravi vodja sledi Božjemu razodetju, ne pa umazanim spletkam, zvižčam, zahrbtnosti, podtikanju in intrigam.

Pavel jih je povabil k jedi. **Pravi vodja je sočuten in skrbi za potrebe ljudi.** Pove jim, kaj je narobe, vendar jim ne očita in ne povzroča dodatnega občutka krivde, travm in frustracij. Zavedal se je, da se morajo najprej ojačiti. Naglašam, da vodja ni fanatik, kajti dejstva so bila jasna: morska bolezen, težko fizično delo zaradi ročnega odmetavanja tovora z ladje, upehanost zaradi težkega dela z vrvmi sredi mrzlega morja, strah in nespečnost ...

»Zakaj nocoj je stopil k meni angel Boga, ki mu pripadam in služim ...« (v. 23) **Pravi vodja pripada Bogu in mu služi.** Komaj čaka, da ljudem predstavi svojega Boga. »In (angel) mi je rekel: »Ne boj se, Pavel! Pred cesarja moraš stopiti in glej, Bog ti poklanja življenje vseh, ki so s tabo na ladji!« Zato bodite pogumni, možje! Zaupam v Boga, da bo tako, kakor mi je bilo rečeno.« (v. 24–25) C. H. Spurgeon je glede te izjave zapisal: »Kar je rekel angel Pavlu ne zveni kot tolažba, kajti

s tem mu je rekel: »Pavel, ti kot vodja se ne boš utopil v globini morja, bodo te pa pogoltnili lačni levi v rimski areni pred Neronom.« **Pravi vodja govori z avtoriteto, tudi če ni slišen.** Ne vlada z domišljavostjo, aroganco in z oblastnostjo. **Ne precenjuje sebe, niti ne podcenjuje drugih.** Ni samoljuben, ampak požrtvovalen. Avtoriteto mu daje Bog, zato mu je ne more nihče vzeti.

Zapisno je, da je k Pavlu stopil angel in mu rekel: »Ne boj se, Pavel ...« **Današnji vodja ne rabi vnovičpričakovati angelskega glasu, da bi manipuliral z ljudmi na račun sklicevanja na Boga.** Odkar je dokončan kanon edinstvene Božje Besede, je v njej glas Boga dovolj jasen. Apostolski čas je minil. Vsakdo lahko zve iz Svetega pisma več, kot če bi bil dvignjen v sama nebesa. Vsak krščanski vodja ve več kot vsi posvetni vodje, ker ima za učitelja Svetega Duha. Zato mora vodja Sveto pismo poznati strokovno in objektivno.

Vodja govori iz svojih, ne pa iz tujih izkušenj. **Pravi vodja vliva optimizem in entuziazem, zato postavi cilj:** »Mora nas zanesti na kak otok.« (v. 26) Otok sredi divjega morja pomeni rešitev. Vodja pove célo resnico in ne tvezi lažnih, a mamljivih velikih obljub. **Je verodostojen in usmerja ljudi na Boga, ne pa nase kot kult osebnosti.**

Čas testiranja je trajal štirinajst dni, otoka pa ni bilo od nikjer. Ko se je mornarjem zazdelo, da se bližajo kopnini, so vrgli sidra in skušali pod pretvezo pobegniti. Pravi vodja pa nikoli ne zapusti ladje Cerkve; na njej ostane v kritični situaciji do zadnjega, tudi če sam. Vedno rešuje druge. Zato je Pavel vnovič prevzel vodstvo. »Tedaj je Pavel rekel stotniku in vojakom: »Če ti ne ostanejo na krovu (ladje), za nas ni več rešitve.«« (v. 31) **Pravi vodja ve, da vsega dela ne more opraviti sam, zato naloge delegira, prenaša pristojnosti in zaupa timskemu delu.** Vodja ni dezertar. Ironično je, da mnogi vodje

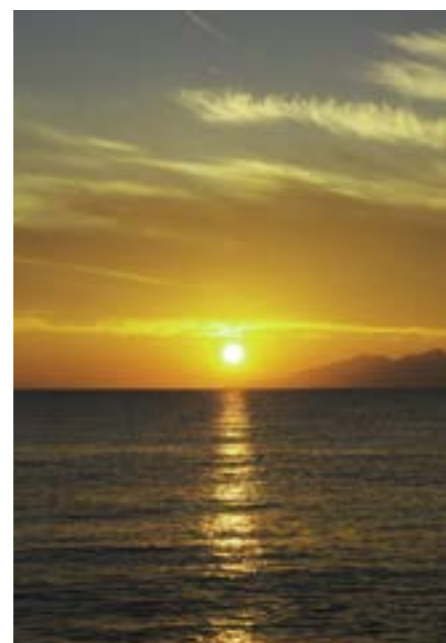
pobegnejo in odpovejo, ko nalogi niso kos, ali pa preložijo odgovornost in krivdo na druge. Po vsem tem so stotnik in vojaki poslušali Pavlovo navodilo brez dodatnih vprašanj. Zato so presekali vrvi pomožnega čolna, da ga je odneslo brez mornarjev. (v. 32) Pravi vodja ima vse na očeh, pa ne zaradi »duha kontrole«, ampak je to znak odgovorne države in skrbnosti. Pavel je spremljal in opazil malenkosti, celo bolj kot izurjeni stotnik. Prisluškoval je mornarjem, pa ne iz radovednosti, ampak zaradi varnosti.

Tako je jetnik Pavel prevzel komando na ladji. **Vodja ve, da nas Bog ni izvzel od naše človeške odgovornosti.** Bog bi lahko rešil potnike na ladji tudi brez človeškega sodelovanja, a deluje po običajnih in naravnih zakonitostih, s čimer izvršuje svojo voljo. Nato je Pavel, preden se je začelo daniti, nagovarjal ljudi, naj začnejo jesti. »Prosim vas, zaužijte kaj, to je vaša rešitev! Nikomur od vas se ne bo niti las izgubil z glave.« (v. 33–34) »Ljudje, vi potrebujete dober zajtrk!« **Vodja ima ravnotežje, balans, med Božjo suverenostjo in človeško odgovornostjo, med duhovnostjo in telesnostjo.** Pavel je vzel kruh in se vpričo vseh zanj zahvalil Bogu. Potem pa je začel prvi jesti. (v. 35) Vodja mora biti vzornik, mora narediti prvi korak. Ljudi ne more voditi dlje kot je sam pripravljen iti. **Verodostojen je samo tisti vodja, ki to, kar uči, tudi živi.** Tako se je vsem vrnil pogum in so tudi sami posegli po hrani. (v. 36) Kajti vzori vlečejo. **Pravi vodja ima sledilce, ki mu zaupajo in ga posnemajo.**

Na koncu sledi še opis brodoloma, ko je ladja nasedla na greben kopnega. Vojaki so sklenili jetnike pobiti, da jim le ti ne bi ušli, ker bi lahko za pobege odgovarjali s smrtno kaznijo. Stotnik pa je to preprečil, ker je hotel rešiti Pavla. **Pravi vodja dobi rešitev tam, od koder je ne pričakuje.** Vsem se je bilo dovoljeno pognati v vodo, neplavalcem pa, da se oprimejo desk in ladijskih razbitin. Rešenih je bilo

vseh 276 potnikov, tako kot je Pavel napovedal. Rešili so se, vendar brez ladje, kajti Bog ne gre preko svojih principov. Tako je Pavel triumfal kot velik vodja v času krize.

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TRUBAR - IZZIV VODITELJEM

RAZPRAVA

Mag. BENJAMIN HLASTAN, pastor

«Bežati nočem, kajti ni več časa, da bi mogel zapustiti ubogo slovensko dobrosrčno cerkev, ampak pri njej in ob njej moram ostati in umreti.»

Trubar, v pismu Ivanu Ungnadu, iz Ljubljane 28. nov. 1562

na nekaj bistvenih potez Trubarjevega značaja, na osnovi dejstev, s katerimi je avtor članka seznanjen, medtem ko še vedno izpopolnjuje svoje skromno znanje (še nekaj noči pred oddajo članka je avtor naletel na dodatne vire). Ker je to osebna analiza, je subjektivna in se avtor zaveda, da je odprta za kritiko ter dopolnitve. Obenem pa bi s takim odzivom članek tudi dosegel svoj namen, namreč, še boljše poznavanje Trubarja, a tudi vključitev tega v prakso, kar bi po mnenju avtorja povzročilo dvig nivoja v značaju voditeljev, ne glede na področje vodstva.

Trubar sam ne izziva voditelje, ampak razmišljanje o njegovem značaju postane izziv tem, ki vodijo in razmišljajo. In, ker je možno o tem veliko reči, se bo članek omejil le na nekaj aspektov, da bo razmišljanje o Trubarju, vsaj v tej osnovni stopnji konkretno, obenem pa praktično. Avtor tudi predlaga bralcem, naj ta članek in svoje razmišljanje o Trubarjevem značaju preverijo in obogatijo z deli, ki so danes na voljo, ne glede na to, ali so umetniškega ali strokovnega značaja. Torej, kako je Trubar s svojim delom in značajem, s perspektive človeka, začetnika in voditelja, izziv sodobnim voditeljem?



V času pisanja tega članka je Slovincem na voljo že nekaj dobrih knjig o Trubarju ter tudi nekaj njegovih temeljnih del v sodobni slovenščini. Od 500. obletnice njegovega rojstva do sedaj se je o njem povedalo veliko, tako na poljudni, kakor tudi na strokovni ravni. Njegovo življenje, delo in pomen je bližje Slovincem in celo tujcem, ko kadarkoli poprej. Obenem se vidi, da ga Slovenci z veliko mero veselja radi spoznavajo, da so v dobrem smislu ponosni nanj, da ga pa še vedno dovolj ne poznajo, ampak da je vse večja želja po bližjem spoznavanju velikana slovenskega naroda in evropskega prostora. Zato namen tega članka ni ponavljanje osnovnih podatkov o Trubarju, ampak opozoriti

TRUBAR KOT ČLOVEK

Da bi bolje razumeli ozadja časa in Trubarja, bo morda koristil komentar priznanega britanskega zgodovinarja 20. stoletja. Ernle D. S. Bradford je v svoji knjigi *The Great Siege: Malta 1565* zapisal sledeče: »Življenje v 16. stoletju, ne glede na sloj, iz katerega je človek prihajal, je bilo vprašanje preživetja najmočnejših. Slabič je umrl v otroštvu in le najbolj zdržljivi ter žilavi so si drznili upati, da bodo videli stara leta... Da bi dosegel takšna leta (v kontekstu, 70 let) v fizični kondiciji in z neprizadeto mentalno sposobnostjo, je človek moral biti skoraj nadčloveški.«¹ Tako je v tem času, ko je osvajal Sulejman I. Veličastni, ko se je rušila fevdalna družba, tudi s kmečkimi upori, v času ekonomske krize ter »velike, dolgotrajne draginje«, ko je razsajala kuga, ki je po ocenah poznavalcev pomorila vsaj polovico Evrope, je Trubar umrl star polnih 78 let. Ob opazovanju teh dejavnikov dobi bralec podoben občutek, kakor ga Ernle, sicer o vitezu La Valettu, vendarle zelo aktualno, zapisuje v nadaljevanju: »Če je v istem trenutku kdo motiviran s fanatičnim verskim prepričanjem, je zelo malo tega, kar se mu lahko postavi po robu.« Družbene razmere so le en dejavnik, ki pomagajo osvetliti človekov značaj. Osebne razmere so lahko dodatna prizma, ki nakazujejo, kako se posameznik odziva na družbene dogodke. Kar nekajkrat Primož piše pisma, v katerih omenja osebne težave. V času upravljanja bibličnega zavoda v Urachu (1562) piše: »Moja stara bolezen, še neimenovana, me je v zadnjih 7 tednih dvakrat položila ter mi pustila hude sledove na obrazu... Ves sem bolan, poln garij, da ne morem nikamor; vsakomur se gnusim... Rad (bi se) šel za 14 dni kopat v slatino zaradi boleznih garij, kajti takole bolan s hudo oteklimi nogami, garjav, ostuden, nisem za nobeno rabo.« Podobno piše kasneje (1572): »... gotovo (ste) iz več mojih pisem izvedeli, kako me je Vsemogočni v preteklem letu od maja do decembra zadel s težko, smrtno in dolgotrajno

boleznijo, s colica passione ter continua febrili... omenjeni boleznimi (me) nista hoteli zapustiti, dokler nista udarili v zunanje ude in me tako ohromili v rokah, da pisati ne morem.« Še kasneje (1575) omenja finančno stisko zaradi številnih vsakdanjih obiskov, poroke hčere, potrebe po oblačilih za dva sina, stroškov magisterija enega od teh, in da je zaradi tega ter »treh dolgotrajnih smrtnih boleznih mnogo porabil, (in) nisem mogel doslej odplačati zgoraj omenjenih dolgov.« To, da je doživljal pregone, smrt v družini, vsakdanje težave vzgoje otrok, zidal hišo še proti koncu svojega življenja v Derendingenu, le razširi opazovalcu vstop v Trubarjevo osebno življenje. Osebna pisma z ženo Barbaro odkrivajo pristnost v zakonu in njegov pogled na njeno pomembno, če ne enakovredno vlogo v njegovem življenju in delu.

Trubar je bil človek moralne zanesljivosti. V času službovanja kot katoliški duhovnik se je držal obljube celibata, čeprav je že bil prepričan, da to ni biblijski ukaz in je tudi poučeval tako. Ne glede na zgoraj omenjene težke razmere njegovega časa v družbi in kljub izzivom družinskega življenja je vztrajal, čeprav se je bojeval tudi z obupom, in tudi v pismih o tem naravnost povedal: »Prav često sem resit življenja.« V vsem tem soočanju z življenjem pa je Trubar imel zelo jasno splošno osnovno stališče: »K temu podeli Kristus, naš Gospod, meni in vsem dušnim pastirjem svojega duha, milost in moč. Amen.«

TRUBAR KOT ZAČETNIK

Predpostavljamo, da je Trubar bil prvi na svetu v več ko desetih rečeh. Izobraževanje otrok v slovenščini, šolanje tudi deklic in podobne zamisli, niso bile samoumevne, kakor je to danes. Rek, da je vsak začetek težak, je veljal tudi pri Trubarju. To, da so slovenščino s Trubarjem začeli pisati in tiskati, pred tem pa so jo le občasno zapisovali z roko, s tem se danes seznanijo otroci že v osnovni

šoli. Toda, pot do tega je bila vse prej ko lahka. Za boljši občutek o stanju v slovenskem narodu glede jezikovnih in kulturnih vprašanj, je Trubarjev izsek iz pisma Adamu Bohoriču, 15 let po izidu prvih slovenskih knjig, zanimiv primer: »Ne dvomimo, da dobro poznaš in neredko obžaluješ nesrečno kulturno zaostalost naše ožje domovine; saj je prava sramota, kako se vsepovsod šopiri zaničevanje do lepih umetnosti in zanemarjanje duhovne izobrazbe« (iz Ljubljane 1. avg. 1565). Bralec dobi vtis, da je na slovenskem to bil čas, ne le pomanjkanja orodij komunikacije, ampak tudi želje po teh. V tem smislu se zdi, da je Trubar ustvarjal tako rekoč ex nihilo, iz nič. Torej, kjer bi drugi nehali, je on začel in ustvarjal. To, da ni bilo orodij (slovarjev, slovnice itd.) ni bila ovira, ampak iskra za začetek ustvarjanja.

Enako je bilo z Biblijo in teološkimi teksti. Prav zato, ker tega še ni bilo, je Trubar začel prevajati prve biblijske vrstice v slovenščino. Izgleda, da ga ni motilo, da ni strokovnjak na vseh teh področjih (jezik, teologija, ipd.), prijel je za delo in dal svoje najboljšo, Bogu pa zaupal, da bo On uredil, kakor bo prav, ker je to delal »Bogu na čast in v dobro vsem mladim in neukim ljudem v naši deželi.« Dobrih dvesto let pred angleško biblično družbo, je Trubar s sodelavci že tiskal in pošiljal v svet vsaj 30.000 teoloških knjig v treh pisavah in vsaj treh jezikih. Protestantska cerkev na Slovenskem, njen red in začetni zagon je rezultat Trubarjevega truda in razmišljanja. Vendar vse te začetne in velike spremembe v jeziku, cerkvi, prevajanju, tisku in drugje se ne dajo razložiti drugače kakor s tem, da je za Trubarja center vsega bila Božja beseda – Biblija kot pisana, Jezus kot utelešena.²

**TRUBAR KOT VODITELJ**

Ena od Trubarjevih lastnosti je bila, da se ni otepal odgovornosti, ko jo je dobil. V Abecedniku v uvodu je to zelo jasno: »Zato sem jaz, ki sem vam Slovincem predpostavljen kot duhovni voditelj, prepisal v to knjižico pomembnejše nauke naše prave vere.« Na prvi pogled bi to morda zvenelo kot samozavestno postavljanje. Kajti, kdo pa mu je dal ta položaj? Iz prebiranja ostalih Trubarjevih del je razvidno, da ni bil ta, ki hvali svojo robo, ampak nasprotno, bil je ponižen. Značilnost prave ponižnosti pa je tudi to, da odgovorno prevzame vodstvo, ko je ta naložena. Pravi voditelj vodi, ko mu je to zaupano, in se tega ne otepa.

Zanimivo je opazovati tudi razmerja, ki jih je Trubar imel v svojih različnih položajih. Bil je sodelavec, ki je znal živeti in potrpežljivo delati tudi z ljudmi, s katerimi se ni strinjal. Morda je to bil tudi eden od razlogov, da so ga Nemci bili veseli v Kemptenu, kjer so protestanti raznih barv že takrat imeli resne težave drug z drugim. Zgodovina nam nakazuje, da se je po Trubarjevem prihodu v različnih krajih zgodilo to, kar je bilo zanj že značilno – mlini so se popravili, dolgovi poravnali, razmerja uredila. Podobno je bilo v sodelovanju z Dalmato in Konzulom. V obeh Hrvatih je videl potrebno pomoč pri ogromnem delu v prvem biblijskem zavodu v Urachu, medtem ko je imel težave z njima tako v finančah, kakor tudi v osebnih odnosih nasploh. Trubar je bil zmožen sodelovati celo z ljudmi v političnih krogih. Čeprav so se takrat cerkvene in politične poti križale še bolj ko danes, je le potrebno videti, da Trubar ni manipuliral v političnih krogih, ampak je znal naliti čistega vina, obenem pa ostati trezen. V enem od opisov njegovih potovanj je to bolj razvidno. Namreč, ko je prišel v Ljubljano leta 1561, in je že bilo izdano cesarsko povelje zoper njega, je izjavil, da želi pridigati in deliti zakramente javno, »kajti zakotno in skrivaj noče opravljati svoje službe«.

Trubar je bil tudi voditelj v teoloških temah. Tu se njegov vodstveni značaj pokaže v tem, da nastopa kot razumen, tehten in uravnovešen mislec. Medtem ko je značilnost njegovega časa žal bila ekstremna gorečnost v večini, če ne v vseh krščanskih krogih, je on imel nastavek zrele osebe. Gorečnost je že imel, toda ne tiste, ki daje več ognja ko luči. Njegova teološka uravnovešenost je še danes lahko vzor svetovnim teološkim umom. Že to, da je njegov teološki prehod iz celo nekaterih diametralno nasprotnih nauk katolicizma v protestantizem bil resen in zavesten, obenem pa ponižen, lahko da vsakemu spreobrnjencu primer kvalitetne spremembe mišljenja in življenja. Teoloških problemov se ni izogibal, še najtežjih ne. Bil je človek svojega časa in pod spoznanji in vplivi tega, toda, zaradi popolnega zaupanja Bibliji, ni bil ujetnik svojega časa in je uvidel teološke rešitve, katerih nekateri visoko šolani teologi našega časa žal ne bi zaznali. Še posebno tu se izkristalizira Trubarjevo visoko spoštovanje Božje besede. Zanj je to bil Božji govor v človeškem jeziku, ne pa človeški govor o bogu, ki je hotel veljati za »govor Boga samega«.

Še ena od značilnosti tega voditelja je bil odnos do bodočih, mladih voditeljev. Zanj nova generacija ni bila konkurenca, da bi jo poskušal premagati, niti ni bila brezplačna delovna sila, da bi jo želel izkoriščati. Trubarju so to bili sodelavci in ljudje, v katere je vlagal, da bi oni postali uspešni. V enem od pisem (1569) imamo tak primer. V njem zaproša za finančno podporo Juriju Dalmatinu, zagovarja njegove stroške in prosi za več, ker Dalmatin potrebuje denar za magisterij, Trubar pa mu tokrat ne more posoditi, »ker moram pomagati tudi drugim študentom s Kranjskega in iz drugih krajev, iz Kemptena, Rothenburga ob Tauberi in iz Nürnberga«. Ni čudno potem, da so profesorji v Tübingenu zahtevali, da se Trubarjevega pogreba udeležijo vsi

študenti. Nekateri od teh študentov so, izgleda, imeli tako pristen odnos s Trubarjem, da so pri njem hranili svoj denar, in mu celo posojali, ko Trubar začasno ni več imel za življenje. Morda slika razmerja med trenerjem in športnikom v zahodnem svetu najbolj povzame ta Trubarjev odnos. Oseba, ki v mladem vidi potencial, ga poišče, povabi, se zanj žrtvuje, ga vzame pod svoje okrilje, osebo spozna in spoznava, ga bodri, vendar ga potiska do skrajnih meja njegovih zmožnosti. Na koncu pa je njegov največji navijač, ki se mu ni težko umakniti iz soja žarometov v pozabo, ker je na sceno prišel nov talent, za katerim drvi ves svet.

SKLEP

Še več bi se dalo reči o človeku, ki ga informirani tujci visoko čislajo, obenem pa ga svet šele spoznava v vse večji veličini. Trubar je izziv za marsikaterega voditelja – njegov značaj, njegovo delo, odnosi, sanje, ovire, način sodelovanja, družina, vztrajnost, njegovo zaupanje v Boga in Božjo besedo, in še kaj. Morda potem ni presenetljivo, da sad njegovega dela in značaja še po polovici tisočletja stoji in navdihuje mnoge, drugim pa je v vsem tem času bil tudi v napoto, kakor sam pravi: »Moje ime je v Rimu že tako znano in zasovraženo, kakor ime pokojnega Lutra« (v pismu Ivanu Ungnadu, iz Ljubljane 5. okt. 1563).³ Kakorkoli že, njegov vtis je nepozaben in ponuja marsikatero bogato izkušnjo pozornemu voditelju.

Opombe:

- 1 Lastni prevod avtorja
- 2 Iz predavanja dr. Marka Kerševana, Ljubljana 2008.
- 3 Vir večine citatov je knjiga *Reformacijsko slovstvo – Izbrano delo, Mladinska knjiga, 1971*

PASTIRJI BOŽJE ČREDE

REFLEKSIJA

Pastor PETER NOVAK

Ste komaj začeli s pastirsko oziroma starešinsko službo ali pa jo že opravljate vrsto let in se včasih sprašujete, kaj sploh počnete ali morate početi? Se včasih vprašate, kako naj bi vodili in dosegli zastavljene cilje v cerkvi? V času svojega službovanja kot starešine ali pastirji ste morda že slišali in videli mnogo vzorcev tega, kaj naj bi počeli in kako. Apostol Peter v kratkih navodilih starešinam v 1 Peter 5,1–4 osvetli, kaj je naloga starešin in zakaj takšna.

SOSTAREŠINA STAREŠINAM

Peter se v tem pismu predstavi kot: »Peter, apostol Jezusa Kristusa« (1 Peter 1,1), vendar se v našem odlomku predstavi še malo drugače, ko piše navodila starešinam v cerkvi. Predstavi se kot: »sostarešina in priča Kristusovih trpljenj ter udeležene slave, ki se ima razodeti« (5,1).

Ta druga predstavitev je zelo pomembna zaradi občinstva in teme, o kateri piše v teh štirih vrsticah. V njih naslovi eno skupino ljudi v cerkvi, ki jih imenuje starešine. V svojem pismu je Peter že pisal navodila konkretnim skupinam ljudi v cerkvi (možem,

ženam, služabnikom), tu pa konkretno naslavlja starešine med njimi. V nekaj stavkih jih spodbuja in nagovarja, kako naj opravljajo svojo nalogo in sicer kot eden izmed tistih, ki prav tako deli to nalogo z njimi. Ta apostol Jezusa Kristusa, se zato tu imenuje sostarešina. Že takoj v začetku nam je jasno, da slavo in čast, ki bi utegnili pripadati temu nazivu in tej nalogi, Peter sam pričakuje od Boga, vendar ne takoj, temveč ob koncu časov. Petrova predstavitev je pomembna za ton in stališče, s katerim in s katerega nagovarja starešine v njihovi nalogi. In v nadaljevanju se bomo zato posvetili raziskovanju naloge starešin in načina njihovega vodenja.

STAREŠINE

Glavni fokus tega kratkega odlomka je torej naloga starešin in predvsem, kako naj to nalogo opravljajo. Najprej opazimo, da Peter naslavlja starešine v cerkvi v množini. Mnoštvo starešin v prvih cerkvah je bila običajna (prim. Apostolska dela 14,23; 15,6; 20,7; 1 Timoteju 5,17;

Jakob 5,14). Edninski samostalnik se pojavlja le takrat, ko naslavlja posamezno osebo: sebe ali drugega (pri. 1 Peter 5,1; 1 Timoteju 5,1; 2 Janez 1,1; 3 Janez 1,1). Beseda starešina sicer lahko pomeni zgolj starejša oseba (to je možen prevod v 1 Timoteju 5,17 vsekakor pa to pomeni v Titu 2,2), vendar gre tu za skupino ljudi, ki jim je bila zaupana neka služba v cerkvi (v. 2).

NALOGA STAREŠIN

Nalogo oziroma službo starešin v cerkvi opiše v 2. vrstici s preprostim izrazom: pasite Božjo čredo. Nekateri prevodi omenjajo, da besedilo da jo pazite (SSP, Chraska: nadzorujoč jo) ni prisotna v nekaterih rokopisih. Beseda pazite¹ ima pomen pastirja, ki gleda, pazi in ima pregled nad čredo. Starešine so torej postavljeni za pastirje cerkve. Morda nas ta opis preseneti. Starešine kot pastirji. Ali ni pastor pastir? No, kakršnokoli je naše prepričanje o cerkveni organizaciji, je tu zelo jasno, da Peter starešinam pripisuje pastirsko vlogo.

Starešine so torej pastirji cerkve. Gre za eno in isto vlogo. Pri tem lahko opazimo, da piše o pastirovanju črede, ki ni njihova (pasite Božjo čredo). To je zelo pomemben poudarek, ki ga omenja še v 3. vrstici, ko govori o njihovih deležih in v 4. vrstici, ko piše o razodetju glavnega pastirja. Vse to govori o tem, da so starešine pastirji kakor najemniki ne lastniki; so v službi Kristusa, ki je glavni pastir. Starešine lahko poimenujemo tudi podpastirji. Iz tega izhaja sam način opravljanja njihove naloge, kot bomo videli v naslednji točki.

Pred tem pa pomislimo, kaj sploh pomeni pasti čredo. Kako starešine pasejo in pazijo na cerkev? Če pomislimo na izvorno metaforo pastirja in črede, ugotovimo, da pastir pase in pazi čredo tako, da jo vodi k dobri hrani, jo zbira skupaj, ko se ta razkropi oziroma ovca uide in čredo brani pred plenilci, npr. volkovi. Ta naloga pastirja oziroma starešine v primeru cerkve, je pravzaprav na enak način opisana večkrat v Svetem pismu (prim. Ezekiel 34,1–16; Izaija 40,10–11; Apostolska dela 20,27–32 – eden izmed sorodnih odlomkov). Človeški pastirji so se v Izraelu žal mnogokrat izneverili in tako Bog obljublja, da bo naposled sam pasel svojo čredo (Izaija 40,10–11; Ezekiel 34,11–12), po svojem postavljenem pastirju (Ezekiel 34,23–24), kar je tudi storil po svojem Sinu Jezusu (Janez 10), ki je dal svoje življenje za ovce. Zato se Sin tudi imenuje veliki pastir.

OPRAVLJANJE STAREŠINSKE NALOGE

Pozvati kako naj starešine pasejo Božjo čredo, je Petrov glavni interes v tem odlomku. To izraža z negativnimi in pozitivnimi pozivi, na način: ne tako, ampak tako. In sicer piše: »ne na silo, temveč prostovoljno [kakor je všeč Bogu], ne s pohlepom, temveč voljno, tudi ne kot gospodovanci nad svojimi deleži, temveč bodite čredi zgled.« (v. 2–3) Te dvojice prepovedi in zapovedi osvetljujejo nekatere prave osebne motive za to službo,

kot tudi pravi odnos do pastirovanja starešin v cerkvi. Najprej, ko piše naj ne pasejo črede na silo, ampak prostovoljno, lahko misli na dvojce: na osebni motiv in/ali na način njihovega pastirovanja. Glede osebnih motivov bi to pomenilo, naj starešine ne opravljajo tega dela zato, ker to pač morajo. Ker so v to prisiljeni, bodisi od zunaj ali znotraj. Gotovo dobro poznamo mamljivost dobrega ali uglednega družbenega položaja, ki ga prinese neka uradna funkcija, pa čeprav je ta družba majhna krščanska skupnost. Pravi in dober vzrok za nastop te službe je gotovo ljubezen do Boga in do njegove črede. Peter se ob teh navodilih zagotovo spomni Jezusovega trikratnega vprašanja: »Simon, Janezov sin, ali me ljubiš bolj kakor tile?« (Janez 21,15–19) In ko je Peter odvrnil, da ga ima rad, mu Jezus pravi, naj pase njegove ovce, on sam pa naj hodi za Jezusom. **Osebná predanost Gospodu Jezusu in ljubezen do vsega, kar je Božjega, zaznamuje prave motive za nastop službe starešine.** Eden izmed nasplošnih nepravilnih motivov, ki ga Peter omenja, je pohlep. Kakšen pohlep ima v mislih? Lahko, da misli na več vrst pohlepa. Po denarju, kot je bilo vidno pri farizejih (Luka 16,14) ali lažnih učiteljih (2 Peter 2,3). Tako tudi Pavel piše, naj škof ne bo lakomen po denarju (1 Timoteju 3,3). Lahko pa misli tudi na druge vrste pohlepa, kot je pohlep po časti in priznanju. Zato Peter piše starešinam, naj svoje delo opravljajo voljno, torej iz želje in pripravljenosti delati dobro Božje delo. Po drugi strani s prostovoljstvom lahko meri na njihov odnos do samih članov cerkve, ki jo vodijo. To pomeni, naj njihovo pastirovanje ne vsebuje prisile pri članih cerkve, ampak naj ima delo značaj prostovoljnosti. Članom cerkve naj dajo možnost reči ne. Temu primerno Peter kasneje omenja, naj starešine ne nastopajo gospodovalno. Tu se način vodenja morda razlikuje od drugih modelov vodenja, kot jih poznamo ali s katerimi imamo izkušnje (npr. v podjetju). Odnos voditeljev v cerkvi se v tem primeru

razlikuje od odnosa šefa ali gospodarja do svojih delavcev in lastnine. Starešine vodijo s prepričevanjem, zgledom in prostovoljno.



ČEMU TAKO?

Glavni razlogi za takšne motive in vodenje starešin ležijo v vprašanju lastnine cerkve, Jezusovega zgleda ter časa njihovega plačila in priznanja.

V odlomku Peter večkrat neposredno omenja, da je čreda, ki jo pasejo, Božja čreda. Cerkev je Božja in je dana v oskrbo starešinam. Lokalna cerkev torej ni last starešin, kot bi bilo njihovo podjetje ali družina, kjer imamo lastniške in dedovalne odnose.² Starešine, čeprav pastirji, so vendarle podpastirji. Pravi in veliki pastir naših duš je Gospod Jezus (1 Peter 2,25). Enak vzorec najdemo že v Stari zavezi. Očaki, voditelji, kralji in preroki Božjega ljudstva so priznavali, da je pravi pastir Bog (prim. Jakob – 1 Mojzes 48,15, Izaija – Izaija 40,11, David – Psalm 23,1).

Za primer, kakšni naj so starešine, Peter navaja Jezusov zgled. Omemba, da je bil sam priča Jezusovih trpljenj³ se mi zdi prav namerna. Peter je bil priča, kako se je godilo Jezusu za časa

njegovega življenja in kako je končal življenje kot pastir. Nemalokrat preganjan, zaničevan (Marko 9,12), brez časti (Marko 6,3–4), stregli so mu po življenju (Luka 4,28–30), in nazadnje so mu vzeli življenje, kot pastirju, ki je pasel svoje ljudstvo (Luka 13,34).

Temu primerno se Peter zaveda, kaj lahko pričakujejo sedaj podpastirji: nerazumevanje, nasprotovanje, neugled, stisko, preganjanje. Peter je že v prvem poglavju kristjanom pisal, naj se veselijo odrešitve, ki se bo razodela v poslednjih časih, rekoč: »... čeprav morate zdaj nekaj časa trpeti v raznih preizkušnjah, da bo preizkušnost vaše vere veljala več kakor zlato, ki je minljivo, pa se v ognju preizkuša, vam v hvalo, slavo inčast, ko se bo razodel Jezus Kristus.« (1 Peter 1,6–7) Hvala, ast in slava pridejo, ko se bo razodel veliki pastir (1 Peter 5,4). Takrat prejmejo nevenljivi venec slave.

ZAKLJUČEK

Peter v tem odlomku ne daje navodil, kaj točno naj starešine delajo,

razen da naj pasejo Božjo cerkev. Pove pa veliko o tem, kako naj jo pasejo. Najprej nagovori, da preiščejo svoje notranje motive, zakaj opravljajo to službo. Je v igri denar, ugled, položaj, samoizpolnitev, občutek vrednosti in tako naprej? Jezus morda tako kot Petra, sprašuje: »Ali me ljubiš in ali ljubiš mojo čredo? Moja čredo, ne svojo.« Ljubezen do Boga in njegovega Sina ter ljubezen do Božje cerkve, naj bo motiv za sprejem službe starešine. Kot oskrbniki tega, kar jim je zaupano, starešine v svojem vodenju ne nasprotajo gospodovalno. Starešine učijo, spodbujajo, karajo in branijo, kar jim je zaupano, toda na način, ki dopušča prostovoljne odločitve članom cerkve. Prepričevanje, argumentiranje in rotnje v primeru razhajanj mnenj ali poti, je primeren vzvod vodenja, ne pa gospodovanje, ukazovanje in prisila. To pomeni, da stvari ne bodo šle vedno, kot bi hoteli, toda pomembno se je podrediti Božji volji in navsezadnje, cerkev ni naša, ampak Božja. Ta zadnja misel, ki jo Peter znova in znova kaže v tem kratkem odlomku, je koristen

pripomoček tako v načinu vodenja kot v primeru mnogoterih trpljenj pastirjev. Morda vas Petrov odlomek nagovori, da znova premislite o svoji vlogi kot starešine in o tem, kako naj bi opravljali to službo. Pasite Božjo čredo voljno, v skladu z Božjo voljo in z zgledom, ko pričakujete venec slave ob pojavitvi velikega pastirja Jezusa.

Opombe:

- 1 To je pravzaprav beseda škof v glagolski obliki (gr. episkopountes – kot episkopos, škof, predstojnik, prim. 1 Tim 3,1 in Tit 1,7) pomeni imeti pregled nad nečim, čuvati ali paziti na čredo v tem primeru.
- 2 Dva izmed razlogov za uvedbo celibata duhovnikov v zgodovini je bil tudi v tem, da se izogajemo težavam dednega nasledstva duhovnikov ter dedovanja lastnine cerkve. (Arthur Jones, http://www.natcath.org/NCR_Online/archives/041202/041202s.htm)
- 3 V grščini je množina: Jezusovih trpljenj.



TRANSPARENTNOST - NE LE LEPA BESEDA

RAZPRAVA

Dr. CHRIS J. SCOBIE

Transparentnost ali preglednost je neke vrste modna beseda v vodilnih krogih: veliko je bilo napisanega o potrebi in koristi transparentnosti ter o tveganju neuspeha. Dnevni spodrsjlaji korporativnega upravljanja in vladne integritete, korupcija in goljufije govorijo o veliki potrebi po transparentnosti, vendar preudarni bralci vedo, da mora obstajati ravnovesje. Zaradi varnosti drugih, državnih skrivnosti, patentnih formul, nekatere notranje informacije ne smejo biti razkrite. Zasebnost je pomembna vsem nam; ugleden filozof pravi, da poziv k transparentnosti kaže na moralne in etične napake v družbi (Byung-Chul Han 2015, 48). In prav te osebne in korporativne napake so škodovale zaupanju. Zato je potrebna razprava, da bi obnovili zaupanje in da bi se tudi voditelji zaščitili pred pogostimi skušnjavami in obtožbami.



Slovar pojmov označuje našo razpravo o transparentnosti kot:

- Sposobnost videti skozi, jasno videti;
- Odsotnost skritih agend, kar omogoča prost pretok informacij za sodelovanje, skupno delo in skupinsko odločanje;
- Zahteva se stopnja odkritosti, da se omogoči preverjanje procesa in prakse;
- Ustvarjanje pogojev ali kulture, kjer se spodbuja prost pretok informacij in idej, in kjer obstajajo jasne regulativne smernice (businessdictionary.com/definition/transparency; Bennis 2008, 93).

Pomembnost te razprave ni mogoče spregledati za katero koli osebo, ki ima naloge voditelja ali željo, ker je to stopnja vidne ali prepoznane transparentnosti, ki vzbuja zaupanje in predanost. Ta »kultura zaupanja« je prepoznana kot ta, ki pomembneje vpliva na stvari, kot so motivacija, predanost in s tem tudi produktivnost (Scobie 2009, 149–154). Cilj tovrstne razprave je podrobneje opredeliti nekatera Pavlova načela transparentnosti za današnjega bralca, od katerih bodo voditelji imeli korist, če jih vključijo v svoje delovanje.

V okviru razprave o vodenju lahko o transparentnosti govorimo v zvezi s financami, uporabo moči, funkcije in odločanja, z odnosi in osebnimi cilji. Sveto pismo uporablja močno sliko, ko omenja »poželenje mesa« (moč izkusiti), »poželenje oči« (moč imeti) in »napuh življenja« (moč biti), kar apostol Janez povzame kot »... vse, kar je v svetu ...« (1 Janez 2,16) ali vir želja, kar je v nasprotju z ljubeznijo Boga (Marshall 1978, 144). (Glej tudi 1 Mojzes 3,6; Matej 4,3–10; Luka 4,3–12).

Zavedamo se, da je drugo pismo apostola Pavla ljubljene cerkvi v Korintu bilo v nekaterih delih odgovor na obtožbe, da ni deloval transparentno. Nekateri bralci njegovega prejšnjega pisma so reagirali neprijazno na njegove graje, s trditvami, da je v njegovem življenju in misijonarskem delovanju bilo pomanjkanje transparentnosti. Pavla so obtoževali, da je neiskren, nepošten in da je manevriral situacije ali ljudi, da bi dosegel svoje – z manipulacijo (2 Korinčanom 1,12–14). Pavel odgovarja, da »... v svetu in še posebno pri vas smo živeli v preprostosti in Božji iskrenosti ...« (2 Korinčanom 1,12). Nadaljuje in pravi: »sem hotel naprej priti k vam« (videli ste me prisotnega v dejanju), »sem mar res lahko miselno ravnal« (neodločno ali odlašajoč) in »naša beseda do vas ni »da« in hkrati »ne« (ni dvojnega govorjenja) (2 Korinčanom



Posamezniki, podjetja in organizacije se vsi soočajo z izbiro, če bodo prikrivali informacije, potvarjali dejstva ali govorili le delno resnico – skušnjava, da bi skrili ali prikrili resnico. Ljudje imajo pogosto različne motive; zlasti v neprofitnih in prostovoljnih organizacijah je lahko motivacija za sodelovanje prikrita ali nejasna. Morda bi se lahko vprašali: Ali se odločamo na skrivnem zato, da bi se izognili odgovornosti? Ali prikrivamo informacijo pred ostalimi člani skupine, ko sprejemamo odločitve? Ali se v javnosti pretvarjamo, da podpiramo člane ekipe in sodelavce, za njihovim hrbtom pa govorimo razdiralno in delujemo pristransko? Ali priložnosti in skupne koristi od premoženja delimo enakovredno ali pa obstajajo kulturni oz. zgodovinski precedenčni primeri in zadeve, ki vplivajo na naše odločitve in dajanje priložnosti? **Če nam naši sodelavci ne morejo zaupati, ali nam lahko Bog?** Transparentnost je bila Pavlu tako pomembna, da je s kulturno tematiko »ponašanja« odbil njihove obtožbe glede pomanjkanja transparentnosti. Poleg tega se skozi pismo Pavel vrne k temi transparentnosti. »Mi vsaj nismo kakor množica tistih, ki kupčujejo z Božjo besedo.« (2,17) »Nismo sami po sebi zmožni ...

ne, naša zmožnost je od Boga.« (3,5) »Odrekli smo se skrivnim, sramotnim delom, ki bi se jih morali sramovati. Ne ravnamo zvijačno, tudi ne pačimo Božje besede ...« (4,2) »Naša usta so vam spregovorila odkrito, naše srce se je na široko odprlo.« (6:11) »... nikogar nismo prevarali.« (7,2) »Izkažite jim vpričo Cerkev ...« (8,24)

PRENEHAJTE SE PONAŠATI ALI PA SE PONAŠAJTE V PRAVI STVARI

Grška beseda *kauchesis* prevedena kot »ponašati se«, je ključni izraz za Pavla skozi celotno pismo. Uporablja se devetindvajset krat v različnih oblikah. Danes ima ponašanje dokaj negativen prizvok, kajti nihče ne mara odkrito ponosno in arogantno osebo, polno napuha. Toda v kulturi Bližnjega Vzhoda prvega stoletja, je ponižnost bila videti kot slabost, zato je ponašati se bilo cenjeno. Iz Prvega pisma Korinčanom vidimo, da so bralci obravnavani bodisi kot Judje ali pogani (1,23); to zajema vse narode takratnega znanega sveta. Judje so se hvalili s svojim izpolnjevanjem postave, pogani pa so se ponašali s svojo modrostjo. Nobena skupina pa ni bila pripravljena sprejeti Jezusa kot Mesijo zaradi svojega pred pogojevanja. Zato ko Pavel pravi:

»... smo namreč mi vam v ponos« (1,14), hoče s tem nakazati, da naj se ponašajo s trpljenjem, pretepanjem, kamenjanjem in brodolomi, ki jih je Pavel pretrpel zaradi evangelija. Tako Pavel ne želi, da se njegovi bralci ponašajo v moči, prevladi, materialni koristi, statusu ali položaju. Kajti prav ponašanje v teh stvareh in smatranje teh za veliko vrednost, povzroča pomanjkanje transparentnosti. Nasprotno, če ponašanje mora biti, naj se ponašajo v šibkosti (in se tako zanašajo na Boga), v služenju in izkazovanju ljubezni do bližnjega in v zaupanju v Boga. Kako potem dovoliti Pavlovemu opominu njegove anomalne skupnosti, da spregovori vprašanem transparentnosti pri sodobnem vodenju?



»Pavel v svojem pisanju ljubljene cerkvi odkrije

ogromno kolizijo svetovnih nazorov. Čeprav je pisal tistim, ki so izpovedali, da so del Cerkve, so korintske vrednote, ki so temeljile na njihovi grški kulturi in zgodovini, morale dati prednost krščanskim vrednotam vere, upanja in ljubezni (1 Korinčanom 13,12), ki so bile vzpostavljene s postavitvijo Jezusa za Gospoda. Njegovi korintski bralci so sedaj živeli pod znamenjem križa, ki je simboliziral moč ponižnosti in služabništva. Ta nov odnos s Kristusom je povzročil revolucijo njihovih človeških in »posvetnih« vrednot.«



TRANSPARENTNOST V MEDSEBOJNIH ODNOSIH

Pavel v svojem pisanju ljubljene cerkvi odkrije ogromno kolizijo svetovnih nazorov. Čeprav je pisal tistim, ki so izpovedali, da so del Cerkve, so korintske vrednote, ki so temeljile na njihovi grški kulturi in zgodovini, morale dati prednost krščanskim vrednotam vere, upanja in ljubezni (1 Korinčanom 13,12), ki so bile vzpostavljene s postavitvijo Jezusa za Gospoda. Njegovi korintski bralci so sedaj živeli pod znamenjem križa, ki je simboliziral moč ponižnosti in služabništva. Ta nov odnos s Kristusom je povzročil revolucijo njihovih človeških in »posvetnih« vrednot. Pavlovo prvo pismo cerkvi v Korintu je bil javni ukor njihovega odklonilnemu obnašanju, ki se kaže v odnosu. Marshall ugotavlja, da v svojem drugem pismu Pavel ne uporablja prijateljskega jezika, ampak so bralci njegovi »sodelavci« (Marshall 1987, 134–135). Njegovi bralci so morda pričakovali, da bo opisano bolj s spretnim jezikom, uporabljajoč običajni besednjak »voditeljev« njihovega časa. Toda on opisuje ljudi

na oblasti kot »služabnike« (3,6; 6,4; 11,23). Pavlova ideja enotnosti temelji na služabništvu in podrejenosti Kristusom. Enotnost je vzpostavljena skupaj s Kristusom, toda ko nadaljuje v tej smeri, se Pavel sreča z nasprotovanjem teh, ki so imeli položaj in vpliv.

Transparentnost v odnosih je torej utemeljena v odnosu s Kristusom, ki »se ponaša v služenju«. Prepoznavna »druga za boljšega od sebe« (Filipljanom 2,3). Spolni škandali, moralni in etični spodrseljaji voditeljev, zlorabe podrejenih, so pogoste tudi danes, toda za Pavla je to utemeljeno v tem, da živijo kot *psychikos* namesto kot *pneumatikos* (1 Korinčanom 2). Ti dve besedi bistveno oblikujeta Pavlovo razmišljanje glede tega, zakaj ljudje počnejo to, kar počnejo. Za Pavla obstajata samo dve kategoriji ljudi na svetu – tisti, ki so odprti za to, kar je Bog storil v Kristusom, imajo vero in ponižnost do Božjega Duha, in so na ta način od Duha usmerjeni ali motivirani v svoji notranjosti – *pneumatikos*. Druga možnost pa so ljudje, ki se ne odzivajo na Boga, usmerja in vodi jih ponos ter apetiti po lastnem užitku in sebičnem blagostanju – *psychikos* (1 Korinčanom 1–2). Zloraba v odnosu nastane, ko neka oseba misli in je prepričana, da ima pravico in da je nihče ne bo ujel. To temelji na ponosu in aroganci. Ker koren ponosa in arogance tiči v srcu vsakega človeka, morajo voditelji graditi sisteme transparentnosti v

odnosih svojega okolja, zaščititi svoje podrejene, osebe, organizacijo in sami sebe.

TRANSPARENTNOST PRI MOČI

Pavel si prizadeva obrniti pokvarjen sistem časti/sramu z namero, da bi odstranil aroganco in prodajanje moči med svojimi bralci (Garland 1999, 30). Voditelji so zato odgovorni za izgrajevanje sistemov v svoje okolje, kjer se moč uporablja na varen in koristen način. Ti sistemi kažejo naslednje: kdo odloča in na kakšni podlagi, kdo je odgovoren in komu nekdo odgovarja. Informacija predstavlja moč in uporaba oziroma zadržanje informacije kot oblike moči slabi zaupanje. Kako se izmenjuje odločitve in informacije v organizaciji, postane bistven del razprave o transparentnosti.



»Za Pavla obstajata samo dve kategoriji ljudi na svetu – tisti, ki

so odprti za to, kar je Bog storil v Kristusom, imajo vero in ponižnost do Božjega Duha ... Druga možnost pa so ljudje, ki se ne odzivajo na Boga, usmerja in vodi jih ponos ter apetiti po lastnem užitku in sebičnem blagostanju.«



TRANSPARENTNOST PRI FINANCAH

Pavel je uporabil grško besedo *kapaleuontes* pogosto prevedeno kot »kupčevanje« ali »mešetarjenje« za opis neželenega dejanja mnogih, ki so evangelij uporabljali za »trgovanje, ki ga je motivirala goljufija in pohlep« (Garland 1999, 152). Glagol »mešetariti« se pogosto uporablja v povezavi z motivom pohlepa in zavažanja. Primer je navedel Kleberg za besedo *kapalos* (trgovec), ki se uporablja v povezavi z gostilničarji, ki so bili znani po mešanju vina (Kleberg 1957, 1-6). Problem je postal znan kasneje, ko je Platon govoril o Protagori: »Ali je mogoče ... da je sofist res neke vrste trgovec ali prekupčevalec za dobrote, ob katerih se duša napaja ... tisti, ki nosijo njihove nauke po mestih« (Winter 1997, 163-64). Pavel je vztrajal v zavračanju finančne podpore od svojih bralcev (11,7) in se je izogibal takšnim očitkom. Jasno pove, da bi sicer bil upravičen do deleža koristi od svoje službe za Boga (1 Korinčanom 9,3-7). Vendar pa ne želi biti kamen spotike ali v žalitev nekemu in tako ovirati širjenje evangelija. V Pavlovih pisanjih ne vidimo navodila, da morajo imeti vse cerkve blagajnika, vsako leto podati podrobno finančno poročilo pred vsemi člani cerkve ipd. Ne. **Namesto tega Pavel daje svojim bralcem jasna načela, da se izogibajo manipulaciji, da služijo in ljubijo svojega bližnjega ter da živijo s čistimi motivi na način, da se jim ne bo ničesar očitilo, da lahko drugi vidijo njihovo ravnanje in iskrenost.** In na temelju teh načel in vrednot lahko bralci sodobnega časa gradijo sisteme na svojem delovnem mestu, v pisarnah in cerkvah, kjer so odprti, transparentni in gradijo zaupanje med člani.

Zdrave inštitucije so bolj odprte in transparentne kot nezdrave (Bennis et al. 2008, 42), vendar obstajajo glede transparentnosti omejitve. V tej digitalni dobi transparentnost dosega nove višine. Voditeljeve trditve je mogoče na spletu preveriti in tвитati ali ovreči v sekundi. Toda transparentnost je ideologija, ki jo je potrebno

nadzirati. Če bi transparentnost bila stoočstotna, bi to pomenilo pomanjkanje zasebnosti, kar samo po sebi vodi do terorja (Byung-Chul Han 2015, viii). Sveto pismo podpira zasebnost in individualizem kot pomembna teološka koncepta. Na primer, pri Jezusovem modelu popravka (Matej 18,15-17), če oseba, ki stori nekaj narobe, to prizna in prosi odpuščanje (ko zakon ni bil kršen), to ostane med posameznikoma. Integriteta in zaupanje zahtevata sposobnost pokriti osebne prestopke (ne kršenje zakona) druge osebe, ko je prisotno priznanje, ksanje in popravek. Ko pa oseba nadaljuje s slabim dejanjem in se ne skesa, se zasebnost preide in širša skupnost je o tem informirana, kar postane transparentno. »Ljudje morajo verjeti in zaupati vladarjem, kajti ko zaupajo, potem mu dodelijo mero svobode, da deluje brez stalnega pregledovanja, spremljanja in nadziranja. Če bi mu primanjkovalo avtonomije, ne bi mogel nikoli narediti poteze« (Sennett, 122).

ZAKLJU EK

»Za ta novi čas ni značilen le navidezni etični in moralni zlom, ampak tudi čas, v katerem so privrženci bolj skeptični glede svojih voditeljev kot kdajkoli prej« (Luthans 2006, 99). »Zaupanje je najbolj izmuzljiv in krhek vidik vodenja« (Bennis 2008, 61). Ko je zaupanje prelomljeno, morajo voditelji zgraditi večjo transparentnost v sistem. Toda tudi takrat, ko je zaupanje veliko, mora voditelj graditi transparentnost v sistem kot zaščito pred skušnjava. Višje ko se voditelji povzpnejo in več vpliva ko imajo, večje so skušnjave in za bolj nedotakljive se nekateri voditelji imajo. V prihodnosti bodo voditelji bolje razumeli vlogo in pomen transparentnosti v odnosih pri pristnem vodenju. Taki voditelji bodo postali bolj transparentni, zgradili bodo ustrezne ravni čustvene ranljivosti s svojimi neposrednimi poročili (Gardner 2006, 89). Zainteresirane strani bodo vse bolj smatrale voditelje odgovorne za transparentno delovanje pri finančnih,

odnosih in uporabi moči, ko postanejo bolj selektivni glede tega, kje in v koga bodo vlagali. Finančna transparentnost je še posebej pomembna za neprofitne organizacije, ki tekmujejo za razne vire. Ti voditelji morajo ohraniti vse višje standarde med prostovoljci, od katerih mnogi niso plačani za svojo delo.

Bennis, Warren, Daniel Goleman and James O'Toole. 2008. *Transparency, How Leaders Create a Culture of Candor*. San Francisco, CA: Jossey-Bass; Byung-Chul, Han. 2015. *The Transparency Society*. Stanford, CA: Stanford University Press; Garland, David E. 1999. *TNAC 2 Corinthians*. Nashville, TN: Broadman & Holman; Kleberg, T. 1957. *Hotels, Restaurants et Cabarets dans l'Antiquité Romaine*. Uppsala, Sweden: Almqvist & Wiksell; Luthans, Fred, Steve Norman, and Larry Hughes 2006. *Authentic Leadership, A New Approach for a New Time*. In Buke, Ronald J. and Cary Cooper. Ed. *Inspiring Leaders*, pp 84-104. Rutledge: New York, NY; Marshall, P. 1987. *Enmity in Corinth: Social Conventions and Paul's Relations to the Corinthians*, in WUNT 2/23. Tübingen: Mohr; Scobie, Chris J. 2009. *Dolgoročno vodenje*. Ljubljana, Slovenia: Horeb; Sennett, Richard. 2003. *Respect in a World of Inequality*. New York NY: W. W. Norton; Winter, Bruce W. 1997. *Philo and Paul Among the Sophists, Society for the New Testament Studies Monograph Series 96*. Cambridge UK: University Press.

Izmerite svojo transparentnost

(Obkrožite odgovor, ki je najbolj ustrezen: 1 nikoli, 2 redko, 3 pogosto, 4 zelo pogosto, 5 vedno)

Transparentnost pri moči

- Redne sestanke sklicuje naš vodja ekipe. 1 2 3 4 5
- Odločitve se sprejemajo soglasno. 1 2 3 4 5
- Čutim, da vem, kaj se dogaja v naši ekipi. 1 2 3 4 5
- Menim, da je moj glas slišan. 1 2 3 4 5
- Imamo neodvisno komisijo, ki preveri vse vidike dejavnosti, financ in odnosov. 1 2 3 4 5

Transparentnost v medsebojnih odnosih

- Moja delovna uspešnost se ocenjuje enkrat letno. 1 2 3 4 5
- Na mojem delovnem mestu je neprimerno govoriti o temah, ki so spolne, fizične ali čustvene narave. 1 2 3 4 5
- Imamo protokol za sestanke, svetovanja in potovanja, ko to vključuje moške in ženske. 1 2 3 4 5
- Vem, s kom se lahko pogovorim, če se želim pritožiti ali izpostaviti nekaj kar je bilo neprimerno. 1 2 3 4 5
- Če bi spregovoril/-a, bi mi prisluhnili in ne izobčili. 1 2 3 4 5

Transparentnost pri finančnih

- Naša ekipa / pisarna ima blagajnika, ki deluje neodvisno od voditelja. 1 2 3 4 5
- Blagajnik ima popoln dostop do financ. 1 2 3 4 5
- Mesečni sestanki vključujejo tudi finančni pregled. 1 2 3 4 5
- Letno finančno poročilo je predstavljeno vsem zainteresiranim stranem. 1 2 3 4 5
- Vse zainteresirane strani vedo, kaj se dogaja finančno. 1 2 3 4 5

(Rezultati 15-30 potrebujete svetovalca; 30-40 potrebno je biti pozoren; 40-50 poenostavljeno bi lahko naredili veliko izboljšav; 60-75 dobro, še naprej se izboljšujte)

V Angliji rojeni avtor Simon Sinek je leta 2002 v New Yorku ustanovil svojo oglaševalsko agencijo. Tam je sodeloval s številnimi uspešnimi podjetji. Njegova prva knjiga *Start with Why* (2009) je postala mednarodna uspešnica. A njegovo svetovalno delo za ameriške marine je pravzaprav razlog za nastanek knjige *Leaders Eat Last and Others Don't*.



LEADERS EAT LAST

POVZETEK KNJIGE

ROBERT BOHINEC

Njeno osnovno sporočilo je, naj se kot vodje žrtvujemo za druge, da bi dosegli lastno srečo. Avtor to podkrepi tudi znanstveno, saj se nam v telesu proizvajajo različni hormoni sreče, ko ravnamo sebično ali ko ravnamo nesebično. Ko dosežemo uspeh s sebičnim ravnanjem, to v telesu zviša predvsem endorfin in dopamin – hormona, ki povzročata kratkoročno srečo in dolgoročno odvisnost. Nesebično ravnanje in skrb za ostale pa proizvaja druga hormona sreče – serotonin in oksitocin. Serotonin verjetno vsi dobro poznamo kot hormon sreče. V našem primeru pa je še bolj pomemben oksitocin. Ta nas povezuje in skrbi za občutek lojalnosti ter zaupanja.

Sinek pravi, da s služenjem drugim vzpostavljamo občutke povezanosti, lojalnosti in zaupanja. Z nesebičnim načinom vodenja bomo morda kasneje nasitili lastne apetite, a bomo dolgoročno dosegli uspeh in pravi ekipni duh. Nenazadnje danes nam služba predstavlja eno najpomembnejših stvari v našem življenju, saj v njej preživimo večino svojega časa. In hkrati močno vpliva na našo srečo, počutje doma ter tudi na življenje naših najbližjih. Zato je pomembno, da se na delovnem mestu počutimo dobro.

Čeprav ta knjiga ni krščanska, pa odseva koncept krščanskega služenja voditeljev. Prav Jezus je bil tisti, ki je svojim najbolj ambicioznim učencem dejal: »Kdor hoče postati med vami velik, naj bo vaš strežnik.« (Matej

20,26; Marko 10,43; Luka 22,26) To seveda svetu predstavlja kontrast, saj splošno sprejeta prehranjevalna veriga veli, da preživijo izključno najmočnejši, ki so v svojem ravnanju bolj ali manj sebični. Tako prvi pridejo do hrane in drugih ugodnosti, ostali pa lahko posežejo po njihovih ostankih. Le na ta način bolj dominantni v prihodnje generacije kar najbolj prenesejo svoje najmočnejše gene.

Leaders eat last je priporočljivo branje za vse, ki v svoje ekipe želite vnesti uspeh, pozitivizem in duh, ki bo premikal gore.

Tako. Sedaj pa na zaslužen kosilo.



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LEADERSHIP CHALLENGES

RESEARCH

Full Professor VLADO DIMOVSKI, PhD & Assistant Professor JUDITA PETERLIN, PhD

Our paper presents a theoretical overview of leadership. Traditionally, leaders were perceived as people with outstanding characteristics; later, the behaviour of leaders was researched as specific to a given context. In recent years, from 2005 onwards, leaders' autobiographies have been offered as a complementary source of leaders' influence. To identify contemporary leadership challenges, we provide the reflections of management students at the Faculty of Economics, University of Ljubljana, where leadership challenges reveal focuses on mastering communication, coordination, and the motivation of co-workers.

THEORETICAL OVERVIEW

Our paper aims to define leadership and the evolution of leadership theories, and explain its importance for organizations. We also identify personal characteristics associated with effective leaders among our management students, who are future leaders.

Manager's characteristics are more associated with the "mind" (Daft & Marcic, 2015), such as rational, consulting, persistent, problem-solving, tough-minded, analytical, structured, deliberate, authoritative, stabilizing, and position power. Leadership, in contrast, is associated in a Western stream of management books as being associated with the "soul" (Daft & Marcic, 2015): visionary, passionate, creative, flexible, inspiring, innovative, courageous, imaginative, experimental, initiates changes, and personal power. The basic definition of



leadership is that it is an ability to influence people towards the attainment of goals. Fred Luthans provides a contemporary definition of leadership as motivating people to voluntarily take action toward shared goals.

If we look at the Anglo-Saxon evolution of leadership theory, we can see that the first leadership theories were focused on leadership traits and perceived leaders as heroic "almighty" figures. Leaders bring their personality into the equation of leading, as leading is "people" activity, distinct from administrative paperwork or problem-solving activities and includes personal characteristics of leaders: physical characteristics, social background, intelligence and ability, personality, work-related characteristics, social characteristics. Leadership is, therefore, dynamic and involves the use of personal and position power.

Recent research has shifted from studying leader personality traits to focusing on the behaviours displayed by successful leaders. **This is the behavioural approach to leadership theory:**

- 1) Ohio State studies identified two major leadership behaviours: (a) consideration of people; (b) initiating structure toward task accomplishment;
- 2) Michigan studies identified: (a) employee-centered leaders; (b) job-centered leaders; and
- 3) The Leadership Grid – Blake and Mouton at the University of Texas identified a two-dimensional leadership theory of leadership grid that builds on the work of the Ohio State and Michigan studies. On the concern for production and concern for people axes they proposed: (a) team management; (b) country club management; (c) authority-compliance management; (d) middle of the road management; and (e) impoverished management.

After acknowledging that there are also other important factors in

addition to personal traits and behaviour, researchers decided to study contingencies and the situation in which leadership takes place; **this is the so-called contingency approach to leadership theory:**

- 1) Fiedler's contingency theory: Match the leader's style with the situation most favourable for his or her success. By diagnosing leadership style and the organizational situation, the correct fit can be arranged;
- 2) Hersey and Blanchard's situational theory: Focused on employee characteristics in determining appropriate leadership behaviour in presenting the relationship between leader style and follower readiness: delegating, participating, selling, telling;
- 3) Path-goal theory: The leader's responsibility is to increase motivation in subordinates to attain personal and organizational goals, by (a) clarifying the paths to rewards; (b) increasing the rewards that the subordinates value and desire.

Leadership is the only means by which a company can change into a learning organization. In such organizations, leaders learn to think in terms of "control with" rather than "control over" others by building relationships based on shared vision and by shaping the culture that can help achieve it. In learning organizations, leaders help people see the whole system, facilitate teamwork, initiate change and expand the capacity of people to shape the future. Roles of the leaders in learning organizations are the following: (1) create a shared vision; (2) design structure; (3) servant leadership.

Transactional leaders clarify the roles and task requirements of subordinates, initiate structure, reward, meet the social needs of subordinates, take pride in things running smoothly, stress impersonal aspects of performance, and have a sense of commitment to the organization. **Transformational leaders**, in contrast, have the special ability to bring about innovation and change, create

changes in people and organization, promote creativity in products and technologies, give larger meaning to diverse activities and find common ground to enlist followers in their change process.

Authentic leadership gained attention in the research community, from 2005 onwards, by emphasizing the need "being faithful to one's true self" and also "knowing oneself well". It is through the challenges of everyday life that one demonstrates his/her true identity and way of being (Dimovski, Penger & Peterlin, 2009).



One can develop this level of authenticity by asking one's self: **"What is it that I do that inspires others to follow my example?"** It can be a hobby or a professional activity where I have experienced a spontaneous exhibition of influencing others. For some this can be gardening, for others teaching, or similar; the guru of authentic leadership, Bill George, calls it "my sweet spot" – field of work where I feel myself. Critical for the followers is that they perceive leaders as people who "walk the talk" and operate with integrity (Barrett, 2014). Research of leaders' traits and behaviours has been expanded in recent years by researching leaders' autobiographies (Shamir, 2005; Shamir & Eilam, 2005).

In the first edition of the magazine *Beep*, Professor Škerlavaj identified a trend of post-heroic forms of leadership (Škerlavaj in Veselica, 2015), which means that tools such as

collaboration, empowerment, and perception of leaders as process enablers and change agents will be even more vital in the future.

In line with this trend is the development of sustainable leadership (Institute for Sustainable Leadership, 2015), Hargreaves (2007) identified its seven principles:

- 1) creation and sustaining life-long learning of stakeholders;
- 2) focus on long-term consequences of daily decisions and tracking the environmental impact of organizational performance;
- 3) encouragement of shared leadership responsibility – especially of youth and the elderly;
- 4) incorporation of social justice themes in daily agenda of business partners;
- 5) development of human and material resources, instead of its exploitation;
- 6) development of environmental diversity; and
- 7) active engagement in taking care of the wider environment.

PRACTICAL ILLUSTRATION

Edwards, Elliott, Iszatt-White and Schedlitzki (2013, 4) describe the extent to which individuals can learn to lead and the impact of leadership development in organizations as elusive questions that have yet to find a solid answer in either the practical or the academic community. To highlight which challenges does the future generation of managers perceives as vital for a good leader, we asked our international management students what constitutes a good leader. Table 1 represents the leadership tools that are most challenging for management students and are focused on the implementation of three leadership tools, such as communication, coordination, and motivation of co-workers.

CONCLUSION

Leadership theory faces many challenges. From the beginnings of hero leader theories to contemporary stakeholders' leadership collective efforts, the field has to cope with many challenges, especially since there are so many different conceptualizations within the field and the

only agreement is that leadership represents "influence, people, and goal". The survey carried out by ID World Competitiveness Center (Bris, 2015) exposes much attention on the ethical side of doing business and the need to improve corporate governance in Slovene companies where leaders have a vast responsibility in setting examples and being role models for organizational stakeholders.

Future research and the practice of leadership need to focus on the spiritual side of persuasion. Persuade with what purpose? Persuade with what kind of means? We can name this as ethical side of performance or going back to respecting person, organization, society and nature. Too much has been lost or hopefully just neglected due to constant focus on growth; therefore, values need to be returned to the complex equation of leadership. Why do we want to lead people to where we want to lead them? By providing justification to our followers we not only enable engagement and active participation but also demonstrate trust in others.

Table 1: Characteristics of a good leader

Communication	Coordination	Motivation
Knowing the names of people	Giving enough time to each task	Not speaking badly about other employees
Giving attention to co-workers	Finishing the tasks or remembering to finish them	Use delegation of authority, responsibility and trust co-workers
Dedicating effort to understanding people	Having a schedule and respecting it	Family-life balance
Informing employees regularly about what is happening	Being on time	Patient relationship
Being available for advice	Good organizing skills	Staying calm in a crisis
	Precision in delegating tasks	Encouraging co-workers to work hard
		Knowing to delegate the right amount of tasks to all co-workers
Everyone know exactly what they need to do	Enable the work in clean and proper environment	Giving goals and work that is interesting and motivates
Giving detailed and clear commands	Right attitude to co-workers	Respectful attitude
Saying "no" when needed	Knowing priorities	Giving the feeling of trust
	Knowing yourself and others	Understanding members' situation
Friendly and positive	Saying "no" to meetings that you cannot handle	Appreciating the work of others
Pay attention to others ideas and thoughts	Planning time so you still have time for your staff	Avoiding micromanaging
	Controlling your time	Delegating tasks

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THE LEADER AS AN AGENT OF CHANGE

REFLECTION

Professor TONY HEDRICK

*"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."
 Luke 16:8 KJV*

For about twenty years I have taught "Leadership." I have taught this in formal, full-semester Bible college settings as well as more informal, seminar settings. Many of those who have sat under my instruction had previously taken other leadership preparation courses but here is what I have learned concerning those who studied leadership from a Christian perspective. Almost all of what they had learned had to do with "spiritual

formation and disciplines" (i.e. scriptural principles for maintaining a devotional life, meditation, prayer, confession, solitude, study, establishing and maintaining integrity, etc.) while little of the content helped them in obtaining and casting vision, setting goals, strategizing, gaining consensus, and so forth. This deficiency was further punctuated when I travelled to visit with pastors and missionaries as a mentor and overseer. So many in the pulpit and in the field had little notion regarding what they wanted to accomplish and how to go about it. This caused me to re-think the teaching of leadership entirely. As a former businessman, a church planter, and an initiator of an international mission agency, I thought a "how to" approach might be more beneficial. The purpose of this article is to help the reader see a different future and provide a few principles

for reaching it.

There are many useful definitions of leadership and, over the years, I have collected scores of them. Let me provide but one,

"Broadly speaking, leadership can be regarded as the capacity to bring people together in the accomplishment of common goals" (Anderson and Jones).

As simple as this might sound, secular entrepreneurs seem to be more adept at this than the theologically trained. With what I am about to write there can be the danger of misunderstanding. Some might mistakenly read into this a call to faithless, business models of ministry which in my view has been a failure in the American "church growth movement". It is possible to accomplish a great deal without God by simply relying on charisma and ingenuity. Yet, it is not either/or (all faith or all strategizing). You need both to make a difference.

I suggest that those who are presently making a difference in impacting the kingdom are those who prayerfully see a God-initiated preferred future and then marshal the resources necessary to achieve that future. The same tools are required for a Sunday School Outreach Program as a City-wide Concert.



As a more common, practical example, those who sense God leading them to erect a building must first visualize (generate a mental picture) where this might be located, what facilities are needed for future growth, what the exterior should look like, the division of space, and on and on it goes. Next, they must analyse the costs associated with the project, prepare cost analysis, evaluate the present and potential resources as well as visualize the timeline. They must cast the vision, provide the reasons why the project is God honouring and atmosphere changing, gain consensus from influencers, and assess whether they have the capacity to successfully complete what they begin. What can be said of building a new church can be said of every major thing the Christian worker sets out



"If you want to build a ship, don't drum up people to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea"
 - Antoine de Saint-Exupery.

to accomplish. All of this has a biblical foundation. "For which of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it" (Lk. 14:28).

It has been said that two thirds of the work are done in the planning stages. Some criticize utilizing business skills as being unspiritual. Even using the word "vision" is considered to be New Age in some circles, but one wonders,

isn't vision – seeing a preferred future – a God idea? "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God" (Heb. 12:2).

The Benefits of Vision: A vision has two major components (1) Why? A Guiding Philosophy (composed of core values, beliefs, and purpose – desired outcomes). (2) What? A

VISION FORMS THE BASIS OF EXTRAORDINARY HUMAN EFFORT. Helen Keller, who was both deaf and blind, said this, "What could be worse than being born without sight? Being born with sight and no vision." People want to be more than to be a functionary (a cog in a wheel) or earn a paycheque; they want their lives to matter. They want something they can believe in – a cause – something altruistic they can commit themselves to. A clear vision provides purpose.

VISION PROVIDES A CONTEXT FOR STRATEGIC AND TACTICAL DECISIONS. A clearly enunciated vision is like a compass to a distant destination. Vision is a picture or a desired outcome that allows us to put together a corporate strategy. Vision determines strategy and strategy directs tactics.

SHARED VISION CREATES COHESION, TEAMWORK, AND COMMUNITY. Clearly articulated vision is the link between unleashing individual creativity while, at the same time, moving in a unified direction. Everyone involved can put their finger on the same objectives.

EXPRESSED VISION LAYS THE GROUNDWORK FOR THE ORGANIZATION TO EVOLVE PAST THE DEPENDENCE ON A FEW KEY INDIVIDUALS. Almost all Christian leaders are aware of what is known as the 20/80% principle, describing the fact that twenty percent of a congregation does most of the giving and work. In the beginning, all ministry emanates from the early leader(s), but to be effective, there must be a "buy-in" whereby the vision is corporately shared by the organization at large. The vision must transcend the founder(s) by moving from the leader(s) to the organization. Every change begins with the question, "Why?" Leaders must be ready to give the advantages to making significant changes.



"Everything rises or falls on leadership"
 - John Maxwell.

the various distinctions of this method. Let me provide those models, making note that none of these are mutually exclusive. Some models may be a hybrid of more than one. What I want the reader to ask is this, "Where am I among these leadership models?" Am I a "Visionary" leader?

Tangible, God-Inspired Mental Image (a vivid description that is bold, exciting, and emotionally charged).

There are many good books on leadership, and I have gleaned valuable insight from all I've read. Yet, no book has more impressed me than Reggie McNeal's 1998 book entitled, *Revolution in Leadership, Training Apostles for Tomorrow's Church*, where he asks the following questions: Why recall the past when considering how to embrace the twenty-first century? What made Apostolic leadership so effective? What can we learn by revisiting their leadership methods, and how do these first-century methods differ from other leadership models of more stagnant periods in church history? He gives five models of "prevailing leadership options" that exist even today, culminating in the popular American CEO (top-down) model prevalent within the contemporary "mega-church."

After surveying the five models, McNeal returns to carefully examine the Apostolic model and demonstrates

Following are his observations: Shortly after the Apostolic period the leader as a Holy Person/Priest evolved, followed by the Reformation leadership model or the leader as Wordsmith/Educator. Then came the leader as a Parish Minister/Chaplain and all of this has culminated in the present leader as a rather (Gentile) top-down, Professional Minister/Executive. The dates suggested in each category are approximate (refer table on right).

McNeal now contrasts these models with that of the first century Apostolic leader. What made these leaders different? How did this kind of leadership with meagre resources and stringent opposition conquer a world opposed to their message? What can we employ to revitalize ministry effectiveness and spawn church growth?



"The secret to church growth is nutrition, not addition."



The Holy Person/Priest (350 – 1600) These leaders were sacerdotalists trained to minister the rituals of the belief system. Their knowledge and authority separated them from other adherents. Many "episcopal" denominations continue to form leaders for this purpose. Regrettably, many Protestant, even "free church" leaders continue to see themselves in this role.



The Wordsmith/Educator (1600 – 1750) The Protestant Reformation brought about a different kind of leader. The work of Luther and Calvin re-defined the role of clergy as resident scholars and interpreters of textual authority. There was a heavy emphasis placed on preaching and the pulpit. This replaced the ceremonialism of the Roman church with a reliance on education (reason) and oratorical (communication) skills. Today many evangelical leaders continue to see this as their primary role.



The Parish Minister/Chaplain (1750 – 1970) This Pastor as leader saw his role primarily as that of a shepherd. He oversaw the souls of his flock from the cradle to the grave. Primarily, he relied on Parish families, i.e. biological growth for his congregation. People were born in the Parish and it was the leader's task to maintain the flock, (for English speakers hatching, matching, patching, and dispatching). This model was not merely Roman Catholic but largely adopted by other denominations such as the Lutherans, Anglicans, and Methodists. Modern seminaries continue to train for this leadership role. Because of temperament, some Evangelical leaders opt for a maintenance ministry, keeping things status quo or under control.



The Professional Minister/Executive (1970 – today) More recently, self-styled, entrepreneurial leaders have emerged. Though not intentionally modelled after corporate organizational culture, the leader as a successful, top-down corporate executive has arrived. This leader manages and directs resources wherein staff and congregants serve his vision in a functionary way. He or she is charismatic and effective at marshaling managerial resources, such as ministry, program, and staff. It is expected that this leader possesses charisma, social acumen, and pulpit skills.

The Apostolic Leader (33 – 350)*Visionary...*

The Apostolic leader articulated a clear, compelling vision that Jesus shared concerning the kingdom of God. We have that vision enunciated in Jesus' "elevator speech" called the "Great Commission" (Mt 28:18–20). It is further stated in Acts 1:8. Contemporary leaders that model the Apostles ministry see a preferred future. They cast and cultivate vision and demonstrate this by being personally invested and committed. They are able to cast that vision so that others "buy-in" by being willing to sacrifice for some goal larger than their own comfort. These leaders consider the status quo to be sinful disobedience. Their motto is, "Great things never came from comfort zones." Vision is a key element in both the Old and New Testaments. "Abraham was looking for the city which has foundations, whose architect and builder is God" (Heb. 11:10). Paul "pressed toward the mark of the high calling of God in Christ Jesus" (Phil 3:14).

Missional...

Regrettably, this word has been so over- and inappropriately used that it has lost its meaning. Many American churches use the term without reaching the marginalized. Many churches claiming to be missional remain largely middle-class and white. Re-evaluation is continually necessary based on Jesus' last command. In the context of New Testament mission, it means what Jesus meant, fulfilling the Great Commission. The church must be challenged to reach all social classes and ethnicities at home and abroad.

Empowering...

First-century leaders did not allow their followers to remain in perpetual infancy. Church did not exist within walls. Church happened wherever there were people: on the street, in people's homes, and in taverns. Ministry did not occur at certain hours on a prescribed day. The early

leaders pushed believers outside of their immediate circles. They quickly discovered the gifted, then developed and deployed them into ministry. There was no such category as "The Ministry". All Christians were expected to be "able ministers of the New Covenant." They rejected the "bottleneck" of the professional "stamp of approval."

Team oriented and reproducing...

Jesus demonstrated this by selecting twelve to be with him. Paul had his multi-ethnic team of Luke, Barnabas, Silas, John Mark, Titus. It was a leadership principle to take people with you. The New Testament leadership model is always plural. There were pastors and teachers (Eph. 4). The idea of a CEO (Papal) and paid staff style of leadership was unheard of and ministry inhibiting. The Apostles made multiplication a priority and focused on recruiting, modelling, and coaching, seeing replacing themselves as an evidence of success in ministry. The fact that Antioch readily sent out Saul and Barnabas is an example of sharing significant resources. They did not have a scarcity mentality.

Entrepreneurial...

The Apostles cast vision, articulated goals, organized, invested in, and managed others and assumed the risks. Following Jesus' ministry style, Apostolic leaders ate last, making sure that others were cared for above their own needs. They were masters at assimilating the gospel within a variety of cultures and able to make the gospel universally appealing. They served as Stewards under the leadership of the Holy Spirit. They had no credentialing regimen and were quick to franchise the work which caused rapid expansion across the ancient world. Learning was field directed and practice driven. They were more focused on how God was at work in the world than within the church. The real church was considered to take place in going, not by gathering. They did not dream up church programs and then hope to attract people to them.

For those of us who lived through the phenomenon called "The Jesus People Movement" of the 1970s, we can see similar parallels in this first-century model. Traditional churches lost all control and the Church exploded.

Kingdom Conscious...

Judaism had been exclusive and leaders of the first century had to overcome this bias. The gospel was for everyone. They realized that reaching people rather than establishing an institutionalized religious system was the primary goal. Institutionalism and the sacerdotal system would arise again in the second and third centuries, choking out the vitality of a living Christian faith. In the meantime, Kingdom-minded people of all manner of backgrounds had to put aside their preferences and prejudices and join together as one community toward a kingdom agenda.

They say that all good communication should possess the following goals: the right message, to the right audience, at the right time, and in the right manner. Perhaps the reader will have read himself or herself into the article? As pointed out earlier, all of these historical leadership models presently exist in these various or hybrid forms. Upon self-reflection the question must be asked: where might I be in these paradigms and how might my leadership style be brought more in line with what has been described in the lives of the Apostles?

How can I visualize a preferred future, and what can I do to be a more effective "Change Agent" and thus advance the Kingdom within the sphere of the influence God has given me?

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SERVANT LEADERSHIP

REFLECTION

DARKO KREINER

Traveling to many of the churches in Slovenia and central Europe, I find one of the common misconceptions amongst believers is that most don't see themselves as leaders. This misconception stands in direct contrast to the teachings of Jesus and his perspective on leadership. Unlike the leadership systems of this world, where authority is solely based upon positions, titles, and hierarchical structures, the Kingdom of God is another matter altogether. In the gospel of Mathew chapter 20 we see Jesus addressing the subject of leadership in His Kingdom:

...You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave— just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. Mathew 20:25–28

In the Gospel of the Kingdom that Jesus proclaims, each disciple is called to be a "Servant Leader" sent into the world to be salt and light and to influence everything we touch with the Lord's perspective and will. "Thy will be done on earth as it is in heaven" (Mt. 6:10) was the Lord's instruction for our daily prayers.

Jesus defined Kingdom leadership as servanthood – seeking and meeting the needs of others. We don't need to have an official position or title to serve. I don't believe we have to go far or look hard to find an abundance of needs all around us. Families, relatives, neighbours, co-workers all have needs and helping to meet those very needs is leadership in God's Kingdom. The principle is simply this: Those that serve ultimately lead!

Our local church pastors have plenty of needs! The heart of every disciple of Christ should be "How can I help?" In most churches around the world, typically 90% of the work of ministry is done by only 10% of the Body of Christ. A healthy body needs all its members properly functioning:

In my journeys, I've found that the healthiest growing local churches have learned to develop a leadership culture within their communities. Servanthood is valued as

...speaking the truth in love, may grow up in all things into Him who is the head— Christ— 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Ephesians 4:15–16

true leadership and will ultimately be rewarded by the Lord himself at his return (1 Cor. 3:10–15). We are not saved by works, but we will be rewarded one day according to our works and deeds done in obedience to Christ. Positions and titles do have a place, for we should know who is labouring amongst us (1 Thes. 5:12) but the truth is we don't draw Kingdom authority or self-worth merely from position titles. Jesus gives His authority to those that have taken responsibility – the servants!

Here are a few practical ways to activate your leadership calling in Christ:

Renew your minds with God's Word. (Rom 12:1-2). As followers of Christ, we are called to think as He thinks, and follow His example (Eph. 5:1). On the subject of leadership, Jesus made it clear that we are not to define ourselves by the structures and philosophy of this world system. Only the Lord is to define who we are and He says we are salt, light, and servants! We must renew our minds (thinking) with God's truth and not be governed by our feelings, fears, or by comparing ourselves with others. Even after 80 years of preparation, Moses did not feel he was ready to lead but he had in fact served his way to a position of enormous influence.

Run towards responsibility not away from it. At His ascension, Jesus declared "all authority has been given unto me in heaven and on earth, go therefore..." (Mt. 28:18-19). Jesus desires to delegate his authority to his faithful disciples on earth but Kingdom authority is proportional to the responsibility we are willing to accept. Many desire authority without

responsibility but that's not how the Kingdom operates. If we want to see the power of God in our lives, we must run towards responsibility not away from it. Most Christians claim to be just too busy to get involved. Living in our comfort zone is less stress but it's not where we grow in the Lord or in life. Jesus doesn't ask us to pray about getting involved – he commands us to serve.

Look for needs that you can serve in your world of relationships. Your family, friends, neighbours, and co-workers all have needs. As you serve and meet needs, you will be exerting Kingdom influence (leadership) and earning a right to speak into people's lives. Most people (especially unbelievers) want to know we care before they want to know what we think. Servanthood opens the hearts of others.

Ask your pastor – "How can I help?" Get committed to a local church and ask how you can help. The moment we said "yes" to Jesus and committed

to following him, we entered "full-time" ministry. The role of senior church leaders is to "equip the saints to do the work of the Ministry" not to do all the ministry themselves (Eph. 4:11-13). For years in meetings everywhere, I have frequently asked rooms full of Christians – "Raise your hand if you're in full-time ministry." It is no longer a surprise for me to find just a couple of hands go up. Somehow the devil has convinced the Body of Christ that only those that receive a pay check are in full-time ministry. What an incredible lie, robbing us of the New Testament doctrine (truth) of the priesthood of all believers. Bottom-line: if you are a disciple of Christ – you are in full-time ministry. Where ever you go and whatever you do, you do it unto the Lord:

And whatever you do or say, do it as a representative of the Lord Jesus, giving thanks through him to God the Father.
Colossians 3:17

None of us can do everything but each of us can do something. If the Lord returned today, I want him to find us in the game, not sitting and watching in the grandstands. Christianity is not a spectator sport! There may be times and seasons when we can't be as involved as we would like, but we can always find some way to serve and influence the world around us.

Everything rises or falls on leadership. Whether in our families, businesses, schools, government or local churches, we need godly men and women to get involved and use their God-given time, talents, and resources to advance God's Kingdom on the earth. And always remember, the greatest in the Kingdom of Heaven will be the servants!



EMPOWERED LEADERSHIP

REFLECTION

Pastor MAX SCHLÄPFER

The theme of leadership is widely discussed in the context of politics, economics, sports, all kinds of organizations and of course, also the church. Probably every private library of today's pastor has a considerable number of leadership books. Much has been written about this important subject from different points of view. Ephesians 4:11-14 is one of the key passages on leadership in the New Testament. The general understanding of the often cited five-fold ministry mentioned in these verses has been broadly discussed in recent decades. What are apostles, prophets, evangelists, shepherds, and teachers? Do these ministries still exist today and how are they to be understood? This is not just an interesting topic of biblical, charismatic doctrine but an essential contribution to the understanding of the Holy Scriptures and an important aspect of church practice.

“ [...] leaders of growing congregations concentrate on equipping other Christians to minister. They do not use lay workers as helpers to reach their own goals and visions; in fact, the pyramid of the authoritarian model is reversed in their church: The leaders endeavour to help every Christian reach the degree of authority that God has designed for him or her. They enable, support, motivate, and go along side every individual to help them become what God has purposed

Christian Schwarz



The core statement in the Ephesian passage is not found in the names of the offices but in the role and functions that have been entrusted to leaders. It is called "perfecting" or "equipping of the Saints". What this means is that people are equipped and enabled to minister according to their gifts and skills. This element characterizes empowered leadership.



APOSTLES

In our reading of the New Testament, we will often encounter the apostle. Interestingly, in the course of church history, the ministry of the apostle soon lost its significance. For a long time, no office-bearers were called apostles. The term did not reappear until the 19th century with the foundation of the apostolic churches. The Pentecostal movement was also reacquainted with the ministry of the apostles in their efforts to understand biblical leadership ministry.

The Pentecostal theologian Reinhold Ulonska writes, "As long as God grants a time of grace, he will send empowered servants and apostolic leaders who do not primarily seek titles but endeavour to accomplish their God-given mission with all of their strength" (1996, 17). Apostles are strong leadership personalities who contribute to the vision of God's Kingdom and keep alive the burden for the lost. Apostles are also pioneers who plant churches while maintaining a vision that goes beyond the local church with the whole world in their focus.

PROPHETS

Prophets play a major role in the Old Testament – just think of the many prophetic books from Isaiah to Malachi.

The prophetic ministry is still in effect in the New Testament, although it appears in a different form. While most of the Old Testament prophets

acted as writing prophets, whose revelations belonged to the inspired Word of God, the New Testament prophets have a ministry gift that builds the church up by speaking encouragement and comfort. This prophetic message is subject to examination by the Scripture. Today prophets take part in the equipping of the saints; they are church builders, helping to develop the potential in others.

The prophetic ministry is of great significance in the areas of building up and encouragement. It is given by the Holy Spirit who himself is the "Paraclete", the Comforter. Therefore prophetic speech or prophecy in the church is one of the nine inspired gifts of the Spirit (1 Cor. 12:10). However, not everyone who ministers in this gift also has the office of prophet. True prophetic speech always causes individuals or whole congregations to be strengthened in love, hope and ministry. Prophetic statements have characterized Pentecostal worship services since their beginning. We need to ensure – by exercising spiritual awareness – that biblical prophecy of high quality can still be active today for the building up and

encouragement of churches!

EVANGELISTS

What is an evangelist? Simply put, it is a person who proclaims glad tidings. In the ancient world, an evangelist brought a joyful message of victory or proclaimed a general amnesty, tax abatement or a great feast. The Gospel is indeed a message of good news bringing the word of reconciliation, the power of forgiveness and the love of God to humanity which was made possible through the work of Christ on the cross.

Evangelists proclaim this good news with great urgency. They are profoundly affected by the lost spiritual state of humanity and, therefore, carry an enormous burden. The fire of the Holy Spirit burns within them, continually renewing in them a passion for people that are spiritually lost. Evangelists want to lead individuals to a concrete decision. They are not satisfied with their message being merely heard or understood. They expect a response from their listener because the Gospel requests a response, namely, repentance, salvation, faith, and obedience.

The ministry of the evangelist is, in fact, foundational for the church. It brings God's power, his truth and his peace to individuals. Without this ministry, the church could never accomplish her missionary task.

The evangelist also equips the church by enabling every Christian to contribute to the proclamation of the Gospel, since even the smallest ministry of sharing the salvation message with colleagues, friends, or relatives through a simple confession is part of the ministry of evangelism.

There is something else that is important in the ministry of the evangelist: not only are people called to Jesus, but the whole church becomes focussed on the core of her mission and thereby kept from losing herself in mere self-edification.



SHEPHERDS

The responsibilities of a spiritual shepherd are diverse. Acts 20:28 tells us that shepherds feed God's flock and take care of them. Ezekiel 34:11-16 says that they seek the lost, release the captives, bring back the strayed, feed the hungry, give rest to the weary, and strengthen the weak. The tasks that Psalm 23 assigns to a shepherd are to care, to lead, to restore, and to comfort. These descriptions make clear that a shepherd of the church performs all the functions that will lead to the growth of every individual as well as serve the church as a whole. Shepherds have an ability to feed others with the Word of God, to contribute to the spiritual development of individuals, and help them use their talents in God's Kingdom. A spiritual shepherd knows that the flock does not belong to him but was given to his care by the Lord himself. All earthly shepherds will be accountable for their ministry to Jesus the Lord, who is called the chief Shepherd (1 Pt. 5:1-4).

Although the ministry of the shepherd is often inconspicuous, it is of great significance for the church, because it is the continuation of the shepherding ministry of Jesus. Shepherds in the church follow the model of the Lord himself. They are characterized by the love of God and their devotion to people. For the ministry of a shepherd, equipping, talent, and authorization by the Holy Spirit are needed. According to Jesus' words in Matthew 9:36-38, a church without a shepherd will degenerate, become weak

and vulnerable, and the congregation will suffer spiritually.

TEACHERS

In the past, the ministry of teaching in the church has been compared to the skeleton of a body. Indeed, teachers convey stability and ensure a healthy doctrinal balance from the complete Scripture. Individuals that are talented in teaching also work accurately, desiring to strengthen the foundation and work towards the stability of the church so that it will neither be shaken nor enticed by every new wind of doctrine.

The New Testament calls doctrine a shaping force (Tit. 1:9) and also spiritual food (Heb. 5:12). False doctrine destroys the church, while true biblical doctrine builds up the church and, therefore, confirms its legitimate importance. This is why James explicitly points out the particularly high responsibility of teachers (Jam. 3:1).

It is interesting to note that the apostles did not establish a new doctrine. They taught the doctrine of Jesus (1 Jn. 1:1-3). It was the Word that they had received from the Lord himself. This Word is the Holy Scripture and carries the highest authority. All interpretations and conclusions of the teaching ministry must be grounded in it.

Teachers who are empowered by the Spirit carry an aspect of reviving. They try to apply the Word of God in a living way as opposed to a legal way. They teach doctrine not only for it to

be understood but with spiritual inspiration, incorporating challenges and applications for everyday life. They disclose the purposes of God, explain spiritual correlations, encourage individuals to pursue uncompromising discipleship, and promote the healthy growth of the believer and the church.

CONCLUSION

Wherever your leadership talent lies, you should use it to empower the believers, which are added to the church by the Lord, for ministry. It is our job to create opportunities in the church, to be examples of the attitude we display while ministering, and to focus on the encouragement of individuals.



Wise leaders observe the following:

They know that their main area of ministry alone will not lead to a healthy, growing church. Therefore, they seek ministries to complement their own. The ministry of equipping can only happen when the ministries described in Ephesians 4 all work together. None of these ministries can stand alone. All must be willing to allow other leaders to examine their insight and knowledge. Together with the congregation they are all on a journey with the Lord and strive to serve him humbly with the gift he has given them.

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SECULARIZATION IN MODERN SOCIETY

RESEARCH

Prim.asist. Dr DANIEL GRABAR, MD, Pastor

The challenge of this article is to analyse the trends of modern society, allowing for more thorough approaches, as guidance for religious activities. Through a sociological perspective, we will walk from a religious view of developments in modern society and determine the influence of secularization in the pulse of contemporary society. Secularization in its own way has its effect of directing the role of the clergy in modern times. Furthermore, it also seeks to determine religious activity in society. The church from its perspective relies on a biblical approach to creating religious life and activities.

FEATURES OF CONTEMPORARY SOCIETY

Assessing the state of mind of contemporary Slovene society and the search for the presence of religious beliefs is limited by the findings of contemporary analysts regarding wider social conditions. Their findings give us insights and knowledge regarding normal happenings.

The characteristics of contemporary society can be better understood through the use of social scientists own terms. Modern society is characterized by terms such as "social networking" (Castells 1996), the "information age," the "science society" (Kreibich 1986), and the "risk society" (Beck 1989). Since 1966, there has also been a proposal (Lane) to call modern society the "information age" (Barle 2010).

Certainly this growth in knowledge has an increasingly important role, both for individuals and for society at

large. This increase in knowledge also brings changes that affect our way of being (living), it affects the ways of organizing life and changes the ways in which we see the world.

Changed conditions in which we have our existence (Barle 2010):

- Global challenges
- Changes in the economic picture
- Investing in human capital – raising the education level
- Redefining the labour market and employment
- Demographic factors – the aging society

Reflective society or reconceptualization of fundamental existential categories (Barle 2010):

- Development of modern technologies based on old patterns is no longer possible.
- The modus operandus of high technology is constant integration (networking) as well as decentralized operation.

Development of so-called intelligent technologies based on the principles of cybernetics. The introduction of intelligent informational and communicational devices has changed the nature of the technology and relationships between people, as well as ways of thinking, and of seeing the world.

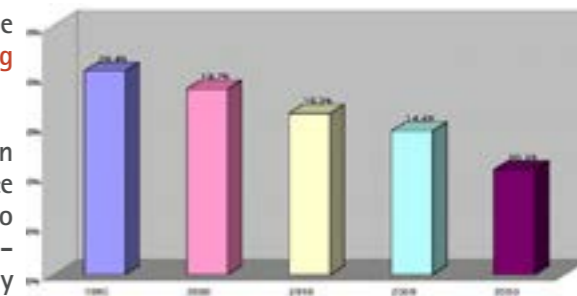
With the development of science, new areas are opened, new ethical questions appear that require reconsideration of the basic premise of scientific research.

Post-material society – a society that creates social wealth primarily through trading ideas, creativity, new knowledge, and information. Society is changing from the industrial society to the post-material society where it is essential to trade information, where what is increasingly important is: more, more quality, differentiation, which is increasingly adapted to the individual.

PREDICTIONS ABOUT THE APPEARANCE OF THE FUTURE SOCIETY (Barle 2010) Future society will be one in which reality will be even more complex (hyper-reality) • Where the "leakage of reality" will increasingly be a topical issue. • Where the questions of understanding and responsible behaviour towards oneself, of the natural and social world, will be even more relevant.

Therefore, we might well name the future society as a society of ongoing reflection.

In the context of what has been presented, projections of the presence of religion in modern society are also interesting. One important observation made by the American survey group Barna – www.barna.org



The estimated share of the US population that will attend religious ceremonies

In the presentation given by the Association of International Research of Values, pertinent findings are summarized. The following are the results of their research, in which the main part of the questionnaire consists of questions relating to an International Research of Values. The remaining part of the questionnaire represents a mirror of public opinion. In the years 2010–2013, the Association of International Research of Values carried out a new wave of research, which includes at least 50 countries. The content of the research is procedurally equivalent to a repetition of the World Values Survey. They include various areas of values and attitudes to contemporary social problems, such as religious and moral values, and the role of women in society. More questions are dedicated to the political activity, a view of society, and the degree to which the individual is integrated into society as measured through participation in associations, the level of trust in society, and the like.

Religious Affiliation

Value	Frequency	Percentage
0	Does not belong to any religion	312 29.38% no affiliation
1	Roman Catholic	695 68.36% Christian
2	Lutheran	13
3	Eastern Orthodox	18
4	Judaism	0
5	Islamic	18
6	Hinduism	1
7	Buddhism	1 2.26% other
8	Others	4
88	Do not know	2
99	Did not answer	5
Valid Answers	Invalid Answers	Minimum Maximum
1062	7	0 8

Attendees at Religious Services

Value	Frequency	Percentage
1	More than once per week	14 14.72% at least once per week
2	Once per week	140
3	Once per month	81 36.33% at least once per year
4	On special holidays	312
5	Once per year	68
6	Less often	95
7	never, practically never	336 49.95% practically never
8	Do not know	16
9	Did not answer	7
Valid Answers	Invalid Answers	Minimum Maximum
1046	23	1 7

Frequency of Prayer

Value	Frequency	Percentage
1	More than once per day	41 15.19% Daily
2	Once per day	117
3	More that once per week	82 35.87% Yearly
4	Only when I attend religious ceremony	150
5	At special holidays	128
6	Once per year	13
7	less often	117
8	never, practically never	392 49.09% never
88	Do not know	15
99	Did not answer	14
Valid Answers	Invalid Answers	Minimum Maximum
1040	29	1 8

The Importance of God in life

Value	Frequency	Percentage
1	not at all important	225 58.96% negative
2	not so important	62
3	not very important	60
4	not at all important	46
5	not very important	183
6	not so important	78 40.51% positive
7	not very important	86
8	not at all important	77
9	not so important	46
10	very important	114
88	Do not know	51
99	Did not answer	41
Valid Answers	Invalid Answers	Minimum Maximum
977	92	1 10

The Existence of God, Hell

Value	Frequency	Percentage
1	yes	627 64.57% Yes
2	no	344
8	don't know	69
9	did not answer	29
Valid Answers	Invalid Answers	Minimum Maximum
971	98	1 8

Do you believe in hell?

Value	Frequency	Percentage
1	yes	312 66.01% ne
2	no	631
8	don't know	93
9	did not answer	33
Valid Answers	Invalid Answers	Minimum Maximum
943	126	1 8

Personal Conviction

Value	Frequency	Percentage
1	believers, religious	686 69.15% religious
2	non-religious / faithless	163
3	practical atheist	143 16.41% non-religious
8	Do not know	61
99	Did not answer	16 14.43% atheist
Valid Answers	Invalid Answers	Minimum Maximum
992	77	1 3

Basic Sense of Faith

Value	Frequency	Percentage
1	follow religious rituals and rites	82 78.08% Do Good to Fellow man
2	do good to fellow man	766
3	none of these, other things	133
8	Do not know	64
9	Did not answer	24
Valid Answers	Invalid Answers	Minimum Maximum
981	88	1 3

Relationship between Science and Religion

Value	Frequency	Percentage
1	strongly agree	8 10.9% priority of religion
2	agree	90
3	do not agree	526
4	strongly disagree	345 79.2% priority of science
88	Do not know	92
99	Did not answer	8
Valid Answers	Invalid Answers	Minimum Maximum
969	100	1 4

SECULARIZATION

The studies above identify our time – the last times. "You can be certain that in the last days there will be some very hard times" (2 Tim. 3:1). "But first you must realize that in the last days..." (2 Pt. 3:3).

The main problem of the church today

In contemporary society we see that atheism is not a winning ideological option (although since 9/11 it is again on the rise), nor is it the first problem of the Church and its priests. The primary problem of the Church is what is happening closer to its core, somewhat similar to atheism, but it is not atheism. Rather, we are accustomed calling it "secularization" (adapted from the Contribution of the meeting Duhovniškega sveta – Priestly council, Celje, 12 March 2014).

SECULARIZATION is one of the concepts in contemporary social sciences that is often used without awareness of its ambiguities. Even in the theological context, we often witness only its negative connotations: not infrequently it stands for anti-religious and anti-Church thinking (Štuhec 2012).

The Dictionary of the Slovenian Language (SSKJ) explains three concepts: The concept of secular means: (1) referring to the period of a hundred years, one century; (2) extraordinary, exceptional, unique (this novel is a secular work); (3) secular, worldly. While with the use of the term secularization and to secularize, brings an understanding that something loses its religious or ecclesiastical nature.

The term "secular society", indicates change, transformation, through which a thing, an institution or a person passes from the sphere of religious to the field of laity. The adjective *sécularisé* from a sociological and socio-historical approach is used to indicate a condition that no longer has any connection with the sacred, religious, and divine. Moreover, it is also employed in a broader sense to mean the condition of the society, which does not provide or does not leave any space for the sacred, nor religious, nor divine.

Sociologists understand secularization as a social-scientific concept, in which there are three distinct aspects:

- The process of secularization requires the reducing the role of religion.
- Religiousness withdraws to the private sphere.
- This is followed by the liberation of social areas out of direct religious control.

Religion has lost its privileged position as the one and only means of finding the true meaning to life. It is now identified as one of the sources for making sense of life. As a subsystem in modern society, religion operates autonomously.

PRIEST: DURING THE CRISIS AND HOPE

According to Radcliffe, there is the trap of discouragement that priests fall into while waging the war against secularization (Cestnik 2014). Understanding the changing society can bring us closer to understanding the plight of the priest and their involvement in contemporary events. What is highlighted in this discussion is the dilemma, discord, and scandal, which come as a stumbling block.

The dilemma is to remain faithful to official Church doctrine and simultaneously to be faithful to your people who ignore this lesson. The priest is traditionally the teacher and guardian of the pure doctrine and morals. However, people within the church community often mix doctrines with other alien additions (horoscope, bio-energy, belief in reincarnation and others). Morality is being explained in their own terms. Thus, the priest discovers that he is in trouble. A gulf emerges between the life of believer and teachings of the Church, which is increasing. To clearly state objectively what is right and wrong, is to invite resentment from his listeners; yet to remain quiet is akin to abandoning concern for the correct doctrine as the integration of his community with the universal Church. In this way, the Church doctrine and secularization of the life of believers creates this dilemma for priests.

1 Secularization is a process in which religion is increasingly losing its significance.

2 Secularization is crowding out ecclesiastical authority in the field of worldly power and strength.

3 Secularization is a concurrent process of disinheritance and denigrating Christian achievements in the frame of secular common good.

4 Secularization is a prerequisite for the demythologization of faith and for the spiritualization of other things.

5 Secularization is to de-Christianize and to de-church society

Common to all meanings is: an explicit relationship between religion and the modern age (Štuhec).

Discord-prone unity among priests, the divergence in views, constant division on the basis of theology. Currently, the most destructive aspect among the priestly brotherhood is the suspicion regarding who belongs to what kind of lobby and who is not, who is a threat to whom, and who is destroying whom. Discord paralyzes priests and all pastoral care. Often it



Voditi z namenom

is necessary by force to uniform particular views in order to avoid conflicts. It is necessary to create priestly spaces for dialogue, conversation, and courageous commitment to the truth. Discussion and truth are the antidotes to the discord. Sweeping issues under the carpet only supplies fuel to this discord. Moreover, different conceptions of doctrinal approaches, are seen to escalate the strife or discord.

Moreover, there is the impact of significant priestly scandals occurring within the churches on the feelings and emotional state of priests and pastoral workers. Within the priestly discussion, there remain large black clouds hanging over the heads of priests; these scandals include child abuse cases, financial impropriety, and others. Such issues hang in the air and affect the ecclesiastical landscape that each priest and the pastoral worker has to cope with in Slovenia.

In the midst of this ecclesiastical landscape, a massive amount of anti-clerical propaganda has been produced, which has embellished and even lied about the prevalence of paedophilia/efebophilia among priests. We should not be defending such behaviour by claiming that a story is particularly malicious or inflated. The truth is this: some priests in an ugly way betrayed the priesthood – full stop. Thus, the shame and humiliation of some have affected all of us.

At this juncture, we can recognize that betrayal and sin become a platform for grace and renewal. Let us point out that even Jesus at the Last Supper allowed himself to be surrounded by traitors, deniers, and cowards ... and yet the Lord's Supper today remains a source of grace and salvation. We need to be mindful of our co-brothers who have committed evil deeds. We do not deny their failings before the public, in the way Peter did, with "I do not know him." They are still co-brothers who need our forgiveness and acceptance. The shadows of the past, non-cooperation, and isolation of priests are

pushing them further and further away from their mission.

In our contemporary society, the Christian churches, as do other religions, have all possibilities not only to survive but also to prosper if they develop the following highlights:

- The shift from state institutional religion to religion tied to the individual.
- The shift from endangered religion to religion, open for dialogue and arguments.
- The shift from a politically and economically engaged religion to religion with cultural, social, and spiritual missions.
- A shift away from religion tied to tradition and folklore to the religion of a personal nature.
- A shift from institutionalized and bureaucratic religion to religion that sees the plight and needs of the people.

Ecumenical and inter-religious dialogue is seen as a path that churches and religious communities can take towards the rehabilitation of the role of religion, both for the individual and for the wider community (Štuhec 2012).

Response to secularization: EVANGELISM

Fulfilling the greatest commandment Jesus answered:

"Love the Lord your God with all your heart, soul, and mind. This is the first and most important commandment. The second most important commandment is like this one. And it is, "Love others as much as you love yourself"" (Mt. 22:37-39: 37).

Fulfilling the new commandment: "But I am giving you a new command. You must love each other, just as I have loved you!" (Jn. 13:34).

Fulfilling the great commission: "Jesus came to them and said: I have been given all authority in heaven and on earth! Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit and teach them to do everything

I have told you. I will be with you always, even until the end of the world" (Mt. 28:18-20).

Building the bond of leaders and believers:

"If you love each other, everyone will know that you are my disciples..." (Jn. 13:35).

Preaching the pure Gospel: "I pray that God will punish anyone who preaches anything different from our message to you! It doesn't matter if that person is one of us or an angel from heaven. I have said it before, and I will say it again. I hope God will punish anyone who preaches anything different from what you have already believed" (Gal. 1:8-9).

CONCLUSION

The characteristics of contemporary society and the inner state of the individual remain in a state of flux. This transformation of society as a result of the escalation of knowledge and growing secularization forces the church to examine conceptual frameworks for its operations. Church activities can not arise from adapting to new emerging spiritual norms, but can be socially relevant, authentic, and unadulterated only when they have a biblical basis and practices. Bible principles in the everyday life of the believers provide the only platform for religious preaching or evangelism in contemporary society.

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Voditi z namenom

WE ARE DIFFERENT!

RELATIONSHIPS

Pastor STEVE & BARBARA TELZEROW

We have been interested in the theme of relationships for as long as we can remember. Just before our wedding some 23 years ago, an experienced couple sat us down to tether our feet to the ground, for we were "in love" (meaning unrealistic). They said, "Don't think that you found the right, ideal person for one another. You need to become the right person, to become what he needs. Steve, you need to become what Barbara needs. Marriage is hard work and requires constant investments." At the time, we did not really understand how right they were. Just after our wedding, we went to the United States and heard about a weekend marriage seminar. When we told some friends that we had registered for it, they were quite shocked, "Are you already having troubles (the marriage was just six months old)?" "No," we said. We are going for that very reason, so we can learn something and avoid those "troubles." Prevention! That seminar was very helpful to us, much later. We often compare a marriage to a garden: if we take proper care of it, then we will enjoy its fruits. Slovenes are known for their gardens! It would be wonderful if we took as much care for our relationships as we do our vegetable gardens. We all know the frustrations of an unattended garden!

That many marriages fall apart could have been avoided. Unfortunately, married couples who are believers are no exception. The reason most couples spin on a crazy cycle is because of the lack of love and respect during conflict, as taught by Dr Emerson Eggerichs. They don't see a way out

of this dynamic. In the majority of cases, a couple will argue because they don't understand the different needs that men and women have in relationships. For example, it is no secret that women like to talk. For the majority of women, conversation energizes them. So when our husband talks with them and listens to them, we feel he is demonstrating love to us. We feel connected through conversation. But that is not true for most men. Many men are energized when their wives are simply with them, without talking, when they do something together, shoulder to shoulder. It could be working in the garden, watching a soccer game, mountain hiking, riding bikes, or any number of activities.



If a husband does not meet her basic need for conversation, which is the equivalent of loving her, then most wives feel neglected, lonely, and dissatisfied. When a wife begins to complain and demonstrate her dissatisfaction, in most cases there is a deep longing behind it to just connect with her husband. However, most men interpret her approach as criticism, complaining, or contempt. He asks the question, "Can I do anything

We often compare a marriage to a garden: if we take proper care of it, then we will enjoy its fruits. Slovenes are known for their gardens! It would be wonderful if we took as much care for our relationships as we do our vegetable gardens.

Voditi z namenom

Nova knjiga avtorja
Johna Eldredga – *Očarljiva!*



Očarljiva, John Eldredge
Naslov Izvirnika: Captivating
Format: 140 x 210 mm
Št. strani: 245, trda vezava
Leto izida: 2015
CENA: € 19.90 + poština

Sporočilo knjige: vaše srce je pomembnejše kot karkoli drugega v vsej stvaritvi. Želje, ki ste jih imele kot majhne deklice, in hrepenenje, ki ga še vedno občutite kot ženske, vam govorijo o življenju, ki ga je Bog ustvaril, da bi ga živele. On vam ponuja, da pride kot junak vaše zgodbe, da reši vaše srce in vas izpusti, da boste živele kot popolnoma živa in ženstvena ženska. Ženska, ki je resnično OČARLJIVA.



Za vse, ki se soočajo s strahovi, ovirami ali kakršnimi drugimi težavami v odnosih s partnerji in zakonci.

Ljubezen in spoštovanje
Naslov Izvirnika: Love and respect
Format: 155 x 235 mm
Št. strani: 288, trda vezava
Leto izida: 2012
CENA: € 22.95 + poština



Moškim bo pomagala najti svoje srce, ženskam pa razumeti moške. V paru boste zaživel življenje, kot si ga oba želita.

Divji v srcu
Naslov Izvirnika: Wild at heart
Format: 140 x 210 mm
Št. strani: 218, trda vezava
Leto izida: 2014
CENA: € 19.90 + poština

NAROČILA in informacije:

e: zazivi.zivljenje@gmail.com
in v vseh knjigarnah.

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right? Will she ever be satisfied?" At this point, men feel undermined and exasperated.

A man needs to understand that a woman is made primarily for relationships, that her realization occurs **TOGETHER WITH HIM**. A man must learn when she is "complaining," he must give her his ear so she can talk with him, not at him, which allows her to feel connected through talking and being together.

Most men define their commitment to the family through what they do **FOR** the family. A woman, however, desires his involvement in a regular concrete way with the family unit. Therefore, women define a man's commitment to the family through what he does **WITH** the family.



there is mutual understanding. When women get together, their subject of conversation is usually about relationships, at home, with the kids, husband, or at work.

This is where women experience their greatest pain. This can lead to depression or other difficulties. It means a great deal to women if a husband asks, "How are you?" This is an invitation for her to talk, to tell him how she feels, to connect with him. It is important for him to know that he does not have to solve all the issues she might bring up in the conversation. Just listen to her. Have you ever listened to a group of men meeting together as they talk about their feelings, about relationships? Usually, their conversation revolves around work, accomplishments, sports, or hobbies. Sometimes, women want their men to be more like their girlfriends, but this is unrealistic. However, they can still be their "boy-friend" (man-friend).

One of the best ways a man can demonstrate love to his wife is offering her time for conversation and listening. It may be helping with some chores around the house or taking the kids for a walk. Wives, you can help a great deal by telling your husband what makes you feel loved and valued by him. What things demonstrate love to you?

One of the best ways a woman can love her man is by showing him respect and honour in ways that are meaningful to

Typically, men experience their personal satisfaction through their work. Because of this connection, they also experience their greatest pain in their work. For example, if a man loses his job it is very easy for depression or despondency to set in. It means a great deal to men if a wife recognizes and honours his efforts **FOR** them. He is energized. If she criticizes him, "All you do is work..." then he feels devalued.

Women experience their greatest satisfaction when they feel that their relationships are healthy, where



him. Husbands, you can help a great deal by telling your wife what makes you feel honoured and respected. What things demonstrate respect to you? We highly recommend reading *Love & Respect* by Dr Emerson Eggerichs as a tool for understanding male and female differences and how to stop being a victim of the crazy cycle of a lack of love and respect. Most important for us to remember is that if the Lord gave us loving one another as a command in Ephesians 5:33 then he will certainly equip us with the ability to fulfil it. Many couples want to marry in the church. It is important to remember when doing so that we have consciously invited God into our relationship. Our prayer is that you will not forget this important Person in your marriage. If you have not yet invited the Lord into your relationship, or if you have forgotten Him, then now is a good time to invite Him. A cord of three strands is not easily broken. God is always prepared to come to our aid. He is the one who continually cheers for us and our marriage.



Our nation needs stable relationships, the church needs healthy marriages and our children consequently learn from us. What kind of example do we want to leave them? Marriage is something we continually enjoy talking about while at the same time working hard to live what we teach. Sharing our experiences with others is a joy especially with those eager to learn and prepared to try *Love & Respect*. If just one couple is empowered, then we are satisfied.

DON'T WANT TO SERVE?

INTERVIEW

MAGDALENA HORJAK



one step further. They are able to live a full life. These men now have permanent jobs and are living towards the life that God desires for each of them. Of course, we do not claim to be without problems; however, we observe that problems can be successfully overcome in new ways. It is obvious that these results defy statistics, which state that the long-term success rate is generally about 20% (this is the most promising statistic) of those who successfully complete rehabilitation and reintegration programs live drug-free in the long term. *We believe that a large part of the visible success of our program is the intentional creation of a culture or atmosphere of service to one another.* Leadership is also recognized through service. The "team" concept or the value of "team" is modelled through example. It is this key value of leaders leading by example, which creates a sustainable model and an example for young leaders.

Over the years, we have had the opportunity and privilege to experience the success and joy of people who have finally managed to overcome a variety of addictions, which held them chained and bound for decades. Of course, alternatively, we have also experienced the frustration, rejection, disappointment and discouragement of failure. In spite of the investment of considerable effort, some individuals fail to make progress on their path to freedom.

Together with my husband, in 2005, we founded Društvo Izhod, which is Teen Challenge Slovenia. We operate in partnership under the aegis of the world-famous organization Teen Challenge, who have more than fifty years of experience working with addicts. Teen Challenge is one of the most successful chains of rehabilitation centres for drug addicts operating in the U.S.A. and Europe, which is founded and operated on Christian values. The aim of Teen Challenge is to help individuals to become mentally healthy, emotionally levelled,

socially adaptable, mentally stable, and spiritually alive.

Currently, we operate a male-only rehabilitation centre in Slovenia, in the context of an educational program. Since the centre is both spatially and financially limited, only one location is available. During the ten years of the existence of Teen Challenge in Slovenia, 180 males have entered the program, *65% have successfully completed it, and 90% of those who have completed the program now live entirely drug-free.* This is not only abstinence, but they have taken

Over the years, we can observe that modelling "as servant leaders", which is best observed in the life of Jesus is an essential and indispensable part of a leadership culture. In the Bible, in the Gospel of John, we read how Jesus washed the disciple's feet, thus showing and modelling for them the example of a leader (Jn. 13). We have found that to be successful leaders, we must urgently identify ways that we ourselves can demonstrate and model this type of servant leadership in our contexts. The leader must themselves be a servant, this creates a positive



effect on the team around you, which then significantly affects the character of those who follow. *Our experiences tell us that we must be passionate about what we do, and we must also care deeply for the needs of others.* Each individual is born with a passion for something. Unfortunately, as a result of some difficult life experiences or serious problems, this meaning of life has been somehow stolen from them, and their passion for what they were created for disappeared. Growing up, I always thought that service is something you hate or at least a form of torment, and thus I despised it. We could call it a necessary evil. But when I met the Lord Jesus Christ as my creator, I allowed Him to guide and direct my life. From this point, my definition of this idea of services/torment completely changed. If we want to be authentic, we serve each other in the matters for which we have a passion. It is necessary also to be aware of our borders. Following

your passion can lead to overworking and burnout if not managed. However, this is a separate issue for another article. Healthy serving of others recognizes limits.

We believe that although God has ordained the purpose of people, meaning also their work or career (whether for profit or not), only a fraction seem to find this satisfying. Our work should not be viewed as just the source of earnings, but when we do what gives us joy (this is, of course, an attitude or state of mind), then our entire universe around our

lives changes. Thus, we could say that there is some kind of reconciliation, which results in harmony.

Serving is maintained and sustained through the development of a team. Our core group of leaders who lead Teen Challenge work together in a team (Dejan, Ervin, Željko and Matjaž and myself). Essential characteristics of team are especially: loyalty, reliability, unity, integrity, and having similar objectives. Standing behind the core, the Teen Challenge team is the husband and wife partnership. Before such a team as Teen Challenge exists, the family, husband and wife team exists. Together we are the team that God has united for a higher goal. The first team, which God created was Adam and Eve. God created man and woman and issued them with a task, to "subdue and rule over" the earth (Gen. 1:28). This was the first important team to ensure that the work was well done. Both are equal but functionally different. *God is relational,*

he uses relationships to achieve his higher purposes and, therefore, leaders will need to select and assemble appropriate people who will together form a team, who will stand together faithfully.

Successful teams are built and developed through a multitude of experiences; when each person owns the team, they uphold the values, which forms the confidence and character of a team.

Some understand leadership to be a special talent, held by charismatic individuals. Others understand leadership to be one of among many management functions. Yet a third group understands it to be the process of changing the culture into something better and nobler. A fourth, group considers it to be something that does not exist, and that the success of an individual or organization solely depends on circumstances and luck, and not from its leaders. Every person can lead if they wish. Leadership skills and abilities are able to be learned. Where there is a will and dedication, there is a way.

To lead "in the manner of a servant" incorporates the idea of helping those around you to develop their talents and abilities. A person must first, in fact, lead themselves by developing their skills and talents and then they have something to offer to others. Some leaders remain very introverted only looking out for their own interests. However, only through developing yourself is it possible to develop followers into leaders.

The success comes through independent leaders then becoming interdependent with others for the greater progress of all. Everyone is affected and influenced by someone. This means,

“ To lead "in the manner of a servant" incorporates the idea of helping those around you to develop their talents and abilities.



For us, it is a great privilege when we observe how the life of just one person is changing before our eyes. Each person is himself evidence of the love of God, who formed him. We see their deep gratitude.

that each of us functions in some sphere of leadership, as others follow. None of us is able to avoid the situation of a leader and follower. *Leadership is not an exclusive privilege of the society born leaders, leadership qualities may be acquired or developed* (Maxwell, 2007).

An important part of developing "servant leaders" is modelling the example of learning first to follow. Jesus said, "Follow me [Be my disciple]" (Mt. 4:19; Mk. 1:17; Lk. 5:27). The Apostle Paul said, "Imitate me as I imitate Christ" (1 Cor. 11:1). When we live lives together in community, as we do in Teen Challenge, one cannot escape the daily example, especially in the little issues. It is this modelling daily life in the community, the formation of habits and culture, which is then able to be transported to other places when team members move on.

Many secular university scientists have sought to remove God from the discussions on governance. In doing so, they misjudge people and are mistaken for a number of reasons. *God's leadership towards his people is founded and motivated by love, not on preconceived conditions.* It is this fundamental principle of demonstration of love that people need to experience in order to be free. "Moreover, the fundamental success of AA (Alcoholics Anonymous) program is the concept that there is "something" beyond ourselves, which not only we must answer to, but who will help us – God!" Furthermore, the freedom comes to people, lasting freedom because the program focuses on the production of character rather than on success.

I never thought leadership as something I would be interested

in; in fact, leadership has for me always carried negative connotations. Probably because I rebelled against the system in my younger days (of course, no one believes me now, I will not speak of what I have done). God



has taught me through the years His principals (very gently, like a true gentleman). When we think about the concept of leadership of people, for me it no longer has negative overtones but is something positive we must embrace.

When God gives you a vision, and you accept it as your path, the realization of this goal is not quickly achieved, it is far from easy. Only with God's help as He takes you step by step can it happen. For us, it is a great privilege when we observe how the life of just one person is changing before our eyes. Each person is himself evidence of the love of God, who formed him. We see their deep gratitude.

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WORKING WITH YOUTH

RELATIONSHIPS

MATT MORMANCE



Matt Mormance is a youth worker with Društvo Več and has lived in Ljubljana for five years with his wife and three kids.

My love for working with youth started when I was 19. In my first year after high school, I was still trying to figure out what profession I wanted to pursue and even more important who I wanted to be. Despite much of my personal confusion about the direction of my life, there was one thing I knew and that was that I wanted to help with youth at my church. Why would I want to work with a group of 11-14-year-olds? Just three years earlier, when I was still in high school, someone introduced me to Jesus. And only a year after giving my life to Jesus, God brought Brandt into my life. Brandt was a single guy who was 15 years older than me. He showed me what it actually meant to be a Christian guy who follows Jesus. During the five years, I had with him I learned so much. I don't remember doing lots of amazing Bible studies but I do remember seeing how Brandt's faith made a difference in every area of his life. I remember how he encouraged me and believed in me far more than I believed in myself. This type of life-on-life discipleship is powerful. Experiencing this type of discipleship made me want to find other young men and give to them what I had received from my mentor.

In my years of working with youth in America and Slovenia, I have learned (oftentimes the hard way) what works and what doesn't. Here are seven

things to which I have seen youth respond. Like you, I am still learning. I don't have all the answers. But I believe these seven principles to be foundational in effectively leading the youth in church and outside the church to Jesus.

Here are seven key principles for working with youth in Slovenia:

TEACH THEM HOW TO LISTEN TO GOD IN HIS WORD

We need to get young people in a conversation with God. Often youth get introduced to the traditions and values of a church and Christianity, but sometimes they don't get properly introduced to Jesus. Many times I have heard young people say, "I can't hear God" or "I just don't feel like God is saying much right now". These statements point to the fact that many youth don't feel like they are in a conversation with God. Instead, they feel like everyone else is hearing from God except them. We must teach them how to listen to God. Take time to explain and give examples from your own life how God has used the Holy Spirit, the Bible, people, and other ways to communicate to you and what it could look like for them. Talk to them about different ways to connect with God (artistically, music, nature, books, sermons, etc.). Then give

them time and space to listen to God and to try different ways of connecting with Him. And most importantly, look for ways God is trying to communicate with your students. Affirm them when you observe them respond to His leading.

One thing I do every year is a six-month read through the entire Bible with college students (and some high schoolers as well). Every week I ask them "What do you think God might be trying to say to you through the reading this week?"

BELIEVE IN THEM

In the story I mentioned above, Brandt believed in me. He took the time to hang out with me and speak powerful words of affirmation into my dry soul. Like many of us, my dad was quiet with his emotions, and so I had a vacuum of identity as a young man. That is why it was so powerful to have a man to come alongside me and believe in me and encourage me to be a man and to keep going when life gets tough. Even if you have never had someone who believes in you like that, you can still do it for others. Take time to ask God to speak into your soul this week and then go do it for some of the youth around you. Take time to ask God what He would say to them and what He could do in and through them. I remember telling Gaber, a medical student I know, "Dude you are a good man, I am so excited to see what God



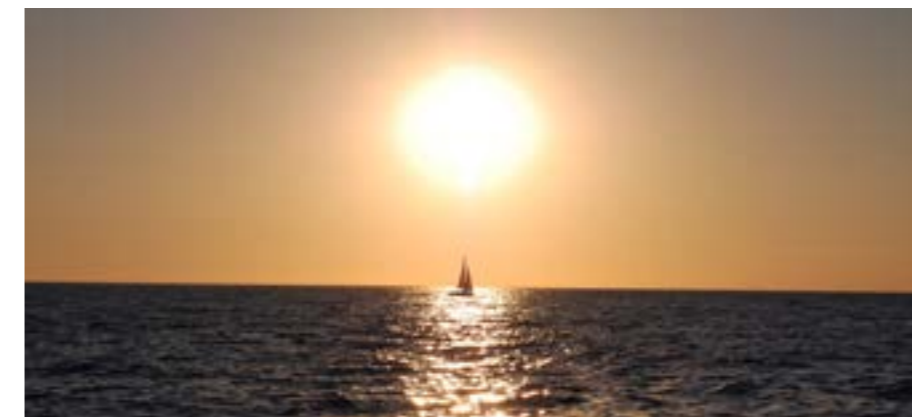
As I read the Bible and understand more and more who God is, I also think of God's attitude towards us being encapsulated in this phrase, "I love you where you are at... but I love you too much to leave you there."

is doing in you. I believe you could be an elder in a church one day." That simple phrase spoke so much to him because I believe it... and now he does too. As you speak words of encouragement and belief, you will see eyes light up as you notice them and tell them what you see. **But** make sure you mean it. Youth know when you're honest and even then they probably won't believe you. It takes time for them to start to trust you and your words. One simple tradition we use to celebrate birthdays in our college group is called the "gift of words." Instead of a gift, people get encouraging words from others in the group. At first, it is a little awkward, but once people see the power of it they join in. In fact, many young people have started recording that time on their birthday so that they can listen to it again later. They so rarely hear these kinds of things said to them.

BUILD A SAFE COMMUNITY

We all need this, but youth especially need an environment where they feel accepted, known, and heard. Often youth don't feel stable at home, school, or in their social media world, so they are looking for some place that feels

safe. Amidst the pressures to perform, look good, and post the right stuff, youth want a place to relax and be more genuine and honest and yet not judged. The church can't be one more place where youth put on a mask of who they think others want them to be. We have no desire for youth to put on an act for God or train them to live two different lives and be someone different around the church. We want to create a place that embodies Jesus' words in Matthew 11:28 "Come to me all of you who are weary and heavy-laden and I will give you rest" (NASB). This verse speaks to the hearts of the youth in Slovenia. As I read the Bible and understand more and more who God is, I also think of God's attitude towards us being encapsulated in this phrase, "I love you where you are at... but I love you too much to leave you there." That is the kind of attitude and environment I try to offer the youth I work with. I want them to know that they can be honest with where they are at and know that I love them. And because I love them, I will push them to grow and develop (God's motivation of love for pushing and disciplining us is seen in Heb. 12:5-7).



LET THEM SEE YOUR LIFE

It is a tough reality but youth today won't listen to you if they don't see your life being any different. If they don't see Jesus in your life, they won't listen to you talk about Him. The youth around you, inside and outside the church, need to see who you really are. They want to know that Jesus makes a difference every day and is not just for sermons on Sunday. That means you need to find ways to let people in and talk about your struggles. You and I both need a Saviour and your youth know it too. When you let them see the areas that God is redeeming in you, the gospel takes on a whole new power. I know it is hard but be open with them and most importantly admit your mistakes and say you are sorry when you make mistakes. The youth around you see leadership making excuses and covering things up - on TV, in their schools, and probably in their homes, but they don't see humility and servant leadership very often. Show them a new way.

LET THEM SEE YOUR MARRIAGE

This one is tough. It requires not only letting them into your life but also giving them a glimpse into the relationship that takes the most time and energy to keep healthy. This is risky. Most leaders in the church have ok marriages. But sadly many feel like they need to hide any issues they might have in order to look better than they are. What if instead of making things look better, we take the time to actually work on our marriage and ask Jesus to heal and grow our marriage. We don't want youth to have an unrealistic view of marriage but instead to see what are some of the issues that real marriages face. We want youth to see the areas where we are broken and need Jesus. Marriage exposes our areas of brokenness, pride, and selfishness very well. Recently I had a student ask me in a group setting, "Do you have a good marriage? What do

you argue about the most?" My wife and I answered these questions openly. Yes, of course, they don't need to know every detail. But they do need to see how Jesus brings hope and healing to marriages. A good marriage is one of the best evangelistic tools you have. Young people are surrounded by pain and divorce. They will be drawn to the hope they can see in your marriage. If you are not married, let them hear your views on marriage and how you go about dating or looking for someone to marry. As a single person, you have the opportunity to speak powerful words of hope.

GIVE THEM A ROLE

A few years ago Društvo Več helped with a study of youth from a few European countries and one of the findings was that youth often feel lost in a group. They found that by simply giving someone a role in the group will connect them to the group by giving them a "place" and help them to stay around. The role can be big or small and it may or may not be for Christians. Roles help to establish people as having an identity in the group and communicate a level of trust from the leadership. Roles can range from greeting people at the door, to helping make dinner, to keeping track of birthdays in the group, to helping lead group discussions. If you have not read it, get a copy of "Deep Dive" by Josiah Venture and read the findings from all the countries but especially the chapter on Slovenia.

DEAL WITH SEXUAL SIN

Porn is an epidemic that is silently killing our youth. We as spiritual leaders have to talk about it openly with the youth. We have to talk about how it affects the brain, physically and spiritually. We have to talk about what it does to our concept of marriage and how it dehumanizes people. We need to offer hope and a way out of the trap many of our youth (both guys and now

many girls) have fallen into. We need to encourage bold action to break the addiction. There are many good tools to filter and report online behaviour (Covenant Eyes, K9 web protection). We also have to take a strong stand on premarital sex. Youth are taught from Hollywood and our culture that sex isn't a big deal and that if you aren't having sex you are weird. They need to hear a biblical perspective on sex and marriage. They need to hear God's heart instead of Hollywood's trash.



There is nothing magical about these principles. However, they offer some focus so we can meet youth where they are at and to do life-on-life discipleship like my friend Brandt did for me. We have the chance to influence the youth and let them see our faith and how it makes a difference in every area of our lives. We can show them what it looks like to follow Jesus.

LEADING A START UP!

INTERVIEW

VIKTOR ANDREJEK, MA, Pastor & Dr ESTERA ANDREJEK GRABAR, MD

As a young boy eager to explore and make his contribution, in 1974 Viktor Andrejek traded the gentle hills of Ženavlje for the Alps of Switzerland where he attended Bible school and later served the local church. Continuing on his theological study Viktor completed a missions School in Germany and later an M.A. in Theology through ETS, Osijek, Croatia. Viktor will not say what (if any) romance occurred during his Ženavlje Sunday school days, but in 1986 Viktor married the love of his life, Estera Grabar, after she finished medical school. Estera specialized in psychiatry and dedicated her life to helping those struggling with mental illness. Together Estera and Viktor made their new home in Switzerland. Viktor served for twenty-four years among the ex-Yugoslavians in Switzerland. During this time, Viktor mainly helped with literature and humanitarian aid during the time of the Yugoslav wars.

In May 2004, Viktor and Estera returned to Maribor and began serving the church there with a view to a church start up (church plant) in Ptuj. Church planting is the process that results in a new (local) Christian community being established. This new community has a life of its own and is able to function free of the parent body.

Some have suggested that to be called a church one must have a quorum (10 people) and independent leadership. This new community continues in denominational relationships but has autonomous leadership.

WHY PLANT A CHURCH?

Viktor and Estera's passion and love for people are obvious to

all who meet them. When asked why they wanted to plant a new church? The answer was simple and concise, "Every city needs a church, God has people he wants in his kingdom for sure." Viktor says that his life motto comes from Paul's advice to Timothy, "[God] desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).



As a practicing psychiatrist for more than 20 years, Estera states that empirical evidence demonstrates the health advantages to church goers. Interactions with believing patients show improved health and quicker recovery rates. Moreover, Estera continues from



her experiences of many years of acute hospital work that, "...those who practice the Christian faith, where their character is modelled on Christ's, enjoy better health, lower crime rates, and lower rates of suicide, in short the quality of life is better." "Who wouldn't want to have more churches, and more people belonging!" says Estera. Viktor continues, "Every city in Slovenia needs an expression of the Pentecostal church, so we wanted to plant a church in a city where there was none."

HIGHLIGHTS OF CHURCH PLANTING

Their thoughts on the highlights in church planting were unanimous, and both knew without consulting each other. "In March 2012, Ptuj held its first baptism with four people being baptized." Christians believe that it is not about joining a church per se, but through baptism one joins the Church (the universal family of God), and steps into eternity, an eternity in God's kingdom.

HARD TIMES

During a recent church service in Ptuj Viktor announced that fellow believers, dear friends, and partners in the ministry are leaving Slovenia for the Philippines. It is hard to let people go and release them after you have enjoyed such times together, but this is necessary for the growth of all.

A further difficulty and perhaps more profound challenge is that, "...it is hard for people in Ptuj to change and to let go of some of their traditions." Right across Europe it is similar, whether one speaks of the Catholic southwest, the Protestants in the north among Scandinavian countries, or the Orthodox Church in the east. Scholars recognize that the Christianization of Europe centuries ago has given way to secularization in the later part of last century, which now moves towards paganization of the cultures. Viktor and Estera are not satisfied with this retreat and claim too many people hold onto some traditions practiced by Christians throughout history, with no recognizable personal relationship. People were born into Christian families and even undertake some "Christian" rituals and claim, "We are Christian." However, where there has been no personal change of heart, there is no evidence of an



inner change brought about by the Spirit of God.

The Gospel is a message of hope and trust in Jesus as Savior who brings: justification (a state of being right with God), sanctification (growing in the characteristics modeled by Jesus), and redemption (the final consummation of salvation when believers will be with Christ) (1 Cor. 1:30). Thus a rejuvenated life and power over sin. Pentecostals believe that has a result of acknowledging Jesus as God and accepting him as an authority in one's life, a confession of faith and trusting in Jesus as Savior leads one to be "born again" or as Jesus stated, "born of the Spirit" (Jn. 3:3-8). Thus, salvation is both personal and relational, and an effective means of change. Viktor finds that practicing certain rituals alone does not necessarily bring the change of heart necessary to deal with our problems. The practice of rituals can be done for different reasons, to confirm to family values, driven by personal desires and ambitions, and is not always a guarantee one has made a "decision of the heart." The Apostle Paul says, "Therefore if anyone is in Christ [believing, trusting and relying on], he is a new creature; the old things passed away; behold, new things have come" (2 Cor. 5:17).



KEYS TO SUCCESS

Church planters commonly express five strategies or methodologies: (1) *Parachute Drop* – a single family moves to a location and works. (2) *Mother/Daughter* – a church acts as a mother providing support in many ways to allow the daughter church to get started and stand on its own. Support commonly comes in the form of finances, leadership, staff and various resources. (3) *Cell/House* – a small group starts meeting in a house, which grows into a church. (4) *Multi-site*, a mega-church establishes a different location (5) *Church Splits* – as a group breaks away from a church to be independent. Most often a split occurs because there is some disagreement over, doctrine, worship style, leadership or focus of work. A breakaway seeks to become an autonomous expression of the Church in a different location.

Viktor's strategy sought to employ the key strengths of the first four ideas. He developed a team while still in Maribor, and sought to draw on their strengths

and resources. As the work started, one family did move to Ptuj to give a local, on-the-ground presence, and they continued in the early days to be part of the Maribor church. A small group was established as an outpost before the first service was held March 2012, Viktor continues, "...one of the keys to success is being connected to the 'local church' BC Emmanuel, Maribor for support and relational connections. Our church in Switzerland acts as the 'sending church' not only providing finances, but also relational connections, seminars, and retreats for pastors and wives. In addition, this gives us as leaders the ability to network, refresh connections, and continue learning."

STRATEGY FOR SUCCESS

After years of successful church planting Viktor and Estera reflect on a strategy for church planting: (1) *"Prayer"* – as one connects their heart to Christ in prayer, they allow their will, desires, and ambitions to be shaped and developed. (2) *"Get Good Support"* – As a missionary Viktor advises young

church startups to garner support from not only a "sending church" who support with finances but also with courses, seminars, emotional support, and prayer. Viktor stresses "...church planters must be connected to local and national church networks. Without good support and backup up, it's difficult." (3) *"Build a Team"* – Gone are the days for forging the unexplored regions to find people, learn their language, and then plant a church. Viktor emphasizes the importance of building a team, "...build a team of 5-6 people, committed to the goal of planting and church and who relate well together. Do this before you launch out." (4) *Start with a Small Group*, as the Small Group develops it will slowly migrate into a church as more and more people start attending and then belonging.

FUTURE

In 2015, the Ptuj church purchased a 300 m² building in the centre of the city. Currently, it is undergoing reconstruction to be fitted out as a central city church.



If you would like to contribute to this project to a vibrant work in the oldest city in Slovenia, please send donations to:

Evangelijska Binkoštna cerkev Ptuj
Vošnjakova ulica 11, 2250 Ptuj
SI56 6100 0001 0195 629
Delavska hranilnica, Ljubljana
Namen: Prispevek za obnovo zgradbe

viktor.andrejek@amis.net

LOCAL CHURCH AND MISSION

RESEARCH

TODD HUNNICUTT, MA

It's Sunday morning in a small church. When someone finally arrives, the pastor breathes a silent sigh of relief. A larger church in a nearby town is as busy as a beehive as the pastor, worship leaders, Sunday school teachers, and others are busy, always improving so every Sunday is better than the last. In another church, the pastor isn't sure if he wants to end the service with a call to evangelism, fearing the message will once again fall on deaf ears.

Week after week, the focus of many churches can be the worship service and the programs of the church. In such a challenging spiritual climate as we have in Slovenia, are we sometimes content that people simply come to worship services? Those who are in leadership are already overloaded, how can we think about doing more? But some are asking, "What is this all about? Who are we as a church? What is our purpose?" It's not anything new, but perhaps mission needs a fresh look and focus in our day.

GOD'S PURPOSE IS FOR ALL NATIONS TO HEAR THE GOSPEL – OUR JOB IS TO WORK WITH HIM

Our mission comes from our God. God's purpose comes from His nature. Scripture reveals the awesomeness of our God, the only God, as the Holy Trinity (Gen. 1:26–17, Jn. 14:26–27, Deut. 6:4–5, 2 Cor. 13:13). The three persons of our God are love and have love between them; they are a

community in relationship with one another, comprising one God. It is this God who invites all of mankind into loving relationship with Him, into His community of love.

God blesses his people to be a blessing to the world.

Even in the first chapters of the Bible we see God's promise of the rescuer (Gen. 3:15), God dividing mankind into language groups in Genesis 11, and in Genesis 12:1–3 God chose one man, one nation, Abraham, not to exclude the others but that Abraham's descendants would win the other nations back to Himself. God said to Abraham, "I will make you into a great nation, and I will bless you ... and all peoples on earth will be blessed through you" (Gen. 12:2–3). Abraham was blessed to be a blessing. We see God's love and desire to win the nations to Himself in many passages: 1 Chron. 16:23–24; Ps. 86:8–12; Is. 34:1, 49:1–6; Dan. 7:13–14; Jonah.

Thus, the primary task of the church and of every believer is to join God in His mission, to make disciples of all nations.

God's mission continues in the New Testament with the church. We see this Great Commission in Mt. 28:18–20, Mk. 16:15, Lk. 24:46–47, Jn. 20:21, and Acts 1:8. Jesus' words in Matthew 28 are a comfort that gives us courage that Christ has

all authority, and He is always with us. We are to make disciples, which starts with evangelism but then continues in helping one another to grow in faith and obedience to God. So it doesn't matter if you work for Gorenje, Telekom, a mission organization, or are unemployed, retired, if you are in school, or work in a school. It doesn't matter where your paycheck comes from. Every Christian has the same primary purpose, the same mission: to make disciples for Jesus. Like Abraham, we are blessed to be a blessing.



"Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to church you are really listening-in to the secret wireless [radio] from our friends: that is why the enemy is so anxious to prevent us from going"

– C. S. Lewis.

The Gospel is good news for everyone, everywhere, through all time.

The Christian mission is rooted in events in history (1 Cor. 15:3–4, Jn. 3:16), it is by grace through faith, not works (Eph. 2:8–10, Rom. 1:16–17). All other faiths can be summarized as to what man has to do to be saved/reach heaven/achieve enlightenment. Biblical Christianity emphasizes grace, what God has done for us so that we might be saved. This is good news for everyone! Good news for our family, neighbors, co-workers, schoolmates and even the people where we shop and play.

But...not everyone knows (Rom. 10:13–15). In Matthew 28 Jesus emphasizes people groups, that every ethnic group must and will hear the Gospel. In Acts 1:8, Jesus' final words before He ascended to heaven, emphasizes geography. We have to begin fulfilling our commission where we live: in Jerusalem, in our own town, Judea, in our region, in Samaria, in neighboring nations and cultures, and to the ends of the earth. Sadly, 2,000 years later our Great Commission remains unfulfilled.

Researchers inform us that there are 9680 identified ethnic groups on earth and 2950 of them, 40% of the world's ethnic groups (which range in size from tens of thousands to millions) have no Gospel witness, no Bible, no Christians that can be identified. The needs of the world are great, but if we compare Slovenia to other nations in terms of Evangelical

Christians, research shows Slovenia has one of the smallest populations of Evangelicals per capita in the world (Operation World, Slovenia is #14), with fewer Christians per capita than most Middle Eastern countries (www.operationworld.org; Mandryk, 2010). Praise God for those who come to Christ, who are baptized, who join churches every year, but we still have a massive task in Slovenia. **It will be accomplished!** Many passages throughout the Bible tell us the wonderful news that all nations will be reached with the Gospel: Ps. 22:27–28; Hab. 2:14; Is. 11:9; Matt. 24:14; Acts 1:8; Rev. 7:9–10. It will happen, but we must take part in this grand adventure while we can (Jn. 9:4). It will be accomplished, because it is God's work and he is faithful to accomplish it.

LIFT YOUR EYES AND SEE THE FIELDS

Thus, the goal of the church should not be to focus on internal needs within the church. We have an opportunity in our day, as the Christian "veneer" of Europe continues to fade, to "rediscover our identity as a people sent by God into the world as Gospel witnesses" (Billings 2008, 56). This mission isn't merely one among many programs in the church but is central to the identity of the church. Thus, mission is not an option, or something only bigger churches or countries with more Christian resources. It is for all of us. We are blessed to be a blessing.

But the point is not that everyone should move to some other country as full-time missionaries. Perhaps the Lord would lead the churches of Slovenia to work together to support a Slovene missionary to some unreached people group in the future. The point is also not that everyone should become full-time Christian workers here in Slovenia. Praise God there are a growing number of Slovene full-time workers. The point is for everyone to see themselves in this battle, to see themselves as taking part. C.S. Lewis wrote in Mere Christianity:



"Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us all to take part in a great campaign of sabotage. When you go to church you are really listening-in to the secret wireless [radio] from our friends: that is why the enemy is so anxious to prevent us from going" (Lewis, 1952).

We have to ask ourselves, "What is the goal of our church? Is it simply to have a worship service?" Ephesians reminds us that we are the church, we are the body of Christ, comprised of various parts with varying gifts and roles, "to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12). It's about refocusing and making needed changes for maximum impact as churches, as the church in Slovenia and as individual believers.

Our focus should be on the church living missionally here, specifically: (1) evangelism/discipleship/leadership development in the church, (2) church planting everywhere, (3) and believers living on mission where we live.

We are blessed to be a blessing. Like the servants in the Parable of the Talents (Mt. 25), the question is not how many or how few talents we have been given; the question is what have we done with what we have been given, as churches, as the church in Slovenia, and as believers. We must lift our eyes to the harvest field and live accordingly. A momentous task, but we go in His authority, and He is with us until the end. Lift your eyes to see the fields and to see our Lord with these two quotations:

Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth. ... Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! (Rev. 5:9-10, 12).

“ *"The highest of all missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God) but rather zeal -- burning and passionate zeal -- for the glory of Jesus Christ. ... Before this supreme goal of the Christian mission, all unworthy motives wither and die"*

- John Stott.

PRACTICAL SUGGESTIONS REGARDING MISSION

- A great place to start is to read and use the Cape Town Commitment, a document about evangelical belief and mission. This helps us build a solid, theological foundation for mission.
- Preach about and train people in evangelism. Utilize some existing resources in Slovene that are available in both training the believers and other tools to use in evangelism.
- Make disciples in your church. Focus church programs in raising up believers for service. Be intentional about church leaders and mature believers personally meeting with and encouraging young leaders to build up the believer in faith and practice.
- Prayerfully consider how your church or denomination can pray and strategize about planting new churches in the next few years.
- Be creative in helping people to understand mission and how their time, energy, talents, finances can be focused on mission in practical,

everyday ways. Like in a time of war, when everyone works and sacrifices for the greater, common goal. Emphasize that we are stewards of what God has given us, not owners of all that we have, and we give God a portion.

- Use current and historical stories of global missions, of unreached people groups and of the persecuted church to help raise the eyes of the congregation to the harvest field around the world and here – Sunday School, youth group, preaching.
- Celebrate stories of Slovene Christians who are living missionally, including Slovene parachurch ministries – people who are sharing their faith, discipling people, using their talents to bless others.
- Preach about mission/evangelism/discipleship, organize prayer about mission, teach children and youth about mission. You can plan a "Mission Sunday."
- To bring about long-term, deep change, re-examine what your church is doing, your context and the needs of the world, what you see God doing.

What is our church doing a why? Where are we? What is the culture like around us? What are the needs of people around us? What is God doing in our area and how can we join Him in His work? God is working!

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THE GOSPEL OF RECONCILIATION

DISCUSSION

Full Professor CORNELIU CONSTANTINEANU, PhD

RECONCILIATION AS GOD'S GOOD NEWS FOR THE WORLD

It may not come as a surprise to anyone that, in recent decades, reconciliation has become a prominent theme in several different fields of study, from social ethics, to conflict resolution and peace studies, to missions. Given the kind of world we live in today – a world of conflict and violence, of fear and suspicion, of hopelessness and despair – the mission of

gave us this wonderful message of reconciliation" (2 Cor. 5:19). Our disparate world today needs to hear that the gospel of reconciliation springs from God's very heart, from his overall mission of healing and reconciling the broken creation, world, and humanity. Throughout the Scripture, there is a powerful testimony to God's unchanged purpose and ultimate mission "to reconcile to himself all things, whether things on earth or

things in heaven" (Colossians 1:15-20). And it is in this very mission that the church is called to participate and respond specifically to the great need of reconciliation in today's world. The church's proclamation and embodiment of the gospel of reconciliation are not an option but an imperative. The church is called to be a living sign of hope and the agent of reconciliation in our broken and fragmented world.

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the church could not be better conceived than that of proclaiming the gospel of reconciliation, the good news of God's decisive intervention in Jesus Christ to reconcile the world and redeem the entire creation. This is exactly what the great apostle Paul writes: "God was in Christ, reconciling the world to himself, no longer counting people's sins against them. And he



The great and undeniable reality of reconciliation in Christ, which the Christian community has experienced, is the starting point and the foundation for her "ministry of reconciliation" in the world that was entrusted to be shared in the world as "ambassadors for Christ" (2 Corinthians 5:17-21). Throughout the history of Christian thinking "reconciliation" has been regarded as fundamental to Christian faith and theology, a central theological category expressing the very heart of the gospel. If there is thus a primacy of reconciliation in the Bible and Christian theology, there is also in our world today an urgency of reconciliation. The tragic conflictual realities of recent years on the global scene, in a context of worldwide increasing tendencies towards radical nationalism, escalating racial, ethnic and religious conflicts, the great migration drama, as well as an amplification of various forms of intolerance and exclusion, are all pointing to an unambiguous



urgent task of reconciliation. In such circumstances, churches need to consider seriously and without delay their task and possibilities for a real contribution to a ministry of reconciliation.

SIX KEY TRUTHS OF THE BIBLICAL TEACHING ON RECONCILIATION

In the New Testament, it is the apostle Paul who uses "reconciliation" as a way to present the gospel of God, his intervention in Christ to redeem the world. We can summarize the basic teaching on reconciliation in the following six major points:

(1) God is always the subject of reconciliation; he is the reconciler who reconciles the world to himself; God is not reconciled and he does not reconcile himself to human beings or to the world; it is always humans that are reconciled to God and are urged to reconcile themselves to him (2 Cor. 5:20); God took the initiative in bringing about reconciliation, while man was still at enmity towards God; (2) Reconciliation has been affected by the death of Christ (Rom. 5:10); (3) Reconciliation denotes a real change and transformation in the relationship between God and human beings, a restoration of fellowship with God (2 Cor. 5:18; Rom. 5:10); the change refers to the human side and affects the whole state of life (the language of "new creation" is used); (4) To become effective, reconciliation needs to be appropriated; (5) There is a ministry of reconciliation to be carried out into the world by those who have been reconciled (2 Cor. 5:18-19); (6) Reconciliation is an essential aspect of salvation and it contains an intrinsic social, horizontal dimension; the vertical reconciliation with God is inseparable from the horizontal aspect, as two dimensions of the same reality; for Paul, the gospel the believers have received has clear and concrete implications for their everyday lives: to be justified and reconciled with God is to be reconciled and at peace with "the other."

THE STORY OF CHRIST – THE FOUNDATION OF, AND MODEL FOR RECONCILIATION

In order to form the community of believers, to shape their identity, values, and practices in the light of the gospel of reconciliation, Paul uses the story of Christ in his argumentations. In Romans 5-6, for example, by describing the complex dynamic of the incorporation of the believer "in Christ," through baptism, Paul draws his readers into the same story of Christ, thus reminding them that they are an integral part of, and active participants in, the ongoing story of God's reconciling the world through Christ. It is precisely Paul's appeals to

the story of Christ that enabled him to address and hold together the vertical and horizontal aspects of reconciliation: God's reconciling initiative by the death of Christ on the cross, as the result of his obedient life to God (5:19), becomes not only the very act and pronouncement of reconciliation of humanity with God but also the ground and model for reconciling relationships among people. Indeed, Paul goes to great lengths to emphasize both the greatness of the fact of reconciliation and the manner in which it was realized by Christ: by a costly sacrifice, by an initiative of love, by an offer extended to enemies. The faithfulness and obedience of Jesus are particularly highlighted by Paul as a model to be followed. Christ's story is not only his own story but includes the story of the believers. By virtue of their participation in Christ, believers can live rightly and be active actors, as the story of Christ is being unfolded in their midst. From this perspective, Paul does not simply write about how God's reconciliation is achieved in Christ, as something done from afar, of which believers are passive recipients. Rather, Paul includes the readers, their story, into the larger story of God's decisive reconciliation in Christ: they are themselves an integral part of this ongoing story of God's reconciling the world through Christ.

WELCOME ONE ANOTHER: EMBODYING THE GOSPEL OF RECONCILIATION

In the biblical teaching on reconciliation, it is fundamentally important that the reconciliation we received must be embodied in the realities of our everyday life. Romans 12 is an excellent illustration of how Paul expresses in very concrete ways what it means to embody the gospel of reconciliation in various social dimensions. The overwhelming emphasis on "unity", "acceptance", "love", "peace", and "welcome" illustrates Paul's rich symbolism of reconciliation which is given expression in the form of "reconciling practices" which Paul urges his readers to live out, practices that are integral to the nature of the gospel



and to their being "in Christ." Furthermore, reconciliation, as an integral part of the gospel, was something that Paul wanted to see embodied in the everyday life of the believers: it is only as the believers manifest such practices that the truth of the gospel, which Paul has presented in the argument of the letter so far, will receive the final confirmation. As a mission theologian, Paul had no doubt that to respond to the gospel of Jesus Christ implied to acknowledge and accept the truth it proclaims and to live it out in everyday life. Thus, in Romans 12 Paul explicates in concrete ways what reconciliation with God means for the believers' everyday life within and outside their own community: "Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all" (vv.17-18); "if your enemies are hungry, feed them; if they are thirsty, give them something to drink" (vv.19-20); "do not be overcome by evil, but overcome evil with good" (v.21). To embody the gospel of reconciliation means to show genuine love for one another and for enemies, to welcome and affirm the other, to bless one's persecutors, to overcome evil with good, to live at peace with all.

"Welcome one another, therefore, just as Christ has welcomed you for the glory of God" (Romans 15:7), is a perfect summary of Paul's teaching on reconciliation. His emphasis on welcoming just as Christ has welcomed them illustrated clearly that

God's reconciliation in Christ became the basis and model for the believers' welcoming and reconciling life towards the other. Just as Christ manifested his love while they were weak, sinners, even enemies (Romans 5), in the same manner they should manifest their love towards the other and show the same grace to others that they have received from God. Just as Christ became a servant to all, showing God's mercy to all nations, thus dismantling the barriers that existed between Jews and Gentiles, in the same manner the believers should live in harmony with, and service to all, overcoming any division of ethnicity, religion, and social status.

CONCLUSION

Our suffering and troubled world desperately needs to hear the good news of reconciliation that God has offered in Christ. However, in order for the gospel of reconciliation to be "heard", it needs to be embodied in concrete forms: as a genuine love for one another and for enemies, as welcoming the weak and powerless, as affirming the other, as blessing the persecutors, as overcoming evil with good, as living at peace with all. It will only be such lives lived in total allegiance and obedience to Christ as Lord that will offer the strongest testimony to the message and power of the gospel of reconciliation. The ultimate vision of the reconciliation of all things in Christ gives assurance and hope, and an irresistible impetus for the ministry of reconciliation in all its forms and manifestations. By following the example and teaching of Paul

on reconciliation, today's churches can make a significant contribution to the social realities of their various contexts and become effective agents of peace and reconciliation. They can offer a framework of hope and a vision of life that will enable people not simply to cope with "otherness" and "difference" but also to promote a culture of peace and harmony, of freedom and love, a culture of forgiveness and reconciliation, a culture of life.

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LEADER IN CRITICAL SITUATION

REFLECTION

Paul's model of leadership is not based on secular standards, although these certainly assist us, for Paul leading is not a profession but rather a mission. **Anyone who does not love people cannot serve and lead them.** One does not become a leader by obtaining rank, status, profession, knowledge, ability, appearance and style, rhetoric, good organization, project, technology, management, achievement, program, promotion, advertising, money, family or friendship connections... Jesus as the greatest and pre-eminent leader gave a model of leadership: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mt. 20:25-28, emphasis added). Career-driven leaders never become spiritual leaders. Jesus has the most followers in the history of humankind, and his Church is indestructible. **Paul realized that the true leader is like Christ.** Therefore, he imitated him and exhorted his readers, "Be imitators of me, just as I also am of Christ" (1 Cor. 11:1).

Consider Paul's example of leadership illustrated in the critical situation recorded in the 27th chapter of Acts. Paul, as a prisoner from Caesarea, was sent by ship to Rome to face Emperor Nero. Traveling without rights, Paul was reduced to the lowest status in society, under the authority of the captain Julius, a centurion of the Augustan cohort. Paul

was accompanied on this journey by the writer Luke and Aristarchus, a believer from Thessalonica. As a result of making them aware of his Roman citizenship, Paul's treatment improved. Sailing towards Rome they stopped in Sidon, a large commercial port. Because they found themselves facing unfavourable winds, they boarded another ship that was being used to transport Egyptian grain, which sailed from Alexandria to Rome. Due to the overwhelming winds, sailing had become life threatening. However, it was during this critical situation, Paul, although a prisoner, began to assume leadership.



How does the leader build trust? The captain was convinced that Paul's motive was pure, honest, sincere, open-hearted and in the interest of the common good. **A genuine leader espouses others because he has the heart of a sacrificing servant.** He allows others to develop, prosper and

thrive without the rivalries and competition. He is credible, reliable, and dedicated to his mission. In a critical situation, genuine leaders are proven trustworthy.

The fasting days (Yom Kippur) were already gone, meaning that summer was behind them, and it now appeared dangerous to sail in the Mediterranean. Paul, the prisoner and apostle, was able to see more than the others, although he was not an expert on maritime affairs. In a critical situation, he took charge, despite the influential and powerful people who were on board: captain, helmsman, sailors, centurions, and soldiers of the imperial troops. In the storm, they faced difficulty sailing but finally made it to shelters at Fair Havens. The soldiers wanted Paul handed over to the Roman authorities as soon as possible, and the crew wanted to deliver their cargo to dealers in order to receive their wages. They had good reason to leave, but Paul warned them, "Men, listen to me! If we sail now, our ship and its cargo will be badly damaged, and many lives will be lost" (Vs. 10). **In a critical situation, leaders see more and see further than others do; therefore, they evaluate situations differently and take the initiative.** Paul had no rank, knowledge, position, status, privileges, rights, honorary titles, but he had an extraordinary instinct, the ability to detect and to perceive spiritual elements. A leader has a unique charisma, a supernatural ability, especially for the benefit of others. When confronted with a problem he does not freeze, but it becomes a challenge to him. It was John Nestroy who wrote: "If the coachman sees well, even the blind horses will reach the goal."

Pastor DANIEL BRKIČ, PhD

"But Julius listened to the captain of the ship and its owner, rather than to Paul" (Vs. 11). They followed the majority opinion, so they set to sail. **But a spiritual leader is not always following democracy (rule of the people), but theocracy (rule of God).** For between democracy and demo(n)cracy there can be a small difference. "Because of this, almost everyone agreed that we should at least try to sail along the coast of Crete as far as Phoenix" (v. 12). At this time, ships in winter would generally wait there for up to three months. However, their ship, unfortunately, never made it to the harbour.

The real leader may not always appease the will of the majority, and can in this way become the object of resentment. The contrary position is held by the one who is speculative and is afraid to lose reputation, status, likeability, and popularity. These people prefer to count votes for the election results. **The real leader judges soberly and is courageous, even when left alone.** They risk opposition, slander, isolation, complaints, criticism, contempt, rivalry, rejection, treachery, dirty games... A real leader does not speculate, is not a diplomat, who also skillfully plays his cards and juggling supporters with respect to benefit. The real leader does not lead the crew and the ship of the church into ruin. They do not listen firstly to people, but God. They are not afraid to speak against sin and preach pure and sound doctrine, even if this decreases the number of parishioners and their reputation in society. **They do not compromise the truth, are not part of compromises, and remain credible and authentic.**

Luke wrote that they sailed from the safe harbour in a stormy sea. Since it was a relatively short distance, they did not consider it to be such a risky path. It was estimated that it will be safer to sit out the winter out in a protected port. "When a gentle wind from the south [North Africa] started blowing, the men thought it was a good time to do what they had planned. So they pulled up the anchor, and we sailed along the coast of Crete" (vs. 13). They probably thought that Paul was wrong. However, their euphoria did not last long. "But soon a strong wind

called 'The Euraquilo' blew against us from the island" (vs. 14). The ship was threatened by a stormy typhoon, a wild northeast wind from the mountains of Lebanon, where it snows in the winter, the winter winds started to blow. Therefore, in a panic, those on the boat attempted to solve the situation with the dinghy and tightening the ropes. They let down the sea anchor, which was then made from stone (vs. 15-16). At that time, on the bow of the ship was the image of the ship's pagan gods; normally the marine idols Castor and Pollux. This is reflected in today's religious pluralism, and the hazardous spirituality called the "Christian New Age." In the search for solutions they started throwing cargo and ship equipment into the sea in order to survive. For several days, they could not see the sun or the stars, so they were no longer able to orientate themselves (vs. 18-20). Those on the ship were captured by panic and fear. "...and we finally gave up all hope of being saved" (vs. 20b). A good leader is analytical rather than emotionally euphoric. He or she precisely defines and justifies facts with arguments. And even when he has made a mistake is able



Leaders must remain stable in the midst of critical situations. Moreover, they must have positive character traits that characterize their relationship with their people.

to apologize for the error and misunderstanding. Why is Paul so carefully and able to behave soberly? Because he had experience. For him, this was the fourth shipwreck. "Three times the Romans beat me with a big stick, and once my enemies stoned me. I have been shipwrecked three times, and I even had to spend a night and a day in the sea" (2 Cor. 11:25).

The writer Luke tells us that the people on the boat did not eat. Not due to fasting, this has already passed, but apparently due to sea sickness, because the storm so violently tossed a ship. Thus,



Paul at the time of silence again took the initiative as a leader: "You should have listened to me! If you had stayed on in Crete, you would not have had this damage and loss. But now I beg you to cheer up, because you will be safe. Only the ship will be lost" (vs. 21-22). Leaders must remain stable in the midst of critical situations. Moreover, they must have positive character traits that characterize their relationship with their people. All is in vain if the leader does not have virtues, and if they are not able to maintain their moral integrity, honesty, and sense of fairness. Real leaders encourage and inspire hope in times of crisis and do not panic. The leader builds self-esteem, relationships of trust, and solidarity. They do not fire off at anybody, they do not attack, nor do they express resentment, hurt, and anger. Real leaders follow God's revelation rather than intrigues, dirty tricks, insidiousness, and frame-ups.

Paul invited those on the ship to eat. **A real leader is compassionate and cares for the needs of those they lead.** They communicate to their people what is wrong; however, at the same time not throwing things back in their faces, adding guilt, sufferings, and frustrations. They knew that they must first be strengthened. I strongly emphasise that we see here that a leader is not a fanatic. The facts were clear, those on the ship suffered: sea sickness, hard physical labour as a result of dumping cargo of the ship, exhaustion from working with the ropes in the middle of a cold sea, anxiety and insomnia. "I belong to God, and I worship him. Last night he sent an angel..." (Vs. 23). **Real leaders belong to God and serve him.** They are eager to reveal their God to the people. "An angel said to me, "Paul, don't

be afraid! You will stand trial before the Emperor. And because of you, God will save the lives of everyone on the ship." Cheer up! I am sure that God will do exactly what he promised" (vs. 24–25). C. H. Spurgeon, reflecting on this statement, wrote: "What the angel said to Paul does not sound like a comfort, because with this he said: 'Paul, you as a leader you will not be drowned in the depths of the sea, but you will be swallowed by hungry lions in the Roman arena before Nero.'" The real leader speaks with authority, even if he is not heard. He does not govern with pride, arrogance, and imperiousness. He does not overestimate himself nor underestimate others. He is not egocentric, but self-sacrificing. God gives him the authority, so no one can take it from him.

It is written that the angel came to Paul and told him: "Paul, don't be afraid!" Today's leader does not need to expect an angelic voice in order to manipulate people with his referencing of hearing from God. Since the completion of the canon of the unique Word of God, the voice of God has been made sufficiently clear. The Apostolic time has passed. Anyone can learn from the Bible more than if they had been raised in heaven itself. Every Christian leader has the ability to know more than all secular leaders because his teacher is the Holy Spirit. Therefore, the leader has to know the Bible professionally and objectively.

Leaders speak from their own relationship with God, rather than from foreign experience. The real leader inspires optimism and enthusiasm, and so sets a goal: "But we will first be shipwrecked on some island" (Vs. 26). An island in the middle of the wild sea means a solution. Leaders tell the whole truth and do not engage in false ideas and tempting people with big promises. He is credible and directs people toward God, not to himself, unlike in a personality cult.

This testing time lasted fourteen days; the island was nowhere to be seen. When the sailors thought that they drew near land they threw down the anchor and tried, under this pretence, to escape. A real leader never escapes the ship of the Church; they remain on it in a critical situation to the last moment, even if alone. The leader always saves others. Therefore, Paul again took the lead. "But Paul said

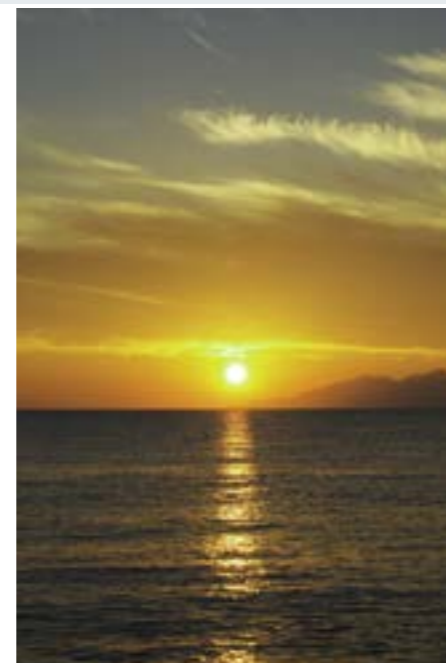
to Captain Julius and the soldiers, "If the sailors don't stay on the ship, you won't have any chance to save your lives" (vs. 31). A real leader knows that all the work cannot be done alone, so he delegates the tasks, transfer powers and trusts the team. A leader is not a deserter. Ironically, many leaders escape and fail, when not coping with their tasks, or they shift the responsibility and blame to others. After all these events the captain and soldiers listened to Paul's instruction without any further questions. Therefore, they cut the rope of the dinghy and left it to drift without sailors (vs. 32). A real leader has everything in sight, but not because of the "spirit of control", but this is a sign of the responsible attitude and diligence. Paul monitored and noticed little things, even more than the skilled captain. He listened to the sailors, not out of curiosity, but for safety reasons.

Thus, the prisoner Paul assumed command of the ship. Leaders know that God did not exclude our human responsibilities. God could have saved the passengers on board even without human participation, but he operates in conventional ways and mostly through natural laws, in order to exercise His will. Then Paul, before dawn, started to persuade people to start eating. "I beg you to eat something. Your lives depend on it. Do this and not one of you will be hurt" (vs. 33–34). "People, you need a good breakfast!" The leader has balance, they understand the balance between God's sovereignty and human responsibility, between the spiritual and the physical. "Paul took bread, and in the presence of all gave thanks to God. Then he began to eat first" (vs. 35). Leaders should be role models; they must take the first step. One cannot lead people further than they have already gone. Credibility comes as the leader lives out what he teaches. "They all felt encouraged, and each of them ate something" (vs. 36). Role models are attractive. The real leader has followers who trust and imitate them.

At the end of this particular narrative, we read the description of the shipwreck, as the ship ran aground on the reef. The soldiers decided to kill the prisoners so that they would not escape; in this era, it could mean the death penalty for those soldiers. But the captain prevented this

because he wanted to save the life of Paul. A real leader finds the solution in situations where it is not expected. All were allowed to jump into the water and non-swimmers were to hold the broken pieces of the ship. All two hundred and seventy-six passengers were saved. They were all saved, but without a ship. Thus, Paul triumphed as a great leader in a time of severe crisis.

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TRUBAR - A CHALLENGE FOR LEADERS

DISCUSSION

“I don't want to run, for there is no more time to leave the poor Slovene kindhearted church, but with her, and at her side I must stay and die.”

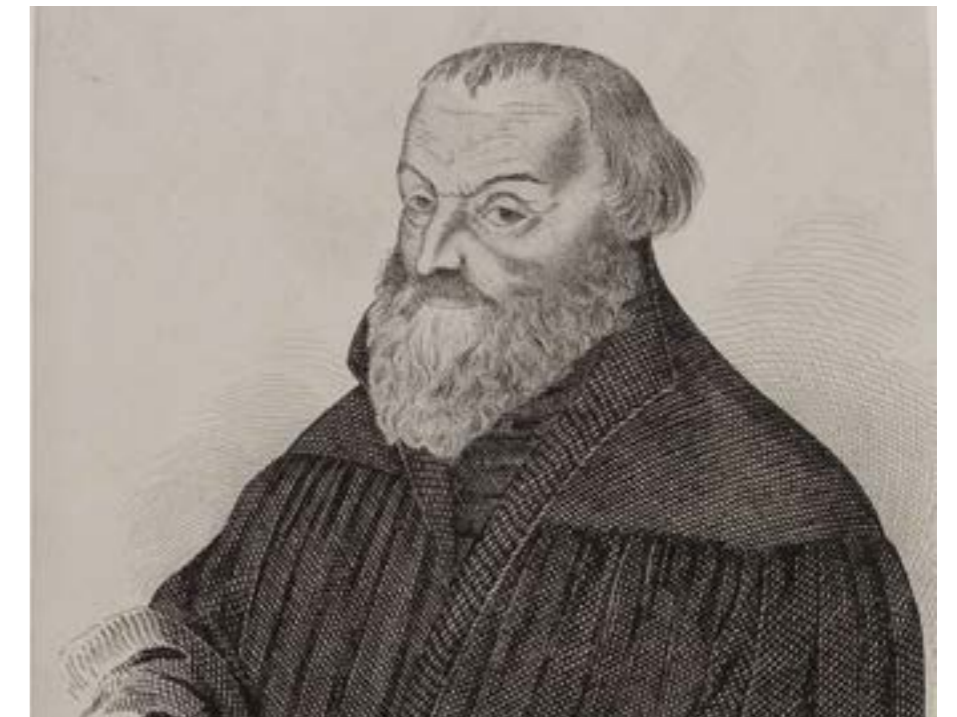
Trubar (in a letter to John Ungnad, from Ljubljana, Nov. 28, 1562)

At the time of the writing of this article, Slovenes already have several good books available about Trubar and some of his fundamental works in modern Slovene. Since the 500th anniversary of his birth in 2008, much has been said, whether on the popular or expert levels. His life, work, and significance have become more familiar to Slovenes and even foreigners than ever before. At the same time, it is evident that Slovenes like to get to know him with great delight, yet still do not know him well enough, but there is even greater desire to know the great man of the Slovene nation and the European area. Therefore, the purpose of this article is not to repeat the basic facts about Trubar, but to highlight a few important

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characteristics of him, based on facts available to the author of the article, while he continues to improve his modest understanding (even a few nights before preparing this article, the author came across other sources concerning Trubar). Because this is a personal analysis, it is subjective, and the author realizes that it is open to critique and corrections. Yet, at the same time, this response would cause the article to achieve its purpose: an improved knowledge of Trubar, and the incorporation of this knowledge into practice, which the author believes could raise the level of any leader's character, regardless of the field of leadership.

Trubar himself does not challenge the (current) leaders, but contemplating his character brings a challenge to those who lead and think. Since it is possible to discuss this in length, the article will be limited to only a few aspects, to gain, at least at a basic level, some concrete and practical considerations. The author suggests the reader enrich and evaluate the article and his own understanding about Trubar's character with currently available sources, whether artistic or expert. So, in what ways are Trubar's work and character a challenge to modern leaders: from the standpoint of a man, initiator, and a leader?



TRUBAR AS A MAN

To better understand the backdrop of the time and Trubar, perhaps a comment by an acclaimed British historian of the 20th century might help. In his book, *The Great Siege: Malta 1565*, Ernle D. S. Bradford wrote the following, "Life in the sixteenth century, no matter what class a man came from, was a question of the survival of the fittest. The weakling died in childhood, and it was only the toughest and most resilient who could hope to see old age [...] To have attained such an age (in the context 70 years) with physical strength and mental ability unimpaired, a man had to be almost super-human." Thus, at a time when Suleyman the First, the Magnificent, was conquering, while feudal society was crumbling, peasants revolting, in the times of economic crisis and "great, long-lasting expensive living", while the Black plague raged, which, according to expert estimates, killed at least half of Europe, Trubar died at the old age of 78. The observation of these factors gives a reader a similar sense, which Ernle continues to describe, even though he writes concerning the knight La Valette, yet it is nevertheless relevant, "If at the same time he were motivated by a fanatical religious faith, there was little that could stand against him."

Social circumstances are only one factor which helps shed light on a person's character. Personal situations can be an additional prism that indicate how an individual responds to societal events. Quite a few times Primož writes letters in which he mentions personal difficulties. During the time of managing the Bible Society in Urach (1562), he writes, "My old disease called šen has grounded me twice in the last 7 weeks, and left bad marks on my face... I am completely sick, covered with scabies, so that I can't go anywhere; everybody finds me disgusting... I would like to go to a spa for 14 days because of the scabies, because sick as I am with heavily swollen legs, with scabies, disgusting, I am of no use." Later he writes similarly (1572), "You have certainly

heard from my several letters how the Almighty has stricken me from May till December with hard, deadly and long sickness, with colica passion an intestinal obstruction causing colic, vomiting and constipation) and continuous high fever... the mentioned sicknesses did not want to leave me until they struck the external organs and caused paralysis in my arms, so that I am not able to write." Even later (1575), he mentions financial difficulties due to numerous daily visits, his daughter's wedding, the needs for clothing for his two sons, the expenses of the Masters studies of one of the two, and that because of all that, including the "three long-term deadly sicknesses, I spent a lot (of money, and) could not pay the above mentioned debts." The facts that he experienced persecution, death in the family, daily problems with raising children, building a house toward the end of his life in Derendingen, only opens the horizon into Trubar's personal life. Personal letters to his wife Barbara uncover authenticity in the marriage and his perspective of her important, if not equal, role in his life and work. Trubar was a man of moral integrity. During his ministry as a Catholic priest, he kept the celibacy vow, even though he was already persuaded that this was not a Biblical demand, and he even taught accordingly. Regardless of the difficulties mentioned above in the society, and despite the challenges of family life, he persevered, although he himself fought despair, concerning which he openly spoke in his letters, "I am quite often truly sick of life." Yet, in all this encounter with life Trubar had a very clear general fundamental stand, "To all this, Christ, our Lord, will grant me and all other soul shepherds His Spirit, grace, and power. Amen."

TRUBAR AS AN INITIATOR

It seems very likely that Trubar was the first in the world to accomplish at least ten different things, among them the education of children in Slovene, and the education of girls and other similar concepts that were not usually accepted as they are today. Today

every elementary school student is taught the fact that they began to write and print the Slovene language under Trubar, while before it was only occasionally hand-written. An excerpt from Trubar's letter to Adam Bohorič 15 years after the publication of the first Slovene books gives us a better understanding of the state of the linguistic and cultural development of the Slovene nation: "We do not doubt that you know well and grieve the unhappy cultural backwardness of our homeland; it is a true shame how much contempt is shown for the arts, as well as a neglect of spiritual education" (Ljubljana, August 1, 1565). The reader understands from this that not only was this a period of a lack of tools for communication, but that the will to communicate was also lacking. For this reason, it seems that Trubar initiated, as it is said, *ex nihilo*, or "out of nothing". In other words, where others would end, he would begin and start creating. Having no tools (dictionaries, grammar, etc.) was not an obstacle but a spark towards creativity.

It was the same with the Bible and theological texts. Precisely because there was nothing available, Trubar began to translate the first Bible verses into Slovene. It did not seem to bother him that he was not an expert in all of these areas (language, theology, etc.), but he rather gave himself to the work and did his best, trusting God to make it right, as he worked "for the Lord's glory and for the good of all the young and unschooled in our country." At least 200 years before the English Bible Society, Trubar and his coworkers had printed and distributed at least 30,000 theological books in three forms of scripts and at least three different languages. The order and momentum of the Protestant Church in Slovenia is a result of Trubar's effort and consideration. The small and large changes in language, church, translation, printing and elsewhere can only be explained by the fact that Trubar held God's Word as the focal point of everything – the Bible as God's written Word, and Jesus as God's incarnate Word (Kerševan).

TRUBAR AS A LEADER

One of Trubar's characteristics is that he did not struggle against the responsibilities he was given. He makes this clear in the introduction to the *Abecednik*: "For this reason, I, who am to Slovenes held up as a spiritual leader, wrote the most important beliefs of our true faith in this booklet." At first glance, this could sound as if he has arrogantly placed himself in this position. But, who gave him this position? In reading Trubar's other works, it is evident that he was not one to praise himself, but rather that he was humble. One characteristic of true humility is the acceptance of the leadership position with the full responsibility when it is placed before him. A true leader leads when this trust is placed upon him, and he does not try to relinquish it.

It is interesting to observe the circumstances of Trubar's various roles. He was a co-worker who knew how to live and patiently work with people with whom he did not agree. Perhaps this is one reason why the Germans were so happy to have him in Kempten, where the various Protestant groups had serious problems amongst themselves. History tells us that when Trubar would come somewhere, good things started to happen, which was characteristic of him: mills were fixed, debts were paid, and relationships were mended. It seems that this was the case in working with Dalmata and Konzul. While he saw in the two Croats the needed help with the enormous amount of work in the Bible Society in Urach, he had issues with them regarding finances as well as in personal relationships. Trubar was even able to work with people in political circles. While it is true that church and political paths crossed more in those days than now, it must be seen that Trubar did not manipulate his political relationships, but was honest, capable of dealing with people in power, while not becoming political. In the description of one of his travels, this aspect is made more evident. Apparently, when he arrived in Ljubljana in 1561 and the government offices were against him, he

asserted that he would preach and share the sacraments publicly, "as he does not want to do his work secretly and in seclusion."

Trubar was also a leader in theological matters. Here his leadership methods show us that he comes across as an intelligent, thoughtful, and balanced thinker. Although one characteristic of his time was, unfortunately, the extreme zealotry in most, if not all, Christian circles, he behaved like a mature person. He certainly had zealotry and fire about him, but not the kind that burns more than it gives off light. His theological balance is an example for today's world theological minds. The fact that his transformation from diametrically opposed Catholic teachings to Protestantism was real and faithful, but also humble. This can serve as an example to every new-born believer of changes of thinking and of living. He did not avoid theological problems, even the most difficult ones. He was a man of his time and under the knowledge and influences of that time, however, with total trust in the Bible he was not a prisoner of his time. He understood theological solutions that many highly educated theologians of our day, unfortunately, do not perceive. Trubar's high respect for God's word is shown clearly. He accepted God's word as God's word in human language, not human language about God, and he validated it as the word of the only God.

Another characteristic of this leader was his relationship to young, future leaders. He did not view them as competition to conquer, nor as a free work force to take advantage of. He treated them as co-workers and people to pour into so that they could be successful. In one of his letters, we have an example (1569); he asks for financial help for Jurij Dalmatin, explaining his expenses and asking for more, as Dalmatin needed more money for his graduate studies. Trubar was not able to loan Dalmatin money at that time, "because (Trubar) needed to help other students from Carniola and other areas, from Kempten, Rothenburg on the Tauber River and from Nurnberg."

It is not strange then that the professors in Tübingen required all students to attend Trubar's funeral. It seems that some of these students had such a genuine relationship with Trubar that he kept their money for them, and they even loaned to him occasionally when he did not have enough. Perhaps the modern picture of a trainer and athlete in the Western world illustrates Trubar's relationships: a person who sees potential in a young person, searches for him, invites him, sacrifices himself for him, takes him under his wing, knows him inside out, encourages him, yet pushes him to the edges of his abilities. In the end, he is his biggest fan, for whom it is not hard to get out of the limelight, because this new talent has come and taken the world by storm.

CONCLUSION

Much more could be said about the man Trubar and his significant influence. Those who are informed about him hold him in high esteem, while at the same time the wider world is only getting to know him and his significance. Trubar provides a challenge for many a leader today – his character, work, relationships, dreams, obstacles, ways of cooperation, family, perseverance, his trust in God and God's Word, and so much more. It might not then be a surprise that the fruit of his labour and character still stands after half a millennium, and inspires many, while for others he continues to be an obstacle, as he himself writes, "My name in Rome has been as well known and as hated as the name of the late Luther" (Letter to John Ungnad, from Ljubljana, Oct. 5, 1563). Trubar's mark in history is unforgettable and offers many a rich experience to an attentive leader.

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SHEPHERDS OF GOD'S FLOCK

REFLECTION

Pastor PETER NOVAK

Pastors and elders, no matter how long they have been in their role, often express confusion about what the role actually demands. Leaders in the church ask how they should lead in order to achieve the goals and purposes of the church. No matter your experience in life, all people have experienced various roles and patterns of leadership. In the Apostle Peter's letter to the diaspora, he enlightens his readers with his short instructions to the elders in 1 Pt. 5: 1–4, informing discerning listeners of the role of the elders and why it is so.

AS ONE ELDER TO ANOTHER

Peter introduces himself in the opening remarks of his letter as Peter, an apostle of Jesus Christ (1 Pt 1:1), but later as he addresses his instructions specifically to elders, he changes his tone. Peter states, "So I exhort the elders among you as a fellow elder and a witness of the sufferings of Christ" (1 Pt 5:1). The nature of this second introduction is crucial for the sake of the audience and those he writes about in these four verses. In this particular text, he addresses one group of people in the church whom he calls elders. In this letter, Peter has

already written instructions to different groups within the church (to men, to women, to servants/slaves), now here he focuses on elders. Peter addresses them with a few remarks about how they should exercise their role as one who shares this role with them. The apostle of Jesus Christ, as Peter refers to himself is actually a fellow elder. At the outset, we see or should be convinced that any honour and glory that might be associated with this title or role, Peter himself expects from God, but not right now, rather at the end of the age. The way Peter writes about himself here is critical for the tone and place from where he exhorts the elders in their role. We now turn to the role of the elders and how it is to be implemented.

ELDERS

The primary focus of this passage is, therefore, the role of the elders and the way they exercise their role in the church. Before we go into this, let us notice first that Peter writes to the elders in the plural. The plurality of

elders in the first Christian assemblies was quite normal (e.g. Acts 14:23; 15:6; 1 Tim 5:17; James 5:14). The singular noun for an elder is found in the New Testament only when a writer addresses a particular person, himself or one another (e.g. 1 Pt. 5:1; 1 Tim. 5:1; 2 Jn. 1:1; 3 Jn. 1:1). The word elder in its root meaning refers to an older person (in 1 Tim 5:17 it could have that meaning but Tit 2:2 it simply means just that), but here Peter refers to a group of people to whom a particular role in the church was entrusted (v. 2).

THE ROLE OF THE ELDERS

Peter describes the role or the ministry of the elders in the church in v. 2 with a simple phrase, "shepherd the flock of God." Some translations of the Bible make a note that the phrase exercising oversight is missing in some manuscripts (ESV, NIV, NASB). The word oversight (episkopountes, translated as "exercising oversight") carries the meaning of a "shepherd that is looking over,"

"watching" and "has oversight over the flock." Elders are therefore appointed as shepherds of the church. Does this surprise us? Elders as shepherds? Shouldn't a pastor be a shepherd? Well, whatever our persuasion about church government is, it is very clear that Peter here describes the role of the elders as pastoral. Elders are therefore the pastors of the church. It is but one and the same role. In this role, we can notice from the text that he writes about shepherding the flock that is not theirs (shepherd the flock of God). This is a vital aspect that is mentioned again in v. 3 as he writes about the attitude to those in their charge (lit. their shares) or in v. 4 when he writes about the appearance of the chief Shepherd (Jesus Christ). All this leads us to the conclusion that the elder's as shepherds are like tenants, not the owners: they are in the service of Christ who is the chief Shepherd. Elders might then be properly called under-shepherds.

Before we consider how elder should exercise their role let us consider briefly what it means to shepherd a flock? How do elders shepherd and look after the church? The agricultural metaphor used here of a shepherd and sheep leads us to look at the role of a shepherd in relation to his sheep. A shepherd tends his flock, he leads it to nourishment, and he calls them back when they are separated or get dispersed. The shepherd finds those who have run away, and he protects the flock against the predators, such as wolves. This similar role is described several times in other texts (e.g. Ezek. 34:1–16; Is. 40:10–11; Acts 20:27–32). Through Israel's histories, God's prophets reported the human failings many times to the extent God finally promised to shepherd his flock himself (Is. 40:10–11; Ezek. 34:11–12), through the appointment of his own shepherd (Ezek. 34:23–24). This was fulfilled in the life and person of his Son Jesus (Jn. 10:7–18).

THE ROLE OF AN ELDER

Peter's primary objective in this

passage is to exhort the elders in their role. He does this with negative and positive appeals, such as "not like this but like this" and writing "not under compulsion but willingly, not for shameful gain but eagerly, not domineering but being examples" (v. 2–3). These pairs of prohibition/command illuminate some of the desired pure and correct personal motives for this job and also shed light on the correct attitude towards the shepherding of the elders in the church.

Firstly, Peter writes about the "willingness" versus "compulsion" he is considered to be referring to two things. To personal motives and/or to the manner of their shepherding. Thus, personal motives must be clear, they should not be forced into the work of an elder from internal or external pressures. We surely know the inner temptation or the appeal of having a good and respected social status that some official position brings, even if we are only speaking of a small Christian church. The right and proper motivation to be an elder is surely love for God and his flock. As Peter gave these instructions he surely remembered Jesus' triple question, "Simon, son of John, do you love me more than these?" (Jn. 21:15–19). And when Peter answered that he loved him, Jesus commands him to feed (i.e. shepherd) his sheep and to follow him. Personal commitment to the Lord Jesus and love towards everything that is God's is to characterize the true motives of an elder.

Peter mentions greed as one of the truly wrong motives to function in leadership. What kind of greed does he have in mind? He could think of many types of greed. Greed for money, as was the case among the Pharisees (e.g. Lk. 16:14) or among the false teachers (2 Pt 2:3). Paul also writes against this type of greed among the bishops (1 Tim 3:3). Peter perhaps had in mind other types of greed such as greed for honour and recognition. Therefore, Peter writes that elders should do their job willingly, out of the desire to do a good work of God. Moreover, this willingness

can also refer to a manner in which they act towards people in the church and in the performance of their roles. In this way, we see that the exercise of shepherding should not be by force over the church members. Rather, the nature of Peter's eldership as an offering of service toward the members. Elders are to lead in a way that allows church members to say no. To this effect, Peter later writes that elders should not domineer over those in charge. The nature of leadership, in this case, is perhaps somewhat different than other models we are familiar with or have experience with (e.g. in a secular business). The relationship of the leaders in the church differs in this respect from the relationship bosses have towards their employees or masters have (or had) to their property (slaves). Elders lead convincing others (not forcing them) to be involved in God's work, willingly and with an example.



WHY SO?

The main reasons for such a nature of eldership according to Peter lie in the nature of the church, Jesus' example, and the timing of their "salary" and recognition. In this passage, Peter often indirectly comments that the flock the elders shepherd



belongs to God. The church is God's church, and he gives her into the care of the elders. The local church then is not in the ownership of the elders as it would be their own business or family where we have relations as owners and/or heirs (This argument is used to counter the hereditary appointment of priests and inheritance of church property [refer, Arthur Jones, http://www.natcath.org/NCR_Online/archives/041202/041202s.htm]). Elders, although they are shepherds, are nevertheless under-shepherds. The true and chief shepherd of our souls is Jesus Christ (1 Pt. 2:25). The same pattern is found in the Old Testament. Forefathers, leaders, kings and prophets given to God's people recognized that their true shepherd was God (Jacob in Gen 48:15; Isaiah in Is. 40:11; David in Ps. 23:1).

Furthermore, Peter gives Jesus as an example of the nature of an elders' leadership. Mentioning that he was a witness of the sufferings (note the plural noun) of Christ is not accidental. Peter was a witness of what Jesus had to go through in his life and how his life as a shepherd ended. Jesus was persecuted many times, mocked (Mk. 9:12), without honour (Mk. 6:3-4),

they attempted to kill him (Lk. 4:28-30) and eventually did kill him, as a shepherd, who pastored his people (Lk. 13:34).

In light of this, Peter is well aware what under-shepherds can expect now: misunderstandings, opposition, disrespect, distress, persecution. Peter has already in his first chapter pointed out to all Christians, that we should rejoice in the salvation that is ready to be revealed in the last time "...though now for a little while, as was necessary, you have been grieved by various trials, so that the tested genuineness of your faith - more precious than gold that perishes though it is tested by fire - may be found to result in praise and glory and honour at the revelation of Jesus Christ" (1 Pt. 1:6-7). Praise, honour, and glory will come to them when the chief Shepherd is revealed. Then the elders will receive the unfading crown of glory (1 Pt. 5:4).

CONCLUSION

The apostle Peter here does not here give us a detailed description of what exactly elders do, except to shepherd God's church. Rather, he details the motives in which to lead.

Peter exhorts his readers to look into their own motives for desiring to lead. Is it about the money, reputation, status, self-fulfilment, sense of self-worth, etc.? Jesus is perhaps asking his followers, like he asked Peter, "merely": Do you love me? And do you love my flock? My flock, not yours.

It is the love for God and his Son and love for God's church that is to characterize the motivation for being and accepting the role of the elder/pastor. As stewards of what was entrusted to them, elders do not act as masters in the exercise of leadership. Elders teach, persuade, encourage, challenge and defend what was entrusted in a such a way that church members still have the ability to make voluntary decisions. Persuasion, (logical) argumentation (not quarrelling) and beseeching in the case of a difference of opinions are appropriate methods of leading and not mastering (domineering), controlling and coercion. Things will not always go the way leaders want, but for Peter it is essential that leaders submit to God's will; after all, the church belongs to God, not individual leaders. Finally, Peter repeatedly states and perhaps it is helpful to remember that leaders will face many areas of suffering as pastors. Yet leaders are exhorted to shepherd God's flock willingly, in accordance with God's will, his example and await the reward, which is an unfading crown of glory when the Chief Shepherd appears.



TRANSPARENCY-NOT JUST A FANCY WORD

DISCUSSION

CHRIS J. SCOBIE, PhD

Transparency has been somewhat of a buzz word in leadership circles: much has been written about the need and benefits of transparency, and the risks of failure. Daily failures of corporate governance and governmental integrity, corruption, and fraud speak volumes about the need for transparency, yet discerning readers know that there is a balance. For the safety of others, state secrets, patent formulas, and some insider knowledge simply cannot be divulged. Privacy is important to us all; a prominent philosopher claims that calls for transparency indicate moral and ethical failures in the society (Byung-Chul Han 2015, 48). It is these personal and corporate failures that have damaged trust. Thus, discussion is necessary to rebuilt trust and also for leaders to protect themselves against common temptations and accusations.



Common dictionary definitions frame our discussion on transparency as:

- The ability to see through, with clarity.
- An absence of hidden agendas, allowing for the free movement of information for collaboration, cooperation, and group decision making.
- The degree of disclosure required so that verification of process and practice may be obtained.
- The conditions or culture created where the free flow of information and ideas are fostered, where regulatory guidelines are clear and without impediment. (businessdictionary.com/definition/transparency; Bennis 2008, 93).

Within discussions about leadership, we can speak of transparency with regard to:

(1) Finances, (2) use of power in function and decision making, (3) relationships, and (4) personal objectives. Scripture uses the powerful image of: (1) the lust of the flesh (power to experience), (2) the lust of the eyes (power to have), and (3) the pride of possessions/life (power to be) (1

Jn. 2:16), which according to John is descriptive of "...all that is in the world" (1 Jn. 2:16) or the source of desires, which stand in opposition to the Love of God (Marshall 1978, 144) (See also Gen. 3:6; Mt. 4:3-10; Lk. 4:3-12).

We recognize that the Apostle Paul's second letter to his beloved church in Corinth was in some parts a response to allegations of his acting without transparency. Some readers to his earlier correspondence had reacted unkindly to his rebukes with counter claims of a lack of transparency in his life and missionary practice. Paul was accused of being insincere, being dishonest, and seeking to manoeuvre the situation or people to get his own way - manipulation (2 Cor. 1:12-14). In turn, Paul responds that, "...we have conducted ourselves in the world, and especially toward you, with God-given sincerity and purity" (2 Cor. 1:12). He continues "I came to you" (you saw me present in action), "I was not vacillating" (indecisive or hesitating), and "our message is not yes and no" (there is no double talk) (2 Cor. 1:15-20).



Every day, individuals, companies, and organizations face the choice to hide information, change the facts or release partial facts – a temptation to hide and obscure truth. People often have different motives; particularly in non-profit and volunteer organizations, the motivations for participation can be obscured and unclear. We could perhaps ask ourselves: are we making decisions in secret as a way of avoiding accountability? Are we hiding information from team members when making decisions? Do we pretend to support team members and co-workers in public, yet speak divisively and act in biased ways behind their backs? Do we apportion opportunities and the corporate benefits of belonging evenly, or are there organizational cultural or historical precedents and concerns that affect our decision making and opportunity giving? **If our co-workers cannot trust us, can God?** Transparency was so important to Paul that he returns a cultural theme of "boasting" to rebuff their claims of his lack of transparency. Moreover, through the letter, Paul returns to this theme of transparency. "For we are not like many, peddling the word of God" (2:17); "It is not that we are competent

in ourselves...but our competence is from God" (3:5); "but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God" (4:2); "We have spoken freely...our heart is open wide" (6:11); "we took advantage of no one" (7:2); "...therefore openly before the churches" (8:24).

STOP BOASTING OR BOAST IN THE RIGHT THING

The Greek word *kauchesis* translated to boast is a key term for Paul throughout this letter. It is used twenty-nine times in its various forms. Today, boasting has a relatively negative connotation, no one likes an openly proud and arrogant person, full for boasting. However, in the first century Ancient Near Eastern culture, humility was seen as a weakness, therefore boasting was a high value. We see from 1 Cor. that readers are addressed as either Jew or Gentiles (1:23), that is all the peoples of the known world. The Jews boasted in their keeping the law and the Gentiles boasted in their wisdom. Neither group could accept Christ as Messiah, because of their preconditioning. Therefore, when Paul says "...we are your reason to be proud" (1:14), it is the suffering,

beatings, stoning and shipwrecks that Paul endured for the sake of the Gospel, which he wants them to boast about. Thus, Paul does not want his readers to boast in power, domination, material gains, status or rank. It is boasting in these and holding these in such high value that causes a lack of transparency. Rather, if there must be boasting, it is to be in weakness (thus reliance upon God), in serving and loving our neighbour, and in trusting in God. How then do we allow Paul's rebuke of his aberrant community speak to the issues of transparency in contemporary leadership?

“ Paul in his writing to his beloved church discovered a massive clash in worldviews. Although he was writing to those who confessed to being part of the Church, values present in Corinth, which were grounded in their Greek culture and history, had to give way to Christian values of Faith, Hope, and Love (1 Cor. 13:12), established by inaugurating Jesus as Lord. His Corinthian readers now lived under the sign of the Cross, which symbolized the strength of humility and servanthood. This new relationship with Christ had revolutionized their human and "worldly" values.



TRANSPARENCY WITH RELATIONSHIPS

Paul in his writing to his beloved church discovered a massive clash in worldviews. Although he was writing to those who confessed to being part of the Church, values present in Corinth, which were grounded in their Greek culture and history, had to give way to Christian values of Faith, Hope, and Love (1 Cor. 13:12), established by inaugurating Jesus as Lord. His Corinthian readers now lived under the sign of the Cross, which symbolized the strength of humility and servanthood. This new relationship with Christ had revolutionized their human and "worldly" values. Paul's first epistle to the church in Corinth is a public rebuke of their aberrant behaviour, which is couched in relational terms. Marshall notes that in Paul's second recorded letter he does not use the language of friendship to describe patronal relationships, but rather his readers are "fellow-workers" (Marshall 1987, 134-135). His readers might have expected to be described in more eloquent terms using the regular

vocabulary of "leadership" in their day. However, he describes people in authority as "slaves," and "ministers" (3:6; 6:4; 11:23). Paul's idea of unity is based on servanthood and subordination to Christ. Unity is established together under Christ, but in pressing this point, Paul finds himself in opposition to those of rank and influence.

Relational transparency is therefore grounded in the relationship with Christ, which "boasts in serving". It "recognizes others as better than yourself" (Phil 2:3). Sexual scandals, moral and ethical failings of leaders, abuse of subordinates, are common today, but for Paul are grounded in living as a *psychikos* rather than a *pneumatikos* (1 Cor. 2). These two words significantly shape Paul's thinking regarding why people do what they do. For Paul, there are only two categories of people in the world; first, there are those who are open to what God did in Christ, have faith and humility toward the Spirit of God and thus are orientated or motivated from the Spirit within – a *pneumatikos*. Second, there are people who are not responsive to God, they are orientated and driven by pride and appetites for their own pleasure and selfish wellbeing – *psychikos* (1 Cor. 1-2). The genesis of relational abuse is when some person thinks and believes that he or she is superior and that they have rights, and will not be caught. It is ground in pride and arrogance. Thus, as the root of pride and arrogance is in the

heart of every person, leaders must build systems of relational transparency into his or her corporate culture, protect their subordinates, their staff, their organization, and themselves.

TRANSPARENCY WITH POWER

Paul seeks to reverse the honour/shame system with which his readers had been corrupted, in an attempt to remove arrogance and power-mongering among his readers (Garland 1999, 30). Leaders are, therefore, responsible for building systems into their culture, in which power is used in a safe and beneficial way. These systems demonstrate: who makes the decisions and on what basis, who is responsible, and who is accountable to whom. Information is power and using information or withholding

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information as a form of power weakens trust. How decisions and information are relayed throughout the organization becomes a critical part of the transparency discussion.

TRANSPARENCY IN FINANCES

Paul used the Greek word *kapaleuon-tes* commonly translated as "hawking" or "peddling" to describe the undesirable act of the many who were using the Gospel for "retail business associated with deceptiveness and greedy motives" (Garland 1999, 152). The verb used "to peddle" is commonly used in connection with motives of greed and deception. The case is cited by Kleberg of *kapalos* (merchant) being used in association with innkeepers who were notorious for adulterating wine (Kleberg 1957, 1-6). The problem became well known as later Plato spoke of Protagoras "Can it be...that the sophist is really a sort of merchant or dealer in provisions on which the soul is nourished ...those who take their doctrines around the cities (Winter 1997, 163-64). Paul was insistent in his refusal to accept financial support from his readers (11:7) and avoid such accusation. He does make it clear that he would be entitled to share in the benefits of his ministry (1 Cor. 9:3-7). However, he does not want this to be a stumbling block or offense to some and in so doing hinder the spread of the Gospel. We do not see in Paul's writings an instruction that all his churches must have a treasurer, a full report of finances to the members each year and such. No! **Rather Paul gives his readers clear principles, avoid manipulation, serve and love your neighbour, and to live beyond reproach with clear motives so that others can view your conduct and sincerity.** It is from these principles and values that contemporary readers are able to build systems in work places, offices, and churches that are open, transparent, and build trust among constituents.

Healthy institutions are more open and transparent than unhealthy ones (Bennis et al. 2008, 42), yet there are limits to transparency. In this digital age, transparency is achieving new heights. Leader's claims can be verified and retweeted or rebuffed in seconds in the public domain. Yet transparency is an ideology, which needs to be managed. If transparency is totalized, it would be a total lack of privacy which in itself leads to terror (Byung-Chul Han 2015, viii). Scripture yields to privacy and individualism as important theological concepts. For example, in Jesus' own model of correction (Mt. 18:15-17), if a person who has caused offense concedes and seeks forgiveness (when the law is not broken), then keep it between individuals. Integrity and trust demand the ability to cover personal failings (not breaking the law) of another when there is recognition, repentance, and correction. However, it is only when people continue causing offense willingly and remain unrepentant that privacy is removed and the wider community is informed making it transparent. "The people have to believe in and trust their rulers; when they trust, they grant him a measure of freedom to act without constant auditing, monitoring, and oversight. Lacking autonomy, he could indeed never make a move" (Sennett, 122).

CONCLUSION

"This new time is not only characterized by an apparent ethical and moral breakdown but also a time in which followers are more sceptical of their leaders than ever before" (Luthans 2006, 99). "Trust is the most elusive and fragile aspect of leadership" (Bennis 2008, 61). When trust has been broken, leaders need to build more transparency into the systems. Yet even when trust is high leaders need to build transparency into the systems, as a guard against temptation. The higher leaders rise and

the more influence one gains, the greater the temptation and the more untouchable some leaders believe they are. Looking into the future, leaders will increasingly understand the role and importance of relational transparency in authentic leadership. These leaders will become more transparent, they will build appropriate levels of emotional vulnerability with their direct reports (Gardner 2006, 89). Stakeholders will increasingly hold their leaders responsible for the transparent function of finances, relationships, and the use of power as they become more selective about where and with whom they invest in. Financial transparency is particularly important for non-profits, who are competing for resources. These leaders must maintain ever increasing standards among volunteers, many of whom are not remunerated for their service.

Bennis, Warren, Daniel Goleman and James O'Toole. 2008. *Transparency, How Leaders Create a Culture of Candor*. San Francisco, CA: Jossey-Bass; Byung-Chul, Han. 2015. *The Transparency Society*. Stanford, CA: Stanford University Press; Garland, David E. 1999. *TNAC 2 Corinthians*. Nashville, TN: Broadman & Holman; Kleberg, T. 1957. *Hotels, Restaurants et Cabarets dans l'Antiquité Romaine*. Uppsala, Sweden: Almqvist & Wiksell; Luthans, Fred, Steve Norman, and Larry Hughes 2006. *Authentic Leadership, A New Approach for a New Time*. In Buke, Ronald J. and Cary Cooper. Ed. *Inspiring Leaders*, pp 84-104. Rutledge: New York, NY; Marshall, P. 1987. *Enmity in Corinth: Social Conventions and Paul's Relations to the Corinthians*, in WUNT 2/23. Tübingen: Mohr; Scobie, Chris J. 2009. *Dolgoročno vodenje*. Ljubljana, Slovenia: Horeb; Sennett, Richard. 2003. *Respect in a World of Inequality*. New York NY: W. W. Norton; Winter, Bruce W. 1997. *Philo and Paul Among the Sophists, Society for the New Testament Studies Monograph Series 96*. Cambridge UK: University Press.

Measure Your Transparency?

(Circle the answer that is truest: 1 never, 2 seldom, 3 frequently, 4 most often, 5 always)

Transparency in power

- Regular meetings are called by our team leader? 1 2 3 4 5
- Decisions are made by consensus? 1 2 3 4 5
- I feel I know what is happening in our team? 1 2 3 4 5
- I feel that my voice is heard? 1 2 3 4 5
- We have an independent committee who check all aspects of activity, finances & relationships 1 2 3 4 5

Relational Transparency

- My work performance is reviewed annually? 1 2 3 4 5
- In my work place, there is inappropriate talk of a sexual, physical or emotional nature? 1 2 3 4 5
- We have protocol for meetings, counseling or travel when male and females are involved? 1 2 3 4 5
- I know who I can talk to if I want to complain or highlight something inappropriate? 1 2 3 4 5
- If I did speak up, I would be listened to and not ostracized? 1 2 3 4 5

Financial Transparency

- Our team / work has a treasurer, independent from the leader? 1 2 3 4 5
- The treasurer has full access to finances? 1 2 3 4 5
- Monthly meetings include financial review? 1 2 3 4 5
- Annual financial results are presented to all the stakeholders? 1 2 3 4 5
- Stakeholders know what is happening financially? 1 2 3 4 5

(Results 15-30 you need a consultant; 30-40 urgent attention is required; 40-50 you could make great improvements simply; 60-75 good, keep improving)

*In 2002, the England-born author Simon Sinek started his own advertising agency in New York and, since then, has worked with a number of internationally recognized companies. Sinek's first book *Start with Why* (2009) was an international success. However, it was his consulting work with the U.S. Marines that gave him the title for this latest – *Leaders Eat Last: Why Some Teams Pull Together and Others Don't*.*



LEADERS EAT LAST

BOOK REVIEW

ROBERT BOHINEC

The main message of the book is a call for leaders to sacrifice for others to achieve their own happiness. The author starts by reinforcing his conclusions from a scientific approach. Scientists have discovered that our bodies produce various hormones of happiness when we act and treat others either selfishly or selflessly. When we achieve success with selfish behavior, the body primarily increases in the endorphin dopamine – a hormone causing short-term happiness and long-term dependence. Selfless behavior on the other hand, serving and concern for others produce other hormones of happiness: serotonin and oxytocin. Serotonin is well known to us all as the hormone of happiness; however, in this case, oxytocin is even more important. It is this endorphin that connects us with others and gives us the sense of loyalty and trust.

According to Sinek, serving others provides feelings of togetherness, loyalty, and trust, with yourself and in those whom you lead. As a result of this serving, leaders may well later fulfill their own appetites; however, in the long term, leaders will achieve real success, positive outcomes, and a team spirit that is capable of moving mountains. Our work today represents one of the most important activities in our lives as it is simply where we spend much of our time. Thus, work has a significant influence on our happiness, well-being, and is also reflected in our homes with the lives of our loved ones. It is,

therefore, important that the workplace feel good.

While this book is not written from a Christian perspective, it does illuminate the concept of serving leaders, which is in fact one of the core Christian tenets of leadership. It was Jesus who said when speaking to those seeking leadership positions: "Whoever wishes to become great among you shall be your servant" (Mt. 20:26; Mk 10:43; Lk. 22:26). This theme presented here contrasts widely with the generally accepted order of the food chain, which says that only the strongest survive, those who act selfishly. Both the words of Jesus and the findings of Sinek's book are truly counter cultural on the key point of leadership.

Recommend for leaders thinking about how to build loyalty, trust, and strong organizations for tomorrow.





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