

Voditi z namenom

Št. 2 / 2017

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VODITELJSTVO



ODNOSI



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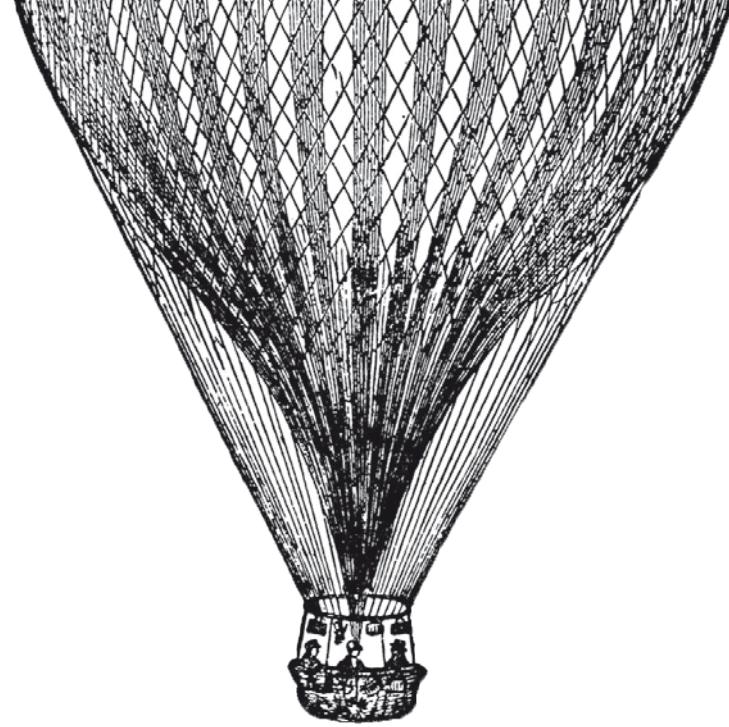
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All contributions are presented also in the English language.

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VODITI Z NAMENOM
Št. 2 / 2017

© Izdajatelj:
PODVIG d.o.o.
Celovška c. 70, p.p. 6030
1000 Ljubljana

Naklada: 150
Cena: 5,00 €

Glavni urednik:
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Fotografije:
Osebni arhiv in spletne fotografije javnega značaja.

Dizajn:
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Tisk:
Tiskarna Povše

ISSN 2463-9435



Podvig

Naslednja konferenca **VODITI Z NAMENOM**

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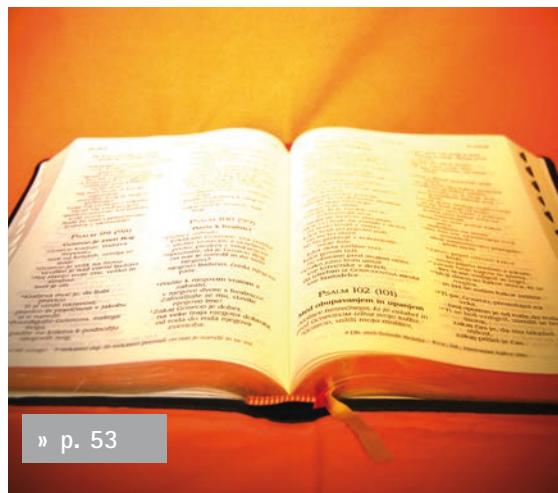
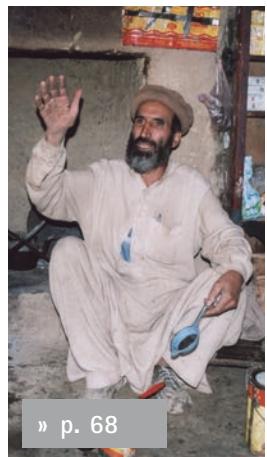
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PREMAGOVANJE OVIR PRI VODENJU

VODITELJSTVO

DARKO KREINER



OD DUHOVNIKA DO VODITELJA

Celo tisočletje nihče ni verjel, da bi človek lahko pretekel štiriminutno miljo (1.609 metrov) v manj kot štirih minutah. To je bila ovira, ki je ni bilo mogoče premagati, dokler ni leta 1954 Roger Bannister te razdalje pretekel v 3:59.4. [Ovira očitno nikoli ni bila fizična, pač pa je predstavljala le mentalno prepreko nevere.](#) Kakor hitro je nekdo premagal to oviro, so ostali sledili in danes štiriminutna milja

predstavlja uraden standard vsem moškim tekačem na srednje razdalje.

Številne tovrstne »mentalne prepreke« omejujejo naše cerkve in službe pri rasti v namenu, ki nam ga je dal Bog. Glavna med temi preprekami je tista, v kateri duhovnik ali pastor premaga to, čemur pravim »voditeljska ovira«. Služba za Boga je to, kar delamo z lastnimi rokami. Pridiganje, učenje, svetovanje, bolnišnični

obiski in množica aktivnosti, ki jih sami opravljamo, so naša služba. Po drugi strani pa je vodenje tisto, kar dosežemo z ekipo in razlikovanje med tem dvojim je verjetno ena največjih ovir pri rasti cerkva. *Barna Research Group* je več kot trideset let raziskovala cerkve in denominacije, na podlagi svojih raziskav pa so izdali tudi več knjig. V eni raziskavi je sodelovalo na stotine manjših cerkva, med katerimi je bila glavna ovira pri rasti dejstvo, da se je pastor izučil za duhovnika, ne pa za voditelja. Večina biblijskih šol poda teološko znanje in osnovna navodila za službo, npr. svetovanje in učenje, zelo redko pa svoje študente pripravijo na vlogo voditelja. [Težava ni, da številni izjemni pastorji ne morejo postati učinkoviti voditelji; težava je preprosto v tem, da jih nihče ni pripravil in izučil, kako naj sami premagajo voditeljske ovire.](#) V 2. Mojzesovi knjigi 18 se Mojzes znajde v podobni situaciji. Deloval je kot zvesti duhovnik, poslušal je vsako zadevo in sodil ljudstvu od »jutra do večera«, bil pa je tudi na dobri poti, da izgori! Njegov tast Jitro je stal in opazoval, kaj se dogaja ter Mojzesu reklo:

»To, kar delaš, ni dobro. Sebe in ljudstvo, ki je pri tebi, boš čisto izmučil; kajti to je pretežavno zate, sam tega ne moreš opravljati. Poslušaj me zdaj; dam ti nasvet in Bog bo s teboj! Ti zastopaj ljudstvo pred Bogom in prinašaj zadeve pred Boga! Razlagaj jim zakone in postave in kaži jim pot, po kateri naj hodijo, in delo, ki naj ga opravlajo! Izberi pa iz vsega ljudstva sposobne može, ki se bojijo Boga, zanesljive ljudi, ki sovražijo podkupovanje; postavi jim jih za načelnike čez tisoč, čez sto, čez petdeset in čez deset ljudi! Ti naj vsak čas sodijo ljudstvu; vse večje zadeve naj prinašajo tebi, vse manjše zadeve pa naj razsojajo sami. Olajšaj si breme, naj ga nosijo s teboj! Če to storиш in ti Bog to zapove, boš lahko zdržal in tudi vse ljudstvo bo v miru hodilo domov.« Mojzes je poslušal svojega tasta in storil vse, kar je rekel ... 2 Mojzes 18,17-27



Mojzes je moral premagati oviro pri vodenju tako, da je Gospodovo voljo izpolnil skupaj z ekipo in ne sam zase. Moral se je naučiti, kako naj razporedi svoj čas. Navodila v 2. Mojzesovi knjigi 18 so postala osnova vseh organizacijskih struktur in vodstvenih praks v svetu vse do današnjega dne.

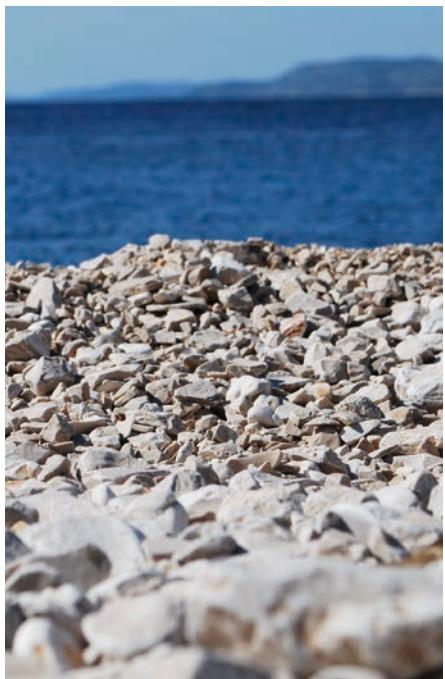
V Apostolskih delih 6 vidimo, kako so se prvi apostoli soočali z oviro pri vodenju.

Število učencev je naraščalo. Helenisti pa so v tistih dneh začeli godrnjati čez Hebrejce, češ da so njihove vdove zapostavljene pri vsakodnevni oskrbi. Dvanajsteri so sklicali množico učencev in rekli: »Ni prav, da mi zanemarjam Božjo besedo, ker strežemo primizi. Poiščite si, bratje, iz svojih vrst sedem mož, ki uživajo ugled in so polni Duha in modrosti, in določili jih bomo za to službo! Mi pa se bomo posvetili molitvi in oznanjevanju besede.«

Apostolska dela 6,1-4

Jezus je pripravljal prvih dvanajst učencev, da bi bili ne le učinkoviti duhovniki, pač pa tudi voditelji, ki bodo z razdeljevanjem nalog in izgrajevanjem ekip dosegli veliko več. Ko so premagali vodstveno oviro, je prva cerkev lahko rastla in cvetela. Apostol Pavel je zelo spodbujal nenehen razvoj voditeljstva, o čemer piše tudi Timoteju (2 Timoteju 2,2). Pavel preprosto razvija vzorec, ki ga je postavil že Jezus: rekrutiranje, opolnomočenje, usposabljanje in množitev.

Kakšna je torej preobrazba duhovnika v voditelja? Kakšen je opis delovnih nalog za voditelja? Verjamem, da bodo sledeča štiri področja voditeljskih aktivnosti podala nekaj dragocenih uvidov:



01 Najpomembnejša aktivnost voditelja je **REKRUTIRANJE**. Mojzes je moral poiskati voditelje desetih, petdesetih, stotih in tisočih. Bili so tam zunaj, ampak Mojzesova naloga je bila, da jih poišče in rekrutira. Evangeliji poročajo, da je Jezus molil in šel ven, da bi rekrutiral svoje učence. To je bila njegova najpomembnejša naloga, saj naj bi izbrani posamezniki predstavljeni dvanajst stebrov, na katerih bo zgradil svojo Cerkev. Množice bodo prišle in odšle, učenci pa bodo odigrali ključno vlogo pri rasti Cerkve. V svojih več kot 30-ih letih službovanja za Boga sem zelo redko naletel na nadarjenega posameznika, ki bi prišel do mene in me prosil za nekakšno delo. Moral sem moliti in iskati te, ki mi jih je Bog dal za določeno obdobje. Kadar je šlo za manjše cerkve, je bila izbira primerno manjša. Preprosto moramo uporabiti to, kar imamo na voljo in Jezus obljublja, da ko smo zvesti v malem, nas bo postavil čez veliko (Luka 16,10-12).

Zelo dober primer vodstva lahko vidimo v naših lokalnih in nacionalnih

nogometnih ekipah. Nihče ne more zmagati sam zase – potrebna je zelo učinkovita ekipa. Trenerji so zaposleni kot ekipni voditelji in njihova najpomembnejša naloga je rekrutacija nadarjenih igralcev. Ni jim potrebno hitro teči, niti žoge jim ni potrebno brcati, saj to ni njihova naloga. Trener je voditelj, ne igralec! Zmagovalne ekipe kateregakoli športa imajo izjemne voditelje, ki razumejo, kaj je njihova naloga – gradnja izjemnih ekip.



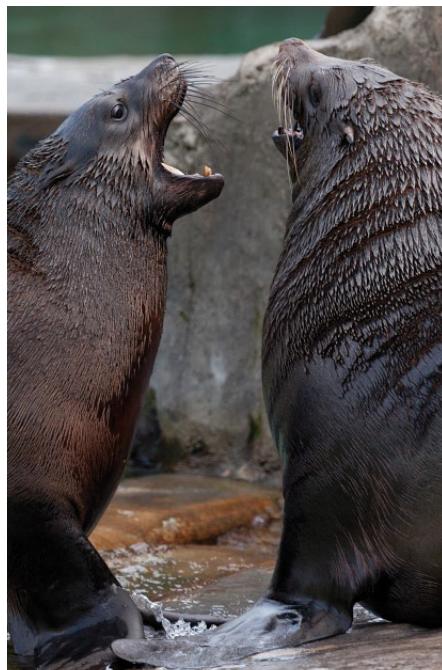
02 Druga naloga voditelja je **OPOLNOMOČENJE**. Učinkovita razdelitev nalog in pravilna postavitev ekipnih igralcev je ključna pri uspehu in rasti. Delitev nalog je znanost in umetnost. Določena načela so brezčasna in primerna za vsako obdobje. Stotnik, ki ga je Jezus srečal, je Gospoda pripravil do občudovanja in trditve, da v vsem Izraelu še ni videl takšne vere (Luka 7,1-10). Kaj je ta vojaški uslužbenec rekел, da je Jezusa pripravil do takšne

trditve? Stotnik je razumel delitev avtoritete in nekaj, čemur v vojski rečemo »veriga ukazov«. 32 let sem preživel v vojski in lahko vam zagotovim, da če bi danes sedel s tem istim stotnikom, bi imela enako razumevanje razdelitve nalog in mnogo enakih izkušenj. 2000 let ni prav veliko vplivalo na ta brezčasna načela, ki jih morajo vsi voditelji usvojiti. Naloga voditelja je, da okrepi ekipo, da postane najboljša možna ekipa. Da se izkaže s svojimi odlikami in se nauči delati s svojimi omejitvami. Da verjamejo sami vase in verjamejo eden v drugega. Izjemne ekipe imajo to, kar francoščina imenuje *«esprit de corps»* – občutek ponosa in medsebojne predanosti med člani ekipe. Naj bo na bojnem polju, na nogometnem igrišču ali v lokalni cerkvi oziroma v službi za Boga, izjemni voditelji delijo naloge in postavljajo člane ekipe na pravo mesto. Pred leti so me prosili, naj se pridružim cerkvi, ki je preživljala težke čase. Po razgovorih in spoznavanju osebja ter voditeljev, je mojo pozornost pritegnila ena izmed tajnic. Imela je zelo jasen klic voditeljstva, maziljenje, vizijo in željo, da bi znotraj cerkve začela nekaj novih služb, ki jih še ni bilo. Moja naloga je bila, da prave igralce postavim na pravo mesto in ona očitno ni bila tam, kjer bi morala biti. V naslednjih treh letih sem njene tajniške in administrativne obveznosti predal drugim. Ko je premagala »voditeljsko oviro«, je postala voditeljica tretje največje službe znotraj cerkve in pod seboj je imela 350 ljudi. Vodila je na stotine ljudi, ampak obtičala je na položaju, ki je njo in cerkev oropal Božjega namena. To počne dober trener – rekrutira in postavi nadarjene posameznike na pravo mesto.



03 Tretja vloga voditelja je **MENTORSTVO in USPOSABLJANJE**. Jezus je aktivno usposabljal vseh dvanajst učencev (in druge v svojem krogu). Pravzaprav jih je imenoval »učenci«. Jezus je postavil vzorec mentorskega procesa. Najprej je svojo ekipo naučil principov mišljenja in življenja v Božjem kraljestvu. Voditelj mora razložiti koncepte, opredeliti pojme in razložiti procese v povezavi z ekipno službo. Zatem je Jezus dal zgled teh načel s svojim lastnim življenjem. Demonstriral je moč in resničnost Božje besede v vsakodnevnih situacijah. Jezus je zelo redko dopustil, da bi mu priložnost za učenje spolzela med prsti. Vsaka interakcija, konflikt, težava, izliv ali zmaga je bila priložnost, da razvije svojo ekipo. V tretji fazi je Jezus začel proces omejene delitve. Svoje učence je poslal po dva in dva skupaj. Ko so se vrnili, je uporabil njihove izkušnje, da je popravil napačna mišljenja (Luka 10,20). Svoje učence je peljal skozi t.i. vaje »osvojenih lekcij«. In navsezadnje je mojster voditelj poslal svojo zrelo ekipo v njen edinstven klic.

Njegovi končni napotki so zapisani na koncu Evangelijev in v uvodnih vrsticah Apostolskih del.



04 Četrta delovna naloga voditelja je naglo **RAZREŠEVANJE KONFLIKTOV**. Jezus je rekel, da »pohujšanja pridejo« (Luka 17,1, Matej 18,7). Ključna vloga voditelja je, da se hitro in modro sooči s konflikti članov ekipe in jih razreši. Jezus je to nenehno počel. Žal je danes ta večina zelo šibka v večini cerkva, ekip in služb. Prevečkrat se Gospodova zapoved v Mateju 18,15-17 ne upošteva. Namesto, da bi se najprej soočili s posamezniki, ki so vpleteni v konflikt, se zadevo predstavi vsem drugim. Govorce, obrekovanje in napačne informacije se v naših cerkvah in odnosih širijo kot virus. Dober voditelj ne bo dopustil, da sonce zaide nad nerazrešenimi konflikti (Efežanom 4,26). Zmagovalen trener ne bo dovolil, da se konflikti nadaljujejo in ne sme dopustiti nobenemu posameznemu egu, da bi spokopaval ekipnega duha. Pravilno uporabljenja disciplina se vedno pokaže v višji morali ekipe, naših domov in naših cerkva.

Vsa štiri področja odgovornosti zahtevajo razvoj potrebnih veščin in izkušenj, da lahko premagajo skupne ovire rasti v naših lokalnih cerkvah. *Fuller Theological Seminary, Barna Research Group* in mnoge druge organizacije že desetletja proučujejo cerkveno rast. Njihova raziskovanja so pokazala, da se klasične ovire rasti pojavijo pri 50, 100, 200, 40, 800, 1000+ članih posamezne kongregacije. Isto število ljudi kot vstopi skozi prednja vrata, izstopi pri zadnjem izhodu. Kot pastor sem se osebno soočil z vsako izmed teh ovir in sam verjamem zaključkom teh raziskav. Če želimo videti drugačne rezultate, moramo stvari početi drugače, da bi lahko premagali vsako izmed teh preprek. Če vedno znova sprejemamo iste odločitve in počnemo iste stvari, bomo zagotovo vedno znova dobivali iste rezultate. Ne pravim, da želi Bog vsako lokalno cerkev spremeniti v mega cerkev s 1000+ članji, verjamem pa, da večina cerkva živi pod stopnjo potenciala, ki jim ga je Bog namenil. Ovire pri vodenju je možno premagati, se pa zahteva od vsakega duhovnika, da izstopi iz svojih okvirjev in postane voditelj. Voditeljstvo Božjega kraljestva ni udobno! Jezus nas kliče, da mu pomagamo graditi njegovo Cerkev; to pa bo od nas zahtevalo, da skupaj premagamo ovire pri vodenju.



SANJE O ŽIVLJENJU BREZ OMEJITEV

REFLEKSIJA

Pred kratkim sem na Twitterju prebral komentar: »Preden začneš misliti oziroma iskati rešitve izven okvirjev, je dobro vedeti, da ... okvirji ne obstajajo.« (Cho, 2014) Želim si sprejeti idejo, da v mojem življenju ni omejitev, in da je vsak okvir, ki je prisoten, enostavno rezultat moje domišljije ali neprijetnosti, ki jo zlahka odstranim. Vendar sem spoznal, da je ta ideja ali ideal v večji meri plod pozitivne psihologije kot sveto-pisemske teologije. Zveni privlačno, toda nevarno je, in za milijone ljudi, ki želijo doseči realnost življenja brez omejitev, postane »oblak brez dežja«. Edina nagrada na koncu te mavrice bodo razočaranje, neizpolnjena pričakovanja in malodušje.

V Svetem pismu od 1. Mojzesove knjige naprej najdemo »okvirje« oziroma omejitve. Čas je omejen na dneve, ki imajo večer in jutro; planeti imajo orbite, prva dva človeka imata telesi, vrt užitkov, kamor sta bila postavljena, ima zunanje in notranje meje. Celo Bog je omejen! Kot otroka so me učili, da lahko Bog stori karkoli, ampak on tega seveda ne more, on tega noče. Njegovo vsemogočnost omejuje moralni kodeks, ki ga on sam ne more prekršiti. Če Bog deluje v nasprotju s

svojo lastno Besedo (vsaj teoretično), bo uničil samega sebe.

Ko je Bog prišel na zemljo kot človek, čemur rečemo inkarnacija, utelešenje Boga v meseni obliki, je sebi s tem postavil meje, ki jih ni mogel prestopiti. Jezus je bil v določenem trenutku lahko samo na enem kraju, potreboval je hrano, počitek in spanje. Jezus ni lebdel, moral je hoditi po tleh. Moral se je naučiti jezikov svojega časa, plačati davke cesarju in biti poslušen svojim staršem. Omejeval ga je čas, počakati je moral, dokler ni bil več kot trideset let star, preden je lahko začel s svojim javnim delovanjem. Njegova služba je večinoma potekala v mejah Izraela, in ko so ga pretepli in prebodli, je njegovo telo umrlo.

Dr. JOHN ANDREWS

Meje in okvirji so od nekdaj del človeških izkušenj in nas zato ne bi smeli po nepotrebniem vznemirjati. Ko spoznamo svoje omejitve in se hkrati zavedamo Božje večne resnice ter njegovega neomajnega načrta za naše življenje, je to lahko v okvirjih teh omejitev tako lepo, da imamo občutek, kot da bi živel preko meja. Drugače povedano, če ostanemo v okvirjih Božjega načrta za nas, lahko gremo preko tega, kar mislimo, da smo sposobni. Sveti pismo trdi, da lahko Bog v nas in preko nas naredi več, tudi če ostanemo znotraj okvirjev, kot pa bi lahko naredili sami izven okvirjev. Da bi se to lahko zgodilo, moramo zbrati pogum, da se soočimo s štirimi prevladujočimi miti oziroma lažmi in se jim postavimo po robu.



Prva laž: »LAHKO SEM KDORKOLI«

Ko je Bog ustvaril človeka, ga je naredil po svoji podobi. »Bog je ustvaril človeka po svoji podobi, po Božji podobi ga je ustvaril, moškega in žensko je ustvaril.« (1 Mojzes 1,27) Toda, ko je kača pristopila k njima, je bilo bistvo skušnjave vprašanje identitete. »V resnici Bog ve, da bi se vama tisti dan, ko bi jedla z njega, odprle oči in bi postala kot Bog, poznala bi dobro in hudo.« (1 Mojzes 3,5)

Eno izmed tragičnih dejstev te zgodbe je, da je ženo zapeljala skušnjava poseči po nečem, kar je že imela (ne bi mogla biti bolj podobna Bogu). S tem svojim dejanjem je prestopila mejo, ki jo je s stvarjenjem človeka postavil Bog. Ko je šla izven svojih okvirjev, je postala to, kar ni bil Božji namen.

Resnica je, da živimo v okvirjih osebnosti. Smo edinstveni in izjemni posamezniki. V vsej zgodovini človeštva ni bilo nikogar kot smo mi. Ko bomo umrli, naše osebe ne bodo videli nikoli več. Kljub temu nas veliko poskuša pobegniti pred tem, kdo smo, da bi postali nekdo drug. Ogromno svoje energije porabimo, da bi prekrili, skrili, zakrili in spremenili sami sebe. A dejstvo je, da ne moremo pobegniti pred tem, kdo smo v resnici.

Boga ni strah tega kdo vi ste, pravzaprav ga vaša edinstvena osebnost razveseluje. On izjavlja, da ste »čudovito ustvarjeni«, in da v vsem vesolju ni nikogar kot ste vi. Kot ljudem, ki vodijo, izobražujejo in vplivajo na druge, nam Bog naroča, da smo pristni, zvesti temu, kar smo in ne temu, kdo bi že zeleli biti. V svetu, polnem ponarejenosti in pretvarjanja, so iskreni voditelji privlačni in vplivni!

Druga laž: »DOSEŽEM LAHKO KARKOLI«

Sedaj sem star 50 let in spoznal sem, da če nečesa nimam, tistega ne potrebujem. Sprejel sem dejstvo, da nekaterih stvari ne zmorem. Ne glede

na moj trud nekaterih stvari ne bom nikoli mogel uresničiti, kajti darovi in spretnosti, ki mi jih je namenil Bog, mi ne dovolijo, da bi blestel na področjih, za katere ti moji darovi niso bili namenjeni. Eugene Cho je rekel: »Človek, ki se trudi početi vse, ničesar ne bo počel dobro. Osredotoči se na nekaj stvari in te počni dobro. Poznaj jih, dihaj jih, ljubi jih, živi jih.« (Cho, 2014)

Nihče ne more početi vsega – nihče ne bi smel početi vsega – nihče ni bil ustvarjen z namenom, da bi počel vse! V svoji knjigi *Princip 80/20* Richard Koch raziskuje, kako lahko posamezniki in organizacije z »manj dosežejo več«. Da bi to lahko dosegli, si moramo postaviti nekaj težkih vprašanj in sprejeti odločitve, ki nam bodo omogočile, da svoja življenja usmerimo v to, kar je resnično pomembno. Tako nas ne bodo vodile nujnosti življenja ali zavajale nepomembnosti. Da bi spoznali ključne priložnosti v svojem življenju, si moramo nenehno postavljati vprašanja: »Kaj je tistih 20 odstotkov, ki vodi k 80 odstotkom? Kaj je tistih nekaj ključnih prispevkov ali vzrokov, v nasprotju s trivialno množico? Kje vodilno melodijo preglasí hrup iz ozadja?« (Koch, 2007, 649) Covey je to izrazil kot preusmeritev našega življenja od nujnega k pomembnemu. Tako bomo zagotovili, da bo večina našega dela oboje; kar nam je bilo namenjeno početi in v čemer smo dejansko dobri (Covey, 1989, 146). Henry David Thoreau je dejal: »Ni dovolj, da smo zaposleni, vprašati se moramo, kaj nas zaposluje?«

Veliko ljudi dandanes verjame v laž, da lahko več nalog opravljamo hkrati. Moja najmlajša hči me poskuša prepričati, da lahko istočasno dela domačo nalogu, posluša iTunes, gleda iPlayer in je na »FaceTime« s prijatelji. Vse to zveni verjetno, toda ne bodite lahkoverni, ne opravljamo več nalog hkrati, ampak preklapljam med njimi. To sta dve popolnoma različni dejanji. Christian Jarret trdi, da »opravljanje več nalog hkrati je zavlačevanje produktivnosti preoblečeno v pospeševanje učinkovitosti« (Glei 2013, 85). Če nismo pozorni, to postane

krinka za delo, ki je neorganizirano in nima jasnega namena. Vse poskušamo početi istočasno in na koncu ne opravimo ničesar dobro. Preveč ljudi se trudi pobegniti iz okvirjev, ki jim jih postavlja njihovi talenti ali darovi. Trudijo se uporabljati neobstoječe darove pri delu, za katerega niso bili ustvarjeni ... in čeprav trdo delajo, da bi ga opravili, to nikoli ne bo njihov najboljši dosežek in to ne bo najboljši možen dosežek.

Tretja laž: »DELAM LAHKO KADARKOLI«

Obojujem svoj iPhone. Dejansko ga bolj uporabljam kot mini računalnik in ne telefon. Če bi analiziral svojo uporabo, bi to pokazalo 90/10 v prid ne-telefoniranja. Pred desetimi leti smo vsi imeli telefone, s katerimi smo samo telefoni, sedaj pa v svojem žepu nosimo tehnologijo, ki ima neverjetno zmožljivost. Veliko nas živi v svetu, kjer je Wi-Fi povsod na voljo in smo povezani bolj kot kdajkoli prej ter smo posledično lažje dosegljivi in bolj ranljivi za motnje. Vse to je le majhen del tega, kar za mnoge izmed nas postaja 24-urna dirka. Rezultat tega so daljši dnevi (če smo v pisarni ali izven nje), elektronska sporočila v postelji, Facebook pri zajtrku, Twitter v fitnesu in telefonski klici v parku. James Victore pravi: »Fitnes in park nista več okolji za osebni razvoj ali refleksijo, temveč samo še novi dve mesti, kjer se »prijavimo.« (Glei, 2013, 162)

V judovski in krščanski kulturi se ideja o soboti osredotoča na en dan počitka ali celo na takšen način življenja. Dandanes, ko smo prisiljeni razvijati teologijo tehnologije, bomo morali namenoma razvijati »tehnologijo počitka« – trenutke in kraje, ko izključimo telefone, zapremo internetne brskalnike in svoje življenje prepustimo času počitka, refleksije, rekreacije in ponovnega osredotočenja! Zelo so mi všeč besede Tonya Schwartza na to temo: »... namen ljudi ni, da bi

nenehno operirali na najvišjih nastavivah, pri največji hitrosti, za daljše obdobje. Ravno nasprotno, ustvarjeni smo, da se ritmično premikamo med porabljanjem in obnavljanjem svoje energije.» (Glei, 2013, 50)

Ne moremo biti nenehno produktivni, tudi ne kadarkoli. Nismo stroji, smo človeška bitja in naša telesnost je delo okvirjev, v katere smo postavljeni. Če ne upoštevamo potreb in ranljivosti te telesnosti, potem bomo zlorabili njen potencial, da nam pomaga doseči vse to, kar nam je namenil Bog. Delo brez prestanka sčasoma pripelje do življenja v slepi ulici. Svojemu umu moramo dati čas, da se ponovno zbere in si opomore. Svojemu telesu moramo dati priložnost za okrevanje in obnavljanje, naše duše morajo imeti čas, da dohitijo našo nenehno zaprslenos, aktivnost in hrup. Victore zaključi takole: »Junaki bodoče generacije bodo tisti, ki znajo dovolj dolgo izključiti brnenje in poskakovanje zunanjih motečih dejavnikov, da lahko prisluhnejo bitju svojega lastnega srca ...« (Glei, 2013, 162)

Četrta laž: »GREM LAJKO KAMORKOLI«

Profesor Howard Hendricks je bil mentor stotinam pastorjev in voditeljev. Njegovo »priznanje« je resnično osupljivo: »Ko sem bil mlad voditelj, je bila moja največja napaka v tem, da sem dopustil, da so moj čas požrle stvari, za katere nisem bil kompetenten. Želel sem drugim postavljati tempo, pokazati da mi ni bilo nobeno opravilo pod častjo. Zato sem preveč časa posvetil stvarem, v katerih nisem bil dober – v katerih nikoli ne bi bil dober.« (Hendricks, 2014) Mnogi voditelji se bodo lahko poistovetili s tem priznanjem. Prepričan sem, da smo vsi kdaj dopustili, da so nam življenje »požrle zadolžitve, ki niso bile v okviru naših zmožnosti. Kdo izmed nas ni že kdaj nečesa počel bolj iz razloga, da bi naredil vtis na druge, kot da bi izpolnil svoj namen?

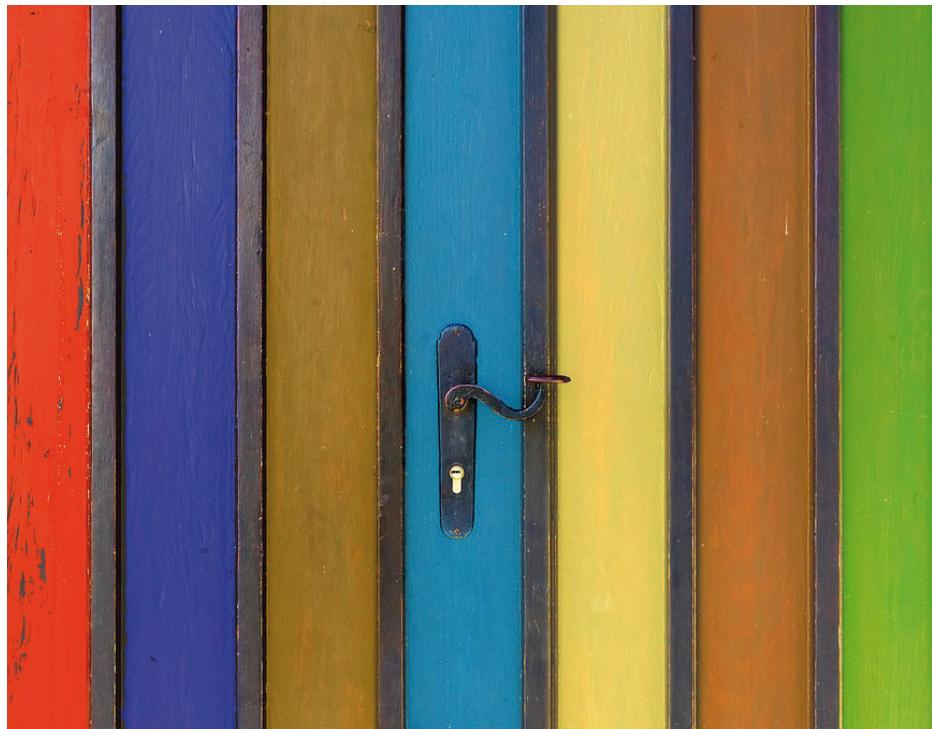
Ko uporabljam izraz kamorkoli, tega ne govorim v geografskem smislu, to je bolj kamorkoli v smislu namena. Gibanje v smeri, ki nam jo je namenil Bog, doseči stvari, za katere smo bili dejansko ustvarjeni. David je to poimenoval takole: »V twojo knjigo so bili vsi zapisani, dnevi, ki so bili oblikovani, ko ni še nobeden od njih obstajal.« (Psalm 139,16) Drugače povedano, David se ni zavedal le dejstva, da je bil »čudovito ustvarjen« (Psalm 139,14), ampak tudi tega, da je bil ustvarjen z namenom. Kako je bil ustvarjen, je bilo neločljivo povezano z zakaj je bil ustvarjen. Davidova identiteta je bila povezana z njegovo usodo ... kdo je bil, je bilo povezano s tem, zakaj je obstajal.

Warren Buffet naj bi izjavil: »Razlika med uspešnimi in zelo uspešnimi ljudmi je v tem, da zelo uspešni ljudje rečejo skoraj vsemu ne.« Seveda je razlog, da lahko rečejo ne, v tem, da so že rekli da nečemu drugemu, nečemu večjemu in boljšemu, nečemu, kar jim omogoča, da rečejo ne, »manjšim« ponudbam. Tako v njihovih življenjih ni motenj s strani teh manjših stvari.

Znebimo se laži o življenju izven okvirjev in spoznajmo svetopisemski princip življenja. Mi vsi imamo okvirje, toda ključno je pravilno presojanje, katere okvirje je ustvaril človek in katere Bog. Katere okvirje lahko zlomimo in pri katerih moramo zbrati pogum in se naučiti živeti z njimi? Ni vsak okvir slab, pravzaprav nam lahko učenje, kako ostati znotraj okvirjev, ki nam jih je postavil Bog, ne samo reši življenje, temveč nam dá moč, da lahko živimo kot smo vedno sanjali in kot nam je namenil Bog.

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NAPETOSTI VODITELJSTVA

VODITELJSTVO

Pastor RUSS WESTFIELD

Ste že kdaj opazili, da če želite postati boljši voditelj, se boste morali naučiti ne le razreševanja problemov, pač pa tudi upravljanja z napetostmi? Voditelj, ki verjame, da se za vsako težavo najde rešitev, bo slej ko prej postal frustriran voditelj. Navsezadnje je mnoge težave znotraj cerkve nemogoče razrešiti. Namesto tega mora zanje poskrbeti voditelj, ki je zadovoljen z razumevanjem, da bodo napetosti ostale. Večji del tega članka se bo ukvarjal z eno napetostjo, s katero bi se tudi sam rad bolje spopadal, naj pa najprej omenim nekaj drugih.

Poglejmo tri primere. Na sessanku s cerkvijo razpravljate o letnem proračunu cerkve in odločiti se morate, ali boste denar vložili v izboljšave cerkvene zgradbe ali v evangelizacijo. Pri tovrstnem finančnem vprašanju ne gre za enkraten problem, ki ga lahko enostavno razrešite, pač pa gre za nenehno napetost, s katero se morajo voditelji vedno znova boriti. Večina cerkvenih finančnih vprašanj predstavlja napetost, ki zahteva upravljanje in ne težav, ki bi jih bilo potrebno rešiti. Drugič, kaj pa ta napetost: vaša cerkvena zgradba je ravno dovolj majhna, da si na nedeljskih bogoslužjih odrasli in otroci nenehno hodijo pod nogami – vaše soočanje s to situacijo bo kongregaciji in voditeljem poka-zalo, katera služba se vam zdi bolj

pomembna. Večina prostorskih stisk predstavlja napetosti, s katerimi se je potrebno soočiti in ne težav, ki bi jih bilo potrebno razrešiti. Tretjič, to je napetost, s katero se voditelj pogosto sreča; se boste v nedeljskih pridigah osredotočali na obiskovalce in nove vernike ali na zrele kristjane? Večina članov naših kongregacij bi lahko kaj rekla na to temo – ampak njim ni potrebno upravljati s to napetostjo. Seznam napetosti je dolg, morda celo neskončen in vsebuje tako velike kot male zadeve. Če smo iskreni, je v naših kongregacijah verjetno več kot dovolj ljudi, ki imajo veliko nasvetov in jim gre razreševanje problemov dobro od rok; **vendar voditeljstvo ni reševanje težav, je preizkus in dokaz vašega upravljanja z napetostmi.**

Nedavno sem vložil veliko časa, truda in molitev v spoprijemanje z zadevo, ki postaja vedno bolj pomembna v Veliki Britaniji in morda tudi v Sloveniji. To je tema, ki bi se ji rad posvetil v tem članku. Zavedam se, da sem med milijoni ljudi, **ZA** katere je bilo Svetlo pismo napisano. Nisem pa med tistimi nekaj ljudmi, ki **JIM** je bilo Svetlo pismo napisano. Krmarjenje s to napetostjo in njeno zavedanje je ključnega pomena za vsakega pridigarja. Naj povem nekoliko jasneje. Svetlo pismo je bilo napisano **ZAME** – ni pa bilo napisano **MENI**.

Tisti, ki imamo uradno teološko

izobrazbo, se tega zelo dobro zavedamo. Vemo, da je Sveti Duh dve tisočletji hrnil in koval Apostolska dela, da **NAS** lahko njihova resnica danes na svež in aktualen način razsvetljuje. Vemo pa tudi, da niso bila napisana **NAM**; pismo je bilo napisano človeku po imenu Teófil, ki je obstajal v določenem času na določeni lokaciji. Napisano je bilo na način, ki ga je on razumel. Enako lahko rečemo za vse knjige Nove zaveze.

To je zame zelo pomembno vprašanje; ne ker bi dvomil o navdih-njenosti Svetega pisma (v to namreč verjamem) in ne, ker bi bila moja kongregacija tako počasne pameti, da ne bi mogla doumeti zgodovine sveto-pisemskih prevodov in študij (povečini lahko razumejo). Ne. To je pomembno vprašanje iz dveh razlogov:

1 MOČ – Naše kongregacije izgubljajo resnično moč Svetega pisma, če se ne zavedajo konteksta in zgodbe prvotnega naslovnika.

2 RAZOČARANJE – Člani naših kongregacij so pogosto prizadeti (zdi se jim, da jih je Bog razočaral), ko narobe razumejo stališče ali trditve, ki so bile namenjene prvotnim naslovnikom.

Preden začнем razpravo, kako lahko voditelji bolje upravljamo s temi napetostmi, naj nekaj vrstic namenim primerom prej omenjenih dveh trditev.

Naše kongregacije izgubljajo resnično moč Svetega pisma, če se ne zavedajo konteksta in zgodbe prvotnega naslovnika. Razodetje je lepa, vendar zapletena knjiga. Polna je veličastnega slavljenja, srčnega objokovanja in skrivnostnih metafor. Daje nam čudovito upanje (»Bog bo naredil vse novo«), nas spodbuja (»Toda oni so ga premagali zaradi krvi Jagnjeta in zaradi besede svojega pričevanja«) in neomajne graje (»tvoja ljubezen se je ohladila«). Že površno branje je dovolj, da zgane srce in um sodobnega bralca. Ampak naše kongregacije zagotovo izgubijo rdečo nit, če ne razumejo hude stiske vernikov starodavnih sedmih cerkva v Mali Aziji. Vladar Domicijan je dnevno zatiral te prve vernike, brez njegovega dovoljenja niso mogli kupovati ali prodajati. Srečevali so se z nenehno muko, ali naj prisežejo zvestobo človeku, ki si je drznil samega sebe imenovati »Gospod in Bog« ali naj vztrajajo v osiromašenem obstoju kot izobčenci, če ostanejo zvesti Kristusu – resničnemu Gospodu in Bogu. Ko berete delčke zgodb teh prvih vernikov, si lahko njihov obstoj predstavljate kot nenehno prega-njanje in trpljenje.

Vsaka izmed sedmih cerkva je prejela pismo slavnega apostola Janeza, ki je vsebovalo ne le jasne napotke in spodbude, temveč tudi

izredno vizijo polno upanja, ki jim je sporočala, da je njihova stiska del večjega Božjega načrta – to je zagotovo okrepilo njihovega duha. Janez je po navdihu Svetega Duha uporabil metaforiko, ki je bila skladna z naslovnikovo geografijo, kulturo in politično klimo. Janezovo pismo je osvetlilo njihov temačen svet, kakor blisk razsvetli nebo.

Tu je izliv. Ko mi kot voditelji ali pridigarji izberemo vrstice iz Razodetja, ali imajo naše pridige isti učinek? Ali člani naših kongregacij, ki so (iz drugačnih razlogov kot prvi verniki) zatirani, ujeti, pregnanji in pozabljeni, lahko čutijo s temi verniki iz Male Azije? Ali dojamejo razsežnosti sporočila upanja, ki ga je Janez zapisal in jim ga boste vi, voditelji, pomagali razsvetliti?

Seveda ni le Razodetje tisto, ki zahteva poznavanje konteksta, ampak vsak del Svetega pisma. Zagotovo je moč posameznega odlomka večja, ko se naši poslušalci poistovetijo z okoliščinami prvih bralcev.

Drug problem je **razočaranje**. Nedvomno lahko v vsaki izmed naših cerkva najdemo ljudi, ki so razočarani nad Bogom. Zdi se jim, da se jim je resnično izneveril. Včasih bodo verniki občutili tako hudo bolečino, da bodo odšli iz cerkve in blodili po brezverni puščavi. Znaten odstotek teh vernikov je preprosto izbral nek odlomek iz Svetega pisma, ga »razglasil« za svojo osebno oblubo in pričakoval od Boga, da bo zvest svoji Besedi, da bo opazil njihovo pravično življenje in da bo

izpolnil svoje dolžnosti. Ko se stvar, ki so jo videli v Svetem pismu (ali slišali od pridigarja), ne izpolni, zapadejo v razočaranje.

Na tej točki je potrebna določena mera previdnosti. Ne bi se rad zapple-tal v situaciji, ko je morda Sveti Duh osvetlil nek odlomek Svetega pisma, ga obdaril s preroškim pomenom in ga uporabil v skladu z vernikovim kontek-stom. To je v pristojnosti Svetega Duha in učinkovitost se odraža v sadovih.

Raje bi se osredotočil na 95% primerov, ko mi kot voditelji eno-stavno beremo oziroma učimo Sveti pismo, saj smo poklicani, da hranimo in opremimo naše kongregacije.

Nehal sem šteti vse ljudi, ki so verjeli, da se Bog ukvarja s tem, »kako bo naredil vse za njihovo osebno korist«, ker so to preprosto slišali v pridigi, peli med slavljenjem ali pre-brali, ne da bi upoštevali kontekst. V svoji kongregaciji boste gotovo našli ljudi, ki zatrdrov verjamejo, da mora Bog »izpolniti vse njihove potrebe v skladu s svojo dobroto«, ker verujejo vanj. Ko rezultati niso v skladu z njihovimi pričakovanji – izgubijo vero.

Že nekaj enostavnih učenj glede konteksta odlomkov bi odprlo oči naših članov, da bi se lahko soočili z izzivi učenstva, s katerimi so se srečevali prvotni bralci. Razočaranjem se lahko izognemo.

Nedavno me je nekdo spodbudil, naj pridigam o veri iz Pisma Hebrejcem 11. Vem, da je oseba že lela, da kongregacijo spodbudim s prvo vrstico in morda dvignem pričakovanja z



»Zagotovo je moč posameznega odlomka Svetega pisma večja, ko se naši poslušalci poistovetijo z okoliščinami prvih bralcev.«

junaštvi Noeta, Abrahama in Jakoba. Vendar, kako naj bom pravičen do sporočila o veri, ne da bi se naslonil na vrstici 39 in 40, morda tudi 13: »V veri so pomrli vsi ti. Niso doživeli izpolnitve obljud, vendar so jih iz daljave gledali in pozdravljali.« Pridigati o veri, ne da bi svojim poslušalcem pomagal razumeti kontekst prvotnih bralcev, bi vodilo v nezdrava pričakovanja in zelo verjetna razočaranja.

Če se mi kot voditelji in pridigarji naučimo bolje upravljati z napetostjo razumevanje Svetega pisma kot nečesa, kar **NAM** je bilo podarjeno, ni pa bilo napisano **ZA NAS**, lahko pomagamo ljudem izkusiti več moči in zmanjšati nepotrebna razočaranja.

Ampak, kako to storimo? V vsaki nedeljski pridihi se pač ne moremo poglobiti v preučevanje in kontekstualno analizo. To zagotovo ne bi privabilo ljudi v cerkev. Ne. Vsi pa lahko povemo zgodbo. Vsi lahko, v le nekaj minutah, pomagamo našim poslušalcem zlesti v kožo teh starodavnih vernikov. Vsi lahko opišemo, četudi megleno, prizor majhne skupine nemirnih kristjanov, ki so se srečali na skrivni lokaciji, v mali hiši sredi Rima, kako so skupaj jedli in odprli nekoliko zdelano pismo Pavla, ki jim je želel povedati nekaj pomembnih stvari. Kako so okusili besede, preden so pismo previdno zložili in predali verniku, ki je vodil malo skupino v sedanji ulici.

Zame je odgovor na upravljanje z napetostjo Svetega pisma zgodba. Kakor najbolje znam, povem zgodbo, kratko zgodbo o naših praočetih in pramaterah ter njihovih situacijah. V kolikor se moji poslušalci povežejo s prvotnimi bralci, jim zasveti resnična moč Svetega pisma in tako je manj možnosti za razočaranje.

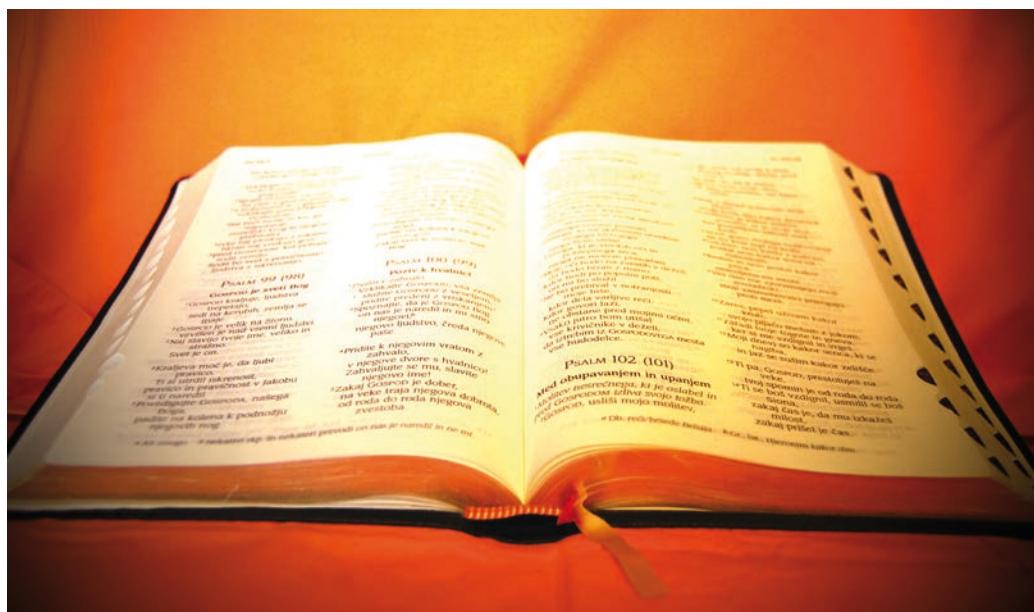
To bo morda delovalo tudi v vašem primeru.

Naj zaključim s priliko. To sem zapisal lansko leto, da bi se še naprej osredotočal na upravljanje z napetostjo Svetega pisma in da bi tako koristil tem, ki mi jih je Bog zaupal v vodstvo.

Predstavljajte si. Že dolga leta poročeni mož odpre majhno žametno škatlico in svoji ženi pokaže čudovit prstan. Nežno belo zlato, popolno okrašeno z najčistejšimi diamanti. Žena je iskreno navdušena, še posebno, ko mož reče: »To je zate, draga.«

Ko ona občuduje prstan, on reče: »To je zelo poseben prstan. Pripadal je moji babici. Njeni predniki so bili Judje in med vojno v severni Franciji je pod-

imela neverjetno zgodbo o ljubezni in izgubi. Babica njenega moža je imela intimen odnos s človekom, ki ji je dal ta prstan in si je bila bliže z izdelovalcem prstana, kakor ona. Ugotovila je, da če želi ta kos nakita resnično ceniti in sprejeti tudi ohlapnost prstana na njenem prstu, mora odkriti več o prvotni lastnici in njeni zgodbi. Šele potem, je ugotovila, bo prstan zasijal v vsem svojem veličastvu.



nacisti grozno trpela. Njen zaročenec, njena prva ljubezen, ki je padel v vojni, še preden bi se lahko poročila, ga je sam izdelal zanjo.«

Ta zgodba je v ženinih očeh še povečala vrednost prstana. Tako ga je nosila vsak dan. Bil je resnično lep. Prinašal ji je radost in uteho. Ko je bila v skrbeh, se ga je pogosto dotaknila in ga vrtela okoli prsta – to jo je tolažilo. Vendar se ji je na trenutke zdel nekoliko ohlapen. Ko je tekla, plesala ali počela karkoli podobnega, se je nekoliko premaknil in to jo je skrbelo. Bala se je, da bi ga izgubila in pomislila je, da ga morda ne bi smela več tako pogosto nositi.

V teh trenutkih se je spomnila, da čeprav je bil prstan njen (njen mož je bil glede tega zelo jasen), prvotno ni bil namenjen njej. Ženska, za katero je bil narejen, je imela očitno nekoliko debelejše prste – tako kot je

Tako je tudi s Svetim pismom, vsaka knjiga je dar za nas. Ampak četudi sem med milijoni tistih, za katere je bilo Sveti pismo napisano, nisem med tistimi redkimi, katerim je bilo namenjeno. Da ga lahko popolnoma cenim, odkrijem njegovo vrednost in sprejemem njegovo občasno ohlapnost, moram najprej odkriti zgodbo teh, ki so Sveti pismo prvi prejeli in ki so prvi prebrali teh dragocenih 66 knjig.

STICKY TEAMS

POVZETEK KNJIGE

SLAVICA MAJCEN

Avtor knjige Larry Osborne, ki živi z ženo Nancy v Oceanside v Kaliforniji, je znani voditelj in dolgoletni pastor prepoznavne in ene najbolj vplivnih cerkva danes v ZDA, tj. cerkve *North Coast Church*, ki je z modernimi in inovativnimi pristopi dosegla različne generacije, strukture in domene posameznikov in skupin za Jezusa. Avtor je v tej knjigi žezel s svojimi napakami in izkušnjami, ki si jih je pridobil z dolgoletnim vodenjem cerkve in odborov oziroma ekip ter osebja, in podkrepljeno s konkretnimi primeri iz svoje prakse, dati praktične napotke za mlade »novopečene« voditelje. Hkrati pa je žezel tudi za tiste, ki že vodijo in se pri svojem delu soočajo z ovirami, povezati izkušnje in mladostno energijo ter potencial za uspešno doseganje ciljev. Napisal je še nekaj knjig na temo vodenja in duhovne formacije kot so: *Sticky Church, 10 Dumb Things Smart Christian Believe, Spirituality for the Rest of Us, The Unity Factor.*

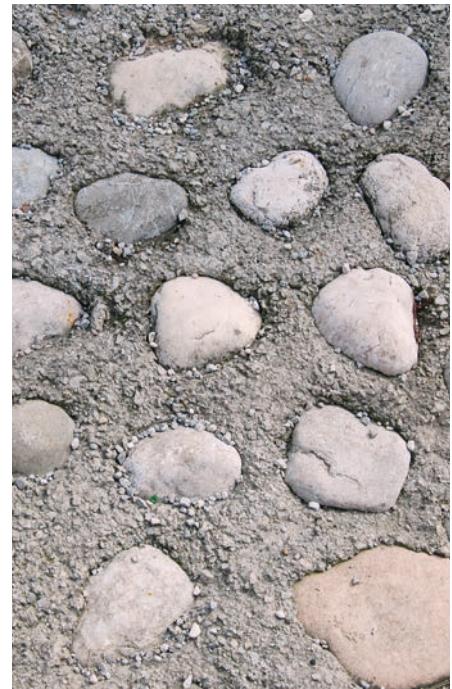
Vsi si želimo povezanost in enotnost v ekipah pri skupnem doseganju ciljev, pa vendar, zakaj je tako težko doseči enotnost? V vsaki ekipi je najde kak »Ahan« ali »Absalom«, ki razmišlja ali dela po svoje oziroma za svojo dobrobit. Tudi če se večina strinja, bo zmeraj odporn zaradi različnosti posameznikov, ali pa ko z rastjo pridejo spremembe in se ogroža območje udobja ter že ustaljen in znan item življenja. Zato je potrebna enotnost na vseh treh področjih: 1) v doktrini, 2) v spoštovanju in prijateljstvu, 3) v filozofiji, da bi se izognili temu, da »ekonom-loncu« odnese pokrov.

V prvem delu se osredotoča na vodstvo, kako ga strukturirati, kako

voditi, ko se dogajajo skrite igrice v zakulisju in definicija vlog pastorja, vodstva in osebja. Všeč mi je slikovita primerjava z igralcem golfa, ki je »one man band«, nato s trenerjem košarkarske ekipe in zatem še s trenerjem ameriškega nogometa. Vsaka od teh treh vlog se razlikuje po načinu, mišljenju in komunikacijski trenerja z ekipo. Temu sledi, da tudi voditelji in pastorji današnjih cerkva imajo različno organizirano delo in odgovornosti ter pritiske pri vsakdanjih in dolgoročnih odločitvah glede na to, kakšno ekipo imajo. Osborne tukaj poudarja šest ključnih točk, ki so smernice za delo posameznikov in ekipe. Te so:

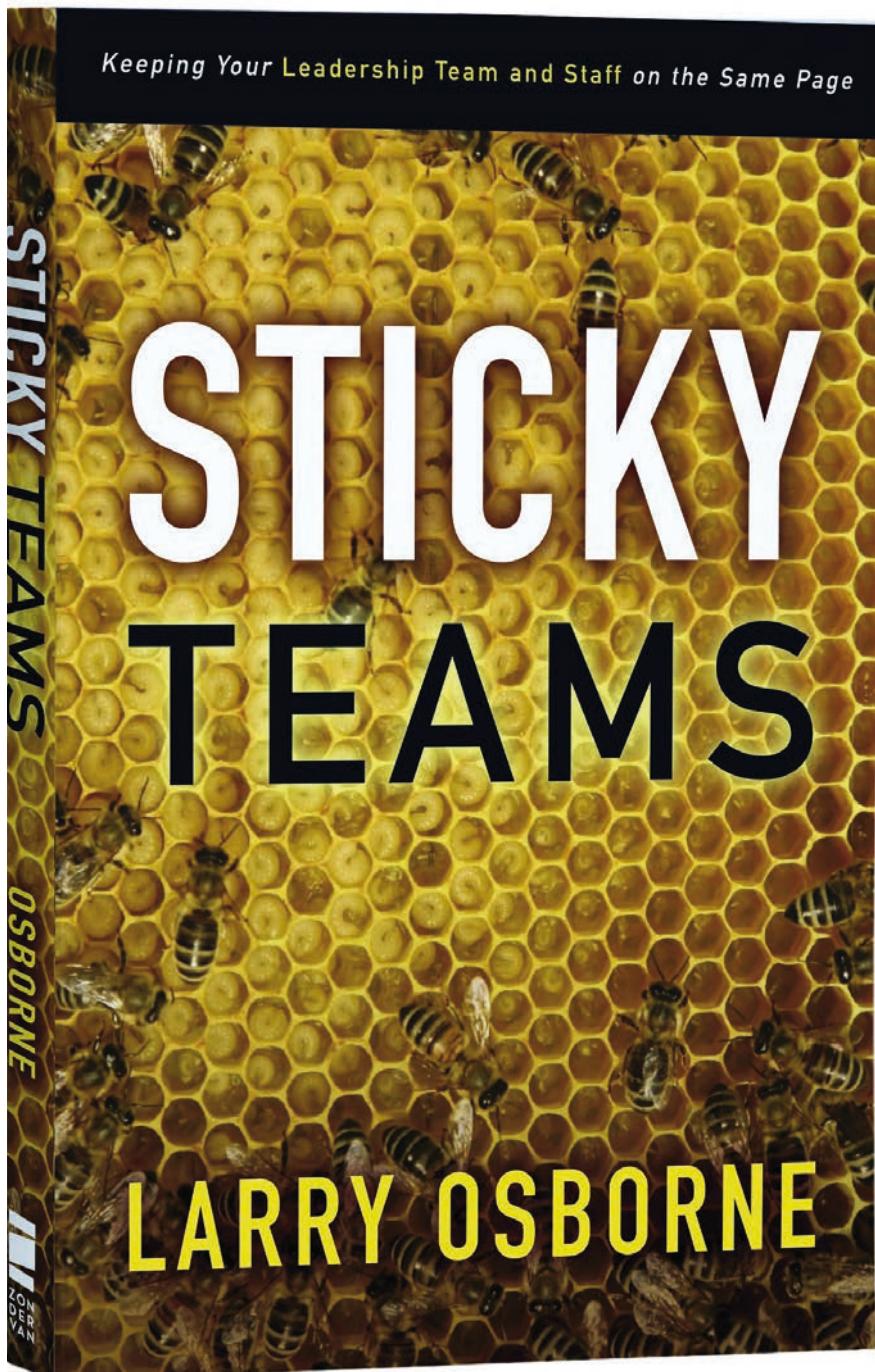
- 1) ignorirajte svoje slabosti, 2) ankete so izguba časa, 3) išcite dovoljenje za ... ne pa zavzetosti za ... 4) naj škripajoče kolo škriplje, 5) naj se umirajoči program konča, 6) načrtujte s svinčnikom.

Eno poglavje namenja tudi mladim nadobudnim voditeljem, ki jih imenuje »naj letijo mladi orlik in jih vključuje v programe, da se oblikujejo, rastejo in vsi ne odletijo stran. Všeč mi je ta poudarek, da se dela na podmladku in se jim dá prostor ter priložnost in svobodo, prav tako kot si je sedanja generacija voditeljev to ževela, ko so začeli z delom. Žal se ne morem povsem strinjati z avtorjem, naj ignoriramo svoje slabosti, saj s tem lahko naredimo veliko škode sebi in drugim, zato pa je tukaj ekipa, da si pomagamo! Kar zadeva »trenerstva« v Sloveniji, je zelo težko zbrati že košarkarsko ekipo, zaradi revnega nabora igralcev. Dobro pa je vedeti, kako se obnašati, ko pride rast.



V drugem delu se osredotoča na delo v poslanstvih in službah služenja. Poudarja potrebo po uravnavanju oziroma balansiranju samega vodstva, osebja in kongregacije. Tukaj dodaja, da iz izkušenj vidi napredok v povezanosti in enotnosti vodstva takrat, ko je še dodatno srečanje namenjeno samo spoznavanju, druženju, služenju drug drugemu in učenju ter izobraževanju ekipe, brez dolgovzelnih razprav in dolgočasnih zadev glede organizacije ali proračuna. V tem vidi dobre rezultate in učinke na osebni, profesionalni in duhovni rasti, v odnosih posameznikov in kongregacije.

Tretji del posveča komunikaciji med vodstvom in osebjem ter kongregacijo; torej vodoravna in navpična komunikacija, kjer so potrebne diplomacija, taktnost, jasna navodila, povratne informacije o delu in rezultati, potprežljivost, transparentnost, pa tudi iskrenost in priznanje, ko gre kaj narobe ter načrt, kako to popraviti oziroma urediti zadeve. Omenja tudi denarne zadeve v zvezi z vodstvom, ekipo in cerkvijo. Tukaj poudarja, da je potrebno dobro plačati svoje voditelje in sodelavce, saj so ti glavno kolesje, ki obrača cel stroj.



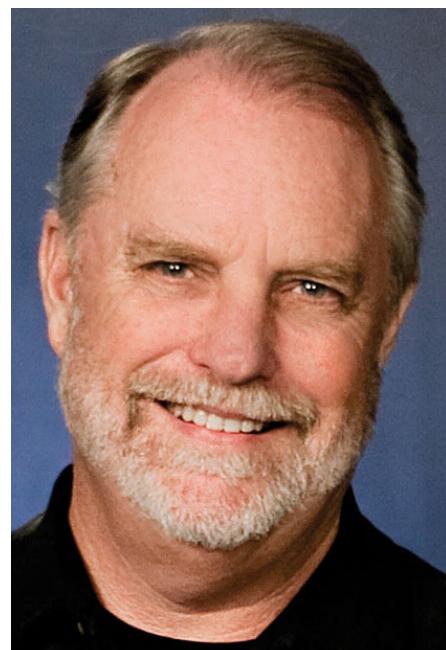
Žal, na področju bivše Jugoslavije in Balkana, se je mnoga leta zanemarjalo to dejstvo, da je delavec vreden svojega plačila in še dandanes je pri mnogih usidrana ta miselnost. Posledica tega je bila, da so mnogi pastorji poleg redne službe v svetu opravljali še pastoralo, urejali finance, skrbeli za mnoge stvari v cerkvi. Zaradi tega so trpele njihove družine,

sami pa so izgorevali od bremen in vsega dela. Poleg tega je bilo malo časa za izobraževanje samih pastorjev in vodij in s tem tudi med-cerkvenega povezovanja in sodelovanja, pa tudi podmladek, ki naj bi se učil in uvajal v delo, je bil zanemarjen v tem smislu, ko je stalo vse na ramenih posameznikov. Ne rečem, da je bilo vse slabo, vendar na tak način kongregacije niso

qualitetno rastle oziroma so dosegla neko stopnjo rasti, potem pa je vse skupaj stagniralo. Časi pa so se spreminali in s tem tudi področja ter skupine ljudi, ki bi jih bilo potrebno doseči, so bile zanemarjene.

»Sveti pismo in zgodovina nam potrjujeta, da je po vseh teh dva tisočih letih Cerkev obstala, čeprav so vodstva zatajila, navkljub kulturnim prazninam, mnogim grdim sporom, napačnim prioritetam, počasnim mlinom tradicije, veliko prisotnega greha v srenji ... Cerkev je živi organizem, ki se obnavlja in raste, je Jezusova nevesta, ki jo zelo ljubi, in on bo prišel po njo, da jo odpelje domov. Torej pogumno naprej in vztrajno do cilja. Nihče je ni mogel uničiti, tudi vi je ne boste, saj je Bog z vami,« zaključuje Osborne.

To je bil predokus te knjige, če vam je prebudila radovednost, si vzemite čas in jo preberite.



Larry Osborne - znan voditelj, pisec in dolgoletni pastor cerkve North Coast Church v Kaliforniji, ZDA, ki ima okrog 11.000 vernikov.

KOMUNIKACIJA V ZAKONU IN DRUŽINI

ODNOSI

Pastorja STEVE in BARBARA TELZEROW



V naši družini smo uvedli pravila komuniciranja, ko so bili otroci še majhni.

Sama (Barbara) izhajam iz družine, kjer smo se sicer občasno znali spoštljivo pogovarjati, so pa bili tudi trenutki, ko smo na to popolnoma pozabili. Prav tako okolje in čas, v katerem je naša generacija odraščala, nista bila ravno spodbudno naravnana. Popolnoma običajno je bilo, da

se v javnosti kritizira, išče pomanjkljivosti in napake. No, videti je, kot da se od takrat ni prav veliko spremenilo.

Ko sem se spreobrnila, se mi je Jakobovo pismo precej usedlo v srce, saj namreč govorji o malem jeziku, ki lahko povzroči veliko gorja. Veliko takega gorja in posledic, ki jih povzročijo nepremišljene besede ali besede, izrečene v jezi, sem med svečevalnim delom opazila pri številnih

ljudeh. Koliko bolečine in prizadetosti, le zaradi besede. Pa res lahko rečemo – le?! Sveto pismo pravi, da imajo besede moč. Lahko nas dvigujejo, lahko nas rušijo, lahko nam prinašajo blagoslov ali prekletstvo. Nas zaznamujejo, oblikujejo, se vtišnejo v naš spomin in se kot pokvarjena plošča (ja, sva iz generacije, ko so se še vrtele plošče) vrtijo v našem umu. Le kdo se ne bi spomnil bolečih besed, ki so nam bile izrečene od naših najbližjih, prijateljev, morda učiteljev itd. Če določene besede kar naprej poslušamo, o njih razmišljamo, jih sčasoma sprejmemo, usvojimo in začnemo verjeti, da smo res taki, kot nam pravijo, da smo; posledično se začnemo tako tudi obnašati. Kmalu se te besede usidrajo v naše misli, te sprožijo dejanja, pogosta dejanja postanejo navade in sčasoma te misli postanejo naše utrdbe.

Zato je pomembno ravno to, kar Pavel pravi, da naj vsako misel, ki ni v skladu z Božjo besedo ujamemo in pokorimo Jezusu Kristusu. Pomembno je, ne le kaj govorimo, temveč tudi kaj poslušamo.

Ko imaš tri otroke in še kakega za nameček, hitro opaziš, da se med njimi dogajajo razni besedni dvoboji, ki se včasih lahko sprevržejo kar v prava tekmovanja. No, sicer to ni lastno le otrokom. Pri delu s pari sva to pogosto opazila.

Ker sva želela, da naš dom postane poligon za učenje komunikacije, sva oblikovala nekaj preprostih navodil (ta sva kasneje odkrila tudi v knjigah, kar nama je bilo le v potrditev) in jih obesila v prostor, kjer se najpogosteje zadržujemo – WC! Tako jih lahko večkrat preberemo oziroma so nam stalno pred očmi. Marsikateri od naših gostov nas je zaprosil, če lahko dobi kopijo. Seveda pravila niso bila namenjena le otrokom, saj sva midva prva, ki bi morala biti zgled. Otroci opazujejo mamo in očeta, od njiju se učijo ... Ne morem trditi, da vse že obvladamo, smo pa na dobri poti in se še vedno učimo. Včasih nam uspe, v spodbudo pa nam je beseda iz Pregovorov: »Kajti sedemkrat pade pravični in spet vstane ... (Pregovori 24,16).

Seveda je Zlato pravilo (Matej 7,12) pri komunikaciji resnično zlato. Lahko se vprašam:

Ali govorim tako, kot bi si želel/-a, da se govori z menoj in ali poslušam, kot bi si želel/-a biti slišan/-a?

»Svetopismo pravi, da imajo besede moč. Lahko nas dvigujejo, lahko nas rušijo, lahko nam prinašajo blagoslov ali prekletstvo.«

Torej, zasnova sva nekaj preprostih vprašanj, ki nam lahko pomagajo pri načinu komunikacije. Pri nas na steni sicer visijo le vprašanja s svetopisemskimi vrsticami, za vas pa sva dodala še malo razlage.



ALI JE TO, KAR BOM POVEDAL/-A, LJUBEZNIVO?

»Prijazne besede so satovje medu, sladke za dušo in zdrave za telo.« (Pregovori 16,24)

»Vse, kar je resnično, kar je plemenito, kar je pravično, kar je čisto, kar je ljubeznivo, kar je častno, kar je količkaj krepostno in ugledno, vse to to imejte v mislih.« [In bo posledično tudi v vaših besedah.] (Filipljanom 4,8)

To seveda izključuje slabšalna imena in poniževalne izraze. Izogibajmo se negativnim besedam kot

so: Iz tebe nikoli nič ne bo! Pojma nimaš! Ti si en butelj ... A ti sploh kaj znaš? Le kaj si mislil/-a?

Lahko se vprašamo: Ali bo to, kar želim povedati, zvenelo ljubeznivo, ljubeče? Naš ton in način, kako nekaj povemo, sta ravno tako pomembna. Ostri, grobi toni se cutijo izjemno neljubeznivo oz. neljubeče.

Naš pogled lahko brez besed marsikaj pove. Številni možje rečejo: »Tisti njen pogled ...« Lahko je ljubezniv ali pa ravno nasprotno. Saj poznamo rek: Če bi pogledi ubijali ... Dotik je ravno tako lahko ljubeznivo dejanje.

Zakonci in otroci potrebujejo besede spodbude in potrditve: Ti zmoreš. Si sposoben. Saj bo šlo. To si dobro naredil. Dobro razmišlaš. Ti si čudovit ... Potrudimo se dajati besede potrditve in spodbude. Če nam ne uspe, se lahko vedno opravičimo, priznamo, da nam ne gre najbolje.

Ljubeznivo je, da gledamo v oči, ko govorimo; prikimamo, se odzivamo in izkažemo osebi pozornost. Takrat ne glejte televizije, ne pišite telefonskega sporočila, ne glejte na uro, saj s tem sporočate: Kdaj bo že končal/-a?! Ravno tako ni ljubeznivo, če osebo prekinjam, ko govorim. Ne podcenjujte čustev, ne posmehujte se. Besede, kot so hvala, oprosti, žal mi je, so ljubezne.

Pogosto delamo napako, ker želimo, da oseba razume NAS; ne potrudimo pa se, da bi mi razumeli drugo osebo.

Vse te preproste stvari vemo, a tako pogosto nam v praksi spodleti.



ALI JE TO, KAR BOM POVEDAL/-A, RESNIČNO?

»Zato proč z lažjo! Vsak naj govorí s svojim bližnjim resnico ...« (Efežanom 4,25)

»Ne lažite drug drugemu ...« (Kološanom 3,9)

»Moja usta govore resnico ...« (Pregovori 8,7)

»... in hinavska usta sovražim.« (Pregovori 8,13)

»... Hudič od začetka ubija ljudi in nikoli ni vztrajal v resnici, ker v njem ni resnice. Kadar laže, jemlje iz svojega, ker je lažnik in oče laži. Jaz pa govorim resnico ... « (Janez 8,44-45)

Jezus je rekel: »Jaz sem pot, resnica in življenje.« (Janez 14,6)

»Poslal vam bom Duha resnice, ki izhaja od Očeta ...« (Janez 14,17; 15,26; 16,13)

Kadarkoli rečem: TI VEDNO ... in TI NIKOLI ..., to preprosto NI RES! Če uporabljamo »vedno« in »nikoli«, dejansko ne govorimo resnice in oseba se bo uprla, branila. Npr.: Ti vedno pozabiš. Ti nikoli ne pospraviš za seboj. Ti zmeraj puščaš stvari naokoli. Ti vedno zamujaš. Nikoli ne narediš naloge, se ne učiš. Zmeraj puščaš stvari za sabo ... Oseba bo zanikala in se branila. Saj ni resnica, da nikoli ne pospravi, saj je ravno prejšnji mesec pospravila! Ni res, da vedno zamuja, saj ji je lani uspelo priti točno. No, šalo na stran, besede TI VEDNO ... ali TI NIKOLI ... napadajo in v ljudeh sprožijo obrambne mehanizme, besede JAZ ... pa informirajo. Bolje je reči: Jaz bi si že lela, da pospraviš perilo, ko ga operem, sicer dobim občutek, kot da ne ceniš mojega dela. Poudarek je na meni in ne na drugi osebi. Verjetno to drugače zveni kakor: »Ti nikoli ne pospraviš cunj, vedno jih puščaš, da se zmečkajo; briga te za moje delo in trud ... Ne bom več.«

Ravno tako ne pospoljujte, ne pretiravajte, ne ogovarjajte. Kakšne pogovore imamo doma za mizo kot

družina? Kakšen zgled smo? Ali lahko nekaj pričakujemo, česar sami ne počnemo? Ali morda dajemo kdaj prazne obljube? Ali sami kdaj povemo kakšno nerescno? Ali npr. napišem opravičilo, da je bil otrok bolan, ko smo v resnici šli na izlet? Ali rečem, ko telefon zazvoní: »Javi se in reci, da me ni!« To bi bila laž.

Bodimo tudi odkriti, kaj se dogaja v družini, z našimi odnosi, saj otroci zaznajo atmosfero. Če jim mi ne ponudimo pravih odgovorov, si jih bodo ustvarjali sami.



ALI JE TO, KAR BOM POVEDAL/-A, NUJNO?

»Kdor brzda svoje besede, ljubi spoznanje ...« (Pregovori 17,27)

»Norčeve ustnice se spuščajo v prepip, njegova usta izzivajo udarce.« (Pregovori 18,6)

Kako bodo moje besede v tem trenutku vplivale na osebo? Je zdaj primeren čas, da ...?

Na primer: Kako bi vam bilo všeč, ko se vam je začgalo kosilo in ste

zaradi tega slabe volje ali žalostne, saj ste vložile veliko časa in truda, pa mož pravi: »To si pa res začgala, ja kaj si pa delala? A si morala?« Ali pa zelo znane ženine besede, ki jih ljubi vsak mož: »Saj sem ti rekla ...!«

Ali pa: sin je igral nogomet, zgrešil gol in se zato precej slabo počuti. Ali je potrebno, da mu še dodatno povemo, »da je zamočil«?

Presodite, ali je ZDAJ primeren čas, da izpostavite določene probleme? Če npr. mož pride utrujen iz službe, ali če je že konflikten čas, ali je potrebno, da ravno zdaj prilivam olja na ogenj? Ali bova v tem času resnično rešila problem? Dobro je, da v nekonfliktnem času postavimo pravila »igre«. Takrat naj bodo naša pričakovanja jasna.

Sva na romantični večerji in si mislim, da je zdaj primeren čas, ko mu povem vse, kar me teži in izpostavim vse najine »zakonske težave«, saj ga imam (moža) ravno pred seboj ... Hm. Kaj pa vi mislite?

Pogosto ni nujno, da dokazujemo svoj prav. Vprašajmo se, ali želite imeti prav ali želite rešiti odnos? Ali nam je pomembnejše dokazati, da imamo mi prav, pri tem pa popolnoma povožimo drugo osebo in njena čustva? Ali vam je do tega, da je vse popolno ali pa vam je pomembna oseba? Ali lahko ločimo osebo od dejanja? Včasih se prerekamo in pri tem lahko spregledamo, kako ranjena je oseba, oziroma kako smo jo prizadeli. Morda bi se bilo bolje opravičiti za nepričeren odnos in šele ko bo prizadetost odstranjena, bova lahko nadaljevala pogovor in morda prišla do konsenza.



ALI JE TO, KAR BOM POVEDAL/-A, SPODBUDNO? Ali bodo te besede koga spodbudile, izgradile, komu pomagale, koristile?

»Smrt in življenje sta v oblasti jezika, kakor ga kdo rabi, takšen sad bo užival!« (Pregovori 18,21)

»Nobena umazana beseda naj ne pride iz vaših ust, marveč če imate kakšno dobro, da bo ob potrebi v spodbudo in je v prid tistim, ki poslušajo.« (Efežanom 4,29)

»Kdor govoriti lahkomiselno, prebada kakor meč, jezik modrih pa ozdravlja rane.« (Pregovori 12,18)

Besede imajo resnično moč! Če o nekom nimamo povedati ničesar spodbudnega, potem je bolje, da smo tiko. »Tudi bedak velja za modrega, kadar molči, za razumnega, kadar drži svoje ustnice zaprte.« (Pregovori 17,28)

Vsakdo se zagotovo lahko spomni nekaterih besed, izrečenih v otroštvu. Morda ste še sedaj ujetniki teh besed. Pa ni treba. Nismo ujetniki preteklosti in ni treba, da nas besede nekoga drugega določajo. Spodbudno je, kar nam Jezus sporoča preko svoje žrtve: da smo ljubljeni, vredni in dragoceni v njegovih očeh. Smo njegovi sinovi in hčere! To je naša identiteta, njegove besede naj nam bodo pomembne, ne pa besede, izrečene enkrat v preteklosti. Lahko se soočimo z njimi, izlijemo svojo bolečino pred Gospoda, odpustimo ljudem, ki so nas prizadeli in pojdimo naprej.

Vprašajmo se, koliko se sami cenimo: Ali dopuščamo svojim bližnjim, da poniževalno, neljubeče in nespoštljivo govorijo z nami? V tem primeru lahko ljubeče oziroma spoštljivo povemo: »Tole je pa nespoštljivo, tako se ne moreš pogovarjati z menoj. To me boli.«

Torej, besede nam lahko koristijo ali škodujejo. Če jih nismo nikoli prej znali dobro uporabljati, se še vedno



lahko naučimo. Marsikdo reče: »Tega nisem bil deležen, zato ne znam.« Pa vendar se lahko naučimo. Priznajmo si, da ne znamo, a si želimo ... Želim se naučiti. Prizadevajmo si, da opazimo drobne stvari in jih pohvalimo. Lahko pričnemo tako, da opazimo vsaj eno stvar na dan in jo pohvalimo.

Poskušajmo videti, v čem so naši bližnji spretni, talentirani in jih spodbudimo. Ne jemljimo stvari samo-umevno. Lahko uvedemo tudi samocenzuro in se vprašamo: Ali bo to, kar nameravam povedati, zvenelo ljubeče oziroma spoštljivo?

Velikokrat nam lahko pomaga, če se postavimo v čevlje drugega, če znamo sočustvovati z njim. Tu nam lahko pomaga spodbuda, »*Naj nobeden ne gleda samo nase, temveč tudi na druge.*« (Filipljanom 2,4)

ALI JE TO, KAR BOM POVEDAL/-A DOBRO, DA DRUGI SLIŠJO?

»*Naj izginejo med vami vsakršna ujedljivost, vsakršno besnenje, rohnenje in obrekovanje ... Bodite drug do drugega dobrosrčni in usmiljeni ter si drug drugemu odpuščajte ...*« (Ef 4,31-32)

»Kdor je brez pameti, zaničuje svojega bližnjega, razumen mož pa molči.« (Pregovori 11,12)

Varujmo zasebnost bližnjih! Ne posmehujmo se jim, ne kritizirajmo njihovih dejanj ali osebnosti; njihovih pomanjkljivosti in šibkosti javno ne izpostavljammo. Ko želimo nekoga opomniti, tega ne delajmo v javnosti. V javnosti zaščitimo ljudi, jih pohvalimo. Ko smo na samem

z njimi in je med nami vzpostavljeno zaupanje, lahko prijazno in spoštljivo povemo, kaj nas moti, kaj bi že leli. Nikoli ne rušimo osebnosti in ugleda osebe pred drugimi.

Ne primerjajmo zakonca ali otroka pred drugimi. Na primer, žena reče vpričo svojega moža drugi ženi, ki se ji je ravnikar pohvalila, da ji je mož prinesel rože: »Ja, moj mož se tega nikoli ne bi spomnil! Blagor tebi!«

Ali mama, ki zaslišuje sošolca svojega otroka vpričo njega: »Kakšno oceno pa si ti dobil? A vidiš – ti si priden in se učiš, ne pa naš, ki je cele dneve samo na računalniku in je len.«

1 Ali je to, kar bom povedal/-a, ljubeznivo?

2 Ali je to, kar bom povedal/-a, resnično?

3 Ali je to, kar bom povedal/-a, nujno?

4 Ali je to, kar bom povedal/-a spodbudno?

5 Ali je to, kar bom povedal/-a dobro, da drugi slišijo?

Verjameva, da bi bila atmosfera precej bolj spodbudna, če bi vnesli nekaj od teh točk v naše družinsko in delovno okolje. Ne bomo popolni, marsikdaj bo kakšna beseda »izletela«, vendar zreli ljudje vedno prevzamejo odgovornost za svoja dejanja.

»*Pouči modrega in bo modrejši, pojasni pravičnemu in bo pomnožil znanje.*« (Pregovori 9,9)

VREDNOTE V ODNOŠU – IZGRAJEVANJE ZAUPANJA

1 BODI DOSTOPEN

2 BODI DOVZETEN

3 BODI TOČEN

4 SPREMLJAJ

5 OBVEŠČAJ LJUDI

6 MODROST/ZNANJE

7 BREZ ZMOT

8 BREZ PRESENEČENJ

9 DRŽI OBLJUBE

0 SPOŠTOVANJE

1 POSLUŠAJ

1. Bodi dostopen – Če ste v storitveni industriji, bodo ljudje žeeli stopiti v stik z vami in to takrat, ko se jim zdi čas sprejemljiv. Razvijte metode in postopke, ki vam zagotavljajo, da ste dostopni za ljudi.

2. Bodi dovzeten – Ljudi frustrira, če morajo večkrat spraševati. Odzivajte se na vprašanja ljudi in izgrajte zaupanje. Če se ne odzovete, potem bodo šli do nekoga, ki se bo.

3. Bodi točen – Ljudje imajo določena pričakovanja glede časa. Opravite zadevo predčasno, tako izpolnite obljubo in naredite še več od pričakovanega.

4. Spremljaj – Potem ko ste storili uslugo ali je končan večji dogodek, kontaktirajte osebo in se prepričajte, da so njihova pričakovanja bila izpolnjena in da ni ostalo nič nerešenega.

5. Obveščaj ljudi – Informacija ima moč, zato obveščajte ljudi glede tega, kar morajo vedeti, preden to izvedo od drugih.

6. Modrost/znanje – Voditelji izgradijo zaupanje tako, da so zaupen vir znanja in usmerjevalci ljudi k znanju. Ko nečesa ne znate, to povejte in poiščite druge vire. Od vas se ne pričakuje, da veste vse.

7. Brez zmot – Ljudje bodo oprostili napake (ali zmote), težko pa bodo oprostili nesposobnost (zmote, ki si sledijo). Prizadevajte si za odličnost.

8. Brez presenečenj – Ce ljudi nenehno presenečamo s spremembami, pomanjkanjem informacij, stvarmi, ki se jih niso zavedali, potem bodo izgubili zaupanje v vodstvo.

9. Drži obljube – Povejte to, kar dejansko mislite in mislite to, kar poveste.

10. Spoštovanje – Izkažite spoštovanje, cenite ljudi in njihovo lastnino, ideje, delo in vrednote.

11. Poslušaj – Poslušajte tako, da razumete misli in občutke za tem, kar je povedano. »Govori, mladenič, da te lahko spoznam,« je rekel Sokrat.

Ko vam ljudje zaupajo, je to zato, ker ste si pri njih zgradili verodostojnost. In šele takrat, ko si pridobimo zaupanje ljudi, jih lahko vodimo na kraje, kamor si sami ne upajo. (Iz knjige Dolgoročno vodenje, 150-154).



ORLOVE VODITELJSKE LEKCIJE

VODITELJSTVO

Avtor neznan

1 ORLI LETIJO SAMI IN ZELO VISOKO – držite se vstran od ozko-gledih ljudi, ki vas vlečejo navzdol. Izberite dobro družbo.

2 ORLI IMAJO ODLIČEN VID – imejte vizijo in ostanite usmerjeni ne glede na ovire, tako boste uspeli.

3 ORLI NE JEDO MRHOVINE, HRANJO SE ZGOLJ S SVEŽIM PLENOM – ne zanašajte se na svoje pretekle dosežke, temveč vedno iščite nove vrhove, ki jih boste osvojili.

4 ORLI IMAJO RADI NEVIHTE – uspešni ljudje se ne bojijo izzivov, ampak se jih veselijo in jih izkoristijo v svoj prid.

5 KO SAMICA ORLA SREČA SAMCA, GA PREIZKUSI, KOLIKO JE PREDAN – v svojem osebnem in poklicnem življenju preizkusite predanost ljudi, s katerimi želite biti v partnerskem odnosu.

6 ORLI SE PRIPRAVIMO ZA TRENING – zapustite svoje območje udobja, kajti tam ni rasti.

7 KO SE ORLI POSTARAO, SE RANIJO, DA BI JIM ZRASLO NOVO PERJE – občasno moramo postriči stare navade. Stvari, ki nas obremenjujejo ali ne dodajajo vrednosti našemu življenju, moramo opustiti.



PRAVICE IN PRIVILEGIJI

VODITELJSTVO

Dr. CHRIS J. SCOBIE

Kultura privilegijev je najbolj grafično prikazana po nesorazmernem številu primerov korupcije in finančnih škandalov. Ti škandali vključujejo zlorabo financ, moči in privilegijev (OECD; GAN). Zgodovinsko gledano, vlade v tej regiji, so imele med ljudmi reputacijo koruptivnosti in kulturo privilegiranosti. Privilegiji izhajajo iz občutkov, da nekomu pripada nekaj posebnega ali pa, da si zasluži določene privilegije – več kot pa ostali v skupnosti. Ti privilegiji so pogostokrat gonilo želja zaradi kulturnega pritiska in se začne že v mladosti: »vsak ima že enega, ali to počne«, »izločili me bodo ali izgledal bom čudno«, »saj ni tako slabo«.

Po mnenju Judi Slattery, nekateri sociologi pravijo, da se ta trend začne že v mladosti in nadaljuje še v službi. Že kot mladi začetniki si želijo donosno plačo, pisarno na vogalu in spoštovanje kot ga ima direktor (Slattery, 2017). Čeprav se privilegiji ne spreminjajo, ko ljudje rastejo, medtem postanejo še bolj prefinjeni. Voditelji vlade želijo večje plače, primerno parkirno mesto, več avtoritete. Vodilni v podjetjih opravičujejo svoje izogibanje plačilu davkov, bližnjice v poslovanju in zlorabo osebja, za doseganje svojega cilja. Podkupnina je samo priročna potreba ali pa že vključena v ceno poslovanja. Cerkve in socialne ustanove niso izvzete. Mentaliteta privilegijev opravičuje

uporabo organizacij za kopičenje osebne ali družinske dobrobiti, zlorabo moči in neprimerne kontrole. Ne gre samo za ukraden ali odtujen denar, ampak bolj za izgubljeno zaupanje, motivacijo in pomanjkanje kolektivnega talenta v skupnosti, kar je zanemarjeno, ko so voditelji izgubili svojo kredibilnost in neoporečnost. Poleg tega je tukaj prisoten spodrsljaj in ne zavedanje posameznika, da z oziranjem na kar podrazumeva kot svoje privilegije, je nezmožen oziroma omejen, da bi jih dosegel, povzroča nekaterim razvoj depresije, mentalne bolezni ali osamljenosti, itn. (Zaslow 2017).



Kar nekaj predlogov je podanih, da bi omilili kulturo privilegijev, kot je na primer: razvoj okvirja pravic, uveljavljanje in razvoj agencije za javna naročila, ki skrbi za vsa javna naročila, itn. To lahko delno pomaga, vendar odgovor leži v srcu vsakega posameznega voditelja. Voditelji bi morali prevzeti odgovornost za svoj vpliv in dejansko vodenje, naj bo to v poslovni svetu, hkrati v privatnem in javnem, v neprofitnih organizacijah in socialnih skupnostih. John Maxwell nas pogostokrat spominja, da so spremembe obnašanja učinkovitejše, ko se osredotočimo na [izgradnjo vrlin](#), kot pa ko izgubljamo energijo, zgolj da nekaj ne bi počeli. Zato predlagam štiri smernice, na katere naj bi se voditelj oziral pri vsem svojem trudu, da bi spremenil privilegirano obnašanje.

»Najbolj zanimiv prodor v 21. stoletju se ne bo pojavi zaradi tehnologije, ampak zaradi širitve koncepta, kaj pomeni biti človek.«

John Naisbitt

POGLED GOR – OSREDOTOČANJE NA POSLANSTVO

Obstajajo voditelji, ki imajo eno samo ambicijo, da so prepoznavni kot voditelj ali da so glavni. Da imajo možnost reči »Jaz sem glavni!« Vsi smo se že srečali z njimi in ti nas ne navdušujejo. Najpogosteje taki ljudje nimajo vizije, neprofitne organizacije, kot tudi cerkve niso ustvarjene, da takim ljudem dajejo delo, temveč so ustvarjene za poslanstvo. *Pogled gor* zahteva od voditeljev dojemanje, da organizacija ima daljšo življenjsko dobo in sega izven njihovega okvirja – ima poslanstvo. To odgovori na temeljno vprašanje, zakaj organizacije obstajajo. Predanost poslanstvu mora spremljati demonstracijo in viden primer vrednot, ki se lahko potem pretaka med delavce in prostovoljce, da bi oblikovali kulturo služenja. Predanost poslanstvu in vrednotam bo potem usmerjala k priložnostim za ljudi, da prispevajo k celovitemu poslanstvu.



Jim Collins je poznan po raziskavi v prepoznavanju najboljše prakse voditeljev. Morten Hansen in Collins sta v raziskovalnem projektu razvila Princip 20-ih milj na dan (*20 miles a day principle*). Ta princip je poimenovan po uspešni ekspediciji na Južni pol, ki poudarja princip konstantnega napredovanja proti poslanstvu – cilju. Trgi, okoljske razmere, odločitve članov in tehnologije, itd., so vse nekontrolirane spremenljivke. Pa vendar, ta raziskava izpostavi, da so

najboljši izvajalci v celotni zgodovini bili tisti, ki so dnevno napredovali proti svojemu cilju. V času hitre rasti trga se ne poskušajo prehitro širiti, nad mejo svojega značaja, celovitosti in infrastrukture. Podobno, tudi v času krčev, nadaljujejo z dnevnim in letnim napredkom (Collins in Hansen, 2011). Na ta način ostanejo voditelji osredotočeni na cilj – poslanstvo, in proizvajajo trajnostno dosledno rast.

Voditelj mora verjeti v poslanstvo in ga povsem sprejeti. To poslanstvo mora redno komunicirati s svojo ekipo, ki se je predala tem ciljem. Poleg tega so člani ekipe sposobni izraziti z besedami, kakšen je njihov dnevni prispevek h končnemu cilju – poslanstvu. V okolju, kjer je sprememb konstanta, voditelji skrbno pretehtajo možnosti rasti, tehničkih sprememb, tržne premike in okoljske spremembe, itd., da bi se prepričali v stalno ponovljiv dnevno dosežen napredek. *Ko je v ospredju in središču poslanstvo, takrat pravice in privilegi zbledijo iz obzorja.*

bodo gotovo za nekaj časa »podrejene« zadržali na kupu, vendar ne bodo proizvedli trajnostne rasti. Kontrola ne bo privabila na dan talente, nadarjenost, kreativnost in potencialni prispevek, ki je potreben, da bi se vaša organizacija ali skupnost dvignila na naslednji nivo dosežkov in kreativnosti.



Voditelj služabnik je način obnašanja in vpliv, ki ustvarjata kulturo in ozadje ter privabita ljudi, da zaupajo, so zvesti in končno, da tudi vlagajo najboljša prizadevanja v ekipo. Taka prizadevanja se čez čas ne morejo prisiljevati ali manipulirati. Tukaj sta na kocki moč in avtoriteta. Oseba, ki voditelj služabnik v praksi, uporablja svojo moč in avtoritet za služenje svojim članom (Greenleaf, 2002). To si lahko nadene različne oblike v različnih okoljih. Voditelj služabnik prevzema odgovornost, da ustvari ozadje, kjer člani ekipe rastejo. Še več, pripravi varen, vabljiv delovni prostor, z zagotovilom primernih prejemkov, in da se poudarja skrb za člane ekipe. Takšno voditeljstvo se izraža v tem, da se zaposlene izobražuje in ustvarja priložnosti za druge, da izpopolnjujejo svoje talente. Voditelj služabnik pozna cilje in želje svoje ekipe in jim pomaga v doseganju njihovih ciljev, kar pa sprošča še večje kapacitete. *Osredotočanje na služenje nasprotuje privilegiranem obnašanju in ugaša njegov vpliv.*

POGLED NAVZNOTER – OSREDOTOČANJE NA SLUŽENJE

Veliko je že v preteklih letih bilo napisano o *voditelju služabniku*, pa vendar mnogi vidijo v teh dveh besedah kontradiktornost. Drža, ki stremi raje k služenju, kot pa da ti služijo, je na mnoge načine izven okvirja razmišljanja večine okoli nas in je nekaj povsem neobičajnega. Nasprotje od služenja je prisila, manipulacija in kontrola. Ti pristopi

POGLED OKROG – OSREDOTOČANJE NA EKIPO

Z držo in privilegiranim obnašanjem okrog sebe, postane korozivno in bo uničilo duha ekipe ter vsako prisotno enotnost. Zgodovina teorije o vodenju je zajela znatno evolucijo zadnjih sto let (Drucker 1995, Dimovski in Peterlin 2016). Sodobna »organizacijska teorija« je osvetlila učinkovitost ekipnega okolja za produktivnost, vključenost in kreativno delovno mesto, kar se je izkazalo bolje, kot pri njihovih vrstnikih.

Lalouxova raziskava je predstavljena v knjigi *Reinventing Organizations* (Ponovno odkrivanje organizacij), kot filozofski pristop, ki ga zasledimo že pri Beckovem evolucijskem organizacijskem modelu »Spiralna dinamika«. V raziskavi je predstavljen preučevanje več podjetij, ki se izkažejo bolje od drugih v svoji branži in trdi, da te nove organizacije kažejo tri evolucijske lastnosti: (1) *Samo-uprava*, ljudje delajo v *ekipi* brez hierarhije, skupno odločanje, kjer vsi prisotni sodelujejo. (2) *Celovitost* vključuje idejo bodi zvest samemu sebi, »snemi si masko«.

Posameznikovi emocionalni, intuitivni, racionalni in duhovni elementi, kot pravijo, so ustvarjeni za ljudi, da jih vodijo območje nad vrednotami, kot kriterij.(3) *Evolucijski namen*, občutek in odziv ter uravnava skupnih prioritete. Seveda, so tukaj prisotne očitne pomanjkljivosti, ki jih je potrebno urediti. Raziskava poteka med »elitnimi« krogi, kjer je več skupnih predpostavk, ki niso prisotne v vseh ostalih ozadjih (delovne prioritete, želja po delu, izboljšati nekaj, itd.). Ekipe, ki obstanejo dlje časa, kažejo, da imajo vsi v nej skupno osnovno poslanstvo in prioriteto. Vemo, da se ti aspekti skozi čas spreminjajo, tako kot se življenje in osebne okoliščine posameznika. Poleg tega je verjetnost, da se organizacije brez hierarhije borijo z jasno strategijo, ki je potrebna za organizacijski obstoj v ogroženih situacijah. Vsakdo ne more delovati oziroma funkcionirati v teh *sistemih*, posebneži, pionirji in inovatorji se še vedno rojevajo in potrebno jim je dati prostor za njihov prispevek. Čeprav se, po tej strani, dinamika v sami organizaciji spreminja, igra tu veliko vlogo ekipa.

Cerkve, ki prakticirajo starozavezni model avtoritete (prerok, duhovnik

in kralj), bodo naletele na težave, da bi izvabile sposobnosti, talente in zmožnosti izmed svojih članov, kar razumeva in izraža novozavezna slika Cerkve kot »telo«. Organizacijska struktura ne bi smela biti nedotakljiva, kot jo različne avtoritativne strukture zagovarjajo za pravilno. Struktura bi morala biti v službi poslanstva. Verjamemo, da razvijanje ekipnih enot prinese produktivnost in obrodi sadove kot so: darovi, sposobnosti in talenti vseh vključenih članov. Dovolite ekipam, da so vključene v določanje standardov in jih procesirajte znotraj ekipe. Ko vsi člani prispevajo svojo polno vrednost, bo ekipa dosegla svoj navišji potencial. Ozirati se okrog zahteva usmerjeno pozornost na »... notranje procese, medsebojno spoštovanje, empatijo in razumevanje, odprtvo komunikacijo in previdno sinhronizacijo ekipnih članov in njihovih talentov, sposobnosti in odgovornosti, in vse to prispeva k visoko učinkovitim ekipam« (Hodgeson-Soule, 2017). Te aktivnosti gradijo zaupanje in zaupanje je tisto lepilo, ki drži ekipo skupaj. *Ko smo osredotočeni na ekipo, kulturo privilegijev stradamo.*



POGLED ČEZ – OSREDOTOČANJE NA BLAGOSLOV

Obstaja povezava med močjo, služenjem in sramoto. Dnevne aktivnosti služenja, kot so preprosta prijaznost, ko prineseš kozarec vode bližnjemu, ali uporabiš moč, da pokriješ sramoto. Namen naše moči je, da prinesemo udobje, olajšamo bolečino in trpljenje, ki sramoti druge, kar tudi pomeni »služiti bližnjemu«. Uporabite svojo moč, da povrnete dostopjanstvo in pravico v tista življenja, ki potrebujejo ta blagoslov (vnašanje življenja, pomoč).

Končno dejanje moči in služenja je v Jezusovem žrtvovanju svojega življenja, da bi plačal posledice zla in pokril sramoto človeštva. Na ta način je ta moč bila predana v celoti služenju in prekrivanju sramote ljudi, ki so od te žrtve dobili korist. Od današnjih voditeljev se zahteva, da nudijo moč v služenju, da bi pokrili sramoto drugega. Na primer, starši kažejo vodenje v družini. Otrok, medtem, ko je v trgovini, nemamerno naredi napako. Zmešnjava in zmeda je velika in vse oči nakupovalcev so usmerjene vanj. Mama ali oče pa bodisi: (1) **zavrne** – lahko se umakne in se poskuša izogniti sramoti, (2) **okrivi** – kaznuje otroka in prevali krivdo nanj ali pa (3) **sprejme** sramoto. »Opravičujem se za to, kar >svač storila, žal >namač je, škodo bom poravnal.« Na delovnem mestu vidimo, da se uporablja enak princip. Ali vodje služijo sebi in svoji reputaciji ali drugim? Poglejmo si primer, ko je napaka storjena na računu in stranka pride z reklamacijo. Vodja lahko: (1) **zavrne** – »to ni naša krivda oziroma napaka« (2) **okrivi** – preлага krivdo na kolega, ali (3) **sprejeme** – »Žal mi je, da >smo storili to napako, opravičujem se vam; >jaz bom poskrbel, da se to popravi.« Služabnikova »... moč počiva v služenju, ne pa v oblasti. Deluje iz krepkosti, ne da bi pri tem voljo drugih podrejal svoji, temveč s požrtvovalnostjo, da bi bili oni blagovljeni« (Rutland, 2004, 60).

So ljudje, ki bi storili vse, da si pridobijo moč – zato se jim te ne zaupa.

**»Ni
omejitve
za to, kar
je mogoče
doseči, če nikmur ni mar,
komu gredo zasluge.«**

Ronald Reagan

Moč za tako osebo je kot droga. Jezus je spregovoril svojim sledilcem, ko jih je zasačil med prepiranjem o tem »... Veste, da tisti, ki veljajo za vladarje, gospodujejo nad narodi [pogani] in jim njihovi velikaši vladajo [da njihovi velikaši zlorabljajo oblast nad njimi]. Med vami pa naj ne bo tako, ampak kdor hoče postati velik med vami, naj bo vaš strežnik. In kdor hoče biti prvi med vami, naj bo vsem služabnik.« (Marko 10,42-44) To ne pomeni, da bi moral izvršni direktor oprati avte v avtopralnici; on je plačan, da opravi svoje delo, za katero so ga zaposlili.

Uporabite svojo moč, da blagoslovite, prinašate življenje, izgrajete druge in s tem ubijate kulturo privilegijev.

Zaključek – Če želite razvijati druge voditelje in ustvariti ozadje, da zacetijo mladi vodje, morate jasno definirati svoje vrednote, se boriti zanje in jih varovati. Vsak dan moramo priti z držo, »Danes bom prispeval tako da ...«, ne pa, »kaj mi pripada?« V okolju kulture, kjer je norma avtorativno vodenje, se počutijo člani ekipe neprijetno ali pa jim je napor prevzeti odgovornost za standarde, cilje in rezultate. Tukaj sta voditeljski stil in kultura izgrajevanja z visokim nivojem zaupanja bistvena. **Voditeljstvo je čast, ne pa privilegij.** Življenje ni pravično, odmaknite se od vloge žrtve, saj vam svet ne dolguje. Vi dolgujete svetu!

Čast je povezana z odgovornostjo, ne pa s pozicijo. **Pogled gor** nas ohranja vsak dan osredotočene na naše poslanstvo in namen. **Pogled navznoter** je samoocenjevanje, ki

bi ga moral izvajati vsak voditelj – raje služiti kot da ti služijo. **Pogled okrog** omogoča voditeljem, da se osredotočijo na ekipo. S povečanjem izobraževanja, tehnologije in kapacitete je dinamika ekipe vseskozi najbolj pomembna. **Pogled čez** pa pomeni, da si prizadevamo blagosloviti druge, deliti vire in zmogljivosti. Če voditelji delujejo odgovorno, pride čast, pa ne zato, ker je bila vzeta, temveč zato, ker je bila dana.

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DELO Z BEGUNCI

ODNOSI

BRINA SOTENŠEK

Na pobudo organizatorjev konference Voditi z namenom sem se odločila, da napišem sestavek o svojem delu z beguncami v Azilnem domu Vič v Ljubljani. Kot vsaka zgodba, se je tudi ta začela ... kje drugje kot na začetku.

Kot otrok sem bila blagoslovljena (in sem še) z materjo, ki je podpirala potovanja in ji ni bilo žal dati denarja za to. Iz neznanega razloga me je pri trinajstih, ko smo v šoli obravnavali geografijo Azije, zagrabiла strastna želja, da bi odšla na Bližnji vzhod. Ne vem, zakaj se mi je tako zasidral v srce prav ta konec sveta; vsekakor se mi je zdel mamljiv zaradi svoje mističnosti, eksotike ... Še nikoli nisem bila tam, ampak niti za trenutek nisem podvomila, da mora biti čudovit. Mama na srečo ni imela nič proti moji izbiri potovalnih destinacij. Približno dve leti sem o potovanjih samo sanjarila in prebirala vodiče, potem pa se je začela akcija. Moja prva izbira je bil Iran, ker pa takrat nobena slovenska agencija ni organizirala primernega potovanja v te kraje (s »primernegak« mislim daljšega potovanja s poudarkom na spoznavanju domačinov in narave), sva na prvo potovanje z mamo odšli v vzhodno Turčijo, v takrat »zloglasna« območja blizu iranske meje. Takoj ko sem prišla v te kraje, me je prevzel občutek, kot da sem doma. Ljudje so me sprejeli s pristnim, nenarejenim gostoljubjem, kot da sem njihova, in prvič v življenju sem z neopisljivim

olajšanjem začutila, kaj pomeni biti popolnoma sprejet takšen, kot si, in posledično, biti bolj odprt, sproščen in zaupljiv.

Dve leti kasneje se je moja želja, Iran, vendarle uresničila, poleg tega pa sem obiskala še Turkmenistan, Uzbekistan in Kirgizijo. Sledili so Tunizija, Pakistan in še večkrat Turčija. Po diplomi sem v Turčijo odšla še v lastni režiji, na enomesečno jezikovno izpopolnjevanje v turškem jeziku, ki mi je medtem zelo prirasel k srcu.

Lahko rečem, da brez bližnje-vzhodne kulture najbrž ne bi bila povsem to, kar sem (čeprav mi je seveda tudi moja rojstna kultura ogromno dala). Naučila sem se bolj

zaupati ljudem, sprejemati sebe takšno, kakršna sem in posledično biti bolj sproščena v svoji koži. To mi je pomagalo tudi pri sproščenosti v odnosih in pogovorih z ljudmi, spoštovanju darov in talentov, ki mi jih je dal Bog, predvsem pa sem ob tamkajšnjih ljudeh zaradi njihove odprtosti in pristnosti lahko izrazila vse tisto, kar se mi je prej vedno zdelo, da ne morem. Ob njihovih vrhunskih komunikacijskih sposobnostih sem vedno znova osuplo ostala brez besed. Ta občutek za izražanje misli in čustev v vseh možnih odtenkih, in da izrečeš prave besede ob pravem času, da izrečeš človeku točno tisto spodbudo, ki jo najbolj potrebuje v danem trenutku, to je nekaj, s čimer se ljudje v teh krajih preprosto rodijo.



Ob prihodu domov sem bila poeni strani vedno vesela, da sem zopet doma, hkrati pa sem pogrešala svoj »drugi dom« na Bližnjem vzhodu. Od znanke sem izvedela za možnost prostovoljnega dela v Azilnem domu Vič. Takoj me je pritegnilo. Spomnila sem se na vse, kar so mi ti ljudje dali, kadar koli sem obiskala njihove kraje; brez obotavljanja so mi dali najboljše, kar so imeli, in nikoli mi niso dali priložnosti, da bi se v njihovi družbi počutila osamljeno, nesprejeto ali nezaželeno. Prevzela me je želja, da jim to vrнем po svojih najboljših močeh. Sedaj so vloge zamenjane: oni so tisti, ki so prišli kot tujci v mojo domovino. In še več, potrebujejo mojo pomoč.

V tem času sem bolje spoznala Jezusa in se počasi zavedla, da je on največ, kar ljudem lahko dam, posredno in neposredno. Posredno preko tega, da ga prosim, da on deluje skozi mene v vsem, kar počнем, da me vodi pri delu. Neposredno pa seveda preko evangelijsa, molitev z ljudmi, pogovorov o Bogu.

Organizacija, preko katere delam v azilnem domu, se ukvarja z izvajanjem prostočasnih aktivnosti za prosilce za azil (ustvarjanje, izleti, izobraževalno-integracijske delavnice ...), pa tudi z oskrbovanjem ljudi z najnujnejšimi pripomočki, prevozi do bolnišnice ipd. Ob tem pa je seveda obilo priložnosti tudi za razvijanje odnosov, pogovore, poslušanje, medsebojno spoznavanje.

Sama velikokrat organiziram izlete in pohode v naravo, na primer na Šmarno goro, saj se mi zdijo pomembni kot zdrava oblika sprostitev in polnjenja baterij v stresnem vsakdanjiku čakanja na odločitev o azilu, poleg tega pa ljudem pomagajo, da se bolj povežejo med sabo, da spoznavajo tukajšnjo kulturo in ljudi ter da se počutijo bolj vključene v slovensko družbo.

Pomembna so tudi izobraževanja, ta mesec na primer, pripravljamo

delavnico o možnostih zaposlovanja in predstavitvi slovenskega trga dela. Žal pa je pri nas še vedno v veljavi zakon, ki prosilcem dovoljuje delati šele po devetih mesecih bivanja v Sloveniji.

Predvsem pa mislim, da je pri tem delu potrebno razvijati pogum, moč in zaupanje Bogu (in ja, vse to je težko), da se izpostaviš, da spregovoriš oziroma narediš to, kar je prav – seveda pod Božjim vodstvom; najsibro to omemba imena Jezus, evangelija ali pa, da ukrepaš, kadar opaziš, da se nekje ali nekomu godi krivica – tudi če je to s strani države, azilne ali mednarodne politike. Kot je nekoč rekel naš veliki borec za človekove pravice, Tomo Križnar: »Najslabše je reči, »Saj se itak nič ne da, ker ne bomo nič dosegli!«

Predlansko leto, ko sem kot prostovoljka pomagala na mejnem prehodu Dobova ob begunskem valu, sem imela na lastne oči priložnost doživeti, da so spremembe, če aktivno pristopimo k stvarem, vendarle mogoče. V začetku begunske krize so bile razmere na mejnem prehodu nevzdržne, milo rečeno, človeka nevredne. Za par tisoč ljudi je bilo na voljo le pet stranišč, včasih pa še to ne, nobene tekoče vode, marsikdaj so morali spati zunaj, na mokri travni, pri temperaturah, ki so se ponoči spustile do ledišča, v vsespolnem kaosu so nekateri ostali brez hrane in vode ... Prostovoljci smo nenehno opozarjali na situacijo, dokler se nevladne organizacije niso odločile, da skupaj napišejo apel, v katerem so državi zagrozile s tožbo na evropskem sodišču, če ne uredi razmer. In v manj kot dveh tednih je bila situacija povsem drugačna – v pozitivnem smislu.

Ob tem bi rada izpostavila, da sem hvaležna prijateljem, cerkvi in družini za vso podporo, nasvete, ideje, potrpljenje z mano in pripravljenost pomagati pri delu z begunci. In verjetno je odveč dodajati – brez duhovne podpore je takšno delo kot

posameznik nemogoče opravljati, zato se ZELO priporočam za molitve. In seveda, če je med vami, ki to berete, kakšen kandidat, ki bi ga tovrstno delo zanimalo, naj nikar ne okleva z odločitvijo, da se nam pridruži. Žetev je velika, delavcev pa malo ...

Naj zaključim prispevek s pesmijo znanega perzijskega pesnika iz 14. stoletja, ki je v Iranu in Afganistanu še danes izjemno priljubljen:

*Držimo se za roke in plezamo.
Če ne ljubimo, se spustimo.
Poslušajte,
teren tukaj okoli
je dosti preveč nevaren
za kaj takega!*

»*Glejte, nekaj novega storim, zdaj klije, mar ne opazite? Da, speljal bom pot skozi puščavo in reke skozi pustinjo.« (Izaja 43,19)*

Molimo, da Bog odpre in ozdravi srca vseh ljudi, ki so morali iz takšnih ali drugačnih razlogov zapustiti svoje domove – da bi zaživeli novo življenje v Bogu.



LEKCIJE MLADEGA PASTORJA

VODITELJSTVO

Mag. ANDREJ BOJNEC, pastor



Junija 2013 smo s cerkvijo v Murski Soboti sklepali pomembno odločitev za prihodnost Gospodovega dela v našem kraju. Vodenje cerkve smo zaupali v roke novega pastorja – mene. Vsi smo bili navdušeni, bodočnost je bila zagotovljena. Toda zraven so bila vprašanje in negotovost. Imeli smo velike upe za našo skupno prihodnost, ampak tudi konkretnje pomisleke. »Nas bo mladi pastor vodil v pravo smer? Ali bo Gospod potrjeval njegovo in naše delo? Kaj moramo narediti, da bo cerkev napredovala? Ali smo pripravljeni narediti potrebne spremembe?«

Odraščal sem v družini s kristjani in nekristjani. V otroških letih sem začel obiskovati nedeljsko šolo za otroke in zgodaj v najstništvu predal srce Jezusu ter bil krščen v Svetem Duhu (kot najdemo v Apostolskih delih 2). To je bil čas navdušenja! Hitro za tem sem se znašel v ukvarjanju z mojo bodočnostjo. Ker je Jezus postal moj nov smisel življenja, sem v svojem srcu naenkrat našel jasno vizijo, da bom nekoč množice Slovencev vodil k Jezusu. Ta ideja je bila tako močna, da me je vodila skozi vse pomembnejše prelomnice: srednjo šolo, vključenost

v lokalni cerkvi, študij v Mariboru, odnose z ljudmi, iskanje življenjske partnerke ... In na vseh področjih sem doživeljal izzive, naj se preusmerim, da bolj ugodim sebi kot pa viziji, ki sem jo prejel. Z ženo Tino sva se znašla na krajšem biblijskem študiju in na koncu v služenju cerkvam v domačih krajih.

Pred 4 leti sem z upanjem gledal naprej in pričakoval velike stvari. Danes me napolnjuje isto upanje, a pričakujem pomembnejše stvari, kot sem jih takrat. Za menoj je precej neprespanih noči, veliko razrešenih konfliktov, ki so se končali s spravo ali z razhodom, breztevilne izrečene besede v osebnih ali skupinskih pogovorih in na mojem hrbtnu kar nekaj brazgotin. (Brez skrbi, vse so zacelile!) Ne vem zakaj, ampak na študiju nam je profesor fizike sredi med predavanjem rekel, da je delo pastorja eden najtežjih poklicev. Takrat mu niti za trenutek nisem verjel, ampak danes mislim drugače kot sem takrat.

»Oba z
ženo sva
ugotovila
naslednje:
Gospod me nečesa uči.«

Pastoralno delo sem začel z vso močjo in zagnanostjo. V prvih dveh letih sem doživil velike vzpone, potem pa naenkrat nepričakovane eksponentne padce. Kar tako sem se znašel v navidezno nemogočih situacijah: krize v odnosih z najbližjimi, enormne težave v življenju najožjih priateljev in sodelavcev, pomanjkanje Gospodovega navdiha v ključnih situacijah, izguba telesne moči, finančne situacije, itd. Kaj se je začelo dogajati?

Nekega večera sva se z ženo o vsem tem iskreno pogovarjala. Oba sva ugotovila naslednje: Gospod me nečesa uči! In izgleda, da bodisi Gospodova šola traja daljši čas ali jaz vedno znova padem na izpitu. Ali pa oboje! Nekatere stvari nikakor niso doživele konca, toda Bog je v moji notranosti ves čas gradil nekaj drugega.

Naslednjih nekaj točk so moji osebni izpiti, opravljeni pri mojem »delodajalcu«. Ne smaram ga za delodajalca, toda če je moj Rešitelj in Gospod, potem je še veliko več. Imava odličen odnos, v katerem ni strahu, ampak le moč, ljubezen in razumnost.ocene na teh izpitih niso tako pomembne. Šteje le dejanje, da rešitve na vprašanja iščemo pri pravi osebi.



01 **PRAVA KAVA JE »KAVA Z JEZUSOM«.** Slovenija je dežela kafetkarjev. To potrebujemo, v tem uživamo. Četudi trdimo, da finančno ne zmoremo, vseeno najdemo kak evro za pijačo in pogovor.

Osebno to rad delam in smaram, da je za čas, v katerem živimo, takšen pogovor zelo pomemben. Vsepovsod nas situacije silijo, da hitimo, kafetkanje pa nas zaustavi in umiri. Toda ne pozabimo na »kavo z Jezusom« (Wilkie, 2013). Ni boljšega kraja kot pogovor s Stvarnikom, ki pozna vse, s čimer se soočamo. Tam lahko spregovoriš o vsem. Če boš tam prisluhnili z odprtim srcem, boš videl spremembe.

Eden največjih izzivov od začetka mojega dela je bila izjava Leonarda Ravenhillia, ki me je nekoč tako šokirala, da sem jo dolgo časa prežiral: »Noben človek ni večji kot njegovo molitveno življenje« (Ravenhill, 2004). Kako velika resnica je to! **Čas z Jezusom odloča o naši zmagici ali porazu.** Molitev in Božja beseda sta tolikokrat in tolikim ljudem omogočili, da so se nemogoče situacije nadnaravno obrnile v rešitve.



02 **KLUČ JE GOSPODOVO ODOBRAVANJE.** Gospod nas je poklical v služenje njemu in ljudem. On nam je pri tem glavni vzor (Matej 20,28), kakor tudi mnogi njegovi služabniki okrog nas.

Ker služenje Bogu pogosto pomeni ponižnost pred ljudmi, se lahko hitro sprevrže v iskanje odobravanja pri ljudeh. V tolikih situacijah sem na tem izpitu padel. Iskanje aplavza ljudi je distrakcija, ključ za ves uspeh pa je Gospodovo odobravanje.

Iskanje aplavza ljudi me je vodilo do tega, da sem naslednjič zaupal v predanost teh ljudi. Pred kratkim sem se pogovarjal z dolgoletnim kristjanom in delil svoja izkustva. Rekel sem nekako takole: »Računal sem na nekatere ljudi in ni se izšlo.« Odgovoril mi je: »Veš, zakaj se ni izšlo? Saj si sam rekel: Računal si na ljudi.«

V svojih 4 letih sem prevečkrat računal na moč in podporo ljudi. Rad imam ljudi, še posebej Slovence. Toda odločil sem se, da je zaupanje v Gospoda boljše. **V vsaki stvari, kjer najprej iščem Gospodovo odobravanje, tam stvari uspejo in gredo v pravo smer.** Odbori, svetovalci in vodje so potrebni, toda Gospodov »DA« šteje več kot nasvet tisočih modrih.



03 **MOJE DELO ZA KRISTUSA LAJKO UBIJE KRISTUSOVU DELO V MENI.** V lokalni cerkvi in v Božjem kraljestvu je vedno nekaj za delati. Vsak dan je nova priložnost za pomoč drugim,

pričevanje za Gospoda, služenje s svojimi talenti in darovi.

Rad si zamišljam aktivnosti in dogodke, ko se ljudje povežejo. Na takšnih krajih Bog rad daje svojo posebno potrditev. Večkrat sem se znašel pred načrtovanjem takšnih projektov ali dogodkov. Navdušenje me je preplavilo, ko sem si samo predstavljal, kako velika bo korist od tega. Ko sem začel s pripravo, pa me je delo včasih dobesedno pojedlo. Toliko je bilo za narediti, da nisem imel časa za nikogar – tudi za Gospoda ne! Navdih, ki sem ga imel na začetku, je izhlapel. Lekcija: Pretirana okupiranost z delom za Kristusa lahko ubije Kristusovo delo v meni. Ko je delo zanj pomembnejše od njega samega, postane to delo malik – vodi v smrt. Martin Luther je moj heroj v tej zadevi: »Danes imam toliko dela, da moram najprej preživeti tri ure v molitvi.« Ni čudo, da je Kristusovo delo raslo in napredovalo!



04 RESNIČNA SPREMENBA REDKO PRIDE PO NOVIH METODAH. Na študiju gradbeništva sem nekaj časa posvetil renovaciji starih objektov. V Evropi je to vselej aktualno področje. Dolgo časa nisem dojel, da je lekcija gradbeništva na študiju pravzaprav bila priprava na duhovno lekcijo za moje bodoče delo. Veliko cerkva v Sloveniji so dotrajane duhovne zgradbe, ki potrebujejo obnovo, nekatere pa v tem smislu postajajo dotrajane.

Vsek pastor se verjetno strinja, da duhovna obnova ne prihaja po novih metodah. V začetku sem menil, da moramo nekaj praktičnih stvari spremeniti in bo bolje. Mislil sem,

da programi in načini, ki so aktuali po svetu in tam delujejo, morajo funkciorirati tudi pri nas. Nekaj od tega sem poskusil. Takošnji rezultati so me navduševali in nudili zadovoljstvo. »Dobro smo naredili!« Mislil sem, da je prišlo do sprememb.

Toda resnična sprememba se ne zgodi z menjavo metod! Opazil sem, da se ljudje hitro navadimo na nove metode. In novo nam hitro postane staro. V vsem tem iskanju boljšega sem doživel le potrditev starodavne svetopisemske ideje: *Duhovna obnova prihaja le po delovanju Svetega Duha*. Nova obleka ne ustvari novega življenja – mora priti do spremembe v srcu. In cerkev, kjer Sveti Duh nima svobode delovanja, je mrtva! Tudi če ima vse najboljše moderne metode in programe.



05 MNOGO SE SKRIVA V DIALEKTIKI. Od prvega dne v pastorskem delu se soočam z božansko dialektiko. Dialektika pomeni, da sta sočasno na delu dve navidezno nasprotujoči si strani. Nekaj primerov: Vsak blagoslov je hkrati preizkus; vsako novo spoznanje je blagoslov in hkrati odgovornost; Gospod je poln milosti, vendar tudi poln resnice; izhajati iz preteklosti in stremeti k boljši prihodnosti; spodbude in kritike hkrati. Zdi se, kot

da je v zraku vedno neka napetost!

Danes je v krščanstvu ogromen poudarek na novitetah. Novi prevodi Svetega pisma, nov način molitve, novi stili glasbe za slavljenje, nove knjige, novi pristopi, nove razlage in novi načini vodenja. Všeč mi je to! Zagotovo to potrebujemo, saj se tako prenavljamo; za novo vino je vendar potreben nov meh (Luka 5,37-39). Usodno pa je zgrešiti, da se v bistvu soočamo z istimi problemi kot generacija pred nami, le preobleka je drugačna. Zato novo vino ne pomeni nujno opustiti vse preteklo, saj pravo, resnično in dobro vino prihaja iz iste starodavne vinske trte. »Zato je vsak pismouk, ki je postal učenec nebeškega kraljestva, podoben hišnemu gospodarju, ki prinaša iz svojega zaklada novo in staro.« (Matej 13,52)

Učimo se od preteklosti, izhajamo iz nje, da bi dosegli boljšo prihodnost. In naši generaciji mora uspeti, da smo ljudje »drugega duha«, tako kot sta bila Jozue in Kaleb (4 Mojzes 14,24). To prinaša mnoge napetosti, ki se jih moram naučiti postaviti na pravo mesto. Zdi se, da je Bog stvari tako zastavil. *Zato ostajati v napetosti božanske dialektike pomeni ostajati v Božjem oblikovanju*. Če ni napetosti, je nekaj narobe! Če se vsi strinjajo, je nekaj narobe. Če vse gre kot po maslu, smo lahko tudi na napačni poti.

To je le nekaj mojih ključnih osebnih porazov in zmag. Vodjem pa naj služijo v napotek za naprej: Preživljaj čas z Jezusom. Božje odobravanje je pomembnejše od mnenja ljudi. Bodи pozoren, da bo Kristusovo delo pomembnejše od dela za Kristusa. Prava sprememba ne prihaja z novimi metodami. Vselej razrešuj napetost med starim in novim.

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BISTVO VODENJA

VODITELJSTVO

SARA TELZEROW

Obstaja veliko raznolikih slogov vodenja in prakse, toda kaj je tisti princip, ki je bistvenega pomena za vse voditelje, ne glede na njihovo filozofijo vodenja? S pravim odnosom do učenja, pobude in pogumom se dá vodenja tudi naučiti. Voditelji vlagajo v druge in imajo sposobnost, da ne samo spodbujajo, ampak tudi navdihujojo druge. Razumevanje, kaj motivira posameznike, služenje potrebam drugih ljudi in sposobnost voditi z zgledom, je tisto, kar motivira in navdihuje druge ter razlikuje velike voditelje od dobrih.



»Vse stoji na dobrem vodstvu ali pade zaradi slabega vodstva.«

John C. Maxwell

Obstajajo številni govorniki, učitelji in avtorji, ki govorijo o vodenju in o tem, kaj vse potrebuješ, da postaneš vodja. Če bi si žeeli pogledati vsa različna mnenja o tej temi, bi potrebovali veliko poglobljenega študija razne literature, vendar to ni tema tega prispevka. Vseeno bi vam rada predstavila nekaj pogledov širše sprejetih in vplivnih govornikov ter voditeljev v naši družbi. V krščanskih krogih je [John C. Maxwell](#) eden izmed najboljših vodilnih mislecev. Napisal je veliko knjig na temo vodenja. Nedavno sem se seznanila s knjigo *21 neizpodbitnih zakonov vodenja*, ki govorja o zasebnem življenu in splošni organizacijski učinkovitosti. V tej knjigi pravi, da se lahko vodenja tudi naučimo, da se lahko voditelji razvijajo, poudarja pa, da je to proces in ne nekaj, kar se zgodi čez noč (zakon procesa). Vzame predpostavki, da so ljudje na splošno povsem naravno motivirani, vendar morajo čutiti, da so cenjeni in pomembni. Njegova druga knjiga *Zakon o spoštovanju in zakon povezovanja* poudarja, da ljudje sprejmejo voditelja kot osebo prej kot njegov način vodenja, njegovo avtoritetno ali pozicijo. Organizacijski grafikon ni ta, ki bi sam po sebi motiviral ljudi. Ljudje se tako rekoč odzivajo na osebo in ne njen položaj (*21 neizpodbitnih zakonov vodenja*, 1998).

Drugi veliki voditelj, ustavnitelj Wal-Mart-a, [Sam Walton](#), je nekoč dejal: »Izvrstni voditelji so tisti, ki poskušajo dvigniti samozavest svojega osebja, ne pa svoje lastne. Če ljudje zaupajo vase in v svoje sposobnosti, je neverjetno, kaj vse lahko dosežejo« (*Poslovna stran časnika News Daily*, 2012). Maxwell in Walton oba poudarjata, da morajo voditelji imeti sposobnost, da motivirajo in spodbujajo druge, kar izhaja iz razumevanja potreb ljudi, komuniciranja vizije in nenehega učenja in prilaganja. V članku revije *Forbs* [Ilya Pozin](#) piše: »Dobili vodje so pionirji, ki utirajo pot za druge, da lahko sledijo. Veliki voditelji navdihujejo svoje ljudi,

da bi dosegli višje cilje, sanjali večje sanje, in dosegli še več. Morda je najpomembnejša vodstvena sposobnost, ki jo lahko razvijete, ta, da navdihujete svojo ekipo« (2015). Navaja tudi citat [Johna Fitzgeralda Kennedyja](#), ki je dejal: »Vodenje in učenje sta med seboj nujno povezana.« Šesti predsednik ZDA [John Quincy Adams](#) je prav tako na temo vodenja nekoč izjavil: »Če vaša dejanja navdihujejo druge, da sanjajo več, si želijo izvedeti več, narediti več in še bolje, potem ste vodja« (*North Bay Business Journal*, 2011). Časnik *North Bay Business Journal* ugotavlja, da ljudje podpirajo in »sledijo« voditeljem zato, ker jih spoštujejo in občudujejo, ker jih smatrajo za vredne zvestobe in jih cenijo. Čeprav imajo pogosto nad nekaterimi stvarmi kar precejšen »nadzor« in avtoritetno, njihova resnična moč izvira iz tega, da znajo inspirirati druge (2011). V bistvu pišejo, da je »navdih« srce pravega voditeljstva.



Še en dobro znani avtor na temo vodenja in managementa, ki se ravno tako smatra za ustanovitelja sodobnega vodenja – [Peter Drucker](#) – piše, da je »razlika med managerjem in voditeljem ta, da se manager osredotoča na to, da so stvari pravilno storjene, medtem ko se voditelj osredotoča na to, da delamo prave stvari« (Korn Ferry Institute, 2009). Korn Ferry Institut ugotavlja, da je bil glavni poudarek Petra Druckerja v njegovih zgodnjih letih (1947) zgolj upravljanje (management), saj je bil prepričan, da je upravljanje vodenje, in je, v nasprotju s prepričanjem Johna Maxwela trdil, da se vodenja ni mogoče naučiti oziroma priučiti. V poznejših letih pa je Drucker priznal, da je vodenje sposobnost, ki se razlikuje od upravljanja (managementa) in se ga dá naučiti. Prav tako je verjel, da se vodstvo vzpostavlja in temelji na značaju, ter da sta predpogoja za vodenje upoštevanje poslovne etike in ohranjanje osebne integritete (Korn Ferry Institute, 2009). Glede teme motivacije se je strinjal s splošnim prepričanjem prej omenjenih avtorjev, da učinkovito vodstvo oziroma vodenje sloni na spoznanju, kaj motivira ljudi. Revija *Akademija za voditelje* ravno tako navaja, kar je opredelil že Peter Drucker: »Vodstvo ne pomeni neke karizmatične osebnosti, ki pridobiva prijatelje in vpliva na druge – to je neka vrsta komercialnega duha. Vodenje pomeni razširiti vizijo, cilje drugih, vzdigniti njihove standarde, izgrajevati posamezniko osebnost preko njegovih običajnih zmogljivosti« (2009). To bi lahko povzeli tudi z besedo inspirirati oziroma navdihniti.

Še ena velika in izjemno spoštovana osebnost v zgodovini, ki so ji mnogi sledili, deloma zaradi njegovega položaja, deloma zaradi njegove vztrajnosti in poguma, je [Winston Churchill](#), v čigar karieri so se prepletale različne vloge od vojaka, pisatelja in politka. Biti voditelj zahteva od osebe pogum, prav tako pa vključuje prevzemanje odgovornosti. Churchill je smatral pogum za vrlino. V članku 10 Churchillovih lekcij o voditeljstvu (*10 Winston Churchill Leadership Lessons*) avtor citira Churhcilla: »Pogum se upravičeno smatra za najpomembnejšo človeško lastnost, saj je to kvaliteta, ki ji sledijo vse ostale« (2016). Vztrajnost je ključnega pomena, če želite druge navdihovati, voditi, motivirati. Churchill je tudi dejal, da je »vztrajen trud, ne pa moč in inteligenco, ključ, ki odklepa naš potencial« (Serve to lead, 2016). Trdno je verjel v vztrajnost in pogum: »Uspeh ni dokončen, neuspeh ni usoden; pogum, da vztrajaš, to pa je nekaj, kar šteje« (Serve to lead, 2016).

Obstaja veliko teorij o vodenju in veliko različnih stilov, ki so jih mnogi raziskovali in preučevali; ampak ugotovili so, da je vsem skupno temeljno načelo: če želiš biti uspešen vodja, moraš biti pripravljen učiti se, prevzeti odgovornost, se prilagajati, pogumno delovati in se naučiti, kako navdihovati druge, kako zanetiti njihovo vnemo. Če boš to delal, boš morda kmalu lahko pogledal čez ramo in videl druge, ki ti sledijo.

OSEBNA FILOZOFIJA

Če ti nekdo sledi – potem si vodja. Če sami sebe imenujete vodja, vendar vam nihče ne sledi, potem ste šli le sami na sprehod. Verjamem, da se vodstvo izraža na različne načine, saj obstajajo različni stili vodenja, katerih ustreznost je odvisna od situacije. Obstaja pa še ena oblika vodstva, za katero menim, da je osnova za vse druge sloge in se lahko izvaja ne glede na posameznikovo filozofijo o

vodenju. Voditelj služabnik je, verjamem, temelj vsega vodenja. To je tisto, kar lahko vžge motivacijo in inspiracijo. Prav tako ustvarja vez med tistimi, ki vodijo, in tistimi, ki sledijo. Najboljši primer voditelja služabnika je [Jezus](#). Čeprav je bil Božji Sin, je stalno vodil z zgledom in bil odličen primer voditelja, ki služi. Zgodba, ki je najpogosteje uporabljena za primer Jezusove drže kot služabnika voditelja, je zgodba, ko Jezus svojim učencem umiva noge. Ko je to storil, je podal zgled za vse bodoče voditelje, da so na tem položaju zato, da služijo tistim, ki jim sledijo, kajti voditelji so služabniki in služabniki so voditelji! Jezus je rekel, da mora biti njegov način vodenja zgled za tiste, ki bi mu sledili, in se mora razlikovati od drugih stilov, ki poskušajo zatirati in dominirati nad drugimi. Skratka, če ste »šef«, potem so ostali tam, da vam služijo.

*Jezus je rekel: »Med vami pa naj ne bo tako, ampak kdor hoče postati velik med vami, naj bo vaš strežnik, in kdor hoče biti prvi med vami, naj bo vsem služabnik. Saj tudi Sin človekov ni prišel, da bi mu stregli, ampak da bi stregel in dal svoje življenje v odkupnino za mnoge.«
(Marko 10,43)*

Tudi sama verjamem, da moraš imeti pogum, pripravljenost prevzeti odgovornost in učljivo držo, če želiš biti vodja. Kadar ni jasno, kdo je voditelj, potem je kaos, zato verjamem, da bodo voditelji vedno izšli iz skupine. Vendar to še ne pomeni, da bodo dobri in učinkoviti voditelji – če se zavestno ne odločim, da vodim, pomeni, da po vsej verjetnosti sploh ne vodim ali pa ne vodim dobro.

Verjamem, da je sprejemanje odgovornosti začetek vodenja.

Vodenje je proces. Naučiti se moramo, kako spodbuditi sami sebe. Če se boste tega naučili, potem ste lahko oseba, ki vpliva na svojo okolico.

Moramo se zavedati, v kako kritičnem okolju živimo. Seveda se le-to lahko spremeni, če smo pripravljeni prevzeti odgovornost. Če želimo pozitivno vplivati na druge, moramo razumeti štiri osnovne človeške potrebe: potrebo po spoštovanju, potrebo po sprejetju, potrebo po tem, da si zaželen in potrebo po tem, da te cenijo. Ko to razumemo, potem menim, da se lahko naučimo, kako biti bolj učinkoviti motivatorji in kako na pravi način spodbuditi druge.

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10 ODGOVORNOSTI VODJE VODITELJEV

VODITELJSTVO

JOSH GRIFFIN

Ta teden sem razmišljal o izzivu vodenja velikih ljudi – in tudi o tem, da mi nismo zgolj voditelji mladih voditeljev študentov – temveč smo prav tako tudi vodje voditeljev. Tukaj sem podal 10 nalog, ki jih imamo kot vodje voditeljev.



SPODBUJANJE – Vaša ekipa opravlja delo odlično, zatorej jih spodbujajte! Mnogi od nas v vodstvu iz lastnih izkušenj razumemo ta vakuum oziroma pomanjkanje hvaležnosti za to, kar delamo, zaradi osamljenosti na vrhu. Pri nevidnih voditeljih bodo kmalu nevidni vsi skupaj. Ne dovolite, da bi se to zgodilo v vašem primeru z vašimi ljudmi!

SKRBNOST – Preprosto rečeno, če skrbite za svoje ljudi, bodo ti boljši voditelji. Trajnejši bodo in bolj vzdržljivi pod vašim vodstvom. Prav tako je resnično tudi nasprotno – če se ne skrbi zanje, ko pridejo težki časi (in ti pridejo), bodo izginili. Skrbite za svoje ljudi in oni bodo skrbeli za vaše ljudi.

TRENERSTVO – Treniranje je nežen potisk navzgor pod vašim vodstvom, da pripeljete ljudi spet nazaj na tir. Treniranje je zaupni pogovor, ki pomaga ljudem videti boljšo pot ali drugačno perspektivo. Treniranje je pomoč ljudem, da postanejo z vsakim dnem boljši, ne pa, da se z njimi ukvarjamamo samo takrat, ko kaj zavozijo. Biti voditelj voditeljev pomeni, misliti na svoje ljudi in jih trenirati vsak dan.

KOREKCIJA – Ti voditelji bodo vodili – občasno bodo voditelji, ki so v vaši oskrbi, potrebovali vašo korekcijo. Korekcija je nadgradnja prejšnjega koncepta treninga – to je konstruktiven pogovor ali soočenje, da bi dosegli spremembo. Korekcija je tudi del opisa vaših nalog.

Z**ZIV** – Voditelj voditeljev mora biti izvan. Predajte jim velik del službe služenja ali pa si bodo poiskali kraj, kjer se jim zaupa še več. Velik vodja se obkroži s še več velikimi vodji – potem jim dajte tudi možnost, da se lahko dokažejo. Če se bojite obkroženosti z dobrimi voditelji, potem jih boste neprestano omejevali, da bi pomirili svojo negotovost in pomanjkanje samozavesti. Izpustite jih, še bolj jih izzovite in boste vsi pridobili.

K**OMUNIKACIJA** – Voditelj mora komunicirati. Ta bi morala biti prva in zadnja stvar na dnevnem spisku opravil. Komunikacija vsebuje vse, kar se dogaja skozi ta teden in pogovor takrat, ko gredo stvari narobe; potem vi prevzamete odgovornost za to, kar se je zgodilo in jih vodite skozi, da se to ne bi še enkrat ponovilo. Komunikacija je tudi velik del ustvarjanja privlačne vizije za vsakogar, da ji sledi.

Z**AGOVOR** – Nikomur ni bolj mar za delo z mladimi kakor je vam. Spregovorite o tem, delite in potrujite to, kar vaši voditelji delajo, pred ostalimi v cerkvi.

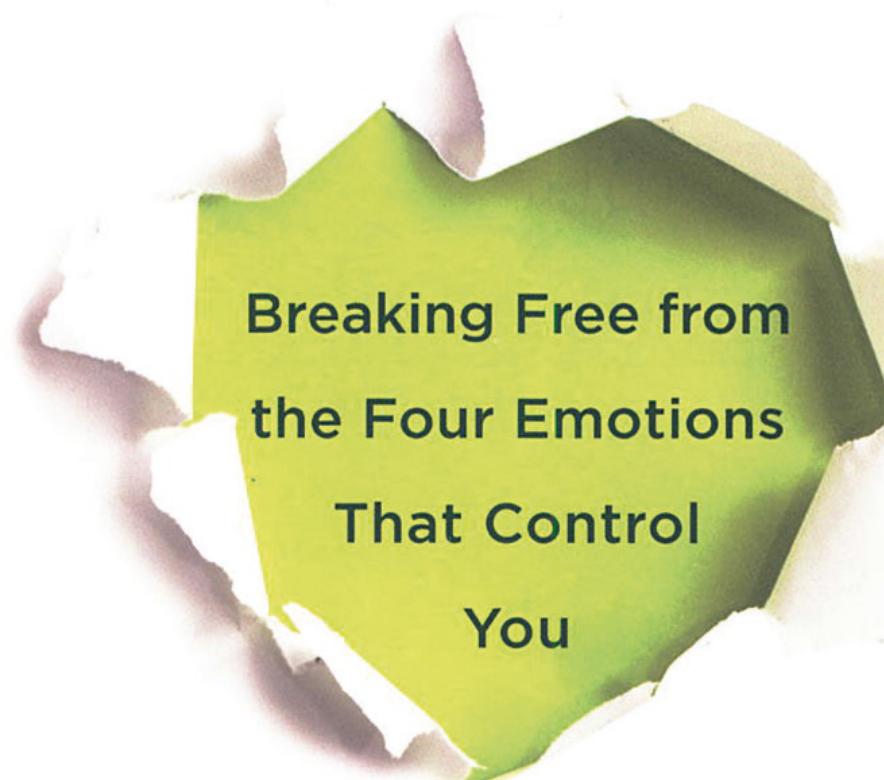
K**APITAN** – Največja stvar, ki jo pomembna za voditelja in pastorja je, da je kapitan. Trpel sem v službi, kjer voditelj ni želel prevzeti odgovornosti in kjer je prepustil, da prevzamejo krmilo bolj karizmatični ljudje ter pred njegovimi očmi speljejo službo služenja na čeri. Biti kapitan pomeni tudi, da ustvarjate vizijo in smer za cerkev. Medtem ko ostali lahko obračajo krmilo v službi služenja, se z jasnimi kapitanovimi napotki in smerjo drži ladjo vstran od sipin in zgrešene smeri, ali da brezglavo kroži po morju negotovosti.

K**ULTURA OZIROMA OZADJE** – Voditelji morajo ustvariti in/ali negovati trajnostno kulturo, v kateri je lahko evangelij demonstriran pod vplivom voditeljevega ozadja. Posnemanje stila drugega voditelja, recimo iz Zahoda, morda pri nas ne bo dobro delovalo. Upajmo, da bodo te štiri stvari, ki ste jih našteli, tudi dosegle ta cilj, toda stavim, da je vredno spomniti voditelje na to, da preučijo kulturo in ozadje, v katerem služijo. Pravilna umestitev vaših kreposti s potrebami v svetu, je bistvenega pomena za vašo službo služenja.

M**ODEL** – Vsak voditelj bi moral imeti izklesane mišice in privlačne lastnosti – šalim se. Zdaj pa resno, po drugi strani pa mislim, da se trenerstvo dopolnjuje in vodi z zgledom. Naši otroci niso edini, ki nas opazujejo, kaj počnemo in katere odločitve sprejemamo. V bistvu so včasih voditelji, ki jih vodimo, še bolj pod našim vplivom kot pa naši otroci. Pogosto prevzamejo naše iztočnice za svoje vodenje. Prejšnjo nedeljo sem govoril z misjonarjem in mu povedal za različne vire, ki jih raziskujem za našo misijo za mlade in za osebje, pa mi je rekel: »No, katerakoli sredstva ali kurikulum izbereš, si zapomni, da je tvoje življenje pravi kurikulum, ki uči te otroke in osebje.« Vau, super!

Ste se že kdaj soočali s trebušnimi bolečinami, z zgago, z omotico oziroma vrtoglavico? Kaj pa obolelo grlo, boleča čeljust, smrčanje, potenje, nenehen kašelj? To so vse simptomi, ki jih lahko povežemo z obolenji srca. Preden zaženete paniko, se pogovorite s svojim zdravnikom. Simptomi morda ne odražajo dejanskega stanja. Kot Andy Stanley zelo spretno pokaže, je enako z našim srcem (središčem naše volje). Morda imamo obolenje srca, ki se odraža v žalovanju, depresiji, pomanjkanju veselja, brezciljnosti, brezvoljnosti, zagrenjenosti itd. Resničen problem se skriva v središču našega srca – sovražniki ga napadajo.

ANDY STANLEY



**Breaking Free from
the Four Emotions
That Control
You**

ENEMIE *of the* HEAR

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ENEMIES OF THE HEART

POVZETEK KNJIGE

Dr. CHRIS J. SCOBIE

Vsek bralec lahko prepozna te simptome in preišče svoje srce. Prisotnost tovrstnih stanj nam pokaže, da imamo srčne težave, ki zahtevajo prepoznavo. Prepoznavava simptomov spodbudi posameznika, da se sooči z uničujočimi čustvi, ki izvirajo iz srca in tam rojevajo škodljive ter uničujoče vedenjske vzorce.

Andy Stanley je pastor, mednarodni govornik in avtor številnih knjig. Trenutno je glavni pastor cerkve *North Point Community* v Atlanti, ZDA, z več kot 33.000 tedenskimi obiskovalci na petih različnih lokacijah. Izvirnost te knjige se kaže v tem, da Stanley prikaže vsakega izmed štirih sovražnikov srca v odnosu dolg-dolžnik. Vsi lahko razumemo, kaj pomeni imeti dolg in nekomu nekaj dolgovati, kar je slikovita resničnost ječe in trpljenja, ki ga naši dolgoravniki povzročajo. Sovražniki srca so: (1) »dolgujem ti«, povzroča krivdo in sram; (2) »ti meni dolguješ«, neodpuščanje rojeva jezo in zagrenjenost; (3) »sam sebi dolgujem«, prinaša pohlep; (4) »Bog mi dolguje«, zbuja ljubosumje in negotovost.

Odločitve, ki jih sprejemate, določajo, kdo boste postali. Ko bralec prepozna obstoj dolžniškega odnosa, prepozna tudi obremenitev in pritisk na srce. Posledično ga knjiga poziva, naj sprejme odločitev za skrb svojega srca ... Navsezadnje naše odločitve narekujejo, kje bomo pristali. Odločite se, da se ne boste oklepalji svojih dolgov.

Mnogo ljudi živi s krivdo in občutkom sramu, saj vedo, da so storili nekaj, kar zasluži kazen ali pa trpijo, ker so drugi naredili nekaj slabega. Nekaj je bilo ukradeno in napake so bile storjene. Tisti, ki so vas prizadeli, se morda ne bodo nikoli opravičili in posledično morda ne boste mogli izravnati krivic. Vendar, ko odprete vrata odpuščanju – odpustite sami sebi in drugim – ugotovite, da ste vi sami izpuščeni zapornik.

Pohlep je pogosto sad strahu. Kako bom preživel? Ali bom imel dovolj? Kaj če pride nekaj nujnega? Kaj če ostanem sam? Seznam je neskončen. Način, da se soočimo s pohlepom je, da se naučimo biti radodarni – z besedami in materialnimi dobrinami. Ljubosumje opisuje negativna čustva do nekoga drugega, ker ima nekaj, kar bi mi že zeleli imeti zase. Z ljubosumjem se soočamo s praznovanjem, tako da se naučimo veseliti uspehov, dosežkov, napredovanj, izvolitev, rojstnih dni drugih – priredejte jim zabavo.

Zelo radi mislimo, da je sreča odvisna od okoliščin in situacij. Sreča ni sad znanja, moči ali bogastva, je stanje srca! Rešitev za poravnavo vaših dolgov je: priznanje, odpuščanje, radodarnost in praznovanje. Da obdržimo srečo in radost, moramo redno pregledovati stanje in misli svojega srca. »Vso svojo skrb vrzite nanj, saj on skrbi za vas.« (1 Peter 5,7)

Ta knjiga se ukvarja z le štirimi sovražniki srca, vemo pa, da jih je še veliko več. Nekdo, ki je preživel tragedijo, bo potreboval strokovno pomoč – poiščite jo. Drugim bo to predstavljalno še eno knjigo za samopomoč, vendar Andy Stanley prikaže nekaj ključnih izzivov, s katerimi se soočamo v Sloveniji. Strokovnjaki in laiki bodo imeli korist od te knjige; od vodilnih podjetnikov do gospodinj, vsi potrebujemo vzdrževanje srca – tu je pomoč in spodbuda.

»Najmočnejši zastopnik rasti in preobrazbe je osnovnejši od katerekoli metode – to je spremembu srca.«

John Welwood



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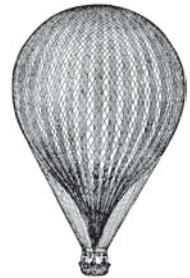
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1. NAČRTUJ
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27. SKRBI
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29. POMOČ

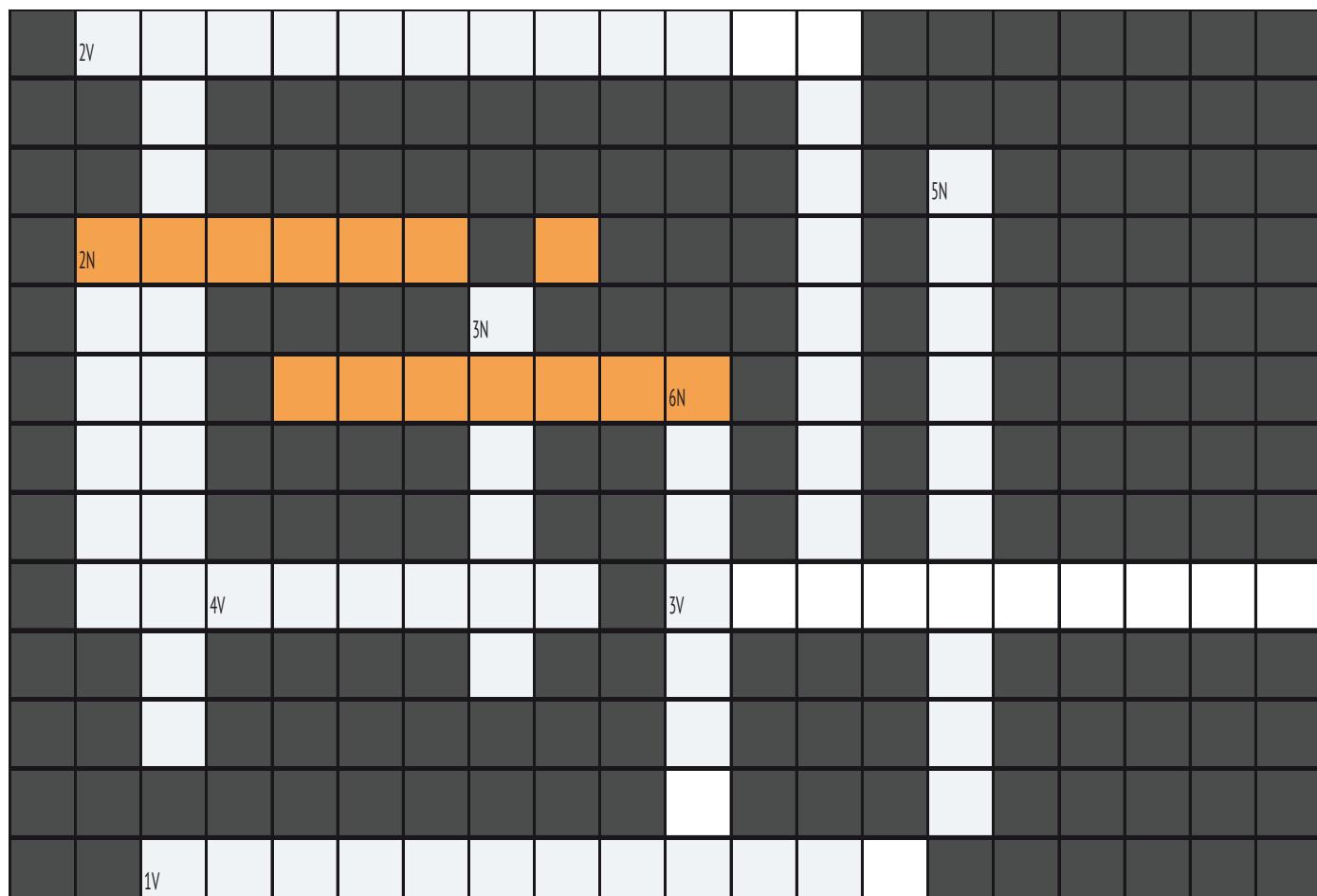
Pred vami je križanka, ki jo boste lahko izpolnili, če ste prelistali revijo Voditi z namenom. Prijetno izpolnjevanje, najhitrejšega čaka nagrada!

VODORAVNO

1. Darko Kreiner v svojem članku »Premagovanje ovir pri vodenju« omenja 4 aktivnosti vodenja. Ena od njih je _____ (12).
2. Kako voditelji obveščajo ljudi o viziji in smislu organizacije? Ključna zahteva voditeljev je: _____ (6).
3. Ena najtežjih stvari, ki jo morajo voditelji kdaj storiti je, da morajo določeno osebo _____ (10) iz skupnosti. Pavel je bil zgrožen, da voditelji cerkve nisto tega storili zaradi njegovega odnosa (1 Kor 5,13).
4. V svojem članku pastor Andrej Bojnc omenja, čigavo sprejetje je najpomembnejše: _____ (9).
5. John Andrews poudarja, da sta bila Davidov uspeh in usoda povezana z njegovo _____ (10).

NAVPIČNO

1. Darko Kreiner v svojem članku »Premagovanje ovir pri vodenju« omenja 4 aktivnosti vodenja. Ena od njih je _____ (13).
2. Kralj Salomon nam pravi, da če voditelji ne vidijo Božje ___, ljudje zavračajo meje (Prg 29,18).
3. Ena naloga voditeljstva je velikokrat _____ (11) prihodnjo generacijo.
4. Noe je baje imel največji _____ (11) na Zemlji.
5. Pastor Steve in Barbara Telzerow menite, da je ključna vloga jezika in sad, ki ga mora ta proizvajati, _____ (10) drug drugega.
6. Ko voditelji opazijo, da njihovi delavci ne delajo dobro, jih morajo _____ (10).



Kako se glasi geslo? _____

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»Zelo, zelo spodbudno; veliko za prežvečiti.«

»Prav to, kar potrebujemo v naših lokalnih skupnostih.«

»Zelo so mi bila všeč Donova predavanja - opominjujoča vendar spodbudna in osvežujoča; želel bi si poslušati še več.«

»Informativno, dobro navezovanje stikov, odlično.«

»Navezovanje z mentorji, zelo vzpodbudno, soočanje z bistvenimi vprašanji.«

»Super spodbudno.«

»Izziv za bolj srčno delovanje in prenos načel v mojo ekipo.«

»Čudovita praktična učenja in vpogledi.«

»Predavanja so bila navdihajoča in izzivalna. Iskrenost in ranljivost govornika sta olajšala pogovor o tem in prenos v življenje.«





BREAKING THE LEADERSHIP BARRIER

LEADERSHIP

DARKO KREINER



FROM MINISTER TO LEADER

For millennia, no one believed that a human could run faster than a four-minute mile (completing the run of 1,609 metres in less than four minutes). It was an impossible barrier to break until 1954, when Roger Bannister did it in 3:59.4. [The barrier was apparently never a physical one but rather a mental barrier of disbelief.](#) Once someone broke that barrier, others immediately followed, and the four-minute mile is now the professional standard for all male middle-distance runners.

In the realm of church ministry, many such “mental barriers” limit our churches and ministries from growing into their God-given potential. Chief amongst these barriers is the one in which a minister or pastor breaks through what I call the “leadership barrier”. Ministry is what we do with our own two hands. The preaching, teaching, counselling, hospital visits and the multitude of activities we accomplish ourselves is our ministry. Leadership, in contrast, is what we accomplish through a team, and this distinction is perhaps one of the

greatest church growth barriers we will ever face.

For over 30 years, the Barna Research Group has been studying churches of all denominations and producing dozens of books based on their research. In one study of hundreds of thousands of churches with small congregations, Barna found that the number one growth limitation of these local churches was that their pastor was trained to be a minister and not a leader. Most of our bible schools provide theological training and basic instruction in ministries such as counselling and teaching the Bible but rarely are students trained to be leaders. [The problem is not that multitudes of wonderful pastors can't become effective leaders: it is simply that they have not been trained and mentored to break the Leadership Barrier themselves.](#) In Exodus chapter 18, we find Moses in a familiar place. He was functioning as a faithful minister, hearing every case and making every decision “from morning to evening” and well on his way to ministry burnout! Moses’s father-in-law Jethro stood and observed what was happening and brought Moses the word of the Lord:

So Moses' father-in-law said to him, "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. Listen now to my voice; I will give you counsel, and God will be with you... you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you. If you do this thing, and God so commands you, then you will be able to endure, and all this people will also go to their place in peace." So Moses heeded the voice of his father-in-law and did all that he had said...

Exodus 18:17-27



Moses had to break the leadership barrier by accomplishing the Lord's will through a team and not by himself. He had to learn how to delegate and reprioritize his time. The instruction found in Exodus 18 has become the basis for all organizational structure and leadership practices in the world to this day.

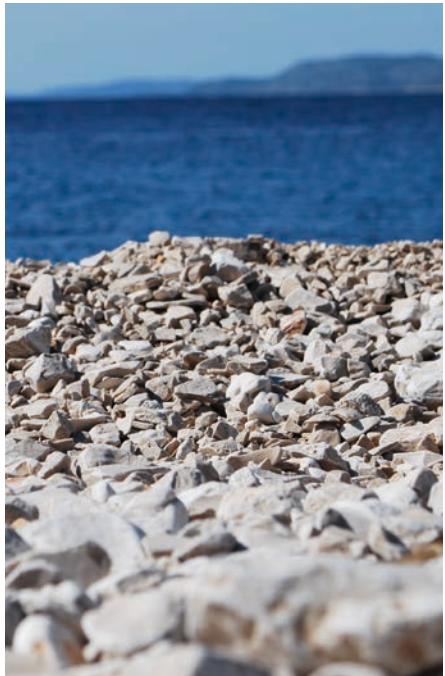
In Acts chapter 6, we find the original apostles facing the leadership barrier.

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.

Acts 6:1-4

The original twelve disciples were trained by Jesus himself, not just to be effective ministers but to be leaders who would accomplish much more by delegating to others and building teams. As they broke through the leadership barrier, the early church was able to grow and thrive. The Apostle Paul strongly encouraged on-going leadership development as he writes to Timothy (2 Tim 2:2). Paul simply continues the pattern set forth by Jesus: Recruit, Empower, Train, and Multiply.

So, what does the transformation from ministry to leadership look like? What is the job description of a leader? I believe the following four areas of leadership activity will shed some valuable insight:



01 The most important thing a Leader does is **RECRUITMENT**. Moses had to seek and find his leaders of 10s, 50s, 100s, and 1000s. They were out there, but it was the job of Moses to find and recruit them. The gospels record that Jesus prayed and then went out to recruit his disciples. It was his most important task, because the individuals he selected would become the twelve pillars that His church would be built upon. Multitudes would come and go but his disciples were going to be the key to growing the Church. In my over 30 years of pastoral ministry, I have rarely had a talented person come to me and asked to be put to work. I had to prayer and seek out those God had given me for the season in which we were. When the churches were small, the choices were few. We simply have to use what we have, and Jesus promised that if we are faithful in little, he would give us much more (Luke 16:10-12).

An excellent example of leadership is easily seen in our local and

national football teams. No one individual is able to win a game – it takes highly effective teams. Coaches are hired as team leaders, and their most important job is to recruit talented players. They don't have to run fast or even be able to kick a ball, because that is not why they were hired. The coach is a leader, not a player! Winning teams in any sport have great leaders that understand what their job is – building great teams.



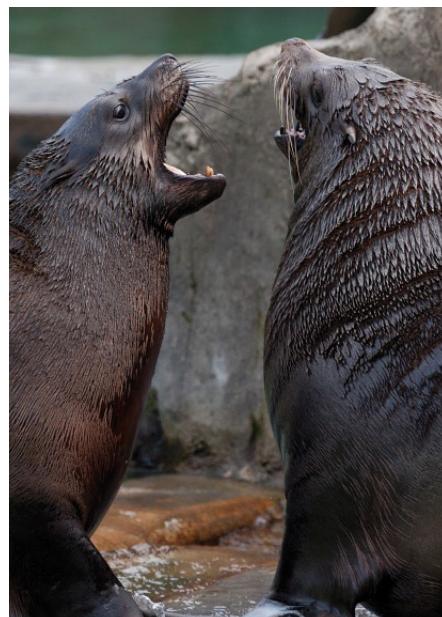
02 The second role for a leader is **EMPOWERMENT**. Effective delegation and proper placement of team players are critical to success and growth. Delegation is both a science and an art. Certain principles are timeless and apply to every age. The centurion Jesus encountered one day caused him to marvel and proclaim that he had not seen such great faith in all of Israel (Luke 7:1-10). What did this military officer say that would cause Jesus to make

such a statement? The centurion understood delegated authority and what we call the “chain of command” in the military. I spent 32 years in the military, and I can assure you if I were able to sit down with this same centurion today we would have the same understanding of delegation and many of the same experiences. Two thousand years has not changed many of these timeless principles that all leaders must learn and apply. The job of a leader is to empower team members to be the very best they can be. To soar with their strengths and learn to manage their limitations. To believe in themselves and to believe in each other. Great teams have what the French have long called “esprit de corps”: a feeling of pride and mutual loyalty shared by the members of a group. Whether on the battlefield, a football field, or a local church or ministry, great leaders delegate and place team members in the right positions. Years ago, I was asked to join a church that was going through a difficult transition. After interviewing and getting to know the staff and ministry leaders, one of the secretaries stood out to me. She had a clear leadership calling, anointing, vision, and desire to start some new ministries in the church that didn't yet exist. My role was to get the right players in the right positions, and she was clearly not where she needed to be. Over the next three years, I removed the secretarial and administrative responsibilities from her and delegated them to others. As she was freed up to break the leadership barrier, she became the director of the third largest ministry area in the church with over 350 people under her care. She was a leader of hundreds but has been stuck in a ministry position that robbed her and the church from God's purposes. That is what a good coach does – recruits and then places talented individuals into the right positions.



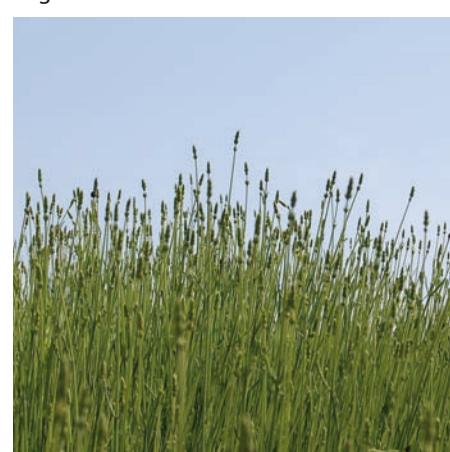
03 The third role of a leader is **MENTORSHIP & TRAINING**. All twelve disciples (and many others in the inner circle) were intensely trained by Jesus. In fact, they were called “disciples”. Jesus set the pattern for the mentorship process. He first taught his team the principles of kingdom thinking and living. A leader must explain concepts, define terms, and explain the processes associated with team ministry. Jesus then modelled the principles in his own life. He demonstrated the power and reality of God’s Word in practical everyday situations. Rarely did Jesus let a learning opportunity slip through his fingers. Every interaction, conflict, problem, challenge, or victory was an opportunity to develop his team. In the third phase of the mentorship process, Jesus began the process of limited delegation. He sent the disciples into the villages in teams of two. Upon their return, he used their experiences to correct faulty attitudes (Lk. 10:20). He walked his disciples through a “lessons learned” exercise. Finally, the master leader released

his mature team into their unique callings. His final instructions are recorded at the end of the Gospels and opening verses of the book of Acts.



04 The fourth part of the job description of a leader is speedy **CONFLICT RESOLUTION**. Jesus said, “offenses will come” (Lk. 17:1; Mt. 18:7). It is a vital role of the leader to quickly and wisely confront and resolve conflicts amongst team members. Jesus did this constantly. Unfortunately, this skill set is sadly lacking in most churches, teams, and ministries today. The king’s commandment in Mathew 18:15-17 largely goes unheeded. Instead of first going to the individual in conflict, the matter is taken to everyone else. Rumours, slander, and misinformation spread like a virus through our churches and relationships. A good leader will not allow the sun to set on unresolved conflicts (Eph. 4:26). A winning coach will not allow conflict to continue and he must not allow any individual egos to undermine the team spirit. Properly applied discipline always results in higher morale in a team, our homes, and our churches.

All four areas of responsibility require developing the necessary skills and experience to break through the common growth barriers in our local churches. Fuller Theological Seminary, the Barna Research Group, and many other organizations have been studying church growth for decades. Their research has identified that classic growth barriers form at the 50, 100, 200, 400, 800, 1000+ member congregations. Over time, the same number of people that come into the front door of our churches tend to go out the back door. As a pastor, I have personally been stuck at each of the barriers and have come to personally believe what the research has concluded. If we want to see different results, we must do things differently to break through each of these barriers. If we keep making the same decisions and doing the same things, we will certainly keep seeing the same results. I’m not suggesting that the Lord desires every local church to be a mega-church of over 1000 members, but I do believe most churches are living below their God-given potential. The leadership barrier can be broken, but it will require every minister to come out of their comfort zone” and become leaders? Kingdom leadership is not comfortable! Jesus is calling us to help build his church; this will require us breaking through the leadership barrier together.



THE FANTASY OF LIMITLESS LIVING

REFLECTION

Recently, I saw this comment on Twitter: “Before ‘thinking out of the box’, it’s always good to remember... there is no box. #BigBoxMyth”. I want to accept the idea that there are no limits to my life, and that any box that does exist is simply the product of my imagination or an inconvenience that can be easily removed. However, I have come to believe this idea, or ideal, is more the product of positive psychology than Biblical theology. It looks attractive but it threatens to be a “cloud without rain” for millions of people who want to attain the reality of limitless living. The only prize at the end of this rainbow will be disappointment, disillusionment, and discouragement.

From the Genesis of the Bible, we see “boxes” or limits. Time is framed into days that have an evening and a morning; planets have orbits; the first humans have bodies, and the garden of delights they are placed in has borders without and boundaries within. Even God has limits! As a child, I was taught God can do anything, but of course He can’t – He won’t. His Almighty power is bordered by a moral code that He Himself cannot violate. If God goes against His

own Word (in theory, at least), He will implode.

When God came to us in human form, in what we describe as the incarnation, the embodiment of God in flesh, He created limitations for Himself that could not be circumvented. Jesus could only be in one place at one time – He needed to eat, rest and sleep. He didn’t float, He had to walk. He had to learn the languages of His day, pay His taxes to Caesar and be a dutiful son to His parents. He was limited by time, having to wait until He was 30 before He could begin His ministry. His ministry remained largely within the boundaries of Israel, and when His body was beaten and pierced, it died.

JOHN ANDREWS, PhD

Limits and boxes have always been part of the human experience from the very beginning, and, therefore, should not be an issue of unnecessary concern to us. By recognizing we have limits while at the same time engaging with God’s timeless Truth and His relentless purpose for our lives, we can live so well within those limits that it seems like we’re living beyond them. In other words, we can go beyond what we think is possible, if we stay within the God-designed boxes of our lives. The Bible suggests He can do more with us and through us in a box than we can do on our own, outside of the box! For that to happen, we must have the courage to confront and challenge four prevalent myths.



First Myth: »I CAN BE ANYONE«

When God made the first humans He made them both in His image. "So, God created man in His own image, in the image of God He created Him; male and female He created them" (Gen. 1:27). Yet when the serpent came to them, at the heart of his temptation was an issue of identity: "For God knows that when you eat of it your eyes will be opened and you will be like God, knowing good from evil" (Gen. 3:5). One of the tragedies of this story is that the woman was tempted to reach out to be someone she already was (she could not be more like God), and in doing so, stepped beyond the God-designed identity boundary for her life. As she stepped out of her box, she became someone God never intended her to be!

The truth is we live in a box of personality. We are unique and special individuals. There is no one else in the whole of human history that has been like us, and when we die, our person will never be seen again. Yet so many of us try to escape who we are, to be someone else. We expend immense levels of energy to cover, hide, dress up and change ourselves, and yet the reality is, we cannot escape who we truly are. God is not afraid of who you are, in fact, He delights in your unique personhood. He declares that you are "fearfully and wonderfully made", and that there is no one like you in the whole universe. As leaders, educators and influencers, He asks us to live authentically, staying true to the person we are, not the one we would like to be. In a world full of fakery and pretence, authentic leaders are both attractive and authoritative!

Second Myth: »I CAN DO ANYTHING«

I am currently 50 years old, and I have arrived at the conclusion that if I haven't got it, I don't need it. I've

come to the realization (and peace) that there are some things I can't do. No matter how hard I try, I know it will never be a reality, because the God-given gifts and skills I have just won't allow me to excel in areas for which those gifts were not designed. Eugene Cho said, "The person that tries to do everything will do nothing well. Focus on a few things and do it well. Know it. Breathe it. Love it. Live it" (Cho 2014).

No one can do everything – no one should do everything – no one is designed to do everything! In his book, *The 80/20 Principle*, Richard Koch explores how individuals and organizations can "achieve more with less". However, for this to happen, tough questions must be asked and decisions made that allow us to realign our lives to what is truly important, rather than being driven by the urgent or waylaid by the frivolous. To get to the heart of the key opportunities in our lives we should constantly ask; "What is the 20 per cent that is leading to 80 per cent? What are the vital few inputs or causes, as opposed to the trivial many? Where is the haunting melody being drowned by the background noise?" (Koch 2007, 649).

Stephen Covey described this in terms of moving our lives from the urgent to the important, ensuring that most of what we do, is both what we're meant to be doing and actually good at doing (Covey 1989, 146). As Henry David Thoreau put it, "It is not enough to be busy, we must ask: 'what are we busy about?'"

Today, many live under the myth of multitasking. My youngest daughter tries to convince me that she can do her homework, while listening to iTunes, while watching iPlayer, while on FaceTime with her friends. It all sounds plausible, but don't be fooled, we're not multitasking, we're **task switching** and they are two completely different things. As Christian Jarrett put it, "... multitasking is a productivity drag masquerading as an efficiency booster" (Glei 2013, 85). If we're not careful, multitasking becomes a disguise for a muddled task

and an unclear purpose. We're trying to do everything and we end up doing nothing well. Too many are trying to escape the box of their gifts, aspiring to use gifts they don't have, for tasks they're not designed for... and even when they work really hard to get it done, it will never be **their** best nor **the** best!

Third Myth: »I CAN PRODUCE ANY TIME«

I love my iPhone. In truth, I use it less as a phone and more as a mini-computer. If I analysed my usage, it would be 90/10 in favour of non-phone use! Ten years ago, we all had phones that were just phones, but now we're carrying around pocket-sized technology that is truly breath-taking in its capacity. Many of us live in a world of ever-present Wi-Fi where we're more connected than we've ever been and as a result, we are more contactable and vulnerable to interruption. All of this is only one small part of what is becoming for many of us a 24/7 treadmill, resulting in longer days (whether we're in the office or not), emails in bed, FaceBook at breakfast, Twitter at the gym and calls in the park. As James Victore put it, "The gym and the park are no longer places for personal development or reflection, but just another place to 'check-in'" (Glei 2013, 162).

For Jews and Christians, the idea of Sabbath centred around one day in a week or even a lifestyle of rest. Today, as we're being forced to develop a theology of technology, we'll need to be intentional about "technology sabbaths", times and places when we turn off the phone, shut down the internet and give our lives time to rest, reflect, re-create and re-focus! I love how Tony Schwartz put it, "... human beings aren't meant to operate continuously, at high speeds, for long periods of time. Rather, we're designed to move rhythmically between spending and renewing our energy" (Glei 2013, 50).

We can't produce all the time or any

time for that matter. We're not machines – we're human beings, and our physicality is part of the box we are in. If we ignore the needs and fragility of that physicality, then we'll abuse its potential to help us achieve all that God designed us for. Non-stop working will eventually lead us into dead-stop living. We must give our minds the time to defrag and recoup. We must allow our bodies the opportunity to recover and re-create and we must allow our souls to catch up with our relentless pursuit of business, activity and noise. As Victore concluded, "...the heroes of the next generation will be those who can calm the buzzing and jiggling of outside distraction long enough to listen to the sound of their own hearts..." (Glei 2013, 162).

Fourth Myth: »I CAN GO ANYWHERE«

Professor Howard Hendricks mentored hundreds of pastors and leaders and his "confession" is truly striking. He writes: "As a young leader, my biggest mistake was allowing my time to be eaten up with things outside my core competencies. I wanted to set the pace for others, to demonstrate that nothing was beneath me, so I devoted an inordinate amount of time to things I wasn't good at – things I'd never be good at" (Hendricks, 2014). Many leaders will identify with his admission. I'm sure we've all allowed our lives to be "eaten up with things outside our core competencies". Who of us has not done things to impress others, more than fulfil our purpose?

The anywhere I speak of here is not geographic, rather this is the anywhere of purpose. Moving in the direction God designed for us and doing the things we were truly meant to achieve. David put it this way: "All the days ordained for me were written in your book before one of them came to be" (Ps. 139:16). In other words, David understood that

he wasn't just "fearfully and wonderfully made" (Ps. 139:14), but he was made for a purpose and that **how** he was made was inextricably linked to why he was made! David's **identity** was linked to his **destiny**... **who** he was, connected to **why** he was here!

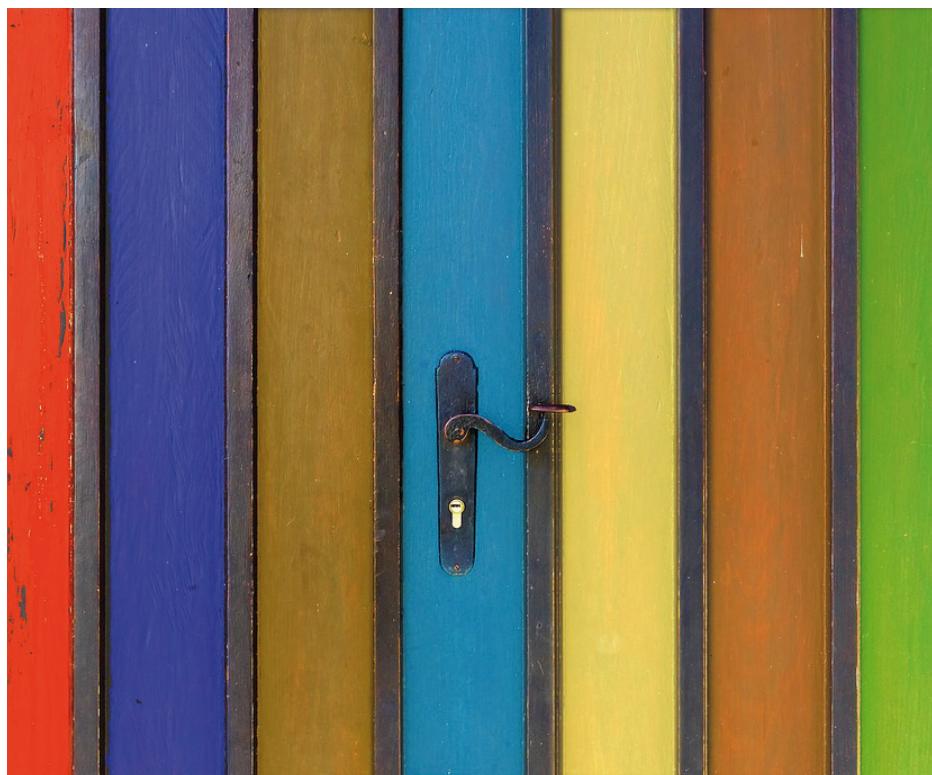
It was Warren Buffett who reportedly said, "The difference between successful people and very successful people, is that very successful people say no to almost everything." Of course, the reason they can say no, is because they've already said yes to something else, something bigger and better, something that empowers them to say no to "lesser" offers, thus ensuring their lives are not distracted by lessor things.

Let's get rid of the #BigBoxMyth and come to a Biblical understanding of how life actually works. We all have boxes, but the key is discerning which boxes are man-made and which are made by God. Which boxes can be smashed and which boxes must we have the courage to learn to live within? Not every box is bad; in

fact, learning to stay within our God-designed box may not only save our lives, but empower us to live the life we always dreamed of and God has always wanted for us!

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THE TENSION OF TEACHING

LEADERSHIP

Have you noticed that in order to become a better leader you not only need to learn to solve problems but also manage tensions? In fact, a leader who believes that every problem can be solved will sooner or later become a frustrated leader. So many church issues are not ultimately fixable. Rather they must be carried with care by a leader who is content in understanding that tensions are here to stay. The bulk of this article deals with one particular tension that I have been attempting to become better at handling, but first let me mention a few others.

Let us discuss three examples. You have a meeting to discuss your church budget for the year and must decide whether to spend money on improving your building or investing in evangelistic initiatives. This financial matter is not a one-off problem to be solved but a constant tension that leaders must wrestle with. Most church financial matters are tensions to manage not problems to solve. Second, for example, your church building is small enough that on Sunday mornings your adult and children's ministry disturb each other - how you handle this situation will show your congregation and team leaders which ministry you deem to be most important. Most departmental resource issues are tensions to manage not problems to solve. Third, leaders often must handle this next

tension; should your Sunday morning sermons cater more toward the visitors and newcomers or toward mature believers? Most of our congregation members would have something to say about that issue, but they don't have to manage the tension of it. The list of tensions to manage is a long one, perhaps endless, with both great and small matters. Let's be honest. There are probably plenty of people in your congregation who have lots of advice and are very good at solving problems; **however, leadership is not about problem-solving, rather it is tested and proven in how well a tension is carried and managed.**

Recently, I have spent considerable time, effort and prayer in grappling with a matter that is becoming increasingly more important in the UK and perhaps within Slovenia, too. On this, I want to spend most of the space of this article. I am aware that I am one of the billions of people that the scriptures were written **FOR**. However, I am not one of the far fewer people whose scripture was written **TO**. Navigating this tension and not ignoring it is crucial for every preacher. Let me restate it a little clearer. Scripture was written **FOR** me - yet it was not written **TO** me.

For those of us who have had formal theological training we are very aware of this. We know that the book of Acts has been preserved by

and incubated by the Holy Spirit for two millennia in order that its truth can be illuminated **FOR** us in a fresh, relevant way today. Yet we also know that it was not written **TO** us; it was written to a man called Theophilus, who existed at a particular time in a particular location. It was written in a manner and style that he could understand. The same, of course, applies for each book in the New Testament.

This has become an important matter for me not because I want to open a debate about the inspiration of scripture (for I do believe this) nor because my congregation are so simple-minded that they can't grasp the history of biblical translation and scholarship (most of them can). No. It is an important matter for two reasons:

1 POWER – Our congregations are missing out on the true power of scripture if they remain oblivious to the context and story of its original recipients.

2 DISAPPOINTMENT – Our congregation members are often hurt and damaged (and feel let down by God) when they wrongly take on the position or the claims of the original recipients.

Before I discuss how we as leaders might be able to handle this tension better, allow me to spend a few paragraphs giving an example of each.

Our congregations miss out on the true **power** of scripture if they remain oblivious to the context and story of its original recipient. The book of Revelation is a beautiful yet confusing piece of scripture. It is packed with lofty praise, heartfelt lament and mysterious metaphor. It gives us great hope ("God will make all things new"), great encouragement ("They will overcome by the blood of the lamb and the word of their testimony") and firm correction ("your love has grown cold"). Even just a cursory reading is enough to stir the heart and mind of a modern reader. Yet surely, our congregations miss out if they don't understand the awful plight of the demoralized congregants within the seven ancient churches in Asia Minor. Each day these early believers were oppressed by the systems of Emperor Domitian, unable to buy or sell easily without taking his mark. They faced the continual anguish of whether to pledge allegiance to a man who dared call himself "Lord and God" or live an impoverished existence as an outcast if they stayed loyal to Christ - the true Lord and God. When you read fragments of the stories of these early believers, you can imagine them describing their existence as a continuous trial or tribulation.

When each of these churches received a letter from the famous Apostle John containing not just clear

and firm directives and encouragements but also the most extraordinary, hope-filled vision of how their plight is part of a bigger glorious divine plan - they must have been strengthened in their spirits. Inspired by the Holy Spirit, John used imagery fully consistent with the recipient's geography, culture, and political climate. John's letter brought light into their dark world as lightning lights up the sky.

Here is the challenge. When we as leaders and preachers take verses of Revelation as our text, do our sermons have the same effect? Do those in our congregation who, for different reasons than those early believers, find themselves oppressed, trapped, shunned or forgotten feel able to empathize with those believers from Asia Minor. Do they grasp the magnitude of the message of hope that John wrote and that you, their leader, will help illuminate to them?

Not just Revelation, of course, but any passage of scripture for which we have some awareness of its context. Surely the power of any scripture is greater when our listeners can relate to the circumstances of the ancient first reader.

The second issue was one of **disappointment**. There is no doubt that each of our churches has a fair share of people who feel disappointed with God. They feel like He has let them down badly. On occasions, believers will feel so pained by this that they leave our churches and wander in a faithless wilderness. A significant percentage of these believers have

simply "claimed" a passage of scripture as their own personal promise, and they expect God to be true to His word, observe their righteous lifestyle, and fulfil His obligations. When the outcome that they anticipated, and which they saw in scripture (or heard from a preacher) doesn't materialize - they slip into disappointment.

Now, I want to be careful here. I do not want to deal with the very specific situations where the Holy Spirit seems to highlight a particular passage of scripture, endow it with a prophetic significance and apply it to a believer's context. To do that is quite within the prerogative of the Holy Spirit and the proof of its efficacy is seen in whether it bears fruit.

Rather I am dealing with the 95% of situations in which scripture is simply read or taught by you and me, leaders called to feed and equip our congregations.

I have lost count of the amount of people who believe that God is busying Himself "making all things work together for their personal good," simply because they heard it mentioned in a sermon, sang it in a song or read it with no regard to context. You will have met those in your congregation who believe firmly that God must "meet all their needs according to the riches of His glory" simply because they believe in Him. When the outcomes they anticipate fail to materialize - they lose faith.

Even some simple teaching regarding the context of these scriptures would open our congregants'



"Surely the power of any scripture is greater when our listeners can relate to the circumstances of the ancient first reader."

eyes to the truth of these passages and help them to deal with the challenges of discipleship, which the original readers faced. Disappointment can be avoided.

Recently, I was encouraged by someone to preach on faith from Hebrews 11. I know they were wanting me to inspire the congregation from verse 1 and perhaps raise expectations by telling of the exploits of Noah, Abraham and Jacob. Yet how could I do justice to a message on faith without recognizing verses 39 and 40 or even verse 13, "all these people were still living by faith when they died. They did not receive the things promised - they only saw them and welcomed them from a distance." To preach on faith from Hebrews without helping my hearers understand the original readers' context would only lead to unhealthy expectations and likely disappointment.

So, if we as leaders and preachers learn to handle better the tension of understanding scripture as something gifted **FOR** us and not written **TO** us, we can help people experience more of its power and lessen any undue disappointment they may encounter.

But how do we do this? We can't turn every Sunday sermon into an in-depth study and contextual analysis of scripture. That certainly wouldn't draw new people to the church. No. But we can all tell the story. We can all, in a few short minutes, help our hearers climb into the skin of those ancient believers. We can all describe, however hazily, the scene when a small group of nervous Christians met at a secret location in a small house Rome, shared a meal together and opened a well-worn letter from Paul who had some important things to say to them. How they savoured its words before folding it carefully and passing it to a fellow believer who led a house group further down the street.

For me, the answer to handling the tension of scripture is story. As best I can, I tell a story, a short story, a simple story of our faithful forefathers and foremothers and their situations.

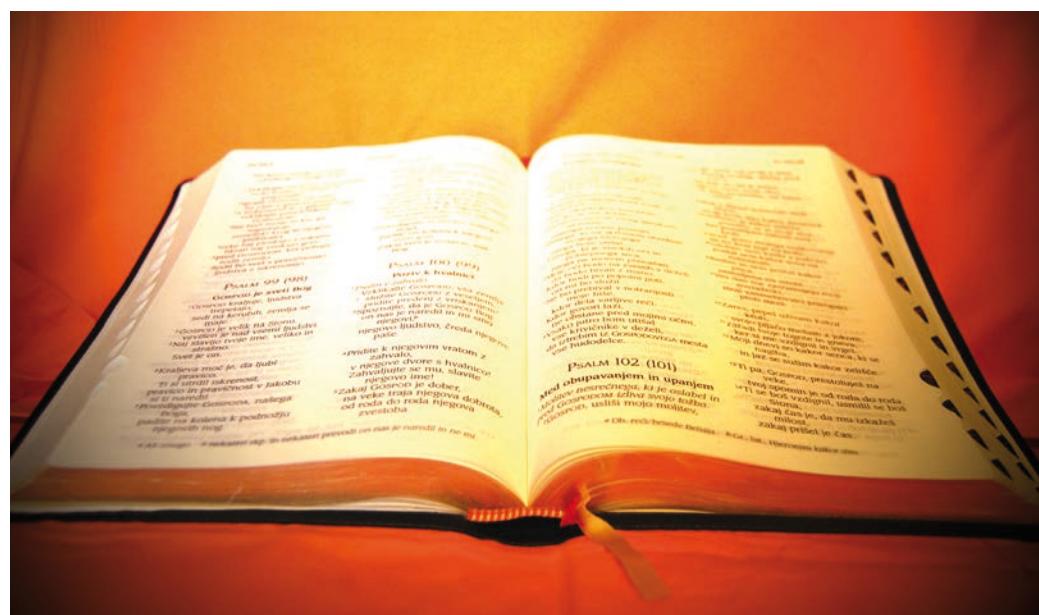
If my hearers relate to those original readers, then scriptures true power is highlighted to them and the chances of disappointment reduced.

Perhaps it might work for you too.

Allow me to close with a parable. I wrote it this last year to help me stay focused on handling the tension of scripture well, for the benefit of those God has called me to lead.

or danced, or did anything above the gentlest activity, it shifted its position just a little and gave her moments of concern. She worried that she might lose it or perhaps that she ought not to wear it quite so much.

It was at these moments she remembered that although the ring was hers (her husband made this very clear) it was not first given to her. The



Imagine. A husband of many years opens a small velvet box and shows his wife a beautiful ring. Delicate white gold inlaid with the purest of diamonds placed perfectly. His wife is genuinely excited especially when her husband says, "This is for you my Darling."

As she admires the ring he says, "It is a special ring. It belonged to my grandmother. She had Jewish heritage, and she suffered terribly at the hands of the Nazis in northern France during the war. Her fiancé, her first love, who was killed in action before they could marry, had it handcrafted for her."

This story made the ring seem even more special to his wife. And so, she wore the ring every day. It was truly beautiful. It brought her both joy and solace. When worried, she often touched it and moved it around her finger, and found it comforting. There were occasions though when it felt to her a little loose. When she ran,

woman it was given to obviously had slightly larger fingers - as well as a fascinating story of love and loss. Her husband's grandmother was intimate with the giver of the ring and closer to the crafter of it than she was. And so, she decided that to truly appreciate the ring and even celebrate the looseness of it on her finger, she must discover more about the original owner and her story. Only then, she realized, will the ring's glory become fully revealed.

And so, it is with the Bible. Each of its books is a gift for us. But although I am one of the billions of people scripture was written for, I am not one of the far fewer people it was written to. To truly cherish it, unlock its value and celebrate the occasional puzzling looseness of it, I really ought to discover the story of those who first received it and who for the first time read those precious 66 books.

STICKY TEAMS

BOOK REVIEW

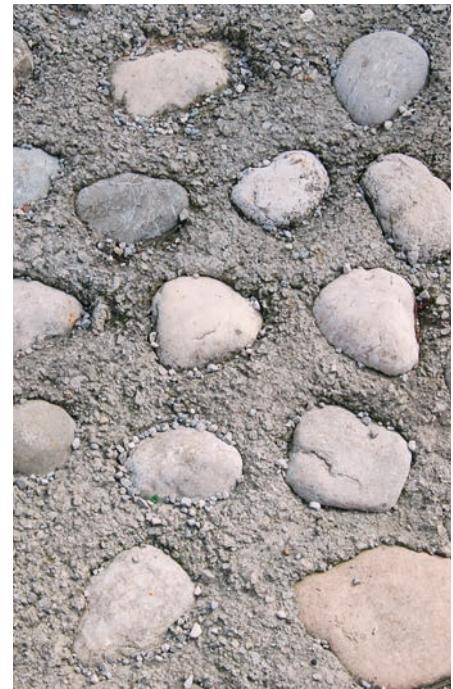
SLAVICA MAJCEN

Author Larry Osborne lives with his wife Nancy in Oceanside, California, and is a well-known and widely respected leader. He is pastor of one of America's more recognized and influential churches. North Coast Church is recognized for having a modern and innovative approach, reaching out to appeal to different generations and age groups. Osborne draws on years of leadership experience and his own mistakes to inform readers. His learning has been shaped by many years of church leadership, boards, and dealing with staff. The author's teaching is reinforced with concrete examples from his own practice, to give useful instructions for "freshmen" leaders, yet it is also valuable for more mature leaders. This book will be helpful for those facing hindrances at work and also those seeking to connect with the next generation. Osborne has published several books on leadership and spiritual formation, including *Sticky Church, 10 Dumb Things Smart Christian Believe, Spirituality for the Rest of Us, and The Unity Factor*.

We all want to connect in teams where unity exists for the purpose of achieving agreed goals, but why is it so difficult to achieve unity? Every team has its "Achan" or "Absalom", those who seem to just think of only themselves and work for their own benefits. Even if the majority agrees and is moving in the right direction, there will always be some resistance due to differences between individuals. Also, when some people's comfort zone is endangered, and their regular rhythm of life is interrupted, they resist. Osborne suggests that unity is needed in three key areas: 1) doctrine, 2) respect and friendship, and 3) in philosophy, to avoid major eruptions.

In the first section, the author focuses on leadership and how it should be structured. Defining the roles of pastor, boards, and staff helps leaders to negotiate turbulent waters caused by those playing hidden games behind the scene. A very useful illustration is that of comparisons and contrasts between a golf player, a one-man band, the coach of a basketball team, and an American football coach. Each one of these roles differs in its method, thinking, and communication between the coach and his team. Therefore, the leaders and pastors of today churches must organize their work and responsibilities differently. Accordingly, the organization of responsibilities to manage pressure and daily responsibilities depends on the structure of the team. Here, Osborne outlines six key points, which serve as guidelines for the work of individuals and teams: 1) ignore your weaknesses, 2) surveys are a waste of time, 3) seek permission, not buy-in, 4) let the squeaky wheels squeak, 5) let a dying program die, and 6) plan with a pencil.

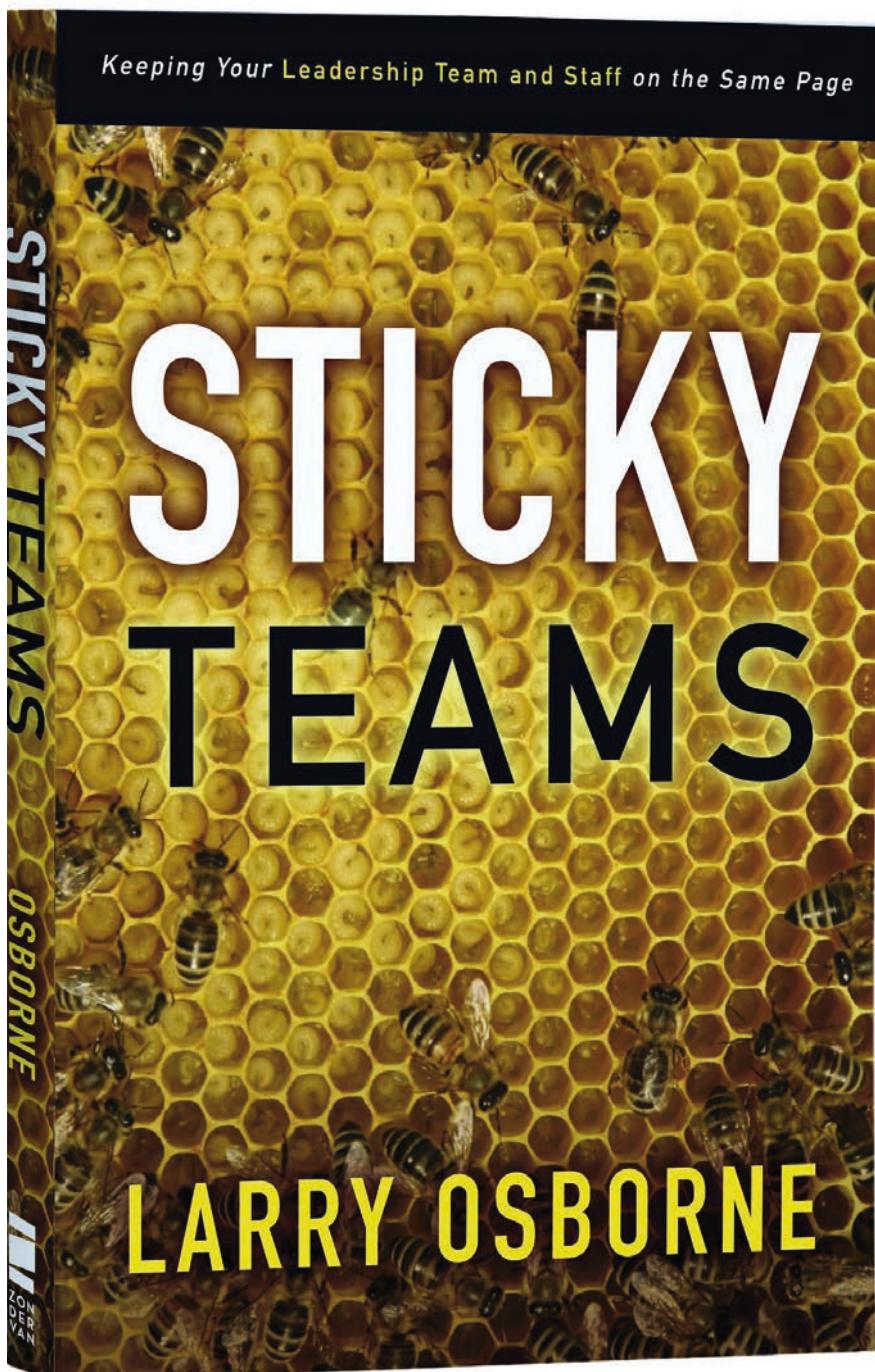
One chapter includes encouragement for developing young aspiring leaders, calling it "Let the young eagles fly." The author speaks of engaging them in programs to shape and grow them, while recognizing that not all of them will fly high. I liked the emphasis on working with youth and giving them the room, opportunity, and freedom that today's leaders desired when they were young. Unfortunately, I cannot fully agree with author's statement of ignoring your weaknesses, because to do so may invite harm to ourselves or to others. This is one of the roles of a team, to be a support and help to one another. As in the case of "coaching" sometimes in Slovenia, this presents



a challenge, even for a basketball team, because of the limited pool of workers. However, it is good to know how to behave when growth comes.

In the second section, Osborne focuses on ministry and serving. He emphasizes the need for alignment or balance of the board, staff, and congregation. He adds that from his experiences, he observes the progress in the connection and unity among the leaders at the board when there are specific meetings added with this intent. This extra meeting is intended to be only for deepening relationships, ministry, serving each other, and learning and education for the team. To be successful in these meetings they must be without long and boring discussions regarding organization and budgets, etc. The author observes that these special meetings for building relationships produce good results in personal, professional and spiritual growth, which is observed in the relationships of individuals and the congregation..

The third section focuses on communication between leaders, staff, and the congregation. This horizontal and vertical communication requires

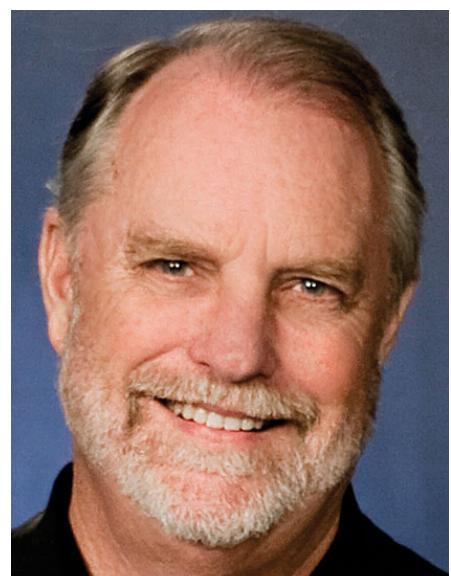


diplomacy, clear instructions, feedback on the work and results. In addition, patience, transparency, sincerity, being ready to apologize when necessary and a clear plan to resolve problems is necessary. He also mentions the issue of finances for the leaders, teams, and the church. Author emphasizes the need to pay your leaders and staff well for they are the running wheels of the whole machine.

Sadly, across the ex-Yugoslavia and Balkan region the fact that the worker needs to be paid has been ignored for many years. This mentality still exists for some today, the consequence of which is that many pastors are serving the church in addition to their regular job. Bi-vocational pastors are stretched in caring for finances and many aspects of the church. As a result, their families have suffered,

they are alone, and have even been burnt out, suffering under the burdens and all the work that must be done. In addition, there is limited time for pastoral education, leadership development, connecting and cooperating between churches. Youth, who should be learning and preparing for work, have been disregarded as all the tasks have been laid on the shoulders of individuals. This way of working prevents the congregation from achieving qualitative growth, as some just grew to certain levels and then stagnated. Areas and groups of people who should have been reached have at times been neglected.

"For two thousand years, we've suffered more than our share of failed leadership, astounding cultural blind spots, nasty fights, misplaced priorities, millstone traditions, and lots of sin in the camp. But we've not been able to kill off the church yet. She's still his bride. He's still in love with her, and he's still coming back to take her home" (p. 212). "So, boldly go on to the very end of the goal, if nobody else could destroy her, you will not, because God is with you" (Osborne 2010).



Larry Osborne - known leader, writer and pastor of North Coast Church, CA, that has 11.000 believers.

COMMUNICATION IN MARRIAGE AND THE FAMILY

■ RELATIONSHIPS ■

Pastors STEVE & BARBARA TELZEROW



When our children were small, we introduced them to our family rules of communication. I (Barbara) came from a family where we knew how to talk respectfully, but there were moments when we completely forgot. Also, the environment and the time in which our generation grew up were not exactly encouraging in nature. It was normal to publicly criticize others, to look for weaknesses and mistakes. Many times, it looks as though things have not changed much since then.

When I became a believer, the book of James became a personal favourite because it talks about the small tongue that can produce so much grief. I have noticed through talking with other couples how much pain and heartache can be caused by reckless words or things spoken during outbursts of anger. So much grief and sorrow just because of words. Can we really say – just because?!

The Bible says that words have

power. They can lift us, or they can hurt us. Words can bring a blessing or a curse. They define us, shape us, and can be recorded in our memories creating that “broken record” effect (yes, we are from the generation of LPs) in our thoughts. Who does not remember some painful words spoken to us by our loved ones, friends, teachers, etc.? If we continually listen to certain words and dwell on them, adopting them as our very own, then we begin to believe what others have said to us about our identity. Consequently, we begin to act accordingly. Very soon, these words anchor themselves in our minds, they trigger actions, and frequent actions become habits, and these thoughts eventually become our fortress.

Therefore, it is important to do exactly what Paul says, to take every thought captive that is not in harmony with God’s word and bring them into obedience to Christ (2 Cor. 10:5). It is not only important what we say, but also how we listen.

When you have three children, and any other addition, then you can

quickly notice how verbal duels can degenerate into real competitions. This is true not only for children, but the same can often be observed with couples.

Because we wanted our home to become a training ground for communication, we developed some simple instructions (which we later found in other books, a certain confirmation) and hung them in a place most often visited – the WC! This way they could be repeatedly read, a way of having them “before our eyes.” Consequently, many of our guests asked if they could receive a copy for their own home. Of course, these guidelines are not only intended for the children, because as parents we should be the first to practice them with each other. Children are watching their moms and dads – they learn from us. I cannot say that we have mastered this, but we are moving in the right direction and still learning. Sometimes we succeed. We are encouraged by the words from Proverbs: “The godly may trip seven times, but they will get up again...” (Prov. 24:16).

Of course, the Golden Rule (Mt. 7:12) when applied to communication truly is golden. I could ask myself the question:

Am I communicating in the way that I would like to be communicated with? Am I listening in a way that I would like others to listen to me?

“ ” »The Bible says that words have power. They can lift us, or they can hurt us. Words can bring a blessing or a curse.«

So, we designed a few simple questions that can help us in our communication. The paper on our wall just has the question and biblical verses, but we have added a few lines of explanation here.



IS THAT WHICH I AM ABOUT TO SAY KIND?

Kind words are like honey - sweet to the soul and healthy for the body (Prov. 16:24)

Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things (Phil. 4:8) (our speech is the fruit of our thoughts).

This, of course, includes derogatory names and humiliating terms.

Avoid negative words like: “You are a loser”, “You don’t know anything”, “You’re an idiot”, “Don’t you know anything” or “What were you thinking”. We can ask ourselves the question, “Will what I say sound loving and kind?” Our tone and the way we say things are very important. Sharp and harsh tones give an unloving and unkind impression.

Even our non-verbal expressions can say more than words. Many men say: “She gets that look in her eye...” That “look” can be endearing or contemptuous. We all know the saying: “If looks could kill...” Touch can also be a very kind form of communication. All spouses and children need encouragement and words of confirmation: “You can do it”, “You are capable”, “It will work out”, “You did that so well”, “That’s good thinking”, “You’re wonderful”. We try to give words of validation and encouragement. If we fail then we can always apologize. We can admit that we are not doing well.

It is also kind when we make eye contact when talking, that we give the other person our attention. We turn from the TV, we don’t write text messages, we don’t look at the clock because all those gestures communicate, “When are you going to finish?” It is also unkind to interrupt another person when they are talking. Never underestimate another person’s feelings. Words such as, “Thank you”, “I’m sorry”, and “Please forgive me” are very kind.

We often make a mistake when we are attempting to be understood rather than trying to understand. We know so many of these things, but they can sometimes elude us in practice.



IS THAT WHICH I AM ABOUT TO SAY TRUTHFUL?

Therefore each of you must put off falsehood and speak truthfully to your neighbour... (Eph. 4:25)

Do not lie to one another... (Col. 3:9).

My mouth speaks what is true... (Prov. 8:7).

... He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. But because I speak the truth... (Jn. 8:44-45).

Jesus answered, "I am the way and the truth and the life..." (Jn. 14:6).

I will send the Spirit of truth, who comes from the Father... (Jn. 14:17; 15:26; 16:13).

Whenever I say: "You always...", and "You never...", then I am simply not speaking the truth! If we use "always" and "never" then we are not speaking the truth and the other person will defend themselves and resist. For example, "You always forget...", "You never clean after yourself...", "You're always leaving things around", "You're always late" (You never do your homework, you never study, you never clean your room...). The ones hearing this will deny these accusations and defend themselves. It is poor communication, because it simply isn't true. It isn't true that they never clean up after themselves, for just last month they did it! It is not true that they are always late, for they succeeded in getting ready at least once last year! Joking aside, the words "You always" and "You never" attack and cause others to become defensive. The word "I" informs.

It is better to say, "I would like for you to put your clothes away when I wash them. If not, I get the impression that you don't appreciate my work." The emphasis is on me and not the other person. This sounds much different than, "You never put your clothes away, you always leave them out so they wrinkle; you don't care about my

work or effort... I'm done with this."

Avoid generalization, do not exaggerate, and do not slander. What is the nature of our conversation at the table at home? What kind of an example are we as parents? Can we expect something from others that we ourselves do not practice? Do we make empty promises? Do we tell so-called "white lies" or exaggerate the truth? Do we write an excuse that our child was ill when we really went on a family outing? Do we say when the phone rings, "Answer the phone, but tell them I am out...." That would be a lie.



Let us also be honest in the family about what is happening in our relationships for all children can "read the atmosphere". If we do not communicate and offer them the right information then they are left to their own interpretations.

IS THAT WHICH I AM ABOUT TO SAY NECESSARY?

The one who has knowledge uses words with restraint... (Prov. 17:27).

Fools' words get them into constant quarrels; they are asking for a beating. (Prov. 18:6).

How will my words, at this moment, affect the person listening? Is this an appropriate time?

For example, how would you

feel having burnt the lunch, you are sad and in a bad mood after having invested so much time and effort, and your husband says, "You burned the lunch. What were you doing! How did that happen!?" What about those famous words from the mouth of the wife, "You see, I told you so..."

Imagine your son plays soccer, and he misses an opportune goal and feels terrible. Is it necessary when he comes off the field to reinforce his disappointment by saying, "How could you miss that goal?"

Use good judgement on the proper time when wanting to point out a problem or challenge. For example, if your husband comes home tired from work or you are in a season of challenges, is it really necessary at this moment to pour oil on the fire? Are we really capable of solving the challenge right now? It is very important to establish the "rules of communication" in non-conflict moments. It is easier to establish clear expectations when things are good.

We are on a romantic dinner, so now is my chance to tell him everything that concerns me, to "put on the table" all our marital challenges, because I have him (husband) right in front of me... Hm. What do you think?

Many times, it is not necessary to prove who is right. Asking yourself: do I want to be right or do I want to save our relationship? Is it really that important to prove we are right while all the time running over our partner and his/her feelings? Can we effectively separate a person's behaviour from the person himself? Sometimes we react in conflicting situations and overlook the hurt or offense we have caused. It would be best to simply apologize for any inappropriateness on our part and only when an offense has been removed will we have the opportunity to resume our discussion and come to some consensus.



IS THAT WHICH I AM ABOUT TO SAY ENCOURAGING? Will these words encourage, build up, help or benefit the listener?

The tongue has the power of life and death, and those who love it will eat its fruit (Prov. 18:21).

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up... (Eph. 4:29).

The words of the reckless pierce like swords, but the tongue of the wise brings healing (Prov. 12:18).

Words have real power. If we have nothing encouraging to say about someone then it is better if we stay silent. *Even fools are thought wise when they keep silent; with their mouths shut, they seem intelligent (Prov. 17:28).*

Each one of us can remember words that have been spoken in our childhood. Many of you even now feel like a prisoner of those words. You don't have to! We are not prisoners of our past and it is not necessary that the words of others define us. The message Jesus sends us through his sacrifice on our behalf is extremely encouraging: we are loved; we are valuable and precious in his eyes. We are God's sons and daughters! That is our identity! May his words be important to us, not something once said to us in our past. We can overcome the past, pour out our hurt to the Lord, forgiving those who hurt or wound us and move on! Accept what has happened, forgive, and set a new course!

Ask yourself the question: how valuable are you? Do you allow others to humiliate you or put you down in unloving and disrespectful ways? In that case, you can say in a loving and respectful manner, "That was disrespectful. I do not want to be spoken to in that manner."

Words can be helpful or harmful. If we never learned to be skilful in using them then it is not too late to learn. It is often said, "I never had that. Therefore, I don't know how." But we can still learn. Simply admit



this deficiency. Express your desire to learn! Begin to look for small things that you can appreciate and compliment. You can start by recognizing at least one thing each day and express your appreciation for it.

Begin to look for the skills and talents of those around you and encourage them by pointing them out. Don't take things for granted. You can begin your own regimen of self-censorship by asking the question: will what I am about to say sound encouraging and appreciative?

We can often help ourselves by trying to imagine what it would be like to live in the shoes of someone else. This will give us greater empathy for others. We can be encouraged by Phil. 2:4 that says, "*do not merely look out for your own personal interests, but also for the interests of others!*"

IS THAT WHICH I AM ABOUT TO SAY GOOD THAT OTHERS HEAR IT TOO?

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other... (Eph. 4:31-32).

It is foolish to belittle one's neighbour; a sensible person keeps quiet (Prov. 11:12).

Protect the privacy of others! Don't put others down by criticizing their actions or personhood publicly. Do not expose a person's failure or weaknesses in front of others. If we want to address something with someone else then do it privately. Publicly, we protect others and their integrity. If we have an issue with someone and we have a degree of trust in the relationship then we can

respectfully and kindly express what may be bothering us. Never degrade the integrity or personhood of another person in front of others.

Do not compare your spouse or children with others. For example, a wife says in the presence of her own husband to another woman, who just praised her husband for bringing flowers, "Ah, my husband would never remember to do something like that. Lucky you!"

1 Is that which I am about to say kind?

2 Is that which I am about to say truthful?

3 Is that which I am about to say necessary?

4 Is that which I am about to say encouraging?

5 Is that which I am about to say good for others?

A mother interrogates the school friend of her son while visiting, "What grade did you receive? You see, you are a good boy and do your homework. Not like ours here who spends all his time on the computer. He is lazy."

We believe that the atmosphere would be far more encouraging if we attempted to put just a few of these principles to work in our family or working environments. We won't be perfect. All of us make mistakes and say something inappropriate at times. However, healthy and mature people also take responsibility for their words and actions.

RELATIONSHIP VALUES

- BUILDING TRUST

1 BE ACCESSIBLE

1. *Be Accessible: If you are in a service industry, people want to contact you, and they want to contact you within what they perceive to be an acceptable time. Develop methods and procedures that ensure you are accessible to people*

2 BE RESPONSIVE

2. *Be Responsive: People get frustrated if they have to ask more than once, responding to people quickly builds trust; otherwise, they will go elsewhere.*

3 BE PROMPT

3. *Be Prompt: People have certain expectations regarding time – under promise and over deliver.*

4 FOLLOW UP

4. *Follow up: After a service or a major event, follow up ensures that their expectations were met and there are no unresolved issues.*

5 INFORM PEOPLE

5. *Keep people informed. Information is power – inform people what they need to know before they find out from someone else.*

6 WISDOM/KNOWLEDGE

6. *Wisdom / Knowledge: The leader builds trust by being a trusted source of knowledge or for directing people where to acquire knowledge. When you do not know, say so, and seek other resources. You are not expected to know everything.*

7 ERROR FREE

7. *Error Free: People will forgive mistakes (one error), but they will find it more difficult to forgive incompetence (continuous errors) – strive for excellence.*

8 NO SURPRISES

8. *No Surprises: If people are frequently being surprised with changes, lack of information, things happening that they were unaware of, then they will lose trust in the leadership.*

9 KEEP PROMISES

9. *Keep Promises. Say what you mean and mean what you say.*

10 RESPECT

10. *Respect: Show honour and respect to all people and their property, ideas, work, and values.*

11 LISTEN

11. *Listen: Seeking to understand the thoughts and feelings of the other, not just the words spoken. “Speak young man that I may know thee” – Socrates.*

When your people trust you, it is because you have built credibility with them – they give you trust; only then, can you lead them to places they are afraid to go by themselves. (From book Scobie, *Dolgoročno vodenje*, 150-154).



LEADERSHIP LESSONS FROM AN EAGLE

1 EAGLES FLY ALONE AND AT HIGH ALTITUDES – Stay away from narrow-minded people, those that bring you down. Keep good company.

2 EAGLES HAVE AN ACCURATE VISION – Have a vision and remain focused regardless of the obstacles and you will succeed.

3 EAGLES DO NOT EAT DEAD THINGS – THEY FEED ONLY ON FRESH PREY – Do not rely on your past accomplishments but keep looking for new frontiers to conquer..

4 EAGLES LOVE THE STORM – Achievers are not afraid of challenges – rather they relish them and use them profitably.

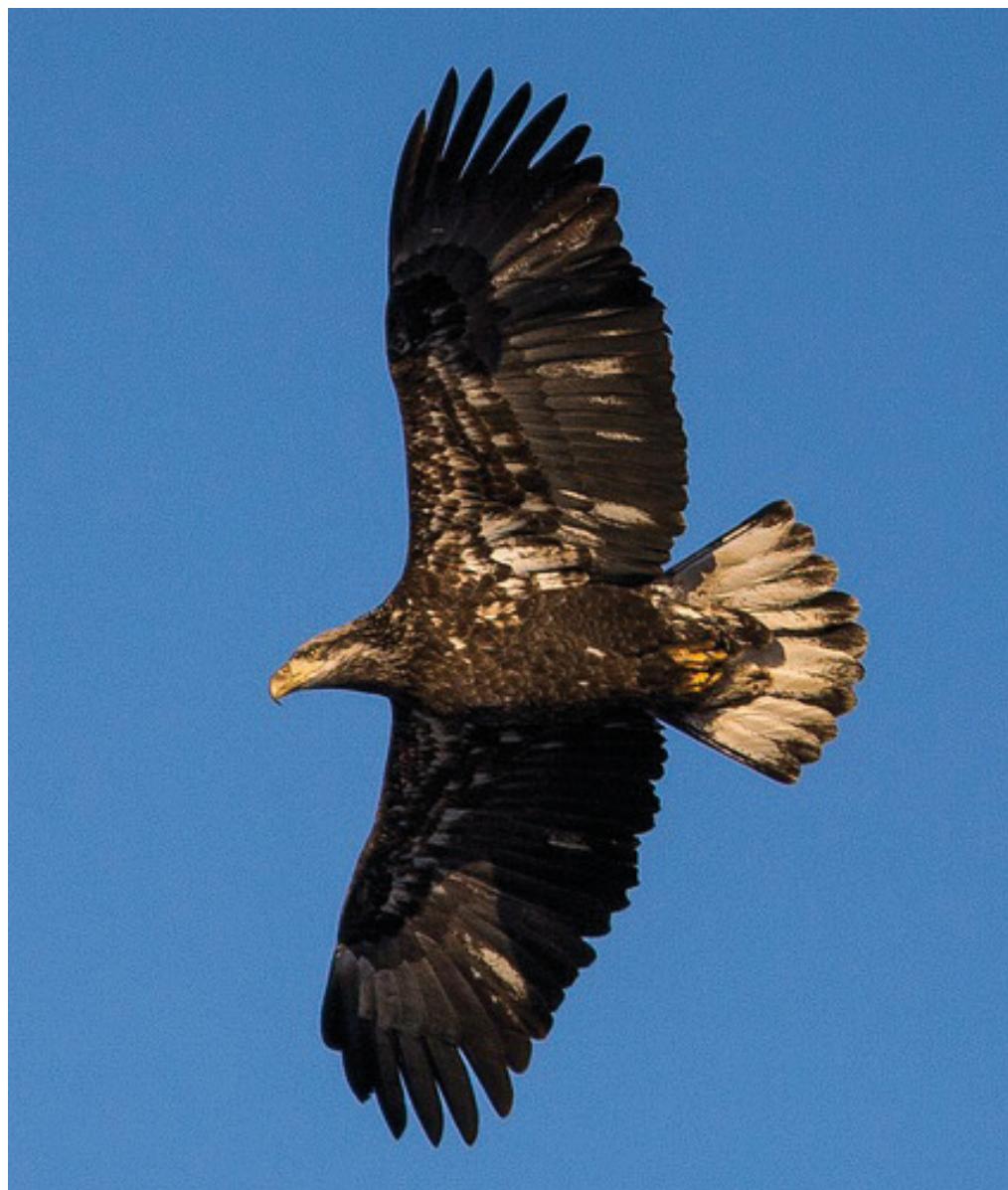
5 WHEN A FEMALE EAGLE MEETS A MALE EAGLE, SHE TESTS HIM FOR COMMITMENT – Whether it's your personal or professional life, one should test the commitment of people intended for partnership.

6 EAGLES PREPARE FOR TRAINING – Leave your comfort zone there is no growth there.

7 WHEN THE EAGLES GROW OLD, THEY HURT THEMSELVES TO SPUR THE CREATION OF NEW FEATHERS – We occasionally need to shed off the old habits. Things that burden us or add no value to our lives should be let go.

LEADERSHIP

Unknown



RIGHTS AND PRIVILEGES

LEADERSHIP

CHRIS J. SCOBIE, PhD

A culture of entitlement is most graphically illustrated by a disproportionate number of corruption cases and financial scandals. These scandals involve the misuse of finances, power, and privilege (OECD; GAN). Historically, governments in the Balkan region have had a reputation among the people for corruption and a culture of entitlement. Entitlement comes from feelings that someone is owed something special or is deserving certain privileges, more so than others in the community. These entitlements are often driven by cultural pressures and starts when young people think: "Well everyone else has one or is doing it", "I will be left out or look strange", "It's not really that bad." According to Judi Slattery (2017), some sociologists suggest that these trends start young and just continue into the work place. Young workers want lucrative salaries, a corner office and the respect of the CEO. However, the phenomenon of entitlements does not change as people grow – it just becomes more sophisticated. Government leaders want bigger salaries, nicer perks, and more authority. Business leaders justify the avoidance of tax, shortcuts in business dealings, and the misuse of staff to achieve their purposes. Bribery is a necessary expedience or just considered the price of doing business. Churches and social organizations are not exempt. An entitlement mentality justifies the

use of the organization for the accumulation of personal or family benefits, misuse of power, and inappropriate control. It is not just about the money stolen or misappropriated, but it is more about the loss of trust, motivation, and the collective genius of the community, which is misplaced when leaders have lost their credibility and integrity. In addition, failure to realize what one sees as their entitlements and then being unable or restricted from achieving these is causing some to develop depression, mental illness, and loneliness, etc. (Zaslow 2017).

Various solutions are suggested to mitigate against the entitlement culture, such as: developing



frameworks for litigation, enforcement and developing a public procurement agency to carry out all public procurements, etc. These may well help; however, the answers lie within the heart of each individual leader. Leaders must accept responsibility for their influence and practice of leadership, whether in business both private and public, non-profit organizations, and social communities. John Maxwell often reminds us that changes of behavior are far more effective when we focus on **building strengths**, rather than exerting energy on trying not to do something. Therefore, we will suggest four directions that a leader should look to, in an effort to replace entitlement behaviors.

"The most exciting breakthroughs of the twenty-first century will not occur because of technology, but because of an expanding concept of what it means to be human"

– John Naisbitt

LOOK UP – FOCUSING ON MISSION

There are some leaders who simply have the ambition to be recognized as the leader or the boss, to be able to say, "I am in charge." We've all met them, and they do not inspire us. Most often such people have no vision; non-profit organizations such as churches are not created to give people jobs, but rather for a mission. **Looking up** requires that leaders recognize that organizations have a life larger and beyond their own – a mission. This answers the fundamental question of why the organization exists. Commitment to mission must also be accompanied by a visible demonstration of values, which can then be internalized by the workers and volunteers to form the ministry culture. A commitment to mission and values will then point to the opportunities available for people to contribute to the overall mission.

Jim Collins is well known for his research in identifying leadership's best practices. In a research project



with Morten Hansen, he developed the 20 miles a day principle. This is a principle named after the first successful expedition to the South Pole and accentuates the principle of constant progress towards the mission. Markets, environmental conditions, member decisions, and technologies, etc. are all uncontrollable variables. Yet Collins' research shows that the best performers over the course of history make steady daily progress towards their mission. In times

of rapid market growth, they are not tempted to expand too quickly, beyond the pace of character, integrity, and infrastructure. Similarly, in times of contraction, they continue to make daily and annual progress (Collins & Hansen, 2011). In this way, leaders remain focused on their mission and produce sustainable, consistent growth.

Leaders must believe in the mission and fully embrace it. This mission must be communicated regularly to their team, who have committed themselves to these objectives. Furthermore, the team members are able to express in words how their daily contribution assists the overall mission. In an environment in which change is the one constant, leaders carefully weigh growth opportunities, technology changes, market shifts, and environmental changes etc. to ensure that steady repeatable progress is made daily. **When the mission is front and centre, entitlements are diminished from view.**

produce sustained growth. Controlling behaviors will not bring out the talents, giftings, creativity, and potential contribution necessary to take an organization or community to the next level of achievement and creativity.



Servant leadership is behaviors and influence that create a culture and context that invites people to give their trust, loyalty and ultimately their best efforts to the team. Such efforts over time cannot be forced or manipulated. What is at stake here are issues of power and authority. A person practicing servant-leadership uses their power and authority to serve their constituents (see Greenleaf 2002). This will take on different forms in different environments. Servant leadership involves taking responsibility to create the context in which your team members can thrive. It may be as simple as providing safe, inviting work spaces, ensuring remunerations are appropriate and that the cares of the team members are being addressed. Moreover, it could be expressed in employee training and creating opportunities for others to grow their talents. Servant leaders know the aims and desires of their team and help them achieve their goals, which releases greater capacity. **Focusing on serving opposes entitlement behaviors and extinguishes its influence.**

LOOKING INWARD – FOCUSES ON SERVING

Much has been written about **servant leadership** over the years. Yet many have seen these two words as contradictory. A posture of seeking to serve rather than be served is in many ways counter-cultural; it is also counter-intuitive. The opposite of serving is to force, manipulate, and control. These approaches may certainly herd the "subjects" for a time, but will not

LOOKING OUT – FOCUSING ON THE TEAM

Carrying an attitude of entitlement around becomes corrosive and will crush any team spirit and unity that exists. The history of leadership theory has undergone a significant evolution in the past century (see Drucker 1995, Dimovski & Peterlin 2016). Contemporary organizational theory has highlighted the effectiveness of team environments for productive, inclusive and creative workplaces that outperform their peers.

Laloux's research, presented in the book Reinventing Organizations, is a philosophical approach that can be traced to Don E. Beck's evolutionary organizational model "Spiral Dynamics." This research examines several businesses that are outperforming others in their field and claims that these new organizations will exhibit three evolutionary attributes: 1) **Self-management**: people work in a **team** with no hierarchy, group decision making, where the people affected participate. 2) **Wholeness** incorporates the idea of being true to yourself, "taking the mask off," an individual's emotional,

intuitive, rational and spiritual elements are catered for, which is said to take people beyond values as a criterion. 3) **Evolutional Purpose**, sense and response, and alignment of shared priorities. Of course, there are obvious weaknesses that would need to be managed. The research is conducted among "elite" environments where there are several shared assumptions not present in all other contexts (working priority, desire to work and improve, etc.). Teams that endure over time indicate that members all share a common mission and priority. We know that these aspects change over time as life and personal circumstances change. Moreover, flat organizations are likely to struggle when clear strategic vision is called for during circumstances that threaten the organization. Furthermore, not everyone can operate in these systems, mavericks, pioneers and innovators are still being born, we need to make room for their contribution. However, with this said, the dynamic within organizations are changing, and the team is playing an increasing role.

Churches who practice an Old Testament model of authority (Prophet, Priest and King) will

struggle to bring in the skills, talents and abilities within their members that a New Testament understanding of the church as "body" conveys. Organizational structure ought not be sacred as various authority structures can be argued as being right. Structure should serve the mission. We do believe that the development of team units will enhance productivity and fruitfulness as the giftings, skills, and talents of all members are included. Allow teams to participate in establishing performance standards and the processes within the team. When all members are contributing their full value, the team will reach its highest potential. Looking out requires paying attention to "...the internal processes, mutual respect, empathy and understanding, open communication, and careful synchronization of team members' talents, skills, and responsibilities also contribute to high-performing teams" (Hodgeson-Soule, 2017). These are activities that build trust, and it is trust that is the glue that holds a team together. **When we focus on team entitlement culture is starved.**



LOOKING ACROSS – FOCUS ON BLESSING

There is a relationship between power, service, and shame. Daily acts of service, such as a simple kindness to bringing a glass of water to a neighbour, uses power to serve and negate shame. It is the use of our power to bring comfort, alleviate the pain and suffering that shames others, which is “serving our neighbor.” It is using your power to restore dignity and justice to the lives of those in need that blesses (gives life / assistance).

The ultimate act of power and service was Jesus offering his life to die to pay for the consequences of evil – covering humanity’s shame. In this way power, the entirety of his power was offered in service, covering the shame of people, who would gain the benefit of the offering. Leaders are daily asked to offer power in service or to cover the shame of another. In the simplest example a parent shows leadership in a family. A young child unintentionally makes a mistake, while in a busy shop. A mess is made in the shop, an aisle is full, and customers are watching. The parent could: 1) **reject** - could run and try and avoid the shame, 2) **blame** - chastise the child and pass the shame to him or her or 3) **accept** the shame. “I am sorry for what we did, please forgive us, I will fix this.” In work contexts, we see the same principle applies. Do the leaders serve self and their own reputation or others? Take, for example, a mistake made with an invoice and the customer comes in to point it out. Leaders can: 1) **reject** - “This is not our fault”, 2) **blame** - look to blame a work colleague, or 3) **accept** - “I am sorry we made this mistake, please forgive us, I will see that this is corrected”. The servant’s “...power rests in servanthood, not in dominion. He goes from strength to strength not by bending others will to his will, but by sacrificing that they might be blessed” (Rutland 2004, 60).

“There is no limit to what can be accomplished if no one cares who gets the credit”

– Ronald Reagan

There are those who will do anything to gain power – they cannot be trusted with it. Power for such a person is a drug. Jesus spoke to his followers when he found them arguing about this: “...Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all” (Mk. 10:42-44). This does not mean that the CEOs should be out in the carpark washing cars: they are paid to do the jobs for which they were hired.

Using your power to bless, gives life, builds others, and kills an entitlement culture.

Conclusion – If we want to develop other leaders and create the context for young leaders to flourish, we must be clear on our values and fight to protect them. We must turn up each day with an attitude of “Here is how I am going to contribute today,” rather than “What am I owed?” In a cultural context in which authoritarian leadership has been the norm, team members may struggle or feel uncomfortable taking ownership of standards, goals and output. This is where a leadership style and building cultures with high levels of trust are essential. **Leadership is a privilege, not an entitlement.** Life is not fair, so get out of the victim role. The world does not owe you. You owe the world!

Privilege is tied to responsibility not to a position. **Looking up** keeps us focused on our mission and the

purpose of each day. **Looking inward** is the self-inspection that all leaders need to make – they seek to serve rather than be served. **Looking out** allows leaders to focus on their team. With the increase in education, technology and capacity team dynamics are ever more important. **Looking across** seeks to bless others, share resources, and capacity. If leaders act responsibly, privilege will come, but not because it was taken, rather it was given.

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WORKING WITH REFUGEES

RELATIONSHIPS

In response to the initiative of the organizers of the Voditi z namenom, I have decided to write about my work with refugees in the Asylum Home, in Vič Ljubljana. Each story has its own beginning, but where shall I start?

As a child, I was blessed with a mother who was always supportive of my travel, and she never regretted her financial contributions. For some reason, as a thirteen-year-old girl in school, my studies of the geography of Asia gave me a passionate desire to travel to the Middle East. I am still unsure as to why I was so intrigued by this part of the world; certainly, it seemed tempting because of its mystique and its exotic nature. I'd never been there, yet I never doubted for a moment that it would not be simply wonderful. Fortunately for me, my mother had no misgivings about my choice of travel destinations. For the next two years, I only dreamed about it; reading through travel magazines and guidebooks, things began to move. My first travel choice for a destination was Iran; however, since there was no Slovenian agency that organized suitable trips to these places (meaning, a trip with an emphasis on getting to know the locals and nature), my mother and I went to visit the eastern part of Turkey. There, we travelled to a then notorious area near the Iranian border. As soon as I arrived, I felt as though I was at home. People welcomed me with genuine and sincere hospitality, as if I were one of them. For the first time in my

life, I experienced the indescribable feeling of what it means to be fully accepted. Consequently, it allowed me to be more open, relaxed, and confident.

Two years later, at the age of 17, my desire to visit Iran was realized. Moreover, in the following years, I also visited Turkmenistan, Uzbekistan, and Kyrgyzstan. These visits were followed by Tunisia, Pakistan, and Turkey on several occasions. After graduation from university, I travelled to Turkey on my own, on a one-month Turkish language training program. It may seem a little crazy, but this was what was in my heart.

I can say that without a doubt that the Middle Eastern culture has contributed significantly to what I have become. Of course, I have Slovenia, which I have with my own culture.

BRINA SOTENŠEK

These foreign cultures have taught me something of what it means to trust people, to accept myself and consequently to be more comfortable in my own skin. They taught me to relax in relationships and the art of conversations with people, to respect the gifts and talents that are God-given, but above all, because of the openness and authenticity of the local people, I can express things that I had previously not always felt such a freedom to share. With their great communication skills, I was always dumbfounded and remained speechless. Expressing thoughts and feelings in all possible shades, uttering the right words at the right time, and being able to say to the person exactly what he or she needs at that moment, this is something that people in these places are simply born with.



Upon arriving home, I was glad to back, but I missed my "second home" in the Middle East. From acquaintances, I learned of the possibility of voluntary work in the Asylum Home Vič. It was immediately attractive to me. I remembered all that these people had given me, whenever I visited their villages; without hesitation, they gave me the best they had, and never gave me a chance to feel lonely or unaccepted in their company. This has given me the desire to give them my best. Now the roles are reversed: they are the ones who arrived as strangers in my home country. And what's more, they need my help.

During this time, as I grow in my relationship with Jesus, I come to the realization that he is the most or best we can give, directly and indirectly. Indirectly, this is to please him, that he works through me in everything I do, that he leads me in my work in service of others. Directly, we give Jesus, through the Gospel message, prayer with the people in need, and conversations about God.

The organization through which I work in the Asylum Home Vič deals with the implementation of leisure activities for asylum seekers (creative activities, excursions, educational integration workshops, and so on), as well as by providing people with essential utilities, transport to the hospital, etc. During these times, there are plenty of opportunities for developing relationships through conversations, listening, and mutual understanding.

I often organize excursions and walks in nature, for example, climbing Šmarca gora. Such activities we consider important as healthy forms of relaxation and charging the batteries in stressful everyday life, while Asylum seekers await formal decisions on their cases. In addition to helping people to be more connected with each other, they also learn about the local Slovene culture and people, to feel more involved in Slovenian society.

Education is also an important

part of this work, for example, this month we are preparing a workshop on employment opportunities and the presentation of the Slovenian labour market. Unfortunately, current legislation allows applicants to work only after nine months of being in Slovenia.

Above all, I think that this work requires one to develop courage, strength and confidence in God (and yes, all of this is difficult). We need to expose, to speak of, or do what is right when we see injustice – of course under the guidance of God. Whether it is the mention of the name of Jesus, the gospel, or some action on your part when you see somewhere that somebody is suffering an injustice – even if it is with the state and its asylum policy. As once said by our great fighter for human rights, Tomo Križnar: "The worst thing is to say: "It is not worth doing, because we will not achieve anything."

Two years ago I volunteered to help at the border crossing Dobova refugee wave. From first hand I had a chance to experience that change, if actively joined in the proceedings, is nevertheless possible. At the beginning of the refugee crisis, the situation at the border crossing was unsustainable, to put it mildly, inhumane. For a couple of thousand people they were only five toilets available, and sometimes not even that, no running water, often had to sleep outside in the wet grass, with temperatures at night dropping to freezing point, in the general chaos, some left without food and water ... Volunteers were constantly warning of the situation until the NGOs have decided to jointly write an appeal, in which they threatened to government with a lawsuit at the European Court of Justice if it does not regulate the situation. And in less than two weeks, the situation was completely different - in a positive sense.

I would also like to stress that I am grateful to my friends, church, and family for all the support, advice, ideas, patience with me and willing to help in dealing with refugees. Perhaps

it is superfluous to add - without spiritual support such work is impossible as an individual, so prayer is strongly recommended. Moreover, if as you read this and find that you have an interest in this type of work or wish to consider this type of work, and wonder what kind of candidate you would be, do not hesitate to make the decision to join us. "The harvest is large, but the laborers are few ..."

Let me conclude this contribution with a song from a famous Persian poet from the 14th century, from Iran.

We hold hands and we climb.
If we do not love, we let hands go.
Listen,
the terrain around here
is much too dangerous
for something like this!

"Behold, I will do a new thing, Now it shall spring forth; Shall you not know it? I will even make a road in the wilderness and rivers in the desert (Isa. 43:19).

We pray that God opens and heal the hearts of all the people who for various reasons have been forced to leave their homes – that they would find a new life in Him.



LESSONS OF A YOUNG PASTOR

LEADERSHIP

ANDREJ BOJNEC, MA. Pastor



In June 2013, as a church in Murska Sobota, we were making an important decision for the future of the Lord's work in our town. We were trusting the leadership of the church to a new pastor – me. We were all excited about what the future would provide. Yet there were questions and uncertainties. We had great hopes for our future together as a community, but we also had second thoughts. “Is this young pastor going to lead us in the right direction? Is the Lord going to confirm his and our work? What do we need to do so that the church moves forward? Are we ready to make necessary changes?”

I grew up in a family of Christians and non-Christians. In my childhood, I began to attend Sunday School, and in my early teen years I surrendered my heart to Jesus and was baptized in the Holy Spirit (as we find in Acts 2). This was an exciting time! Soon afterward, I found myself contemplating my future. As Jesus became my new purpose for life, suddenly, deep in my heart, was a clear call that one day I would lead many Slovenes to Jesus. This awareness was so strong that it led me through the most important milestones of my life: high school, involvement in the local church, university in Maribor, relationships, and finding my true partner for life, and

others. In all these areas, I experienced challenges, seeking to divert me away from the call that I had received toward more favourable outcomes. Together with my wife Tina, we found ourselves in a Bible School programme, after which we returned home to serve in the church.

Four years ago, I looked forward with anticipation, hope, and in expectancy of great things. Today, I am filled with this same hope but, as this hope has matured, I now expect more important things. In the past are more than a few sleepless nights, many resolved conflicts, which ended either with reconciliation or hurt, countless spoken words in personal or corporate talks, and there are some scars on my back as evidence (Not to worry, they have all healed!). I still don't know why, but my physics professor at the university once told us that being a pastor is one of the hardest jobs. I did not believe him then – today I think differently.

“My wife and I both observed: The Lord is teaching me something!”

I began the pastoral ministry with all my strength and enthusiasm. In the first two years, I experienced a lot of ups, but then suddenly some unexpected and significant downs. Suddenly, I found myself in seemingly impossible situations: crises in close relationships, enormous troubles in the lives of the closest friends and co-workers, a lack of the Lord's inspiration in key situations, loss of physical strength, and financial pressures. What was going on?

One evening, my wife and I spoke together honestly about this. We both observed the following: The Lord is teaching me something! Moreover, it seems that the Lord's school takes a longer time or I always seem to arrive at the same exam. Or maybe both! Some things did not end, by no means, but the Lord was building something different inside of me.

The following are points I share in my exams that I passed with my "employer". Not to say that I think of the Lord as my employer, but if he is my Saviour and Lord, then he is much more. We have a great relationship, which does not involve fear, only power, love and a sound mind! Grades in these exams are irrelevant. **What counts is my participation in seeking solutions with the right person.**



01 TRUE COFFEE IS "COFFEE WITH JESUS". Slovenia is a country with a rich coffee culture. We need it and enjoy it. Even if we claim a financial crisis, we always seem to be able to find a few euros for

a coffee and a chat. I like to do this, and I think this is very important for the time in which we live. Every day the pace of life pushes us to be faster, yet going for coffee slows us and calms us down. We must never forget our "coffee with Jesus" (Wilkie 2013). There is no better place than talking to the Saviour, who knows all that we face. There, you can talk about anything. And if you listen with an open heart, you will see changes occurring.

A statement that has been a great challenge to me since the beginning of my working life is a comment made by Leonard Ravenhill. It shocked me so much that I initially despised it: "No man is greater than his prayer life" (Ravenhill 2004). How great is this truth! Time with Jesus determines our victory or defeat. It is only prayer and in God's Word that has enabled so many people facing impossible situations, to have those situations supernaturally turnaround into solutions.



02 THE KEY IS LORD'S APPROVAL. The Lord called us to serve him and his people. He remains our greatest model in this task (Mt. 20:28), but there are also his many servants around us.

Since serving God often requires our humility before people, our servant-hood can quickly turn into seeking the applause of others. In so many situations, I failed this exam. Seeking the applause of people is a distraction, the key to success is the Lord's approval.

Seeking the applause of people led me to place my trust in individuals. Recently, while speaking with a long-time Christian, I shared some of my experience with him. I recounted that: "I was counting on some people, and it did not work out." He replied: "You know why? You said yourself, you were counting on people."

During my four years of full-time ministry, too often I relied on the strength and support of people. I love people, especially Slovenes. But I have decided that trusting in the Lord is better. **In every situation in which I seek the Lord's approval first, success follows and things go in the right direction.** Boards, counsellors, and leaders are necessary, but the Lord's "YES" counts more than the counsel of a thousand wise men.



03 MT WORK FOR CHRIST CAN KILL CHRIST'S WORK IN ME. There is always something to do in local church and in the Kingdom of God. Every day is a new opportunity to help others and witness for the Lord,

serving with your talents and gifts.

One of the things that I enjoy is organizing activities and events where people can connect with one another. With such activities, God likes to give his special confirmation. In planning such projects, I found excitement came when I began to imagine what great benefits would be produced. Yet as I began with preparations, the work would sometimes eat me up, consuming all my time and energy. There was so much to do that I did not have time for anyone – not even for the Lord! I discovered the inspiration present at the start had begun to evaporate. Lesson: Excessive occupation with the work for Christ can kill the work of Christ in me. When work for him becomes more important than him, it is an idol – it leads to death. Martin Luther is my hero in this matter: “I have so much to do today that I’m going to need to spend three hours in prayer in order to be able to get it all done.” No wonder the work of Christ was growing and advancing!



04 REAL CHANGE RARELY COMES THROUGH NEW METHODS. In my civil engineering studies, we devoted some time to the renovation of old buildings. In Europe, this is an ever-active field of academic inquiry. For a long time, I did not understand that a lesson in civil engineering was actually preparation for a spiritual lesson during my future work. Many churches in Slovenia are outdated spiritual buildings that need renovation and, in this sense, some are becoming obsolete.

Every pastor agrees that spiritual renovation does not come through new methods. From the beginning, I believed that we needed to change few practical things and everything will go

better. I thought programs and plans that are current around the world and work somewhere else would function here as well. Some of it I even tried. Immediate results fascinated me and gave me satisfaction. “We did well!” I thought we came to a real change.

But true change never happens with the change of a method! I noticed people get used to new methods very quickly. The new quickly becomes old! In all this search for better, I experienced only the confirmation of an old biblical idea: **Spiritual renovation comes only through the working of the Holy Spirit!** New clothing does not make a new life – there needs to be a change of heart. A church where the Holy Spirit has no freedom to work is a dead church! Even if it has all the modern methods and programs!



05 A LOT IS HIDDEN IN DIALECTIC. From the first day in my pastoral ministry, I have faced the divine dialectic. Dialectic means there are two seemingly contradictory sides present at the same time. Examples of this seeming paradox: Every blessing is a test; every new understanding is a blessing and at the same time a responsibility; the Lord is full of mercy, yet also full of truth; coming from the past and working for a better future; encouragement and critiques at the same time. It seems as if there is a constant tension in the air!

In today’s Christianity, there is a great stress on novelties. New Bible translations, new ways of prayer,

new music and worship styles, new books, new approaches, new explanations, and new leadership styles. I like this! We need this, for we renew ourselves this way; new wineskin is needed for new wine (Luke 5:37-39). Yet it is a fatal error in judgement to miss the fact that we are facing the same problems as previous generations, only the outlook is different. Therefore, new wine does not necessarily mean leaving behind everything that is past, because real, true and good wine comes from the same ancient vine. “Therefore, every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old” (Mt. 13:52).

We learn from our past, we come from it, to achieve a greater future. Our generation must succeed in being people of a “different spirit” like Joshua and Caleb (Num. 14:24). This brings a lot of tension, which we need to learn to manage and keep in its rightful place. It seems as if God has established the process of growing and maturing in such a way. **Therefore, staying in the tension of the divine dialectic means staying in place of God’s formation – it is a process.** If there is no tension, something is wrong! If everyone agrees, something is wrong. If everything goes smoothly, we can even find ourselves on the wrong path.

I leave you with just a few of my personal failures and victories. May they serve as an encouragement to help you in the future: spend time with Jesus; God’s approval is more important than the opinions of men; be attentive to ensure that the work of Christ is always more important than the work for Christ; true change does not come with new methods; and keep on resolving the tension between the old and the new.

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ESSENCE OF LEADERSHIP

LEADERSHIP

SARA TELZEROW

There are many leadership styles and practices, but what is an underlying principle that is essential to all leaders regardless of their leadership philosophy? With a learning attitude, initiative, and courage, leadership can be learned. Leaders invest in others and have the capability to not only motivate but to inspire others. Understanding what motivates others, serving others' needs, and the ability to lead by example is what sparks that inspiration in people and distinguishes great leaders from good ones.



“Everything rises and falls on leadership”

– John C. Maxwell

"Everything rises and falls on leadership" (John C. Maxwell). There are many speakers, teachers, and authors who talk about leadership, and what it takes to be a leader. To review all the varying opinions would take a large comprehensive study of the literature, but that is not the focus of this paper. However, I would like to present some views of generally accepted influential speakers and leaders in our society. In Christian circles, John C. Maxwell is one of the top leadership thinkers and has written many books on the topic of leadership. One I have become familiar with recently is *The 21 Irrefutable Laws of Leadership*, in which he explains the laws of leadership that govern an individual's personal life and overall organizational effectiveness. Through this book, he says that leadership can be learned, leaders can develop; however, it is a process and not something that happens overnight (The Law of Process). He takes the assumption that people are generally naturally motivated but need to feel as though they are valued and important. His Law of Respect and Law of Connection highlight that people buy into a leader before they buy into his leadership; the leader's stated authority, position, or organization chart itself do not motivate people. People respond to the person and not their status per say (Maxwell 1998).

Another great leader, the founder of Wal-Mart, Sam Walton also once said, "Outstanding leaders go out of their way to boost the self-esteem of their personnel. If people believe in themselves, it's amazing what they can accomplish" (Business News Daily, 2012). Maxwell and Walton both highlight the need for leaders to have the ability to motivate others, which comes from understanding people's needs, communicating vision, and continually learning and adapting.

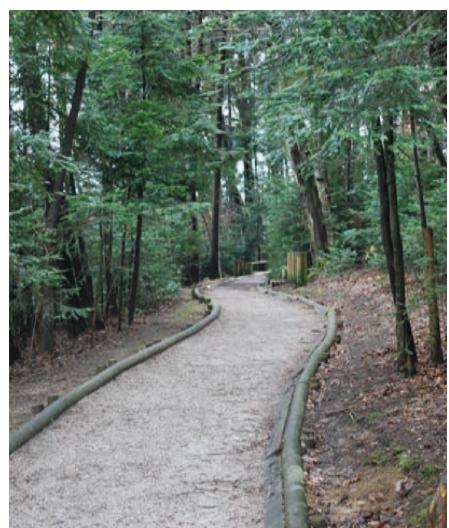
In a Forbes article, Ilya Pozin writes, "Good leaders are trailblazers, making a path for others to follow. Great leaders, however, inspire their

people to reach higher, dream bigger, and achieve greater. Perhaps the most important leadership skill you can develop is the ability to provide inspiration to your team" (Pozin 2015). He also notes a quote from John Fitzgerald Kennedy who said, "Leadership and learning are indispensable to each other." The sixth president of the United States, John Quincy Adams also once stated on the subject of leadership, "if your actions inspire others to dream more, learn more, do more and become more, you are a leader" (Mluttrell 2011). The Northern Bay Business Journal notes that people support and "follow" leaders because they respect and admire them, because they are worthy of loyalty and regard, and that although leaders frequently do have great authority and "control" over some things, their true power comes from being inspirational (Mluttrell 2011). In essence, they write that "inspiration" is at the heart of true leadership.



Another well-known author on leadership and management, who has also been referred to as the

founder of modern management, Peter Drucker writes, "The difference between a manager and a leader is that a manager focuses on doing things right, while a leader focuses on doing the right things" (Cohen 2009). However, the Korn Ferry Institute recognizes that Peter Drucker's focus was management and in his early days (1947) wrote that management is leadership and that he, contrary to John Maxwell's belief, believed leadership cannot be taught or learned. In his later years, Drucker acknowledged that leadership was a capability distinct from management and that it could be learned. He also believed that leadership was established through character and that abiding by business ethics and maintaining personal integrity were prerequisites for leadership (Korn Ferry Institute, 2009). On the topic of motivation, he also shared a common belief with the previously noted authors: that effective leadership depended on knowing what motivates people. The Academy for Leaders, also wrote on leadership as defined by Peter Drucker, stating, "Leadership is not the magnetic personality that makes friends and influences others – this is a type of commercial spirit. Leadership is to enlarge peoples' goals, to raise their standards, to build man's personality beyond its usual limits" (Cohen 2009). One could also translate that into "inspiration".



One other leader in history who was greatly respected and followed by many, to some degree because of this position, but also because of his perseverance and courage is [Winston Churchill](#), whose career intertwined service as a soldier, a writer, and a politician. To be a leader takes courage, it involves taking responsibly, and Churchill recognized courage as a virtue. In the article 10 Winston Churchill Leadership Lessons, the author quotes Churchill saying, "Courage is rightly esteemed the first of human qualities because it is the quality that guarantees all others" (Stock 2016). To inspire, lead, and motivate, persistence is key. Churchill also said, "Continuous effort - not strength or intelligence - is the key to unlocking our potential" (Stock 2016). He firmly believed in persistence and courage also stating, "Success is not final, failure is not fatal; it is the courage to continue that counts" (Stock, 2016).

As there are many leadership theories and styles, that have been identified and studied by many, these influential leaders have all highlighted an underlying principle for anyone to follow in order to be a successful leader; take responsibility, be willing to learn, adapt, act with courage, and learn how to inspire others – ignite their passion, and you may soon look over your shoulder and find others following you.

PERSONAL PHILOSOPHY

If someone is following – you are a leader. If you call yourself a leader but no one is following, then you are just taking a walk. I believe that leadership takes on many shapes and forms, and there are varying styles of leadership, whose appropriateness varies based on the situation. There is one form of leadership, however, that I believe is the basis for all other styles and can be executed regardless your leadership philosophy. Servant leadership, I believe, is the foundation

of leadership and sparks inspiration and motivation. It also creates a bond between the ones leading and the ones following like no other. A prime example of a servant leader was Jesus. He was the Son of God, yet continuously led by example, and demonstrated servant leadership through his works. The story often told when analysing Jesus' servant attitude that of Jesus washing the disciples' feet. When he did so, he set an example for all to be leaders that are there to serve those that follow because leaders are servants and servants are leaders! Jesus said that his leadership model and those who would follow him must be different from other styles that suppress and dominate other people. In short, if you are the "boss" then everyone is there to serve you.

Jesus said, "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mk. 10:43).

To be a leader, I also believe you need to have courage, the willingness to take on responsibility, and a learning attitude. Where there is no clear leader there is chaos, so I believe leaders will always emerge from a group; however, just having a leader emerge, does not necessarily mean they are good and effective leaders. If I don't make a conscious choice to lead, I am probably not leading or not leading well. I believe that the

acceptance of responsibility is the beginning of leadership.

Leadership is a process. We must learn to be able to encourage ourselves. If you learn this, then you can be a person who influences the environment you work in. We must be aware of the highly critical environment we live in. However, it can change if we take responsibility for it. In order to influence others, we need to understand the four basic human needs, the need for respect, the need for acceptance, the need for being desired, and the need for appreciation. When we understand these, then I believe we can learn to be more effective motivators and truly inspire others.

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10 RESPONSIBILITIES OF A LEADER

LEADERSHIP

I was thinking this week about the challenge of leading great people—and how we are not only leaders of students as youth workers—we're the leader of leaders as well. Here are the 10 jobs I think we have as leaders of leaders. Add your thoughts in the comments!



JOSH GRIFFIN

CHEER – Your team is doing a great job, so cheer them on! Many of us in leadership understand the vacuum of gratitude for what we do, largely from first-hand experience of loneliness at the top. Invisible leaders will soon be invisible altogether. Don't let this be the case for your people!

CARE – Simply put, when you care for people, they'll be better leaders. They will last longer and endure more under your leadership. The opposite is also true—if they aren't cared for, when hard times come (and they will) they'll disappear. Care for your people and they'll care for your people.

COACH – Coaching is the gentle nudge of your leadership to get people back on track. Coaching is the side conversation that helps people see a better way or a different perspective. Coaching is helping people get better every day, rather than just when they mess up. Being a leader of leaders means thinking about your people and coaching them every day.

CORRECT – Leaders are going to lead—and occasionally leaders in your care will need to be corrected. Correction goes beyond the earlier concept of coaching—this is the firm conversation or confrontation to make a change. Correction is part of your job description, too.

CHALLENGE – Leaders of leaders need to be challenged. Give them a big piece of the ministry or they will find a place that will trust them with more. A great leader surrounds themselves with great leaders—and then gives them a chance to demonstrate it. If you are intimidated by good leadership around you, you'll continually limit them to pacify your own insecurities. Set them free, challenge them even, and everyone wins.

COMMUNICATE – The leader must communicate. It should be first and last of their list of to do's every day. Communicating involves what's happening this week, but also talking through when things go wrong and you taking account for what happened and leading through how it's not going to happen again. Communicating is also a big part of creating a compelling vision for everyone to follow.

CHAMPION – No one cares about your youth ministry more than you. Speak out, share and affirm what your leaders are doing with the larger church.

CAPTAIN – The biggest thing a leader/pastor needs to do is be the captain. I've suffered in ministry when the leader refused to be in charge and when the leader let more charismatic people take the helm and drive the ministry into the rocks on the leader's watch. Being a captain also means you are the one creating vision and direction for the church. While others may man a wheel of the ministry, having clear direction and course from the captain keeps the ship off sandbars and from straying off the path or going aimlessly in circles in the sea of uncertainty.

CULTURE / CONTEXT – Leaders must create and/or nurture sustainable cultures in which the Gospel can be manifest in that leaders' context/environment. Copying another leaders style, say from the West Coast, might not work as well in the East. Hopefully, the four things you've listed will accomplish this goal, but I bet it's worthwhile to remind the leaders to examine the culture and context in which they serve. The correct placement of your passion with the world's needs is critical to ministry.

MODEL – Every leader of leaders should have chiseled abs and stunning features. I'm just messing, but seriously. I think on the flip-side or in complementing coaching we must lead by example. Our kids aren't the only ones that watch what we do or the choices we make. In fact, sometimes the leaders we lead are more influenced by us than the kids are. They often take their leadership cues from us. I was talking with a missionary this past Sunday telling him about the various resources I was looking at for our youth ministry and staff, and he said, "Well, whatever resources or curriculum you decide on, just remember that your life is the real curriculum teaching these kids and staff." Wow.

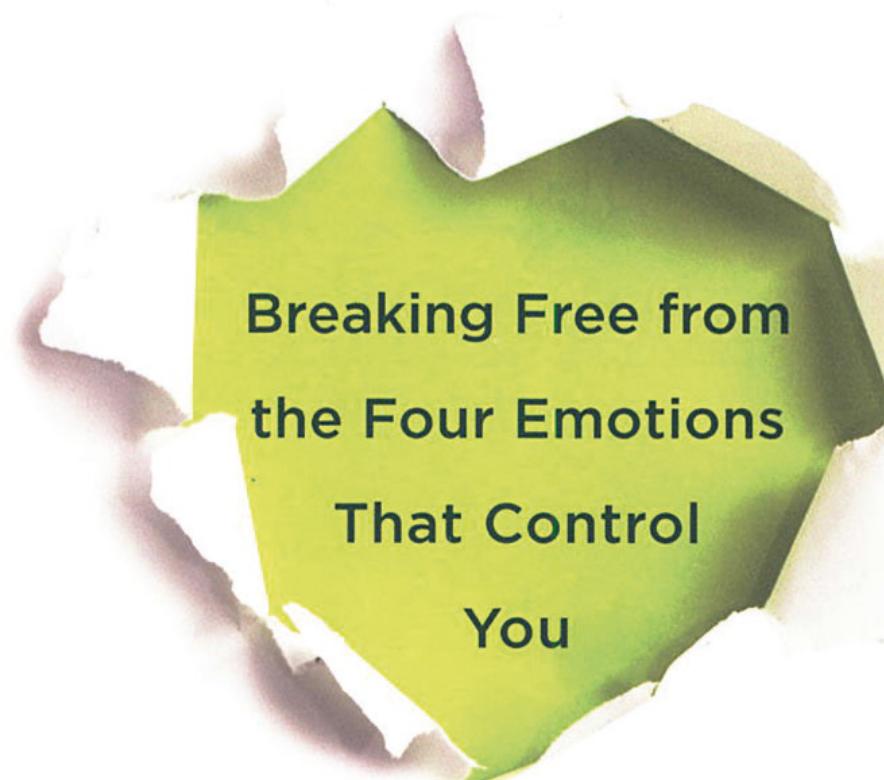
Have you ever had stomach pain, heartburn, or felt dizzy or light headed?

What about throat pain, jaw pain, snoring, sweating or a cough that won't stop? These are all symptoms that can be associated with heart disease. Speak to medical

professionals before panicking. Symptoms can be very remote from the actual condition. As Andy Stanley skilfully illustrates,

it is the same with our heart (the centre of our will). We can have a heart condition that shows up in grief, depression, lack of joy, lack of purpose, lack of will, and bitterness, etc. The real problem is with our heart – enemies have been attacking it.

ANDY STANLEY



**Breaking Free from
the Four Emotions
That Control
You**

ENEMIES of the HEART

Previously released as *It Came from Within*

ENEMIES OF THE HEART

BOOK REVIEW

CHRIS J. SCOBIE, PhD

Each reader can recognize these symptoms and is encouraged to examine their heart. The presence of such conditions shows us that we have a problem with our heart that needs addressing. Recognizing the symptoms allows readers to deal with destructive emotions emanating from our hearts, which have been causing harmful and damaging behaviours.

Andy Stanley is a pastor, international speaker, and writer of numerous books. He is currently head pastor of North Point Community Church in Atlanta, Georgia, with over 33,000 in weekly attendance, among five campuses. The creative genesis of this book is that Andy Stanley illustrates each four enemies of the heart in a debt-to-debtor relationship. We all understand what it is to have debt and to be owing another, which makes vividly real the prison and suffering that our debts cause. The enemies of the heart are: 1) "I owe you," producing guilt and shame; 2) "You owe me," unforgiveness produces anger and bitterness; 3) "I owe myself," producing greed; 4) "God owes me," producing jealousy and insecurity.

The choices that you make define who you become. Once readers recognize that a debtor relationship exists, it makes sense of the strain and stress that is caused to our hearts. Therefore, readers are exhorted to make choices to take care of our heart... Ultimately our choices dictate where we end up. Choose not to hold onto debts.

So many people walk around with guilt and shame, knowing that they have done something deserving punishment or suffered the effects of the wrongs of others. Something has been stolen and wrongs committed. Those who hurt you may never apologize; in the same way, it might not be possible to put right your wrongs. However, when you open the door to forgiveness, forgiving yourself and others, you discover that the prisoner set free was you. Greed is often created by

fear. How will I survive? Will I have enough? What if I have an emergency? What if I am left alone? The list goes on. The way to deal with greed is to learn to be generous, with words and possessions. Jealousy describes negative feelings towards another person for enjoying something that you would want for yourself. We confront jealousy with celebration, learning to celebrate the success and achievements of others, their promotion, selection, birthdays, and their successes.

We are tempted to think that happiness is a matter of disposition or the product of circumstances. Happiness is not a product of knowledge, power or wealth, it is a condition of the heart! The solution to settling your debt is confession, forgiveness, generosity, and celebrating. To maintain happiness and joy, we must regularly review the attitudes and thoughts of our hearts. "Cast all your anxiety on him because he cares for you" (1 Pt. 5:7).

Of course, this book only deals with four enemies of the heart, and we know there are more. Some who have lived through tragedy will need deeper professional help – seek it. For others, it will seem like a self-help book, yet Andy Stanley wonderfully illustrates some key challenges we face here in Slovenia. Professionals and laypeople will benefit greatly from this book. From corporate leaders to homemakers, we all experience the need for heart maintenance – here is real help and encouragement.

"The most powerful agent of growth and transformation is something much more basic than any technique: a change of heart."

– John Welwood



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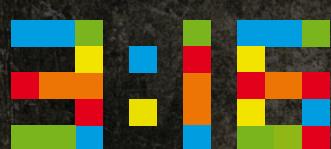
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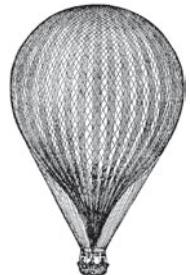
Philippians 1:27

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Find and circle each of the following words and think about how to employ this in our leadership.

A	G	U	I	D	E	G	A	R	U	O	C	N	E
F	E	V	L	O	S	M	E	L	B	O	R	P	V
F	V	C	E	V	D	A	E	L	I	F	E	L	R
I	A	O	A	I	H	U	I	E	O	S	A	A	E
R	L	R	D	S	P	U	R	D	R	T	T	Y	S
M	U	R	N	I	Q	E	R	O	D	A	E	E	O
O	A	E	R	O	T	N	E	M	A	V	C	T	N
T	T	C	M	N	I	I	E	T	O	M	O	R	P
I	E	T	H	P	E	P	2	P	L	A	N	O	L
V	C	S	C	U	V	G	M	O	V	E	T	P	E
A	E	T	A	M	I	N	A	A	1	Y	E	P	H
T	Z	F	O	R	G	I	V	E	H	7	X	U	C
E	T	A	C	I	N	U	M	M	O	C	T	S	L

1. VODITI2017
2. COACH
3. MENTOR
4. MODEL
5. COMMUNICATE
6. CHAMPION
7. CREATE CONTEXT
8. VISION
9. MOTIVATE
10. PROBLEM SOLVE
11. LISTEN
12. PROMOTE
13. ENCOURAGE
14. SUPPORT
15. FORGIVE
16. ACT
17. PLAN
18. EVALUATE
19. SERVE
20. GUIDE
21. HELP
22. CARE
23. AFFIRM
24. LEAD
25. MODEL
26. SPUR
27. ANIMATE
28. MOVE
29. PLAY
30. GIVE
31. ADORE
32. AID
33. LIFE

Find the words using the clues below, then apply for the prize.

Across

1. Darko Kreiner in his article “Breaking the Leadership Barrier” mentions four valuable leadership activities.

This is one of these:

(11) -----

2. How do leaders inform people of the vision and purpose of the organization? This is a key requirement of leaders to: -----

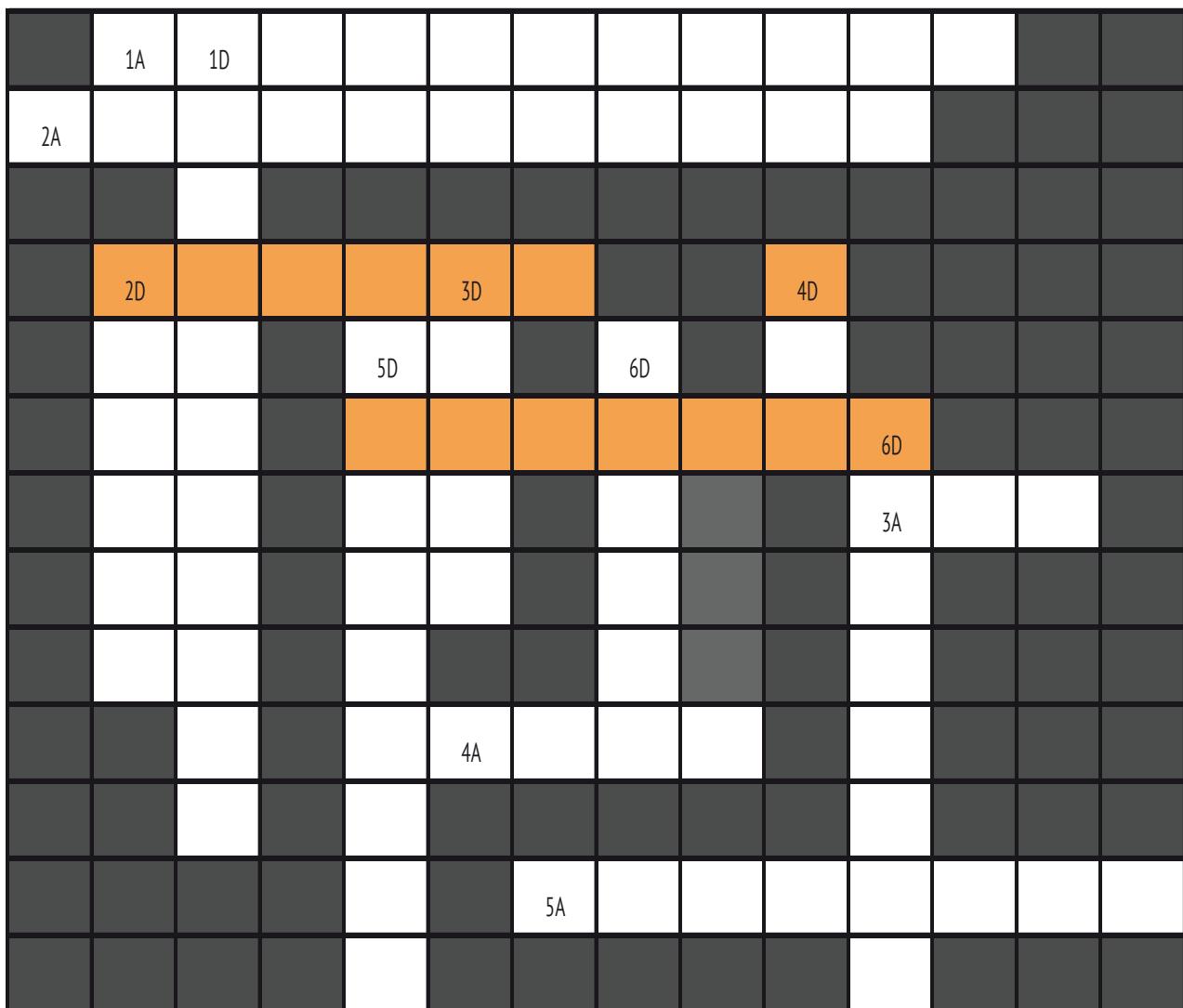
3. One of the most difficult tasks that sometimes leaders must do is to put a person ___ of the community. Paul was horrified that the leaders in the church had not done this because his behavior (1 Cor 5:13).

4. According to Pastor Andrej Bojnec’s article, whose approval is most important, the _____.

5. John Andrews makes the very important claim that David’s success and his destiny was linked to his ___

Down

1. Darko Kreiner in his article “Breaking the leadership Barrier” mentions four valuable leadership activities. This is one of these:
----- (11).
2. King Solomon tells us that when leaders do not see God’s ----- (6) (preferred future), people reject limits (Prov. 29:18).
3. A task of leadership is often referred to as to ----- (5) the next generation of leaders.
4. Noah was said to have the biggest ___ (3) on earth?
5. According to Pastor Steve and Barbara Telzerow, the one key rule of the tongue and the fruit it is to produce is to: ----- (9) one another.
6. When leaders notice that their staff are not working well, they must seek to ----- (8) them.



What is the word that you discovered? -----

Complete your answer, and mail to: PODVIG d.o.o., Celovška 70, p.p. 60-30 1000 Ljubljana

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SOME COMMENTS FROM PARTICIPANTS OF THE CONFERENCE IN PAST THREE YEARS:

"Very, very encouraging, a lot to digest."

"Just what we need in our local communities."

"Loved Don's talks - convicting yet encouraging and refreshing, I wish I could listen to more."

"Informative, great networking, excellent!"

"Connection to mentors, very encouraging, addresses key issues."

"Super encouraging."

"Challenged to greater heart work, and apply principles in my team."

"Great practical teachings and insights."

"Lectures were challenging, inspiring. The honesty and vulnerability demonstrated makes it easier to talk about and apply."





