



## Missivet Number 3 2012

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on the theme 'Förtroendefullt ledarskap'  
(‘Trusting leadership’)

which is one of the strands of ‘Till tro!’  
(‘Towards Faith’)

the Växjö Diocese programme to energise and inspire parishes and the church membership to greater confidence in the Christian faith and its outworking.

(Available via the Oxford Diocese Partnership for World Mission web site [www.pwm.oxford.anglican.org](http://www.pwm.oxford.anglican.org) )

# To learn from Jesus

*'Come, follow me'*, come along, he says, this man Jesus. People obey, they leave everything and follow him, into the unknown. Truly - an unexpected leadership. Inevitably the mother in me is a little jealous. Even though I sometimes shout 'FOLLOW ME' so loudly that even the neighbour can hear it, it can be difficult to get the children to do it. Stuff to sort out, tying shoelaces and the game just have to be finished first, but then, 'just wait a bit mummy'. And then when everyone finally is ready to go out the little one has to go to the loo. In this situation, Jesus' leadership can seem very far away. A simple 'follow me' doesn't always work in my everyday life as a mother.

For me the role as a leader in my family my most important task. To be a parent or carer, mum or dad, to shape and raise children, give them love so they can grow into independent beings. What can be more important than that? What is the role as president of United States compared to being the most important person in a young person's life?

In this sense I think we all have much to learn from Jesus' leadership. Jesus meets each person where they are and he sees them. Even though Jesus have had the world's top people to visit, say Bruce Springsteen and Ingvar Kamprad have popped in for coffee at the same time, Jesus still sees where he is needed the most at the time. *'Let the children come to me'* he says. Or as Luke describes it by quoting Isaiah: *'He took up our pain and bore our suffering'*. The presence in this encounter is complete. As a leader in a family, maybe I could learn something here? The children don't need brand clothes, the newest iPhone 5 or the most expensive trip to Thailand. The children need our presence - the unconditional love - the encounter.

And if as a leader in the family I can meet my children with the same presence as Jesus encounters people, I can start building on something important: TRUST. The one we trust we can be brave enough to follow. Whether I act as a leader in a family, a business or in our church. Then it will be easier to tag along and follow and leave everything. Even when the night is scary and I am scared I still follow the one I love and trust. Although of course - sometimes the journey is interrupted by noses that need blowing, conflicts that need to be solved and a toilet break here and there.

*Jessica Fritzson  
Ordinand and mother of 7*



Foto: Ingela Stevén

# Trusting leadership

## - a focus area within the 'till tro' concept



*In the 'till tro' concept Växjö Diocese is focusing on five different areas, or aspects, of faith. This edition of Missivet deals with the focus area 'Trusting leadership'.*

In the diocesan office there is somebody responsible for each of the focus areas. This person is coordinator of a group which develops the work in the focus area concerned. Gunnar Thiel is the person responsible for 'Trusting leadership'. Read the group's description of the focus area on the following pages.

Other focus areas are: 'Taking care of the Holy', 'Discipleship today', 'Building Living Fellowships' and 'Making a Difference in the World'.

See Missivet 2 2011 for a description of all the focus areas. More information is also available on the whole 'till tro' concept at [www.tilltro.nu](http://www.tilltro.nu)

Text: Maria Kenstam

# What is Trusting leadership?

*Trusting leadership is one of the focus areas within 'till tro'. The role of a leader involves many different perspectives, but our basic view is based from the other side: As a human being, when you are in a relationship with God and with others, then it is all about leadership and trust. All good leadership, both in society and in the church, is recognised by trusting relationships between employees, volunteers and those with more specific leadership tasks.*

Our view of leadership today and the expectations we place on our leaders is in many ways a mirror of the society we live in. It is also a result of more than 100 years of research around leadership and organisations - and behind this development is to a great extent the experiences gained from the church. As an introduction to the broad topic of leadership, here follows simple presentations of the three important schools which have influenced our view on leadership in the west. They are written by Jonas Fager, vice principal of St Sigfrid's Folk High School in Växjö. After each school Peter Bexell, diocesan lecturer at the Växjö diocesan office reflects on how these thoughts can be developed in the holistic view of leadership which we think is important - that leadership exists at all 'levels' of church life.

## **Duty - the administrative school**

Jonas:

We start our journey in the early 20<sup>th</sup> century with the so-called administrative school. In 1916 Henri Fayol published his experiences as an industrial leader in his works 'Administration Industrielle et Generale - industrial and general administration, works which have become very widespread. The title reveals two interesting relationships. The first is that they at this time talked about administration rather than leadership. The second is that the early leadership research came from the industrial environment.

According to Fayol all leadership is made up of 5 components; planning, organisation, leading, co-ordination and control. According to his model there is a clear difference between the few people planning, leading and controlling and the larger amount of people who are carrying out the work. The activities are regulated by rules and laws to a big extent and leadership is mostly seen as a position.

An organisation should according to this model strive for clear routines, to have the right person at the right place and to keep a clear distinction between leader and worker. What is valued the most here is duty. These thoughts have had a big influence on the 20<sup>th</sup> century thoughts on leadership. And we can see clearly that the heritage from the administrative school is present, particularly in public areas of justice and authorities, but also in church.

Peter:

The church got a clear organisation early on which could maintain decisions about teaching, services and the sacraments. The church became a role model for the rest of society and legal system. Not always good, but the foundation of human value, security and responsibility for the whole is an important heritage.

'Duty' as a key concept is mainly an idea from the enlightenment, not from Luther (as is often heard). Luther speaks instead of each person's 'calling' in the different relationships she has. This could mean that in each life situation to think about the people who are dependent on me. In life and in the church we need organisation and administration - but wherever I am in the organisation my task is to serve others and to serve the whole of which I am a part.

## **Relationship - the psychological school**

Jonas:

During the 20s and 30s the so called Hawthorne studies were carried out at the Western Electric Company in Hawthorne, Chicago. The background is the critics which grew out of repetitive tasks with injuries and a high staff turnover as a result. Social scientists came in to the debate and the interest grew into how the social situation influences the work.

This was the start of a movement called 'human relation' which grew strong during the 1950s. People were interested in inter-human relationships in the workplace. Within companies and organisations the leadership role became more open and the interest for the staff experience and views grew. Attention is turned to the difference between formal and informal leadership and eyes are opened to how norms and cultures are affecting the work. It is also at this time that tests at the time of recruitment are developed. An example which is still used in our time is the style

theory which emphasises the successful leader's ability to alternate between different leadership styles depending on the situation.

Another classic from this time is Douglas McGregor's Theory X and Theory Y. A Theory X leader suggests that an employee needs clear instructions, supervision and monitoring in order to achieve a good result. A Theory Y leader suggests that an employee is responsible and can be motivated and achieve a good result with only a little steering.

*Peter:*

The church has always been doing pastoral care - and her experiences of this are of course there in the psychology. At the same time it is important that pastoral care and leadership are two separate things, especially if the leadership is formal or even subject to employment law. But still: church life is very much about shaping cultures and norms together in a fellowship, and let this happen by people carefully taking part in and contributing to each others' development.

It could be said that in a congregation all are more or less leaders, all the time it is about taking each other by the hand and leading each other. To practice this 'alongside' leadership is a huge responsibility, which needs to be used and grown very gently. Then there is also a more traditional leadership in the organisation, where the leader is showing the way. It is for example the shepherd role - which sometimes means to

go ahead of the flock and at other times go behind. It could be about avoiding quick decisions and create new platforms, but it must also be about constantly clarifying the aim, The art is to let this task be equally gentle.

### **The achievement - the strategic school**

*Jonas:*

During the 1980s the organisational environment becomes more and more world oriented. The market logic is affecting what an organisation and a business is. They talk about an organisation's life cycle, about motivating and giving meaning to survive.

The achievement is in focus and within the area of leadership the concept transformative leadership appears in James Mac-Gregor Burns among others. A successful leader has according to this philosophy the ability to emotionally motivate and inspire co-workers to realise the organisation's aim and direction. By these aims being shared by volunteers and the leader there is a mutual development. Learning, development and creativity is at the centre.

In a postmodern world where boundaries are disappearing and one crises happening after the other, the demand for authenticity is increasing, for what is genuine and real. This affects also the view of the leader. A leader should be authentic and practice what they preach. If the difference between ideal and moral would become too great, leadership will not work.

*Peter:*

Maybe 'growth' would be a better expression than 'achievement' and it would be about both the independent worker's growth and the growth of the congregation. Christianity can be describe as people changing, growing, through coming in to a new Jesus context, the church. So then the leadership is about a number of things at the same time: to pass on knowledge, a story, to give meaning, in a service drama, and about motivating people to accept the change which both areas will bring. The art is of course that the aim of the church will be beyond this world, in the completion of eternity - but on our way there there are clear goals, about church growth, in both quality and quantity.

### **To sum up...**

hundred years of leadership and organisational development you could say that we have gone from a culture of obeying to a culture of responsibility. At the same time all three cultures are side by side, just that they at different times have had different strength. In all three schools, for the church it is about

- Human soul and dignity
- Man's relationship with God and
- People's relationship with each other in the church the fellowship which is after all a sign of and tool for all of humanity's fellowship.

*Text: Jonas Fager and Peter Bexell*

# Working with trusting leadership at a confirmation camp

*Just like many years before, this summer there was a confirmation camp during summer holidays at St Sigfrid's Folk High school. There were a lot of leaders involved: six confirmation assistants, whose main task was to plan the time outside the class room, eight house leaders, who took care of the small groups staying together in the different houses, four priests/deacons/teachers, whose main task was to lead the teaching and a camp head who kept the organisation together.*

*The four groups will here reflect on the concept of trusting leadership.*



*Confirmed and leaders at confirmation camp at St Sigfrid's summer 2012*

## **Confirmation assistants**

Trusting leadership is for us among other things to be able to meet the people you lead in a respectful way. At a confirmation camp this involves for us to be able to call the young people by name. The downside for us was that we arrived at the camp on the second day and thereby missed all the name games. But in the staff room there was a wall with pictures and names of all young people. We were competing about who could learn all the names the quickest. That was fun and also effective. Trustworthy leadership also means to engage in what you are doing.

For us assistants, where we are only one year older than the young people being confirmed, it is not easy to walk along the boundary between being the leader and being a friend, so as to not lose the leadership role. The fact that other leaders are trusting that we can walk along that boundary and that we can trust that we get necessary support and supervision - neither more or less - is trusting leadership.

In what we offer we assume that the confirmed want to and are able to join in, not to make excluding judgements in advance, is trusting leadership; and it is also trusting leadership that we in planning and doing activities do not ignore what we have discovered and found out about those confirmed.

Our main task was to lead games, competitions and other fun things. But already during the planning our task was to lead some of the morning and evening prayer times and during the camp we were included in the house leadership wherever needed and we were involved in the teaching as well. When others see and make use of our gifts we encounter trustworthy leadership.

1 Tim 4:12 guides and strengthens us in our task as confirmation assistants: *'Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.'*

## Camp head

Working with young people to be confirmed is one of the things I enjoy the most - but it is also very challenging. How can we establish trust and interest among 14-year olds? In order to do this I have fantastic leaders, assistants and priests. Together we develop a time table, a framework with which we start at the beginning of the camp. During the four weeks, the young people add colour to the white sheet within this frame which I have created along with my leaders. Us, the frame, spend a lot of time and energy to make the planning as good as possible - but it is the young people who shape the picture and their time here at the camp.

For me as Camp head a trustworthy leadership involves having a good relationship with my leaders, assistants and young people, to see the gifts available in the staff team and make use of them. Everyone cannot be good at everything, but everyone can be good at something. This is something which I want to make the most of. In the leadership team we all have different gifts and personalities and together we can offer the young people insight into what it is like to have said 'yes' to Christ through our personal experiences, through teaching, fellowship and prayer times. I want to create space within the framework of the camp for my colleagues, leaders and young people to have fun and develop - for me this is trustworthy leadership.

*'For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.'*

Rom 12:4-8



## House leaders

To be a house leader at a Kronoberg confirmation camp is a great privilege and an experience for life. As a house leader you are part of a leadership team which partly is responsible for much of the camp activities, prayer times and days out but also building a particularly close relationship with the young people with whom you share house.

We were house leaders last summer and sometimes used to talk about the importance of the right attitude when working with young people preparing to be confirmed. How should we act? How do we talk to each other? What should be our attitude towards others? A starting point which we always were aiming for was that everyone - young people as well as leaders and priests - should be met as human beings, if only in different ways, so with a complete experience of what it is to be human. It is not one person who should persuade the other. Instead we tried, secure in our faith, to meet each other with curiosity and respect. With that conviction, that it is in free and secure relationships where trust can grow, we could search for God together, the one who only can love.

## The teachers

Trustworthy leadership for us is first and foremost a basic attitude. We are assuming that the young people to be confirmed want to be there and that they are there (amongst other things) to learn more about the bible and the church and to discover/develop their faith. This basic attitude makes it possible for us to meet the young people openly, curiously and respectfully as human beings.

Certainly, it happens from time to time that this basic attitude doesn't match with a young person. Then we need to act, and trusting leadership challenges us to do that sensitively and clearly. Trustworthy leadership helps us in critical situations to meet the young person respectfully as a whole person.

In the actual learning, trusting leadership means for us to assume that each of the young person, depending on their situation, carries a significant competence from life and that they even have more experience than anyone else on the subject of them as persons. We don't pass on the truth. We are offering our faith, our way of following Jesus, our way of living through our faith. The teaching is one of the joint ventures of exploring which also gives us possibilities to development.

In terms of the confirmation camp teaching, trusting leadership is also about taking part in the children's journey. We need to present cornerstones of what is said in the teaching and what the group has discussed for the family to have a chance to continue conversations and discussions after the camp. At the same time we must be careful that it is the individual young person's right to decide by him or herself what out of their own thoughts, feelings and reflections they want to reveal to adults.

*'My brothers and sisters, believers in our glorious Lord Jesus Christ*

# - We are all sisters here

*Love, humility and eyes for what is bigger, this is some of the most important things in good leadership, according to the Franciscan*

*Sister Inger Johnsson. Here she shares her thoughts around a trusting leadership.*



In the village of Sjövik, North East of Gothenburg is Klaradal convent. This is where St Francis sisters live and work, they are one of the communities within the Church of Sweden. On the grounds there is a yellow two-storey building with kitchen, common rooms and beds for five guests, a convent building where the sisters live, and a red chapel which is surrounded by flowerbeds.

The community is led by Sister Inger, one of the four sisters in the convent. The Franciscan leadership is based on equality and it is a flat organisation compared to the classic, Benedictine monasticism.

- Nobody is called a mother here, but we are all sisters. The Franciscan rule says that all sisters should be able to talk and deal with the leader just like the lordship does with their servants, says Sister Inger.

The leader is chosen from among the sisters themselves, for a period of four years, with the possibility of being elected again for another two years. When electing a leader they are aiming for a consensus. This is true even for other decisions in the community. The sisters help each other to listen for what God's will is. If a consensus is not reached it can be better that the leader makes the decision on behalf of the community, rather than a majority vote.

- This does not mean that I as a leader make the decision I would prefer. I must step out of myself and look at the best for the community, explains Sister Inger.

She is a great believer in consensus decisions, as from her experience they are more solid.

- The times we all have a deep sense for something and carry it out, it often turns out very well, she says.

The sisters live close and have given vows of poverty, solemnity and obedience. Many of them - Sister Inger being one of them - have given vows for life. This places no particular requirements on the leadership. The most important is humility and love, according to sister Inger.

- Our rule is that the leader should meet the sisters in love and not condemn or talk bad about them, but show care and restore, she says.

She thinks it is possible to love all people. Both by keep some kind of 'impartial' love to the neighbour, and through a more personal love to each individual, based on their personal qualities.

*"I must step out of myself and look at the best for the community"*

- Although my preferences make it difficult or easy to love different people I think it is possible to find something in everyone where I can find something of God's love, says sister Inger.

Something else which is very important according to sister Inger is to keep everything in perspective. Not to get stuck in details, but create distance to what is happening and being aware of the bigger aim.

- The key principle for us is that we try to live according to God's will. These are not just empty words, but proper reality.

Trusting leadership is something which is mutual, says sister Inger. The leader must show trust for the competence, good will, insight and understanding of the workers. Trust for the leader is something which both the leader and the one being led are responsible for. It could be about the talk permitted in the staff room and what you allow to grow. For the leader it is about being attentive for what different people need in order develop trust.

- It looks differently for different people. One person can be very hurt by someone arriving late, while for someone else this doesn't matter.

Finally, what can churches in the Church of Sweden learn from the leadership in Klaradal convent?

- To live in fellowship, and not be selective. The congregation is a body, so we cannot divide ourselves in different layers based on our position of power, age or area of work. In the convent we all live under the same circumstances, but in a congregation, people's circumstances can be very different for someone who is elected for a role, one who has made a vow and one who is receiving pastoral care. It is important to find the common ground so we can meet, without pretending it is not different. On the surface it might seem there is a big difference between those living in convent and other Christians, as we have not given life-long vows. But actually our vows are only a way to make the connection with God in baptism more concrete.

*Text and photo: Charlotte Granrot Frenberg*

# What is leadership for me?

Many pages have been written about leadership and many of us have taken part in courses and seminars at different levels. This is good and necessary. Thanks to this input of knowledge and reflective exchange of experiences the foundation is laid for good leadership.

My first thought about leadership is about the importance of being able to be a leader based on the individual you are with strengths and weaknesses. This is nothing new but worth repeating as theories sometimes can seem like the only solution.

*“My first thought about leadership is about the importance of being able to be a leader based on the individual you are with strengths and weaknesses.”*

For me a safe and inspiring leadership is based on a strong foundation of trust in the daily meeting between employees, volunteers and parishioners. It is easy to initially go into

leadership with a vision of how you should be, think and act. Personally, and looking back over time these visions have been slightly altered. The insight of a certain weakness when it comes to my own ability means that there is also a receptiveness to want to develop further leadership skills.



Through this process we are strengthened as individuals both personally and also in the role as leaders which in a bigger perspective hopefully could result in activities and a spiritual environment which people want to be part of. This is also for me connected with the personal ability to distance to self. A prestige-less attitude in an organisation often creates also a confident and healthy environment where activities can be in focus and where there is space for ideas and initiatives.

**At the same time there must be** an awareness that all leadership needs time and often is about building good relationships, often through reflective conversations about important things in life. In this is a possibility of increased understanding for what sometimes can be perceived as obstacles in the daily work or in the partnership between people.

Communication in combination with clarity are also important parts of a leadership, not least in times of change. Fear and anxiety often follow in the tracks of reorganisation and processes of change. During these periods a good leadership is even more important. A clarity which does not promise more than can be delivered is crucial but also leadership which includes workers and others in the process. It is then both about task and responsibility. This model is built on leadership which to a certain extent is brave enough to lose some control. Such an environment can be a growing ground (?) for internal trust, between each other as well as to the common task to grow. Responsibilities and activities then become a joint effort but with a framework and structures which are well founded, secured and clear.

*Text: Ingrid Knutsson Starck,  
Priest, Ostra Varend*

# Leading volunteers

All leadership is about thinking, acting and communicating for change. A 'good leader' has a conscious 'own theory' about their leadership, about the activities he or she is leading, about how development should happen etc. This framework is necessary to analyse and have an opinion in all the different situations he/she faces as leader. A 'good leader' should always have an open communication with the world around them. In many situations this involves a close and intensive contact with others. The ability to influence and communicate is needed both in leading employment and voluntary workers.

*“Leadership is based on developing trusting relationships with others.”*

**In terms of employment** there is a leadership function which involves more than communicating and influencing. This means a collective responsibility that the work to be done of employees will benefit the congregation. This function is often called 'manager' or 'work leader'.

The role of 'the manager' can come in many forms. What they have in common is that responsibilities and powers are given by someone higher - such as a council - with the task of lead the whole organisation to achieve as good results as possible. As a manager you have power to make decisions which have been accepted by the organisation. You have the right to ask for a reasonable job to be done by all workers and if someone does not match these expectations there are powers to correct this.

The manager works with strategy and organisation. They develop key areas and organise work processes to make the best possible use of available resources. In the same way volunteers must become part of a holistic perspective of the task of the congregation.

No manager can manage their task without also develop the ability of leadership, meaning influencing others. Leadership is based on developing trusting relationships with others. This involves being allowed to influence and in this way be given permission to act on behalf of others. This involves to free up people to use their competency and abilities to make sure they work towards the goals set.

As manager/leader in the employment sense I have access to power to decide what needs to be done. The 'good leader' uses this power in a wise and considered way so as to also get permission to lead.

**To be a leader for volunteers** (non-employed) is not based on power. It is instead based on the leader's ability to develop and maintain a trusting relationship with the volunteer. The leader can not ask for a certain level of work to be done but must systematically work so that tasks are modified according to competence, interest and not least willingness. In this way a mutual dependence develops between the leader and the parishioner who gives of their time and energy. The relationship between the leader and volunteer is a more equal relationship than the one between boss and employee. The volunteer can never be put under leadership powers. Leading volunteers must be built to a great extent on partnership and being open to mutual influence.

*Text: Bosse Westergard  
Organisation consultant and Psychologist  
PU Organisation development*



# Workshop on trusting leadership in church life

*Talks about leadership often stop at thoughts about management and can easily become technical. In order to achieve a conversation about leadership in a broader perspective, Växjö diocese organised a thinking day on the theme of trusting leadership at Kronoberg on the 5<sup>th</sup> September.*

The people invited were those from Växjö diocese with specific experience of different aspects of leadership, theoretical and practical. The day was held completely without assumptions and was not aiming to create a manifesto or organise a practical project, just to get a step further in thinking about what trusting leadership could look like in church life.

Amongst other things thoughts were shared about formal and informal leadership,

leadership with volunteers, attitudes and approaches and discovery of gifts.

- The day gave inspiration and new insights as well as a start to build on for diocese and churches. We were talking about very basic things, for these are questions which still are fairly untouched in the Church of Sweden, says Gunnar Thiel, who is part of the Diocesan office focus group 'Trusting Leadership'.

*Text and photo: Charlotte Granrot Frenberg*

## Participants thoughts on trusting leadership

1. What are your thoughts around trusting leadership?
2. What do you think are the most important characteristics of a leader in the Church of Sweden?
3. What is it to be a leader, which is not included in the concept of business management?
4. What will you take home from this day?

*Liselotte Lindstrand, Parish teacher In Växjö cathedral*

1. That we in the church really should maintain trusting leadership, but that we might not always be that good at trusting others. Are we giving opportunities for people to feel trusted, are we giving them the tools they need?
2. To see and lift up others, see people's gifts and walk alongside them rather than walking ahead of or behind them.
3. To be a manager comes from above, while the leader is the one who leads alongside others, that's what I think.
4. I will pass on the reflections from today to my colleagues. This will be a starting point for further talks about this in my situation.

*Par-Magnus Möller, Priest in Värnamo parish, actively working on the 'till tro' concept*

1. I think it is about creating a culture where people have the opportunity to develop themselves and their gifts, but also help others develop.
2. To remember who is the servant and who is the Lord. If a person is hard work you can think - I am your servant but you are not my Lord.
3. The business management is an employment, while the leadership is a relationship.
4. The complexity of the question and how important this question is.

*Christina Evertsson, education developer at Sensus Study Association and has worked a lot with volunteers*



1. That it is really important. It is about working together, to be trusted and as a leader to get those you lead to feel trusted.
2. To see people with their competences and abilities and lift up those who you have around you - both employed and volunteers.
3. Business management is about structures, while leadership is about meaning.
4. How much fun it is to work with this questions. I have had many new thoughts on how we can work further on this, for example with Sensus in their big project around volunteering where we amongst other things will carry out staff team training days about how we can work well with volunteers.



*Jonas Löhn, Diocesan lecturer for international work who has been on a leadership course for future rectors.*



1. That a good leadership creates and instigates trust. It is an attitude which should shape all leadership in the Church of Sweden, even among those who don't have formal roles.
2. To acknowledge people's spirituality and value and that we see ourselves as a fellowship where the leadership is one task amongst other tasks. To let people grow, create enthusiasm and give authority to take responsibility. A leader is not on their own, but together.
3. Business management is the formal structure, but leadership ideally should be non-hierarchical and at an equal level. Then the leader becomes an enabler while other colleagues have other tasks of equal value.
4. I appreciate having had the possibility to reflect on leadership. I will benefit from this in my work and in my different roles both inside and outside of the church.

*Christian Braw, Priest in Slätthög and Senior lecturer at Åbo Academy, who has worked in leadership development in the army and written four books on leadership.*



1. That a good leadership increases the chances to lead people to faith. Much of what is important in leadership is common for all work situations, but the specific thing about church leadership is that it is aiming to lead people to eternal life and that we have the Holy Spirit as driving force.
2. Physical presence, a living interest in people and faith in Jesus.
3. Something special for the Church of Sweden is that we have the exciting task to lead both staff and volunteers. Volunteers we might just meet one evening a week and their involvement is carried out above everything else they have to do. Something positive in leading volunteers is that they always work based on a deep involvement, while for staff it can be 'just a job'.
4. The most important thing I take home is that we need to let the gifts shape our activities.

*Gärd 'Lillan' Kinnander, who in the past has worked with leadership development in Glömminge parish, now education officer at the study association Bilda.*



1. I think that it is really important in our parishes to think along these lines. I am very much for volunteer leaders and I'm pleased that these questions are 'in' at the moment. It is so important to give people authority and trust them.
2. To be a good listener, feel what is happening, be enthusiastic and to be secure in one's faith and oneself.
3. It is possible to be a manager without being a leader. Leadership is something you earn the right and the trust for. A leader is someone to follow, look up to and want to be like.
4. The hope and the joy. I now feel full of inspiration to move on with this work.



# - It's about sharing lives together

*Harald Thuresson is sociologist and deacon and has worked with trustworthy leadership with volunteers and also in a more formal role as a manager.*

## **What is trusting leadership for you?**

- It is when the leader in a convincing and sustainable way transfers a vision and a direction based on foundational human rights and view of others. Trusting leadership is about a genuine interest for people, that I believe in them and am confident to give them authority. When I have given someone a task I need to trust him or her to carry it out. This might mean that even if it is not done in the same way that I would have done it, it could still be good! When we talk about trusting leadership, trust and security are important words, this means trust between me and the workers and of course also between the workers. The physical presence is important and that I don't abandon my workers. Trust and hope are closely linked! This is achieved by me as a leader being myself. I must be brave enough to be honest, clear, open and question my own viewpoints, but as a result also be prepared to change. In order to do this I must work on myself and my own identity. I need to know who I am and what drives me in my leadership.

## **In what way does your leadership mirror your image of God?**

- I can use the authority God has given me in my leadership role, which means that I can pass on what I have been given by God.

With this I can be bold, vulnerable, brave to try difficult things, brave to make a fool of myself, brave to show grief and other emotions. In short, to share life. Jesus has shared human conditions and because of that I can be brave to share life with others. This is one of incarnation's innermost secrets. 'I no longer live but Christ lives in me'!

## **In what way can Jesus be a role model in leadership?**

- There are many stories in the Bible which can be an inspiration in my way of thinking around leadership. When Jesus washes the disciples'

*“When we talk about trusting leadership, trust and security are important words”*

feet he serves them. My foundational attitude as a leader must be that I am serving those around me. The word serve can lead to many different thoughts and emotions. There may be a risk that you think you'll be meek, but for me it is not so. For me serving is about seeing the gifts in people and free them up to use them and through that wish the best for them. Another story is when Jesus is walking with

his disciples to Emmaus. They were confused and distraught after what had happened to Jesus. Jesus' attitude during this walk is that he was listening, comforted the mourning disciples, but he also taught them. This created trust. In my leadership I also need to listen for the whole person's needs where the spiritual needs are included, and in a natural way support her, but also share of my knowledge and experiences. This is all about sharing life together.

## **How do you make the most of people's gifts and how can these gifts come to lead the work?**

- My view is that the collective competence and experience between people is massive. To be open and listen is necessary to be able to make the most of people's gifts. The work in itself has no value but is there to reach the individual, through volunteers as well as staff. Therefore we need to open up and let people's gifts be used. Work can improve if people are given a chance to flourish. To allow this can be just like throwing oneself into the deep end and not knowing in advance where it will lead. But this is a necessary part of development! When Anders Wejryd was our bishop he emphasised the importance for us as church workers to be bold to try more difficult things! We need to be brave and take risks! If there is



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also room for forgiveness, well then it is not such a bad thing if we fail.

**What difficulties and joys can you see in leadership?**

- A difficulty is that sometimes you are forced to take awkward decisions. This can be uncomfortable, but necessary. The question is how this is communicated. Sometimes you can be forced to lead people on to different tasks. As a leader you can feel lonely and this can be experienced as a difficulty. The joy of leadership is when you meet creativity and get to see when something really good is developing. And on top of that to

get to have great fellowship, participation and meet motivation, these are really positive sides of leadership which bring joy.

**Why is voluntary work important in the Church?**

- The Church's main task is to pass on what God has given for free! Church is not first and foremost an organisation, but a living organism, a body with different parts. This body is made up of all baptised, not just the employed. This is all about the reliability of the church.

**What risks and possibilities can face voluntary workers?**

- The risk is, on one side that there are too big expectations on

you, that you'd be lost because the needs are too big. A few people take on a big responsibility. Here the leader is an important person, putting boundaries in place and supervising. On the other hand voluntary work is meaningful when you get to mean something to someone else. You grow in the task and see yourself as part of the bigger picture.

**What drives you as a leader?**

- To be part of an influence and change! To work towards a vision, communicate the absolutely biggest thing which has happened to human kind. God is among us. All is not lost!

# I am the team's goalkeeper

At a smaller convention for rectors in the Växjö diocese we were asked about the view of our leadership. When I think of my role as a leader/rector I think of the role of the goalkeeper. You need to know that I was brought up with team sports. My father was team coach and trainer and a goalkeeper himself. I often took part and got to hear about team structure and tactics. The sign of spring for me every year was not snowdrops but the new football I was given for my birthday in April.

Of course I also got into football and taking after my dad, I was also a goalkeeper. I think team sports is a good experience which can be applied to a lot of things in life, not least when it comes to church. Team sports means that you see the importance of the whole team working together. No chain is stronger than its weakest link, we used to say. You support and encourage each other. In team sports you have different roles, some are defenders, others play in the midfield, some play at the top.

As part of the church team there is staff, elected committee members and volunteers. I see my role of being a rector in the team as that of a goalkeeper. I have the whole team in front of me. I have the pitch and the whole view of the game in front of me. I can direct my team. I can see which players which need to be marked and so on. I also see where we need to put in more resources. I am at the end of the field. I stay there. If I go too far out, it can result in an own-goal. A good goalkeeper also encourages his team, cheers, works towards a good team spirit, which is very important. I give the ball to players who seem to have space to play. I coach my team not with harsh words but with encouragement, and above all - they are allowed to fail. A good goalkeeper brings security to the team.

*“I see my role of being a rector in the team as that of a goalkeeper”*

But sometimes goals are still made in my goal. As a goalkeeper I am then highly responsible. The same goes for me as a rector. Sometimes things don't turn out as we planned, and as a rector I am highly responsible in that. We have to start again. There is a new kickoff and new possibilities. As a real team we take success and failures together. Church work is something we achieve together.

For me, the role of the goalkeeper is a good picture of trusting leadership and the role of the rector.

*Conny Engkvist  
Rector, the parish of Hakarp*

