Models of Christian Leadership in Youth Ministry

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MODELS OF CHRISTIAN LEADERSHIP IN YOUTH MINISTRY

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Abstract

This article addresses four models of leadership that Christian communities may want to adopt to help them assess and articulate a more vibrant and dynamic youth ministry. In particular, this article will demonstrate that authentic Christian leadership for youth ministry is much more than teaching young people about pastoral skills, but requires a lifestyle that empowers adolescents to become responsible and genuine leaders in their schools, churches, neighborhoods, and communities.

This article offers a descriptive analysis of four types or approaches (models) of leadership that have been used successfully in secular industry and non-profit work, but are not being utilized at present in youth ministry (Canales 2006). Moreover, this study demonstrates the various ways that each of the four models can be integrated into youth ministry on the prescriptive level through various pastoral and pedagogical strategies. Likewise, this exposition is meant to be ecumenical in nature as its aim is to promote a better understanding of the dynamics of leadership for Christian youth ministry. Finally, this author writes from a Catholic perspective, but the material and insights that are contained in this article are applicable to all Christian youth ministry and have some applicability beyond Christianity.

For many years I have observed the so-called "leadership" training and development of Christian youth ministry. The term—*leadership*—as I have witnessed it over the years, appears to be an oxymoron and much to do about nothing because there is hardly any authentic leadership development being accomplished. In reality, the term "leadership" is being misused and confused with learning the fundamentals and principles of youth ministry, which could all be summed up in a course entitled "Youth Ministry 101." Christian leadership merits exploration and implementation into our Christian youth ministries and Christian high school campus ministries.

This article will examine four models of leadership which offer positive attributes and implications for Christian youth ministry. The four models of leadership that are addressed in this study are: servant, moral, spiritual, and transformational leadership. The paramount importance of integrating the four models of Christian leadership into youth ministry is significant for several reasons. First, the models offer youth minister's different approaches to integrate into their youth ministry curriculum. For example, a youth minister may decide to host a leadership series every year, in which case, a different model could be learned, discussed, and implemented. A teenager participating in the series can experience and learn about different models of leadership in each year in attendance. Second, by studying each model the youth minister can learn to identify the leadership model that best resonates with his/her ministry style. This can be a great benefit for the youth minister and for shaping the direction of his/her ministry. Third, Christian youth ministry deserves to learn more about the various models of leadership and it may be beneficial to learn from other disciplines—psychology, sociology, leadership—in order to further enhance its ministry outreach and move its leadership training and development into new areas, which will ultimately improve ministry to adolescents.

DEFINING LEADERSHIP AND LEADERSHIP DEVELOPMENT

Before discussing new approaches for Christian youth ministry, it may be advantageous to define the terminology surrounding leadership. Leadership Studies is an expanding field, and seems to grow exponentially every year. All a person has to do is walk into their local bookstore and see all the new books appearing in the leadership section. Originally, education and organizational business developed the majority of leadership theories and practices. However, over the past 15 years other academic disciples have entered the "ring" and have integrated the numerous philosophies and conceptualizations in the leadership arena. Moreover, Christian leadership is only a "slice" of leadership studies. Its various ideas and traits play an integral part to the growing field of leadership studies and certainly have the ability to influence Christian ministry and pastoral care work.

Leadership is a rather elusive and difficult concept to determine and there are probably as many definitions for leadership as there are

people who have tried to define the term. Leadership scholar Peter G. Northouse reluctantly defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal" (2007, 3). Understanding, leadership involves two crucial components: (1) *process* and (2) *influence,* and both help to move a group or individuals toward a common purpose or goal. Leadership *as process* indicates that leadership is fluid, dynamic, and changing, and that it is not necessarily a trait or characteristic that resides in a single person, but rather it is multifaceted and multi-actional, which implies that a leader is affected by the followers just as the followers are affected by the leader (Northouse, 3). Leadership *involves influence* when groups and individuals are concerned with the ways that those in leadership positions affect followers and work toward a common purpose; thus leadership is not restricted to any formally designated single person in a group (Northouse, 3). Therefore, both process and influence are indispensable to leadership.

After scouring, the three leading and most influential books that address leadership development in youth ministry, not one of them offers a concrete definition of leadership (East and Roberto 1994; McCarty 2005; and East 2009). In these books there are discussions about leadership development (teenagers conquering their fears on high ropes courses, climbing rock formations, and other team building exercises), there are a few pastoral guidelines for developing youth leaders (more akin to leadership traits: trustworthiness, approachability, being a "team player," etc.), and there are plenty of pages written about the leadership roles (greeters at Sunday worship, playing music, being an adolescent core leader, etc.) that are to be found in Christian youth ministry, but no tangible definition regarding Christian leadership in youth ministry, and this is dissatisfying and disheartening.

The only definition regarding leadership and youth ministry is that offered by the U.S. Catholic Bishops' document *Renewing the Vision: A Framework for Catholic Youth Ministry:* "The ministry of leadership development *calls forth, affirms,* and *empowers* the diverse gifts, talents, and abilities of adults and young people in our faith communities for comprehensive ministry with adolescents" (United States Conference of Catholic Bishops 1997, 40). The U.S. Catholic Bishops' definition suggests that leadership development is an extension of the Church's ministry and impacts adults and adolescents alike. Since leadership development "*calls forth, affirms,* and *empowers* the diverse gifts, talents, and abilities of adults and young people" it also suggests that leadership development has a natural connection with

Christian discipleship. *"Lex vivendi* (law of Christian living) is in actuality the essence of Christian discipleship" (Canales, 2012, 36). In a recent article, published in Australia, leadership is one of the eight theological categories of Christian discipleship. "Youth ministry is ripe for training young people to become Christian leaders. .. which can encompass various settings" (Canales 2012, 38). Unfortunately, it is often the connection between leadership and discipleship that gets nuanced or confused in Christian youth ministry. Discipleship is mistaken for leadership, and in reality leadership is one of the many components of Christian discipleship (Canales 2004, 45–46).

Greg "Dobie" Moser notes that a leading youth ministry strategy that is found in Christian circles is to try and infuse five operational principles of leadership development into youth ministry: (1) rooted in ministerial relationships, (2) integrate faith and prayer, (3) respect, support, and encourage other activities, (4) build meaningful roles, and (5) build on existing strengths and assets (2005, 136–138). This approach to leadership situates the dynamics of leadership into the busyness and hecticness of youth ministry programs (**context**), yet does not really capture and explain the essence of leadership as a way to direct, motive, and inspire young people (**content**). Therefore, rudimentary training techniques concerning youth ministry are being "passed off" as leadership. Leadership in a Christian context needs to have its content understood, evaluated, and ultimately integrated for the edification of comprehensive Christian youth ministry.

ADDRESSING LEADERSHIP FROM A CHRISTIAN PERSPECTIVE

It is imperative that any ecumenical and comprehensive youth ministry employ a leadership system that engages in and learns from the various leadership ideals and philosophies. Learning specific Christian leadership approaches will further enhance youth ministry's understanding of leadership and leadership development.

The Russian word *perestroika* means a "restructuring in thinking," and it is time that Christian youth ministry restructure its thinking regarding leadership. One recommendation is that Christian leadership is not necessarily concerned with leadership training or the pastoral development of a person, but a larger framework that empowers people to think, act, and live differently—more leadership oriented.

I have taught a course entitled, "Models of Christian Leadership," several times over the past ten years to undergraduate students, to adults at churches, and to youth ministers in seminars. Throughout the course I have the students define and redefine the term "Christian leadership." Below is the definition of leadership that one class comprised: ***A process of empowering and motivating through communication and courageous guidance, bringing about challenges and changes through a visionary transformation.*** According to the above definition there are several points that require nuancing. First, Christian leadership emphasizes a conceptual and interactive influence and not linear or single-minded thinking and acting. Second, Christian leadership, empowers, inspires, and motivates people to move beyond themselves to act justly with fairness and objectivity. Third, Christian leadership guides and challenges in a way similar to an athletic trainer or coach: role-modeling, vision-setting, and individual attention based on needs. Fourth, Christian leadership is visionary, futuristic, and leads to transformation in individuals, communities, and societies. Fifth, the word "service" is *missing* from this group of students' definition. Service is a major component of Christian leadership, as service is at the heart of Christian discipleship and leadership, and as aforementioned, leadership is a component of Christian discipleship (Canales 2012).

Christian leadership merits exploration and integration into all youth ministry, regardless of denomination or affiliation, simply because there are connecting points of convergence between the two areas. A logical starting point for Christian leadership is connecting Jesus of Nazareth with leadership. There is absolutely *no doubt* that Jesus was a leader (Kelly 2010, 9)! He was morally upright (Luke 6:27–36, 37–42, NAB[1]) and ethical (Matthew 5:1–12). He was charismatic (Luke 6:20–26), he severed others (Mark 3:1–12), and attended to their needs (John 2:1–11). He motivated and inspired crowds (Matthew 14:13–21). He was a spiritual person and a man of prayer (Luke 22:39–45), he was a social architect (John 3:1–21), and he was humble (Mark 1:9–11), empathetic (John 4:4–15), and compassionate (John 9:1–41). By today's standards Jesus exemplifies and reflects many portraits and models of leadership. It is safe to state that Jesus is the prototype for Christian leadership (Canales 2003, C1; 2004, 45). The challenge for youth ministry is to instill Christian leadership

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[1]The Scripture references and translations throughout this study will always come from the New American Bible unless otherwise noted.

principles and skills that will foster adolescent Christian disciples and future Christian leaders. Consequently, a great vehicle and catalyst to a foster leadership within the Church is youth ministry (Canales 2007, 68).

DESCRIPTIVE AND PRESCRIPTIVE EXPLANATIONS OF THE FOUR MODELS OF CHRISTIAN LEADERSHIP FOR YOUTH MINISTRY

There are four approaches of Christian leadership, which merit introduction and that can greatly influence youth ministry. The four models of Christian leadership that will be addressed are all found throughout Jesus' life and public ministry: (1) servant-leadership, (2) moral leadership, (3) spiritual leadership, and (4) transformational leadership.

The four models represent an energetic approach and vibrant direction in leadership for any Christian youth ministry to study, learn, and integrate into their mission statements, ministry strategies, and catechetical curricula. Each of the models merits further exploration for their potential influence upon Christian youth ministry. Each of the models addressed will be posed the same two questions. The first question is descriptive asking: what exactly is (*the model*) of leadership? The second question is prescriptive asking: in which ways can (*this model*) of leadership be fruitfully and/or efficiently be integrated into youth ministry? The first questions are answered by theoretical and theological responses that can be examined and scrutinized since they are more conceptual in nature. While the second questions are answered with more pragmatic and pastoral responses which can be readily infused and implemented into a youth ministry catechetical curriculum. The goal, however, is that a youth minister, along with the entire leadership team of the youth ministry, engage in both the theoretical and the practical natures of each of the four models.

Servant-Leadership

Servant-leadership became a new paradigm for leadership with the groundbreaking work of Robert K. Greenleaf *Servant-Leadership: A Journey into the Nature of Legitimate Power and Greatness* (1977, 2002). Greenleaf's book, now the seminal work in leadership studies, revolutionized the fields of business and education with his innovative,

yet simple understanding of leadership: lead by serving others. Greenleaf states that "the great leader is seen as servant first, and that simple fact is the key to greatness" (Greenleaf, 21). Servant-leadership understands that an authentic leader is servant and this idea undergirds Jesus' ministry. Jesus is the original servant leader, and a person who lead by service (Eckert 2009, 295). Biblical scholar Efran Agosto notes that Jesus' leadership style concentrated on service, "[he] focused his attention on—the poor and the outcast, those suffering the most, those to whom nobody, not even established political and religious leaders who could help, pays attention" (2005, 53). All four gospels identify Jesus' leadership with those who suffered, lived marginalized lives, and were disenfranchised by society, which made him a great leader of the *anawim* or those overwhelmed by want and poverty (Agosto, 54).

Two questions arise from the brief synopsis of servant-leadership. First, *what exactly is servant-leadership?* For Greenleaf, servant-leadership challenges its followers to move beyond idyllic existence and blatantly calls for "more servants [who] should emerge as leaders, or should follow only servant-leaders" (2002, 24). Therefore, *if* the leader is a servant, the followers will be led by a servant! The servant model turns the typical male-dominated approach to leadership upside-down: servant-leadership is not power, control, intimidation, threats, or coercion, nor is it concerned with punishments, negative reward schedules, or tit-for-tat (Greenleaf, 33). By its very nature, servant-leadership puts the subordinate first, the followers first, the employees first, the students first, the children first, the poor first, the illiterate first; hence, acceptance, empathy, and compassion are the backbones of servant-leadership (Canales 2003, C1).

The Greenleaf Center for Servant-Leadership describes 10 characteristics that are to be found in servant-leadership organizations and institutions: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears 1998, 4–6). Christian youth ministry would be wise to adhere to the 10 characteristics of servant-leadership and experiment and implement servant-leadership principles. Albeit these 10 characteristics would need to be nuanced in a youth ministry framework, they are ministry applicable and appropriate for Christian youth ministry.

Second, *in which ways can servant-leadership be fruitfully and/or efficiently integrated into youth ministry?* Servant-leadership is not simply a modest suggestion or preserved ideal. Servant-leadership is

a lived reality for those who are courageous enough to put it into action. Servant-leadership can impact adolescent ministry in several ways. The most primordial way would be to integrate it into the catechetical formation for the adult volunteers by reading and studying Greenleaf's book as a ministry staff. This process would formally introduce the youth ministry team to the concepts, ideas, and philosophy of servant-leadership. Another way to integrate servant-leadership is to conduct a five-week or ten-week series on servant-leadership for the entire youth ministry community: teens, adult catechists, and parents. Such a series could focus on either 1 or 2 of the 10 servant-leadership characteristics. This strategy should have pragmatic ramifications for adolescents and adults in the ministry: from budgeting time to developing a mission and vision statement for the youth ministry. Another effective impact could be that the youth minister plans—along with the 11th and 12th graders in the youth ministry, and those who have already been exposed to service-learning and service projects—a servant-leadership project. A servant-leadership project is one that empowers teenagers to lead service-learning experiences for their school, sport's team, neighborhood, or parish; this process is known as praxis-based education[2] (Canales 2011, 83). Another pedagogically productive strategy for integrating servant-leadership is to offer a DVD series that highlight servant-leadership themes and concepts found in such movies as *Stand and Deliver* (1988), *Spitfire Grill* (1996) *Les Miserables* (1997), *Patch Adams* (2000), *Pay It Forward* (2002), *The Emperor's Club* (2003), *The Legend of Bagger Vance* (2004), *The Blind Side* (2009), *Soul Surfer* (2011), or *The Help* (2012). The potential impact that servant-leadership has on young people and on the youth ministry are enormous. Moreover, the possibilities for integrating servant-leadership are boundless. Another great benefit is that servant-leadership is easy to implement into youth ministry curricula.

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[2]The term *praxis-based education* refers to a pedagogy that is rooted in experiential learning. Praxis-based education provides young people with a tangible learning experienced based on service-learning and makes a lasting impact on their lives as they embark on this type of education. There are four dimensions of praxis-based education that help to shape and mold Christian identity, spirituality, and faith-formation in young people: (1) academic and pastoral reflection rooted in reality, (2) integrated community learning, (3) recollection and pedagogical accompaniment, and (4) formation of Christo-centric imagination. For further discussion on each of these four dimensions see Canales (2011, 83–84).

Moral Leadership

Christian leadership is far more encompassing than implementing servant-leadership and good ideas; it involves righteousness, ethics, concern for truth, justice and peace, and moral integrity. Jesus never declared himself a moral leader; he simply lived a righteous and morally upright life as portrayed in the gospels (Bretzke 2004 80–81). Yet, Jesus also exemplified the virtue of moral leadership. Jesus' message embraced high moral ideas and ethical living and are found in the Beatitudes (Matthew 5:1–12), his teaching on the Golden Rule (Matthew 7:12), and his God is love discourse (John 3:16–17).

Regarding moral leadership a similar questions can be asked. First, *what exactly is moral leadership?* Leadership studies expert Bernard M. Bass understands moral leadership as an approach of leadership that best serves the integrity of an organization or institution:

> Moral leadership helps followers to see the real conflict between competing values, the inconsistencies between espoused values and behavior and the need for realignments in values, changes in behavior, or transformations of institutions. . . . [However] the [moral] leader may be a breaker and changer of what society has regarded heretofore as right and wrong. (Bass 1985, 182–184)

There appears to be a real need for cultivating moral leadership in our society and culture, and therefore, Christian youth ministry may be a place to help guide young people to learn about morality and moral leadership.

Educator Thomas J. Sergiovanni maintains that reinventing leadership must begin with moral judgment because there is a difference between that which is right and that which is pleasurable—although the two may not be mutually exclusive (1998, 18). Sergiovanni states, "Moral commitment achieves better results and builds better commitments" (27). Consequently, intrinsic rewards do not necessarily motivate people. Motivation is based on doing good work, which is a moral obligation. Being committed to the work produces moral involvement and authenticity.[3]

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[3]This is an approach known as the "Categorical Imperative," developed by the German philosopher Immanuel Kant (1724–1803). In effect, the categorical imperative approaches morality on actions that occur because of desired goals founded in goodness, fairness, and justness. An act is moral only insofar as it is done for the sake of obligation for the good; and thus, it fulfills the categorical imperative or moral obligation. Christians ought to do the good, morally right thing, and make ethically

Moral theologian James F. Keenan believes that moral wisdom is gained through hope and is a byproduct of leadership. Ideally, moral leadership highlights and exhibits characteristics and virtues like integrity, honesty, humility, trustworthiness, and prudence (Keenan 2010, 155). Moreover, a moral leader practices and models hope for people. Hope is not only a theological virtue, but "hope is the virtue that makes possible the journey from faith to love" (Keenan, 156). For Keenan, hope is a virtue that moral leaders should to try to foster in themselves and in their followers.

In Northouse's scheme, moral leadership has five principles: respecting others, serving others, showing justice, manifesting honesty, and building community (2007, 350–356). These five principles help to guide and situate moral leadership within people and institutions, and jibe neatly into youth ministry. Another hallmark of moral leadership is authenticity. Sergiovanni insists that authenticity will lead to motivation, inspiration, and transformation, and professionals such as teachers, ministers, social workers, and health care workers use morality to guide them as leaders to become virtuous (102–107). Organizations, institutions, and ministries would be wise to start leading with morality as a starting point and start living more authentically.

Second, *in which ways can moral leadership be fruitfully and/or efficiently integrated into youth ministry?* Since morality has always been part and parcel of Christian discipleship, moral leadership should be inherently built into youth ministry. One practical way that moral leadership could impact youth ministry would be for the parish youth minister to study and learn about Christian morality, and moral leadership in particular. By doing this, the youth minister will learn about the principles that shape morality: ethical behavior, justice, beneficence, integrity, dignity, respect, and equality.

A second pedagogical strategy is to integrate a "Morality Bootcamp" for young people. This would take place over one week or weekend, collaborating with various agencies, organizations, and institutions within the greater community to teach teenagers about ethical behavior and moral living. For instance, a healthcare professional can discuss the physiological and medical ramifications of sexually transmitted diseases; a college philosophy professor can discuss morality from a philosophical perspective; a social worker can speak about

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upright decisions simply because it is the just and noble to do the good and part of Christian responsibility.

demonstrating justice to the poor and marginalized of society; someone from the juvenile penitentiary system can speak about the negative effects of living an immoral life; a theologian could address Jesus and morality as portrayed in the Bible.

A third pragmatic approach that impacts youth is to offer a five- or six-week series entitled, "The Great Moral Leaders Series," that showcases profound moral leaders from around the world such as Abraham Lincoln (1809–1865), 16th U.S. President and abolisher of slavery; Albert Schweitzer (1875–1965), world renowned physician, musician, theologian, and humanitarian; Helen Keller (1880–1968), born blind and deaf, but who became an author, political activist, and lecturer; she was the first deaf and blind person to earn a baccalaureate degree; Booker T. Washington (1956–1915), African-American leader, educator, and community advocate; George Müller (1805–1898), German minister, builder of orphanages; Joan of Arc (1412–1431), French heroine and religious and military leader; and Florence Nightingale (1820–1910), English social reformer and founder of the nursing profession. The series could also incorporate cinema by utilizing videos or DVDs on the various moral leaders listed above. All of these strategies are pedagogically solid and can be integrated effectively into a multitude of youth ministry programs.

Spiritual Leadership

The life of Jesus of Nazareth is filled with spirituality and leadership (Scofield and Juliano, 79). For Christians—Orthodox, Catholic, and Protestant—Jesus is ***the*** spiritual master and leader for all to emulate. Jesus lived a moral and ethical life, demonstrated preferential treatment for the poor, treated the marginalized of society with respect and dignity, advocated non-violence and peace, and was a person of prayer, meditation, and contemplation (Canales 2003). Theologian Brennan R. Hill observes that spiritual leaders serve as godly role models, have strong experiences of God in their lives or profound religious experiences, and possess an acute openness to the Divine (2002, 2–3). Spiritual leaders also exhibit certain godly qualities such as a deep abiding faith in God, strong prayer life, searching for something greater than themselves, belief in non-violence, and are altruistic in their vision and life style (Hill, 287–292). Hill also notes that it is interesting the influence which parents have in shaping spiritual leaders early on in their lives, thus, parents also play an extremely important role in leadership development of young people (292).

Returning to the two questions already posed: First, *what exactly is spiritual leadership?* Essentially, spiritual leadership is a new and emerging model within the field of leadership studies and concentrates on motivation, inspiration, and the cultivation of one's interior life, at work and home (Fry, Matherly, and Quimet 2010, 284). Spiritual leadership is a calling that generates faith, hope, and altruistic love within individuals, groups or organizations which empowers followers to look forward to the future, while keeping grounded in the reality of the present. Spiritual leadership also focuses on the spiritual well-being of others and includes efforts to help people cultivate their interior life.[4]

The predominant foci of spiritual leadership is vision, altruistic love, and faith/hope, which influence **inner life** (spiritual practice), **calling** (making a difference, life having purpose), and **membership** (being understood and appreciated). The importance of spiritual leadership, as diagramed in Figure 1, is to foster a sense of holistic well-being, creative vision, and unconditional empowerment and support for leader and followers (Fry, Matherly, and Quimet 2010, 285–286). In fact, it is not uncommon to see the title CSO (Chief Spiritual Officer) in some smaller Christian-based not-for-profit companies; this title—Chief Spiritual Officer—adds a different and unique perspective to an organization and on the traditional business titles of CFO (Chief Financial Officer), COO (Chief Operations Officer), and CEO (Chief Executive Officer).

Henry and Richard Blackaby maintain that spiritual leadership consists of nine attributes which can greatly enhance Christian youth ministry. Spiritual leadership is: (1) a calling, (2) trustworthy, (3) biblically based, (4) discerns God's will, (5) believes in God's authority, (6) established by Jesus, (7) leads through obedience to God's purpose, (8) Christo-centric, and (9) moving people and groups on to God's agenda (Blackaby and Blackaby, 2011, xi, 5, 10–14, 20–30, 158). Clearly the above scheme for spiritual leadership is heavily influenced

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[4]International Institute for Spiritual Leadership, "Spiritual Leadership Theory" (Harker Heights, TX: International Institute for Spiritual Leadership, 2011) www.iispiritualleadership.com/spiritualleadership. This is a world renowned think-tank of spiritual leadership scholars and researchers. To date, the International Institute for Spiritual Leadership has developed the only theory of spiritual leadership that has been extensively tested and validated in a variety of settings. Studies have been conducted in over 100 organizations including schools, military units, cities, police, and for profit organizations (sample sizes ranged from 10 to over 1,000).
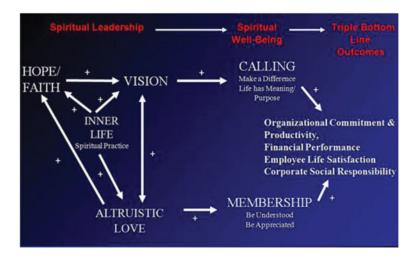
FIGURE 1. The Spiritual Leadership Model. Used with written permission for this article by Dr. Louis W. Fry, Founder of International Institute for Spiritual Leadership and Professor of Management at Texas A&M University–Central Texas, and cited from the International Institute for Spiritual Leadership website: www. iispiritualleadership.com/spiritual/theory. (Color figure available online.)

by faith in Jesus Christ; however, authentic spiritual leaders work with all people not only Christian people (Blackaby and Blackaby, 33, 49).

Second, *in which ways can spiritual leadership be fruitfully and/or efficiently integrated into youth ministry?* The American Trappist monk Thomas Merton (1915–1968) served as a model of spiritual leadership, and wrote a spiritual best-seller, *The Seven Storey Mountain* (1948) an autobiography about personal sin, suffering, struggle, and conversion. Merton writes, "The Christian life—and especially the contemplative life—is a continual discovery of Christ in new and unexpected places" (238). Therefore, prayer is *sine qua non* for discovering spiritual leadership and developing spiritual leaders in Christian young people. The positiveness that a youth minister may be able to generate by teaching adolescents about spiritual leadership is potentially tremendous. It gives direction to the youth ministry by focusing on spirituality, which has not always been the primary focus of Christian youth ministry (Canales 2010, 7). Moreover, spiritual leadership, although difficult to measure qualitatively, can be casually calculated by the integration of spirituality in a teenager's life or by the spiritual awareness that envelopes the youth ministry through efforts to provide systematic explorations of spirituality. Furthermore, the process

of attuning one's self to become a spiritual leader has merit, and there are several elements within that process that are advantageous for teenagers to engage in: (a) the ability to seek God's guidance, (b) the art of discerning God's will, and (c) the tedious and time-consuming action of prayer and meditation (Canales 2009, 71).

Pastorally, there are several areas which could be explored with teenagers by providing spiritual leadership development. A first pedagogical method is to host a weekend spiritual retreat that highlights spiritual leadership. A second productive strategy is to conduct weekly prayer services during the liturgical seasons of Advent (4 week series) and Lent (6 week series), which are planned, organized, and facilitated by the youth of the parish. A third practical action is to offer a 6-week series entitled "Spiritual Heroes" that teaches teenagers about modern day spiritual figures such as the Anglican South African Archbishop Desmond Tutu (1931–present); the South African anti-apartheid activist Nelson Mandela (1918–present); the Albanian Catholic nun Mother Teresa (1910–1997), and who was missionary for "the poorest of the poor" in the streets of Calcutta, India; the Catholic El Salvadorian Archbishop Oscar Romero (1917–1980), who was martyred for his preferential treatment for the poor; the American Catholic spiritual guru Thomas Merton (1915–1968); and the Catholic modern-day apostle and evangelist Pope John Paul II (1920–2005). Studying prominent spiritual leaders may help teenagers recognize that ordinary people can become extraordinary people by God's grace and spiritual practices. These three pedagogical methods only "scratch the surface" of implementation activities, but they will help adolescents bolster their spirituality and sharpen their spiritual leadership skills.

Transformational Leadership

One of the most prolific approaches and successful models for leadership is transformational leadership. Transformational leadership is a process that has the potential to change and ultimately transform individuals, groups, and organizations. As with the other paradigms of leadership addressed, Jesus also exemplifies transformational leadership. Jesus was a transformational leader for several reasons: (1) he leads by example and engages his followers to live up to their fullest potential (Luke 9:51–56); (2) he leads by empowerment and guides his followers with inspiration and motivation and sends them out two-by-two to minister to others and help to usher in the kingdom of God

(Luke 10:1–16); (3) he leads by encouragement and teaches excellence through the living of high moral standards (Luke 17:1–10) and learning the demands of discipleship (Luke 17:7); and (4) he leads with charisma and is able to attract large crowds because of his rhetoric, and revolutionary speeches that captivated peoples' imagination and sense of responsibility (Matthew 14:13–21) (Gadson 2008, 1). Transformational leadership is concerned with performance of followers and also with developing followers to their fullest potential in order to transform society (Northouse 2007, 177, 181). Transformational leaders set out to empower, nurture, and cultivate followers into individuals who transcend their own ambitions and self-interests for the sake of others' wellbeing (Canales 2003). Jesus accomplishes both of these transformational actions exceptionally well.

Returning our attention to the two fundamental questions raised throughout the article. First, *what exactly is transformational leadership?* Transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower to produce a communal conversion or substantial change (Northouse 2007, 176). Typically, transformational leadership demonstrates two main characteristics within the leader: (1) the leader is charismatic and (2) the leader is a visionary and social architect. It may be worthwhile to examine briefly both of these characteristics.

Charismatic Leadership The transformational leader usually exhibits classic charismatic traits. There are five personality characteristics that are demonstrated by charismatic leaders: (1) live as strong role models for the beliefs and values they want their followers to adopt, (2) exhibit confidence and appear competent to followers, (3) articulate ideological goals that have moral overtones, (4) communicate high expectations for followers and they exhibit confidence in followers' abilities to meet these expectations, and (5) arouse task-relevant motives in followers that may include affiliation, power, or esteem (Conger and Kanungo 1999, 178-179). More often than not, the charismatic leader is a person who *leads from the front,* that is, the leader excites, motivates, inspires, and is the "face" of the organization. The charismatic leader energizes, engages, and directs the leadership process within a group.

Visionary Leadership and Being a Social Architect The transformational leader is typically a person who has great vision and helps

to shape society for the better. The quality of visioning is attractive to followers and as long as it is realistic and believable (Bennis and Nanus 1997, 89). If a group has a clear vision and if it is understandable to the followers the benefits for the group will be greater and can even help to empower society in general (Bennis and Nanus, 90–91). A vision ideally should grow out of the needs of the entire organization if it is truly going to emerge as a tool of empowerment. Beyond being a person of vision, the transformational leader must be a social architect or someone who challenges the *status quo* of society, a person with high-mindedness that believes in a cause and tries to restructure, re-organize, and reinvigorate organizations and societies by mobilizing people to accept new ideas, concepts, and philosophies (Northouse 2007, 187). Pope John XXIII (1881–1963) the great social architect of the Catholic Church—called this process an *aggiornaimento* or "up-dating," "renewal" when he called for the convening of the Second Vatican Council (1962–1965), which moved the Catholic Church into the contemporary world. Therefore, transformational leadership can also be relational; that is, a relational leader is grounded more in rela-tionship building and emotional intelligence, and can contribute to a process of transformation by leading within the group or leading from *behind the scenes* of the group.

Beyond charismatic and visionary tendencies, transformational leadership also emphasizes hope. According to James MacGregor-Burns transformational leadership is hope-filled and is rooted in as-ceticism, a practice that involves prayer and reflection (2003, 4). For MacGregor-Burns, asceticism is a practice that does not lead one to es-cape from the world—as equated with monasticism—but illuminates the world; asceticism is enlightenment, it is transformation (4–5).

Second, *in which ways can spiritual leadership be fruitfully and/or efficiently integrated into youth ministry?* The impact of transforma-tional leadership may be enormous because it can instill in youth the hope that dreams, lofty goals, and ideals based in morality and virtue can be attained. Teaching adolescents about transformational leadership at their age is a novel ideal, but nevertheless, needs to be addressed. A modern American example of transformational lead-ership is Martin Luther King Jr. (1929–1968). King raised the con-sciousness of American society and transformed the American people through the civil rights movement. Along his arduous journey King was beaten, imprisoned, and slandered against and was transformed into an extraordinary person. Youth ministers of every denomination would be wise to consider the legacy and influence of King's life,

not only as a model of transformation, but one of nonviolence, pacifism, and compassion. The ideal is to demonstrate to adolescents that achieving great things is not impossible and that their neighborhoods, communities, and societies can be transformed by the upright actions of one person. Consequently, one person's charisma, vision, and due diligence can make a difference in the world!

Pragmatically, there are several ways to introduce transformational leadership concepts and ideas into Christian youth ministry. One practical method could be integrating King's work into several youth ministry gatherings:

Week 1: Read Martin Luther King, Jr.'s *Letter from a Birmingham Jail* to the students and then have the students reflect on its content.

Week 2: Watch a documentary or movie on the life of Martin Luther King, Jr.; one such DVD is *Martin Luther King, Jr.: A Historical Perspective* (2002).

Week 3: Plan an ecumenical worship service using King's writings and biblical passages that speak of hope and liberation; such an event can be planned with neighboring churches on Martin Luther King Jr. Day.

The goal is to introduce King as a person who exemplifies transformational leadership as a role-model, to excite young people and to empower teenagers to become transformational leaders.

A second sensible strategy to help foster transformational leadership would be to offer an eight-week video series entitled "Transformational Leaders from Around the World."

Week 1: Mohandas Gandhi; watch the movie titled *Gandhi* (1982) produced by Columbia Home Pictures.

Week 2: Dorothy Day; watch the movie titled *Entertaining Angels: The Dorothy Day Story* (1997) produced by Paulist Press (1-800-218-1903).

Week 3: Cesar E. Chavez; watch the documentary titled *Cesar Chavez: Mexican-American Labor Leader* (1995) produced by Schlessinger Video Productions (1-800-843-3620).

Week 4: Dalai Lama; watch the documentary titled *Ocean of Wisdom* (1991) produced by Mediart Films; or *Compassion in Exile* (1992) produced by Direct Cinema Limited (310-396-4774).

Week 5: Oscar Romero; watch the movie titled *Romero* (1989) produced by Paulist Press (1-800-218-1903).
Week 6: Mother Teresa; watch the documentary titled *Mother Teresa* (1986) produced by Red Rose Gallerie (1-800-451-5683).
Week 7: Nelson Mandela; watch the documentary titled *Mandela the Man* (1996) produced by LDA Videos (1-800-966-5130).
Week 8: Eleanor Roosevelt; watch the documentary titled *Eleanor Roosevelt: A Restless Spirit* (1994) produced by A & E Home Video.

Such a series explores with adolescents the lives of eight great transformational leaders from around the world.

A third realistic example that would bring about transformational awareness within youth ministry is to organize and implement a walk/run called a "Marathon of Hope," which could either be a half-marathon (13.1 miles) or a full marathon (26.2 miles). The run could be advertised at local schools and churches to raise awareness of a noble cause such as to cure Alzheimer's Disease or Lou Gehrig's Disease (ALS—Amyotropic Lateral Sclerosis). Such an event would begin to create transformational leaders for those young people who helped to plan, organize, and implement the walk/run.

A fourth pedagogical plan for social transformation, which emphasizes eradicating prejudice and discrimination, is to take a trip or pilgrimage to the southern region of the United States.

> Plan a trip to a city in the South such as Selma, Alabama, Little Rock, Arkansas, or Philadelphia, Mississippi, and expose students to the rawness and grittiness of those places while walking in the footsteps of the African-Americans who lived through those tumultuous times. Visiting memorials or listening to stories of the elderly who may have had first-hand experiences of brutality and racism will expose them to experience solidarity and empathy and will lead them to intellectual, moral, and religious conversion. (Canales 2011, 79)

An activity such as the pilgrimage can impact young people in profound ways and can lead to fruitful reflection and dialogue about social transformation. All of these ministerial strategies promote transformational leadership in young people and in the community.

CONCLUSION

Confusion begets clarity. Sometimes when the fog of confusion lifts there is clarity, and that is exactly part and parcel of this article

in regard to differentiating between leadership, leadership development, and the models of Christian leadership. The greatest potential change that perhaps needs to take place, however, is within the pastoral ranks of parish youth ministry. The pastoral practitioners need to gain ground on the academic crowd, and youth ministers are much farther behind leadership scholars with respect to addressing and implementing quality leadership programs.

Integrating these four models of Christian leadership into youth ministry will provide fresh pedagogical approaches and new direction for leadership in Christian youth ministry. Both the fresh approach and the new direction are ecumenical and can help youth ministers to better understand the dynamics of leadership. Hopefully, these new dynamics of leadership will influence and empower youth ministers to think about *doing* leadership in youth ministry differently. This article provides a framework of leadership for youth ministers to build a foundation. Some questions will need to be addressed. How do youth ministers integrate these four models of Christian leadership in ways that impact their mission statements, ministry strategies, program goals, and catechetical curricula? How do these four models of Christian leadership influence the day-to-day ministry style and skill-set of youth ministers? Understanding the various ideals and philosophies from the four models of Christian leadership surveyed in this article will better equip and empower youth ministers to enrich their pastoral practice and perhaps create an environment for young people to thrive as authentic Christian leaders.

Youth ministers of every stripe—Evangelical, Protestant, Orthodox, and Catholic—are more inclined to work with young people on simple leadership skills, rather than diving into deeper waters of comprehending leadership models that offer various styles, traits, characteristics, and philosophies. The suggestion offered in this study of four leadership models is intended to rescue Christian youth ministers from pastoral nearsightedness and offer adolescents something different than *the same ole youth ministry* "group-think" that is so pervasive in American Christian youth ministry. To motivate and move leadership in youth ministry beyond the mundane and to steer a course into uncharted waters with the assistance of the bordering discipline of leadership studies makes for good pastoral theology and ministry practice.

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