Stage 3 Module

Leading as a Disciple of Jesus

DISCIPLESHIP
Module Focus

As Catholic disciples we seek to live like Jesus in the way we are and the things we do. Our actions and words reflect Jesus’ way of being in his life. It influences our choices and most importantly why we care for and serve others. It influences what we value, our commitments and the goals we strive towards.

There comes a time in our lives when we are able to reflect upon our impact on others and lead others to live in the way that Jesus would want. Jesus modelled servant leadership to us and this is the way that we are called to lead in our lives. In this module, senior students reflect upon how they can be leaders in the way that Jesus showed us. Students will explore how Jesus modelled leadership and taught about leading through love in his parables.
### Outcomes

**J S 3.2b:** Identifies those for whom Jesus shows particular concern.

**GRHD S3.1a:** Identifies and expresses ways in which God calls all to share in the work of creating and renewing the Kingdom of God

**S S3.5b:** Demonstrate how the message of Scripture can be applied to contemporary life

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**GRHD S3.1a:**
- The concept of ‘Kingdom of God’ and servant leadership
- The responsibility to promote justice and peace in the world
- The role of servant leadership carried out by the Catholic school

**S S3.5b:**
- The message of leadership in Gospel stories.
- The story of God’s people and how relationship between leaders and the marginalised is expressed.
- The connection between the messages in Scripture and the lifestyle of Christians

### DISCIPLESHIP CHALLENGE

- **Students are challenged to reach out to others in love as Jesus did.**
- **Students are challenged to act responsibly in response to God’s call**
- **Students are challenged to relate messages from the Sacred Scriptures to daily life**
Catholic Discipleship

As Catholic disciples, we are called to demonstrate our love of Jesus by living like him, thereby showing love, compassion, hope, reconciliation, transformation, prayer, respect for life and a desire to bring about justice for all.

Disciples of Jesus are called to love one another, to take up our cross daily, to witness to the realisation of the Kingdom of God, to respond to Jesus in the midst of the world and its concerns. Our relationship with Jesus deepens as our life experience broadens and we come to know ourselves and Jesus better.

The disciple of Jesus does not merely mimic the words and actions of Jesus, but becomes one with him. The call to discipleship is marked by an authenticity and integrity grounded in the person of Jesus. Such response requires knowledge of Jesus, through the Scriptures and through the Church guided by the Holy Spirit.

The New Testament is full of examples of the way authentic disciples behave. Jesus himself tells us that we must love one another as he has loved us. In his actions and parables he gives examples of what that love looks like in action: reaching out to those in need; identifying with the marginalised; complete self-giving.

Jesus invites each of us individually and uniquely to respond to his call. Our response also brings us into communion with all who respond to his call. It brings us to the community of the disciples of Jesus, the Church. As leaders, we have the opportunity to show others our model of discipleship based on Jesus’ love and to reach out to them with care, concern and love. By acting with Jesus’ model of discipleship, we may invite others also to become disciples of Jesus.

(Adapted from p.11 Broken Bay RE Curriculum, Bishop David Walker).

Prayer Focus: Ignatian Examen

To be a disciple of Jesus, one should reflect on life... to embrace the joys, to acknowledge the wrongs, to say sorry and to look forward to another day, asking for grace to do so. Jesus prayed and demonstrated to his disciples that it was important to pray and to be reflective. As a faithful Jew, prayer and reflection on Scripture were essential elements of his life. When his disciples said, “Master, show us how to pray”, Jesus gave them the Lord’s Prayer, which contained praise, sorrow, and intercession. He also prayed in different places, in the temple, in the wilderness and in the garden. The Ignatian Examen is a simple and reflective way to pray as a disciple of Jesus.

“The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God’s presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God’s hand at work in our whole experience.

The method presented here is adapted from a technique described by Ignatius Loyola in his Spiritual Exercises. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible”. [http://www.ignatianspirituality.com/ignatian-prayer/the-examen/](http://www.ignatianspirituality.com/ignatian-prayer/the-examen/)

There are several ways to adapt the Ignatian Examen, which lends itself beautifully to prayer for children. Here is a simple way:

1. Recall the events of your day- how did your heart feel throughout this day?
2. What were the joyful and happy things which occurred today?
3. Say ‘thank you’ to God for these blessings.
4. Was there something today that upset me or hurt my heart? Do I need to say ‘sorry’ to God about what I did and know that I am forgiven.
5. What particular grace or blessing do I ask God for so I can go forward tomorrow?

Pray the “Glory be to the Father”.
The Broken Bay Diocesan Synod of 2012 produced deep statements about what it means to be disciples of Jesus in our ways of being and ways of doing. The Synod focussed on two areas, serving as a disciple and leading as a disciple. The exploration of leading as a disciple in this module is founded in the Synod statements (http://synod.dbb.org.au/synod/index.cfm).

Rather than students concentrating on one or two core scriptures in this module, they are invited to explore some of the scriptures identified during the Synod as being central to leading as a disciple. Students may explore the website and investigate the scriptures in groups, then leading by teaching the others about their insights.

Metaphorical ‘I am sayings’ ~
Jesus is at the Heart of the Lives of Disciples

In Jesus Christ, God’s mission of love is revealed. To live into this relationship IN CHRIST- FAITHFUL TO GOD’S MISSION is the heart of Christian discipleship and the source of Christian leadership. John’s Gospel is characterised by “I am” sayings, some of which are metaphorical. These sayings are used by the Gospel writer to create mental images of Jesus as the heart of our lives.

**John 15:5**
“I am the vine, you are the branches. Those who live in me and I in them bear much fruit because apart from me you can do nothing.”

**John 6:35**
“I am the bread of life. Whoever comes to me will never be hungry and whoever believes in me will never be thirsty.”

**John 8:12**
“I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

**John 14:6**
“I am the way, the truth and the life. No-one comes to the Father except through me.”
Jesus taught and Showed us How to Live and Lead as Disciples

Matthew 18:1-5

“At that time the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?” He called a little child to him, and placed the child among them. And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. And whoever welcomes one such child in my name welcomes me.

To lead as a disciple it is important to be humble. This includes being realistic about what can or cannot be achieved by human effort. It calls the leader to embrace others and when reaching out to the marginalised to walk hand in hand with them as brother and sister, not as an outsider who we have to help.

John 13:3-16

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” Jesus replied, “You do not realize now what I am doing, but later you will understand.”

“No,” said Peter, “you shall never wash my feet.”

Jesus answered, “Unless I wash you, you have no part with me.”

“Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

Jesus answered, “Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.” For he knew who was going to betray him, and that was why he said not every-one was clean.

When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.”
Christian leaders empty themselves of whatever hinders them from serving God’s mission by enabling others to grow in fullness of life. Following Christ’s example leaders leave their place of comfort to be foot washers in the community.

Jesus’ love for God permeated his whole life, an unreserved, unconditional love interpreted as his direct response to God’s love. As Jesus’ approaches his passion he is acutely aware of the need to inspire and demonstrate to the disciples how they should continue to live.

The servant leader can be anyone whose life touches the lives of others and influences the character of the world. However, it is in Jesus of Nazareth that the image of the servant leader is best illustrated. It is indeed within the context of washing his disciple’s feet that Jesus, through his actions, issues the invitation to discipleship.

The discipleship challenge Jesus issued as he washed the disciple’s feet demonstrates how Christians are to carry out his love command; by being intimately connected to humility, by mutual and self-effacing service to the community. Jesus’ actions the night before he was crucified are remembered as a lesson in servant- hood no Christian should ever forget.

Parable: The Good Samaritan Lk 10:25-37

On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?” “What is written in the Law?” he replied. “How do you read it?” He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.” “You have answered correctly,” Jesus replied. “Do this and you will live.”

But he wanted to justify himself, so he asked Jesus, “And who is my neighbour?” In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

Jesus told this parable to show how wide God’s love and mercy is towards all. Jesus’ story of a brutal highway robbery was all too familiar to his audience. The road from Jerusalem to Jericho went through a narrow and steep valley surrounded by cliffs. Many wealthy Jews had winter homes in Jericho which was an oasis in a desert environment. The narrow highway was dangerous and notorious for its robbers who could easily ambush their victim and escape into the hills. People would generally not think of travelling it alone.
In this story, Jesus gave an example of how not to behave as a leader. Why did the religious leaders refuse to give any help when they saw a Jewish victim lying by the roadside? Didn't they know that this victim was their neighbour? Maybe they were afraid to stop because they feared attack. And why did a Samaritan, an outsider who was not liked by the Jews, treat this victim with special care at his own expense as he would care for his own family? Jesus wanted his listeners to reflect upon who showed true neighbourly care, compassion and mercy. Jesus makes the supposed villain, the despised Samaritan, the merciful one as an example for some Jews of the time who were status conscious. This was a significant call as there was a long history of hatred and fighting between the Jews and Samaritans. The area is the West Bank today, an area where similar bitterness and fighting still exists.

What does Jesus’ story tell us about leadership through love for one's neighbour? First, we must be willing to help even if others brought trouble on themselves through their own fault. Second, our love and concern to help others in need must be practical. Good intentions and empathising with others are not enough. Also, our love for others must be as wide as God’s love. No one is excluded. God’s love is unconditional. As leaders in discipleship, we are called not only to behave like the Good Samaritan, but to lead others to see that this is the way of life that will bring about the Kingdom of God.

Mt 6:9 -13 or Luke 11:1-4 The Lord’s Prayer

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.”

He said to them, “When you pray, say:

“Our Father in heaven
hallowed be your name,
your kingdom come, Your will be done
on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our sins,
as we also forgive everyone who sins against us.
And lead us not into temptation
But deliver us from evil.

The Lord's Prayer comes to us from Jesus in response to the request of the disciples, ‘Lord, teach us to pray’ (Lk 11: 1). Jesus indeed taught the disciples how to speak with God, showing them that as disciples they need to be nourished for their journey of discipleship by developing their relationship with God. This prayer encourages believers to ask God what it is disciples are asked to do. As such, this prayer has become a prayer for all Christians; it is at the centre of the Scriptures and is the quintessential prayer of the Church.
The prayer begins with a plural reference, ‘Our Father’, creating intimacy in addressing ‘Father’ and acknowledging the Father’s relationship to all humankind.

The Lord’s Prayer:

- is prayed in the context of the revelation of the Father through Jesus;
- reflects the nature of the relationship between God and humanity;
- points to a disposition or attitude of heart that is central to Christian faith;
- is a prayer that has a community context;
- reflects a community in which parental love plays a unique role; and
- indicates confidence and hope founded in Jesus Christ.

**Our Father who art in Heaven**

“Father” implies a close and personal relationship as in family. “Our” indicates community. We experience the “common parenthood” of God the Father with each other and with Jesus. “Heaven” speaks of the God of creation and re-creation. God is all around us.

**Hallowed be thy name**

We honour God. The word “name” is important because it implies intimacy and value.

**Thy Kingdom come**

God’s kingdom is different to worldly kingdoms. It is a Kingdom of peace and justice which is active in the hearts of people.

**Thy will be done on earth as it is in heaven**

This is plea that our hearts will be open to God, and that humankind will live in God’s ways.

**Give us this day our daily bread**

“Daily bread” speaks of the many ways that God comes to us every day. God’s providence is a recurring theme in the scriptures e.g. manna in the desert, the last Supper, the loaves and the fishes, the Emmaus story. In the Gospel of John we hear how God provides for us by giving us Jesus, “I am the bread of life” (Jn 6:25-71).

**And forgive us our trespasses as we forgive those who trespass against us.**

This is a core value of being a disciple of Jesus. It asks us to consider the way we relate to others. There are many references in the scriptures as to how disciples should do this e.g. “Blessed are the merciful, they shall receive mercy” (Mt 5:7), “Love your enemies and pray for those who persecute you” (Mt 5:44), “Judge not, that you not be judged’ (Mt 7:1-5). Again it focuses on the communal aspect of our lives i.e. we live in relationship with others.

**Lead us not into temptation, but deliver us from evil.**

This line brings the heart of Jesus to the temptations that come to us. As Jesus carried his cross, we are asked to carry our crosses every day. Through Jesus’ temptation in the desert we know that he is close to our hearts. There is always a cosmic conflict between good and evil. In the Kingdom of God, through Jesus there is triumph over evil.

(Adapted from Ministry for Teachers II, Bishop David Walker, p. 49)

**John 19:28-30**

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

As Jesus carried His cross, so His disciples are asked to carry their crosses every day. Jesus was rejected, humiliated, mocked and tortured and yet He continued on with dignity. Whilst few of us will carry crosses as intense of Jesus, we all live with worry, pain and grief at different times in our lives. Disciples of Jesus know that they carry their crosses in Jesus’ love. Leaders who are disciples of Jesus model carrying crosses and support others in live as they carry the crosses of their lives.

**Lk17:11-14**

Ten Men with Leprosy
On his way to Jerusalem, Jesus went along the border to Samaria and Galilee. As he was going into a village; ten men with leprosy came towards him. They stood at a distance and shouted, “Jesus, Master have pity on us!” Jesus looked at them and said, “Go and show yourselves to the priests.” On their way they were healed.

One of the most significant things about Jesus’ healing activities is that they drew people out of isolation. Leprosy is a terrible skin disease through which people can lose limbs. It is highly contagious. People of Jesus’ time were frightened of the disease and so lepers had to stay together and weren’t allowed near anyone, having to ring a bell if they came near. Their lives were lived in isolation, fear, rejection and poverty. Jesus not only healed lepers but touched them in love. He demonstrated that leaders who are disciples of Jesus reach out to those who are the most lonely and left out.

*Lk 5:2-6*

**Set Out into the Deep**

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing."

This passage from Luke’s Gospel is often seen as a key in the call to discipleship. We are called to step out into the deep, to leave our boats (comforts, hang-ups, prejudices etc.) behind with the courage to both serve and lead as Jesus’ disciple.

Pope John Paul II refers to this scripture with the words “Duc in Altum!” or “Put Out into the Deep” in his Apostolic Letter, *Novo Millennio Inuento* at the close of the Great Jubilee Year of 2000 and at the beginning of the new millennium…

“We are called to go forward in hope led by the Son of God who is still at work today. We need to work with discerning eyes and a generous heart. Christ, who we have contemplated and loved, bids us on our journey: “Go therefore and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit” (Mt 28:19). We are urged to share the enthusiasm of the very first Christians. As we travel our journeys, every Sunday, the Risen Christ asks us to meet him once more in the Upper Room.” (Pope John Paul II, *Novo Millennio Inuente*, Jan 6, 2001)

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**We are called to use Our Spiritual Gifts as we lead as Disciples of Jesus**

*1 Cor 12:3-13*

*There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work.*

*Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.*
Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

Belief in the presence of the Spirit in the whole community moves leaders to foster the various gifts of the community members so that all are encouraged to act, lead and grow in Christlike service.

In order to help others recognize their gifts the leader must first get to know and understand others, their gifts, feelings and aspirations.

A leader recognizes potential and finds ways to invite individuals to share their gifts with and for the community. In order to help others recognize their gifts the leader must first get to know and understand others, their gifts, feelings and aspirations.

Compendium of the Catechism of the Catholic Church

107. Who is invited to come into the Kingdom of God proclaimed and brought about by Jesus?
123. Why does a Jesus call upon his disciples to take up their cross?
173. In what sense is the Church missionary?
189. How do the lay faithful participate in the priestly office of Christ?
190. How do the lay faithful participate in the prophetic office of Christ?
191. How do the lay faithful participate in the kingly office of Christ?
544. How does Jesus teach us to pray?
411. How does society ensure social justice?
Background for the Teacher

What Defines a Person as a Disciple of Jesus?

Every human being is called to live justly and equitably just because of their humanity. People need to care for each other, be tolerant of others’ views, be just and live peacefully. Many of the values that are built into our humanity are expressed in documents such as “The Universal Declaration of Human Rights” (http://www.un.org/en/documents/udhr/) which says “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”.

Why then be a disciple of Jesus if we are called as human beings to be just, peaceful and caring to each other? For Christians, Jesus is the reason we act the way we do. He is the model for how we behave. Some of the key elements of Jesus' model of discipleship to which we aspire are:

- **We are called to follow Jesus’ way of loving** i.e. to love all, but to show a preferential option to those who are marginalised in any way e.g. by poverty, disability, age, race, gender.
- **We are called to nourish ourselves for our journeys of discipleship** through prayer and Eucharist.

Kingdom of God

The concept of the Kingdom of God has been open to a range of interpretations through the ages and continues to be a difficult concept for adults – let alone children - to come to terms with. Evidence in the Gospels indicates that Jesus' use of the term Kingdom of God led both his followers and his enemies to a similar interpretation: that he was heralding in a new temporal order.

The Kingdom is unlike the political kingdoms of this world. Those kingdoms seek power and wealth as their source of authority. The Kingdom Jesus challenges us to join is one which service is central to the authority. Just as Jesus became a servant, so too do the members of his Kingdom need to embrace a service that leads others to freedom from violence and oppression. The kingdom is always at hand because God’s compassion and mercy is always present.

It is important to understand that such service is not to be confused with servitude. It is a service that empowers other to seek the Kingdom, to seek justice, peace and freedom from the materialism (the denial of the spiritual) that dominates the world.

Luke’s Gospel presents a Jesus who identifies with the struggles of the powerless. Luke’s picture is of a Christ who is a liberator and champion of the poor and outcast. This was a new form of thinking in Jewish society. In fact, Jesus introduced a radical form of Judaism in which he challenged hypocrisy. In Jesus' life, goodness was won out of the struggles of life. Jesus encouraged people to go back to the true spirit of love as heard in Isaiah’s word (Is 61). Jesus was a liberator, acting in human history for the Kingdom of God.

The Kingdom of God is present here and now, signalling the existence of the “…gracious, forgiving and redeeming presence of (God) in the world…This kingdom is open to all, and all are invited into it, but it is given …preferentially to those who are marginalised, that is, the poor, the afflicted, the oppressed, the captives…” (LK 4:18) (Phan, 2001, p. 4).
Christian Ideals of Leadership

Much has been written on leadership and its potential to empower others and to transform vision into reality. Leadership in any community is necessary for its survival and development. The Catholic community identifies the leader as one who serves. ‘Christian leadership has its genesis and inspiration in the life and ministry of Jesus. The writings of the New Testament describe the experiences of the early Christian communities in following the way of Jesus. Christian leadership seeks to influence people to promote the kingdom or reign of God and to enhance the quality of life in all creation. The character of Christian leadership is both subversive and traditional; subversive because it is always critiquing structures and practices in society and church in the light of Kingdom values; traditional because it is augmenting a 2000 year old tradition of Christian leadership.’ (Kevin Treston. Following the Heart, p10)

In the Gospels, Jesus insists that his followers reject the images of leadership that suggest status and superiority: ‘The greatest among you will be your servant. Those who exalt themselves will be humbled, and those who humble themselves will be exalted’ (Mt 23: 11, 12). Jesus challenges his disciples to see that the Reign of God is characterised by status reversal. In John’s Gospel (13: 1 -16) Jesus dramatically represents his style of leadership by washing the feet of his disciples. The Christian leader does not exhibit power over others but rather loving service of others.

Jesus would have reflected upon models of leadership, in the Scriptures he read or heard, now contained in the Old Testament. The Old Testament contains many significant figures whose leadership was based on a conviction that they had been called by God to serve others. Moses, in Exodus, is solemnly commissioned to lead his people out of Egypt and into freedom. Moses’ reaction to this call of leadership is quite understandable, ‘Who me?’ Moses explains to God that he doesn’t feel up to the job, that he hasn’t the credentials and doesn’t want the responsibility (cf. Ex 4: 1, 4:10, 4: 13-14). God’s response is highly significant. ‘I shall be with you’ (Ex 3:11). God promises to be with those called to lead others.

Students may relate with Moses’ very human experience which was filled with questions and doubts; Am I worthy? Am I afraid that others will not have faith in me? Do I have sufficient skills to lead?

Some Characteristics of Those who lead as a Disciple of Jesus

Some key characteristics of servant leadership that would be appropriate for consideration by students at this age include:

- **Courage** - the ability to be themselves despite the expectations of others. Peer group pressure can significantly influence the behaviour of students. Jesus’ behaviour was often at variance with what was expected because of prejudice or unthinking convention, e.g. eating with tax collectors.

- **Compassion** - the ability to have empathy for others. Students may have difficulty in 'walking in the shoes' of people who are in need or different. Jesus provides an example of someone who constantly displayed compassion particularly to those who were suffering or were labelled as ‘outcasts’. He spoke of a loving God and embodies this attribute throughout the Gospels.

- **Community minded** - the ability to go beyond individual needs for the sake of the community. Students need to be challenged to see the Christian ideal as moving from 'me-centredness' to 'other-centredness'.

- **Reflective** - the ability to stop and reflect on one’s actions with the bigger picture, not self-interest, in mind. In particular, the leader who is a disciple of Jesus will take time to pray and to be nourished by the Word of God through the Scriptures and by the Eucharist.
**Student Context**

*Please adjust tasks to suit the student context of your class.*

**Developing the Partnership**

*Please make connections between the learning in this module and parents and the wider community.*
Curriculum Links

*In your planning, please create links with other Key Learning Areas.*

## Leading as a Disciple of Jesus

### Key Concepts

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### What is Important for Students to Know and Do:

- Jesus modelled servant leadership in the way he lived.
- Jesus taught about how we should lead at many times, including when he told parables.
- Jesus was confident to challenge any aspects of his society that he considered not to be just.
- Jesus was a Jew. Christianity developed as the story and actions of his life were taken forward by his disciples.
- The Broken Bay Diocesan Synod, 2012 called the people of our Diocese to serve and lead as disciples of Jesus.
- To lead as disciples of Jesus in the school and in life in general.
Enduring Understandings:

- Most leaders are called to be loving, compassionate, just and peaceful. Christian leaders do so in Jesus’ way.
- There are many leaders who serve others and make positive change in the world. Christian leaders serve in the humble way that Jesus did (as shown when he washed his disciples’ feet).
- We lead as disciples of Jesus both in the way we are as people and what we do to serve others.
- Servant leaders aren’t perfect, but when the going gets tough or they make mistakes they will remind themselves of how they should act through the model of Jesus’ leadership.
- As a leader, Jesus reached out to the marginalised. Christian leaders are called to do the same.
- The Scriptures of the New Testament give us many guidelines as to how to live as a disciple of Jesus.
- To lead as a disciple of Jesus, we are called to:
  - serve others
  - be humble, and
  - use and share our gifts.
- Disciples of Jesus are nourished for the journey of leadership through prayer and liturgy, Word (Scripture) and Eucharist.

Suggested questions

**How can we lead as Disciples of Jesus?**

**What does it mean to be a Good Leader?**

**What is Different about Leaders Who are Disciples of Jesus?**

**How did Jesus Show us and teach us to be leaders as His Disciples?**

**How can we lead as disciples of Jesus? (Big Question)**
### Learning and Teaching Sequence

#### How can we lead as Disciples of Jesus?

- Introduce and display big question. Discuss the key words of the question, “lead’ and “disciple of Jesus”. Record questions that students have about leadership and about being a disciple of Jesus. Address these questions as the module progresses. Create an online wall using Wallwisher to pose questions, get answers from students and give students feedback. [http://wallwisher.com/](http://wallwisher.com/)

#### What does it mean to be a Good Leader?

- Display word “LEADER”. Ask students what this word means to them.

- Students may set up an online community to share their learning about leading as a disciple of Jesus using a Ning or Wiki: [http://www.ning.com/](http://www.ning.com/) [http://www.wikispaces.com/](http://www.wikispaces.com/)

- Discuss if students think there are “good” and “bad” leaders. Discuss people who we might describe as “bad leaders” e.g. leaders of Outlaw Motorcycle gangs and other crime gangs; dictators (leaders of countries who don’t allow people to have their rights and may even abuse or kill their people e.g. Hitler); leaders who are corrupt perhaps stealing money others e.g. from their companies; leaders who don’t treat the people in their care justly; leaders who lie and create an image of themselves that isn’t real. Discuss what may cause people to behave like this (e.g. problems in their past lives, influence of other people; personality problems etc.). Discuss how some people may say that politicians are “bad leaders” just because they don’t agree with their views. Discuss; is this “bad” or just “different”?

- Discuss sorts of people that they think might be good leaders e.g. political leaders who fight for the rights of the marginalised; leaders who work in mission or devote themselves to improving the world; religious leaders who positively promote social justice. Brainstorm what they think would be the characteristics of good and bad leaders. Record using paper or a flip chart.

- Brainstorm different roles in which people lead others in society (e.g. church, politics, sport, school, community, business etc.) Name leaders from each of these categories. In groups students record the names of three good leaders (in their eyes) and the reasons why they are considered to be good leaders. Groups discuss and debate the leaders chosen by each group. As a class, discuss how sometimes leaders fall down in their duty to society. Talk about when their mistakes are part of being human and then leaders learn from their mistakes and when their wrongdoings are so serious that they can no longer be considered to be good leaders. Discuss Lance Armstrong’s fall from grace as a leader.

- Name leaders who have been recognised for their inspirational and humble leadership e.g. Mother Teresa, Mary MacKillop, Martin Luther King, Nelson Mandela, Fred Hollows, Pope John Paul II, Gemma Sisia, Victor Chang, Kurt Fearnley, Mahatma Ghandi, Neil Armstrong. In groups students choose one leader to be the focus of a brief research on the internet. Expert groups present their findings to the class (this shouldn’t be a major research project as it is designed as part of tuning in and does not yet address leading as a disciple of Jesus).
What is Different about Leaders Who are Disciples of Jesus?

- Bring the learning together from the first question; mention that there are many wonderful and humble leaders from all walks of life who are changing society in positive ways. Many of these people are not disciples of Jesus e.g. wonderful Muslim, Jewish, Buddhist or Hindu leaders work in the world for religious reasons but are not disciples of Jesus. They follow different religious paths and find in their own beliefs that there are reasons to lead justly and humbly. There may even be some leaders in the world who lead justly, but who don’t have any religious beliefs at all. They are probably leading like this because they see themselves as part of humanity and of the world and they want to make positive changes to life on earth. HOWEVER Christians learn how to lead by following Jesus’ way, using Jesus as a model of leadership and working towards bring about the kingdom of God today.

- Using survey monkey (http://www.surveymonkey.com/home/), survey students about what they think would be the characteristics of a leader who is a disciple of Jesus. Display results and discuss. Discuss where we can learn about how Jesus teaches us to be disciples of Jesus (the New Testament).

How did Jesus Show us and Teach us to be Leaders as His Disciples?

- Brainstorm and record gospel stories in which students think Jesus showed us how to be and to lead as disciples in the way we live (e.g. reaching out to the outcast like lepers; welcoming everyone, women and men, rich and poor, people from different cultures; sharing food like in the story of the loaves and the fishes; washing his disciples’ feet; when he healed people of illnesses; when Jesus called children to him; Jesus’ dignity during his death on the Cross etc.). Then brainstorm and record ways that Jesus taught us how to be and to lead as disciples (e.g. parables such as the Lost Son, the Good Samaritan; when Jesus taught his disciples how to pray; teaching the Beatitudes etc.)

- Tell children that sometimes short lines from Scripture can capture important meanings. The writer of the fourth Gospel (John's Gospel) uses what we call “I am” sayings to create images of Jesus. Each of the four “I am” sayings below capture the idea that Jesus is at the centre of the lives of disciples. If Jesus is at the centre, then Christian leaders can reflect on how to lead like Jesus.

  **John 15:5**
  “I am the vine, you are the branches. Those who live in me and I in them bear much fruit because apart from me you can do nothing.”

  **John 6:35**
  “I am the bread of life. Whoever comes to me will never be hungry and whoever believes in me will never be thirsty.”

  **John 8:12**
  “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

  **John 14:6**
  “I am the way, the truth and the life. No-one comes to the Father except through me.”

- Discuss how John’s “I am sayings” help us to keep Jesus at the centre of our lives. Students choose which saying they like the best and be prepared to say why. Students form into groups under their chosen “I am saying”. A recorder is chosen to record students’ ideas. Each student or group makes a banner of their saying. Each is displayed with the group recording of students’ thoughts underneath.

- As the “I am” sayings tell us, Jesus is at the heart of the life of every disciple. But how do disciples know how to lead in Jesus’ way? It is in the Scriptures that we learn from Jesus. There are many, many stories about leading as a disciple, but investigating a few will give disciples some direction as to how to lead in Jesus’ way. Look back at the list of scripture stories that students have already brainstormed. Look at the titles of the core scriptures of this module (although there are many more scriptures that could be explored) and see if any are the same as the students’ choices.
Matthew 18:1-5  Jesus Reaches out to the Little Children (and all those who feel little in life)


Luke 11:1-4  The Lord’s Prayer (“Master teach us How to Pray”)

John 13:3-16  Jesus Washes His Disciple’s feet

John 19:28-30  Jesus Dies on the Cross

Luke 17:11-14  Ten Men with Leprosy

Luke 5:2-6  Set out into the Deep

- Students form into pairs, reading two passages from the core scripture together (using Bibles) about how Jesus taught and showed us how to lead as disciples. Ensure that the passages are evenly shared across the class. Each pair individually reads the first passage and then tells of one word that they were drawn to (no comment first time). Then they read the same passage a second time and afterwards tell their partner and word or line that struck them and why. Partners then discuss how Jesus was teaching us to lead as disciples in this story and record their ideas. Repeat for the second passage. (This is an adapted form of Lectio Divina).

- Investigate how Pope Francis has demonstrated that he both leads and serves as a disciple of Jesus. Discuss how his actions mirror those of Jesus and therefore how he acts as a disciple of Jesus.
  - Washing the feet of prisoners [http://www.youtube.com/watch?v=4OOkB1rW60w](http://www.youtube.com/watch?v=4OOkB1rW60w)
  - His passion for the poor [http://elizabethbalderrama.wordpress.com/2013/03/22/pope-francis-i/](http://elizabethbalderrama.wordpress.com/2013/03/22/pope-francis-i/)
  - His actions of humility

- Suggest some of the main ideas about leading as a disciple of Jesus and ask students which of the scripture passages they think capture these values and actions (some characteristics will apply to more than one passage). Add any more characteristics that students think should be included. Compare with students’ original idea from survey.

<table>
<thead>
<tr>
<th>Love your neighbour</th>
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<tbody>
<tr>
<td>Reach out to those who are left out, lonely, sick, poor, have a disability or “feel little” in any way.</td>
</tr>
<tr>
<td>Realise that life isn't always easy and carry your crosses with courage</td>
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<table>
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<tr>
<th>Be a humble leader</th>
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<tbody>
<tr>
<td>Nourish yourself for your journey as a disciple through prayer and other gifts such as Eucharist and liturgy</td>
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<table>
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<tr>
<th>Be a servant leader</th>
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<tbody>
<tr>
<td>Care about and do something about the needs of others</td>
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</tbody>
</table>
Be courageous

Be reflective, think about what you do as leader

Think outside the square. Challenge behaviours that disadvantage others.

Practise what you preach

• Tell children that Jesus’ mission was to bring about the Kingdom of God in his world and to inspire his disciples to bring it to future generations. If Jesus lived and taught in a way that we have been learning about, what sort of a world do you think he aspired to? Make a Wordle or Tagxedo using words that you think describe the kingdom of God in this world aimed for by those who lead as disciples of Jesus. [http://www.wordle.net/][http://www.tagxedo.com/]

• Understanding that leaders must be nourished for their journey of discipleship, include regular meditation as part of class routine.

• Use reflective prayer regularly in class for students be able to analyse their day as leading disciples. Using the Ignatian Examen model, students may be asked to pray in this way...
  - Thank God for...
  - Help me to understand why...
  - Look at my day and realise...
  - Next time I will...
  - Keep with me Jesus as I...

• **Suggested Assessment JS 3.2b  GRHD S 3.2a** Create a presentation of your choice (either electronically or in a visual or musical way) that uses some of the core scriptures (or other Gospel passages of your choice) to demonstrate clearly your understanding of some of the elements of the call to discipleship. Provide a modern day example of someone who you think is a disciple of Jesus, showing how you believe this to be so:
  - Those for whom Jesus and his disciples show particular concern and calls his disciples as leaders to seek out and care for
  - The characteristics of leaders who are disciples of Jesus
  - How leaders who are disciples of Jesus are nourished for their journey of discipleship.
  - How this model of leadership can help to bring about the Kingdom of God here and now.

How can we lead as disciples of Jesus?

• Place a line on the floor (one end is positive, the other negative). Ask children to stand on the line in the place where they feel they now are in their inspiration and confidence to lead as disciples of Jesus.

• Ask children what are the positive points and challenges for them. Address the challenges and create a class plan of action to deal with these. Ensure that as the year progresses, the success of these is evaluated and adapted plans put in place if necessary.

• Develop scenarios based on conflict situations and explore via discussions. Creatively present taking a leadership role in conflict resolution.

• Explore the scripture from Corinthians about spiritual gifts (1 Cor 12:3-13). Read the statement about Paul's letter to the people of Corinth (Appendix 1). Students who are confirmed may recall this passage. Discuss the gifts that students have to lead as disciples and how they can out them in place in the school.
• Create a web of connection in which no child is left out.
  o Students sit in a circle. Take a large ball of coloured wool. Roll it to one child. The person who receives it -- holds on to a corner of it--- before passing it on to someone else. As the ball is rolled, the person rolling it must say a gift that the next person has that would help them to be a disciple of Jesus. The ball must go to all children in the group. Afterwards discuss the web that was created, it is a web of diversity in which everyone has a gift that will help them to both serve and lead as a disciple of Jesus. Discuss how it helps to be in community to be a disciple of Jesus.

• Suggested Assessment SS3.5b Make scroll which includes statements about how they can use their gifts to lead as a disciple of Jesus in their school today. Say what difference they hope to make and how stories of Jesus have helped them to know how to lead.  [www.ancient-scrolls-tutorial.html](http://www.ancient-scrolls-tutorial.html)

• As a class, write a commitment to lead as disciples of Jesus. Choose an issue that as a class they wish to address in the school (e.g. bullying, waste of resources, a social justice issue) and prepare a campaign/program to tackle this issue as disciples of Jesus.

• As leaders of the school design a campaign to raise community awareness and action concerning a social justice issue e.g. refugees, victims of war etc. Use the characteristics of discipleship to plan and enact this campaign.

• Prepare a classroom liturgy based on leadership characteristics. (It is best if students prepare their own liturgy, but they can model it a prepared one e.g. Sacred Celebrations Liturgies for Children – I Have Called You by Name p.113.) See Appendix 2
Appendix 1:

Corinth was a large and diverse centre of the Roman Empire in the Greek East at the time of Paul’s arrival. There were two important ports which made it a centre for Roman shipping. In Corinth, lived people from all over the Mediterranean world, it was a multicultural place. When Paul arrived he would have seen a bustling city with merchants, fisherman, artisans, travellers, tradesman and others in this centre of economic growth.

Paul was keen to convert Gentiles, or people who were not Jews. In his early communities, rich and poor, Gentile and Jew lived and worshipped together. He worked in a community of both unity and diversity. In order for his community to work, he had to focus on the fellowship of the community and the sharing of spiritual gifts within.
Appendix 2:

Celebration of Modules

**Liturgy Outline**

**Liturgy Definition:** “work of the people” (in this case - the children)

A liturgy to celebrate module learning usually has four parts of which these can contain all or some one of the suggestions.

Before you begin some other considerations!!

- Where will the liturgy be celebrated? Does not have to be celebrated in the church or the classroom. Outdoors is a possibility - weather permitting.
- Consider the placement of chairs and sacred space.
- Who to invite? (parents, staff, priest etc)

**WE GATHER:**

*Setting the scene*
- Sacred Space (cloth, candle, Bible, icons etc) to be created in this part.
- Procession
- Hymn or songs of welcome
- Welcome and introduction to celebration
- Opening prayer

**WE LISTEN:**

*Stories*
- From the Bible
- Outline of what has been learnt
- Multimedia presentations
- Dramatisation/ dialogue of story
- Hymns
- Liturgical Movement of story
- Stories of their life and families
- Related narratives (e.g. Dreamtime story)

**WE RESPOND:**

*Responding to the stories*
- Hymn or songs
- Liturgical movement
- Prayers of Intercession
- Prayer
- Multimedia presentations
- Sharing work from module (e.g. artwork)

**WE GO FORTH:**

*Sending Forth*
- Recessional hymn or songs
- Liturgical movement
  - Prayer
  - Thank you statement

*Liturgy can be followed by offer of hospitality*
Possible Resources

The resources indicated below are recommended to assist with the teaching of this module. Please add others that are used.

Teacher

- Wintour, Rina Just Imagine Series 1-4 : Creative Ways of Presenting Scripture. Brisbane: Mountjoy Enterprises
- LabOra Worship

Music

There are many songs about discipleship. Here are some suggestions:

- “The Kingdom in Me” Jen Charadia in album “Renew Our Hearts” ©2003
- “In the Footsteps of Jesus” Andrew Chinn in album “Many Roads, One Journey” © 2007
- “Face of God” Mark Raue in album “Restless Heart” © 2003
- “The Dream” Mark Raue in album “Justice Cries” © 2002
- “Gather on the Road” Jen Charardia in album “At the Well “ © 2007
- “If not for the kingdom” Michael Mangan in album “True Colours Shine”© 2007
- “Radiating Hope” Michael Mangan in album “True Colours Shine” © 2007
- “Making a Difference” John Burland in album “Let’s Celebrate Too!” © 1998

Websites

Pope Francis

- http://www.youtube.com/watch?v=4OOkBIrW60w
- http://elizabethbalderrama.wordpress.com/2013/03/22/pope-francis-i/
Children should explore a variety of literature about people who are examples of discipleship.