

Called to Servant Leadership



Welcome!

We are delighted that your group is planning a regional retreat. These materials have been prepared to help you make the most of your time together. Centered around the topic of Christ's call to servant leadership, they will—we hope and pray—lead you into prayer, worship, reflection and group activities, all with the goal of understanding in a deeper way the paradox of the Christian life: to be both a leader and at the same time a follower of Jesus.

In this package, you'll find easy-to-modify resources for either a one-day or overnight retreat. (If you're interested in using them for a shorter or longer time period, let us know; we are happy to help you with that!) They include:

- ❖ Suggested retreat schedules
- ❖ Mass planning template
- ❖ Prayer services in presider format
- ❖ Four reflections on DVD (and in hard copy format)
- ❖ Reflective activities for participants
- ❖ Checklist of needed supplies
- ❖ How-to's for creating a retreat atmosphere

As you look these over, please don't hesitate to contact us with questions that arise. And once you put them to use, let us know how they work. We would love your feedback!

May this time together bring you many blessings—rest and refreshment; meditation and discussion; community-building; faith formation. Most of all, may it bring you a deep experience of God's grace and peace.

Yours in Notre Dame,

Fr. Lou, Chuck, Meghann, Ann, and Ricky

• • •
*Indeed, whoever
wants to become
great among you
must be your
servant, and
whoever wants to
be first must be
slave of all.*

Mark 10:44

• • •



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NOTE: *Exact times are offered to give you a sense of how much time to allot for various parts of the retreat – your schedule may obviously involve different beginning and ending times. A member of the ACE Advocates staff would be happy to help in any way as you adjust this schedule for your particular group’s time frame. See also “Planning Your Retreat” for some helpful suggestions.*

8:30AM – 9:00AM: Arrival

- ❖ Be sure your retreat team has the space prepared prior to participants’ arrival.
- ❖ Having some decorations or welcome signs, as well as some breakfast-y snacks or coffee, will help participants feel welcome and at home.
- ❖ You might find it helpful to set up a check-in table. Here, participants can pick up a folder, a nametag if not everyone knows each other (better safe than sorry!), and take care of paying any retreat fees that your group is charging. They can see a schedule for the retreat and perhaps a map of the retreat facility, and meet a few members of the retreat team.

9:00AM – 9:45AM: Welcome, Introductions, and Setting the Stage

- ❖ The leader of the retreat welcomes all participants on behalf of the local ACE Advocates community.
- ❖ Introduce all members of the retreat team. You may also want to announce at this point that other members of the “retreat team” will be joining via video, from the ACE Advocates staff.
- ❖ Take a few minutes to go over logistics that will make the retreat run smoothly.
 - Where will large-group sessions be held? Where can small groups meet? Where can individuals go for personal reflection time?
 - Are there areas of the retreat facility that are off-limits to your group?
 - Where are the restrooms? Where will meals be served? Will Mass be in the same room as the large retreat sessions?
 - **Remind participants to respect each other’s time of retreat. There will be time for socializing and meals, so please commit to leave quiet reflection time for just that. This may not seem necessary to announce to adults, but many will actually appreciate the reminder, especially when accompanied by a note of what time is designated for social conversation.**
 - Are there books, devotional items, art supplies, or particular areas like an adoration chapel, that participants might make use of during free time?

- ❖ Announce the theme of the retreat – “Called to Servant Leadership” – and play the welcome message from Chuck Lamphier, Director of ACE Advocates, on the DVD.
- ❖ Present the opening/introductory activity (see handout on page 23). Invite participants to think of people they know who epitomize their ideas of servant leadership, and what qualities these people have that bring them to mind.
- ❖ After about ten quiet minutes for individual reflection and notes, go around the room and invite each participant to introduce himself or herself, and to share a brief word about a person who came to mind. On a large piece of chart paper, have a leader make a list of some of the qualities that people name.
- ❖ Once all have introduced themselves, invite everyone to join in the opening prayer.

9:45AM – 12:00PM: Opening Prayer and Retreat Session I – *What Is Servant Leadership?*

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 25. We recommend the following planning times:
 - 9:45-10:05 – Opening Prayer
 - 10:05-10:20 – Video reflection (Just over 10 minutes)
 - 10:20-10:50 – Individual quiet time with reflection questions
 - 10:50-11:20 – Small group conversations
 - 11:20-11:40 – Notecard reflection part 1 (small group leaders distribute materials and explain the activity to participants)
 - 11:40-11:55 – Large group reactions
 - 11:55-12:00 – Logistical announcements and grace before lunch
- ❖ ***You will need*** a retreat team member designated as the presider and leader for this session, who has familiarized him/herself with the session ahead of time. You will need either two or four (your choice!) readers for the prayer service. Select your readers ahead of time and give them copies of the prayer service script (highlighting is great!). Let them look over the script ahead of time, and be sure they understand the timing. Finally, you will need to assign small groups, and to prepare each small group leader to introduce the notecard activity at the end of the small group discussion.

12:00PM – 1:30PM: Lunch and Break

- ❖ Before lunch, remind participants to bring their notes and cards from this morning’s reflections with them in the afternoon.
- ❖ Have a few options for people during the break – spiritual resources, games, a map of your facility for those who might wish to go for a walk or run...
- ❖ If you have a priest with you for the duration of the retreat, this might be a good time to offer the chance for the Sacrament of Reconciliation.

1:30PM – 3:30PM: Mid-day Prayer and Retreat Session II – Obstacles to Servant Leadership

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 39. Recommended planning times:
 - 1:30-1:40 – Mid-day prayer service
 - 1:40-1:55 – Video reflection (Just under 15 minutes)
 - 1:55-2:25 – Individual quiet time with reflection questions
 - 2:25-2:50 – Small group conversations
 - 2:50-3:10 – Notecard reflection part 2 (small group leaders distribute questions and explain the activity to participants)
 - 3:10-3:25 – Large group reactions
 - 3:25-3:30 – Logistical announcements
- ❖ **You will need** a retreat team member designated as the presider and leader for this session, as well as two readers and someone to sing the psalm. Again, remember to select and prepare your readers ahead of time. Also remember to prepare small group leaders to introduce the second notecard activity.

3:30PM – 3:45PM: Break

- ❖ After a focused discussion, everyone appreciates a break for some light conversation, snacks and drinks, a trip to the restroom, etc.

3:45PM – 5:00PM: Retreat Session III – Aids to Servant Leadership

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 51. Recommend planning times:
 - 3:45-3:55 – Opening Prayer
 - 3:55-4:10 – Video reflection (About 15 minutes)
 - 4:10-4:45 – Notecard reflection part 3
 - 4:45-5:00 – Closing prayer service
- ❖ **You will need** a retreat team member designated as the presider and leader for this session, as well as one reader for the opening prayer and four for the closing prayer. Again, select and prepare your readers ahead of time, and be sure they understand the timing of the prayer services.

5:00PM-5:15PM: Break and transition to Mass

- ❖ Give participants a quick break as the retreat team sets up for Mass.

5:15PM-6:00PM: Mass

- ❖ See page 69 for Mass-planning resources.

6:00PM-7:00PM: Dinner and goodbyes

- ❖ Remember grace before dinner!
- ❖ Take some time before everyone leaves to thank your retreat team, all participants, your celebrant for Mass, any staff members from your retreat facility, and anyone else who needs thanking.
- ❖ Don't be shy about announcing your next events and encouraging all to attend! After a day well-spent in retreat, people will often be excited to stay involved with your region. You might even invite members to visit the ACE Advocates website, if they aren't already members, to sign up for the newsletter or visit your group's page for more information!

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NOTE: *Exact times are offered to give you a sense of how much time to allot for various parts of the retreat – your schedule may obviously involve different beginning and ending times. A member of the ACE Advocates staff would be happy to help in any way as you adjust this schedule for your particular group’s time frame. See also “Planning Your Retreat” for some helpful suggestions.*

6:00PM – 6:30PM: Arrival

- ❖ Be sure your retreat team has the space prepared prior to participants’ arrival.
- ❖ Having some decorations or welcome signs will help participants feel welcome and at home.
- ❖ You might find it helpful to set up a check-in table. Here, participants can pick up a folder, a nametag if not everyone knows each other (better safe than sorry!), and take care of paying any retreat fees that your group is charging. They can see a schedule for the retreat and perhaps a map of the retreat facility, and meet a few members of the retreat team.
- ❖ You might consider allowing a longer arrival time (possibly by scheduling arrival from 5:30 to 6:30, or by extending retreat sessions later into the night) and having a simple dinner available for people as they arrive.

6:30PM – 7:15PM: Welcome, Introductions, and Setting the Stage

- ❖ The leader of the retreat welcomes all participants on behalf of the local ACE Advocates community.
- ❖ Introduce all members of the retreat team. You may also want to announce at this point that other members of the “retreat team” will be joining via video, from the ACE Advocates staff.
- ❖ Take a few minutes to go over logistics that will make the retreat run smoothly.
 - Where will large-group sessions be held? Where can small groups meet? Where can individuals go for personal reflection time?
 - Are there areas of the retreat facility that are off-limits to your group?
 - Where are the restrooms? Where will meals be served? Will Mass be in the same room as the large retreat sessions?
 - **Remind participants to respect each other’s time of retreat. There will be time for socializing and meals, so please commit to leave quiet reflection time for just that. This may not seem necessary to announce to adults, but many will actually appreciate the reminder, especially when accompanied by a note of what time is designated for social conversation.**

- Are there books, devotional items, art supplies, or particular areas like an adoration chapel, that participants might make use of during free time?
- ❖ Announce the theme of the retreat – “Called to Servant Leadership” – and play the welcome message from Chuck Lamphier, Director of ACE Advocates, on the DVD.
- ❖ Present the opening/introductory activity (see handout on page 23). Invite participants to think of people they know who epitomize their ideas of servant leadership, and what qualities these people have that bring them to mind.
- ❖ After about ten quiet minutes for individual reflection and notes, go around the room and invite each participant to introduce himself or herself, and to share a brief word about a person who came to mind. On a large piece of chart paper, have a leader make a list of some of the qualities that people name.
- ❖ Once all have introduced themselves, invite everyone to join in the opening prayer.

7:15PM – 9:30PM: Opening Prayer and Retreat Session I – *What Is Servant Leadership?*

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 25. We recommend the following planning times:
 - 7:15-7:35 – Opening Prayer
 - 7:35-7:50 – Video reflection (Just over 10 minutes)
 - 7:50-8:30 – Individual quiet time with reflection questions
 - 8:30-9:10 – Small group conversations (Note – in this version of the retreat schedule, the notecard reflection part 1 is saved for the morning)
 - 9:10-9:25 – Large group reactions
 - 9:25-9:30 – Logistical announcements
- ❖ **You will need** a retreat team member designated as the presider and leader for this session, who has familiarized him/herself with the session ahead of time. You will need either two or four (your choice!) readers for the prayer service. Select your readers ahead of time and give them copies of the prayer service script (highlighting is great!). Let them look over the script ahead of time, and be sure they understand the timing. Finally, you will need to assign small groups and prepare leaders to guide the small group discussions.

9:30PM-10:15PM: Evening Mass

- ❖ See page 69 for Mass-planning resources.
- ❖ If you will not have a priest present with you and would like to plan an evening prayer service as an alternative to Mass, talk with a member of the ACE Advocates staff, and we would be happy to assist you!

10:15PM – ? : Social Time

- ❖ Before concluding the formal part of the evening, remind participants to bring their notes from the evening's reflections with them in the morning. Also make any necessary logistical reminders – what time to start in the morning, where to be, etc.
- ❖ Have a few options for people during the break – spiritual resources, board games, snacks and drinks are all popular options!

9:00AM – 9:30AM: Breakfast

9:30AM – 10:10AM: Morning Prayer and Reflection

- ❖ Begin with a very simple morning prayer to set the tone for the day – perhaps a hymn such as “This Day God Gives Me” followed by repeating the short prayer in the middle of page 26 (labeled “Opening Prayer.”)
- ❖ Distribute to all participants the materials and instructions for “Notecard Reflection Part 1” (page 33). Invite them to begin the day with 30-40 minutes of prayerful, quiet reflection on the personal qualities of servant leaders, and to then return to the main room for Retreat Session II.

10:20AM – 12:30PM: Retreat Session II – *Obstacles to Servant Leadership*

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 39. Recommended planning times:
 - 10:10-10:25 – Prayer Service
 - 10:25-10:40 – Video reflection (Just under 15 minutes)
 - 10:40-11:15 – Individual quiet time with reflection questions
 - 11:15-11:50 – Small group conversations
 - 11:50-12:15 – Notecard reflection part 2 (small group leaders distribute questions and explain the activity to participants)
 - 12:15-12:25 – Large group reactions
 - 12:25-12:30 – Logistical announcements
- ❖ **You will need** a retreat team member designated as the presider and leader for this session, as well as two readers and someone to sing the psalm. Again, remember to select and prepare your readers ahead of time. Also remember to prepare small group leaders to introduce the second notecard activity.

12:30PM – 2:30PM: Lunch and Break

- ❖ Before lunch, remind participants to bring their notes and cards from this morning's reflections with them in the afternoon.
- ❖ Have a few options for people during the break – spiritual resources, games, a map of your facility for those who might wish to go for a walk or run...

- ❖ If you have a priest with you for the duration of the retreat, this might be a good time to offer the chance for the Sacrament of Reconciliation.

2:30PM – 4:50PM: Retreat Session III – Aids to Servant Leadership

- ❖ A script for this session, along with master copies of materials for participants and the text of the video reflection, are included beginning on page 51. Recommend planning times:
 - 2:30-2:40 – Opening Prayer
 - 2:40-2:55 – Video reflection (About 15 minutes)
 - 2:55-3:30 – Notecard reflection part 3
 - 3:30-4:15 – Small group or paired walk discussions
 - 4:15-4:30 – Large group reactions
 - 4:30-4:50 – Closing prayer service
- ❖ **You will need** a retreat team member designated as the presider and leader for this session, as well as one reader for the opening prayer and four for the closing prayer. Again, select and prepare your readers ahead of time, and be sure they understand the timing of the prayer services.

4:50-5:15PM: Break and transition to Mass

- ❖ After a focused discussion, everyone appreciates a break for some light conversation, a trip to the restroom, etc.
- ❖ This time will also allow the retreat team to set up for Mass.

5:15PM-6:00PM: Mass

- ❖ See page 69 for Mass-planning resources.

6:00PM-7:00PM: Dinner and goodbyes

- ❖ Remember grace before dinner!
- ❖ Take some time before everyone leaves to thank your retreat team, all participants, your celebrant for Mass, any staff members from your retreat facility, and anyone else who needs thanking.
- ❖ Don't be shy about announcing your next events and encouraging all to attend! After a day well-spent in retreat, people will often be excited to stay involved with your region. You might even invite members to visit the ACE Advocates website, if they aren't already members, to sign up for the newsletter or visit your group's page for more information!



Schedule of Responsibilities

This schedule will help you organize who is responsible for leading each session and completing each administrative task of your retreat.

Arrival

- ❖ Room setup/decoration: _____
- ❖ AV setup: _____
- ❖ Snack table setup and maintenance: _____
- ❖ Welcome participants at the check-in table: _____
- ❖ Keep track of retreat fees: _____

Welcome, Logistics, and Introduction to the Retreat

- ❖ Lead the welcome session: _____

Opening Prayer Service and Session I – *What Is Servant Leadership?*

- ❖ Lead Session I (preside at prayer service, give directions, lead discussions):

- ❖ Invite two or four participants to read during prayer service: _____
- ❖ Readers: _____
- ❖ Assign small groups ahead of time: _____
- ❖ Lead small groups (1 per group): _____
- ❖ Lead music: _____

Lunch and Break

- ❖ Set up for lunch (possibly during Session I): _____
- ❖ Say grace: _____
- ❖ Clean up after lunch: _____
- ❖ Be “on call” during break: _____

Session II – *Obstacles to Servant Leadership*

- ❖ Lead Session II: _____
- ❖ Invite two participants to read during prayer service: _____
- ❖ Two readers: _____
- ❖ Lead music: _____

Session III – *Aids to Servant Leadership*

- ❖ Lead Session III: _____
- ❖ Invite one participant to read during opening prayer: _____
- ❖ Invite four participants to read during closing prayer: _____
- ❖ Readers: _____
- ❖ Lead music: _____
- ❖ Assign paired walk partners (optional): _____

Transition and Mass

- ❖ Celebrant: _____
- ❖ Set up for Mass: _____
- ❖ Sacristan during Mass: _____
- ❖ Invite participants to serve as lectors and Eucharistic ministers: _____
- ❖ Lectors: _____
- ❖ Eucharistic ministers: _____
- ❖ Lead music: _____

Dinner and goodbyes

- ❖ Set up for dinner: _____
- ❖ Say grace: _____
- ❖ Say thank you's and make all final announcements: _____
- ❖ Clean up after dinner: _____
- ❖ Clean up after retreat and pack up all supplies: _____

When, Where, and Who?



Thinking about WHEN:

- 1) Set your date as far in advance as possible!
 - ❖ You want people to save the date on their calendars – including your chaplain!
 - ❖ You want your first choice of location to be available.
 - ❖ You want plenty of time to plan without being rushed.

- 2) Consider when choosing a date:
 - ❖ Many people like setting aside special time during Lent or Advent for a retreat.
 - ❖ For teachers, the months of January, February, and March can be long, and a day of rest and reflection can be very appealing.
 - ❖ Some groups find it necessary to consider school calendars. If the bulk of your participants are teachers, the end of the semester right before grades are due may be difficult. The same goes for Catholic Schools Week or the huge Diocesan inservice.
 - ❖ Sometimes it's impossible to find a date that works for everyone. Accept this and make the best decision you can!
 - ❖ A three-day weekend can be an easy time for people to set aside a day for retreat. Consider Presidents Day, Martin Luther King Day, etc.

- 3) How long do you want your retreat to be?
 - ❖ A day of reflection is often a great amount of time. Consider a Saturday or Sunday, and end with the weekend Mass.
 - ❖ Be sure to take into account people's travel time. For instance, you may not want to begin at 8am on a Saturday if your retreat facility is an hour's drive away.
 - ❖ Some groups offer a flexible schedule for those who'd like an overnight. If you've found a beautiful location that's a bit of a drive, you might make it an option to come out the night before or stay the night after the formal retreat events.
 - ❖ Is a full day too much? Does the perfect date seem elusive? Try a creative scheduling approach! For example, set aside three Fridays in Lent, and do one retreat session each night, followed by your favorite meatless dinner!

Thinking about WHERE:

- 1) The right location is essential for establishing the atmosphere of your retreat.
 - ❖ Consider the size of your group. Look for a place large enough that everyone can sit comfortably and find some personal space for reflection. Be sure, though, that you aren't in such a large room that your group feels dwarfed.
 - ❖ Elements such as natural or architectural beauty are not insignificant!
 - ❖ Great locations book VERY EARLY. You might even consider reserving a space for the next year when you find that "just-right" spot.
- 2) Having trouble finding a location? Talk to your staff contact. Sometimes ACE has connections in certain regional areas that can prove very helpful!
- 3) Will you have a priest who can join you for Mass, or to offer Reconciliation during break times? If not, look into using a parish center or hall, youth room, etc. Some are beautiful and cozy, and you can then join the parish for their regular Saturday evening Mass, followed by dinner at a nearby restaurant.

Thinking about WHO:

- 1) Advertise your date as soon as you know it.
 - ❖ Send a "Save The Date" email, or even a postcard.
 - ❖ Don't have an exact date yet? Advertise that you're looking at "Saturdays in February" – give a ballpark so people have some idea.
- 2) Consider combining forces with other nearby regions for your day of reflection.
- 3) Send invitations to the faculty at local Catholic schools, or invite your regular members to bring a friend. You might even offer an incentive, especially if you charge a nominal retreat fee – "\$10 off both retreat fees if you bring a friend!"
- 4) Be child-friendly! Parents of young children would often love a day of retreat, but they don't know what to do with their kids.
 - ❖ Be open to some little feet, little voices, and the in-and-out of two parents tag-teaming during retreat sessions.
 - ❖ Bring some toys and set aside a room for naps.
 - ❖ Invite high school students who need service hours to join you as babysitters.
 - ❖ Make an announcement at the beginning of the retreat that the children are welcome, and that they will be signs of God's grace to all participants throughout the retreat.



Planning Checklist

Six months to one year in advance:

- 1) Book your retreat facility.
- 2) Invite a priest to join you to offer Mass, and perhaps also to offer Reconciliation.
- 3) Send a “Save the Date” for the retreat.
- 4) Contact the ACE Advocates staff if you’re planning a large retreat and would like a staff member to join you. For large groups, Fr. Lou may also be available to serve as chaplain.
- 5) Speak with other nearby regional leaders if you’d like to “go in together” on a retreat!

Three to six months in advance:

- 6) Continue advertising your retreat, and extend personal invitations to attend.
- 7) Create a registration form and make it available.
- 8) Finalize who will be on your retreat team.

One to two months in advance:

- 9) Create a master schedule for the retreat.
- 10) Divide retreat sessions and administrative tasks among the planning team and begin to prepare your sessions. A “Schedule of Responsibilities” is included in these resources.
- 11) Decide how you will handle meals and snacks – this could be part of what the facility offers, or you could purchase food or plan to go to a restaurant.
- 12) Continue inviting people to register for your retreat. If registrations are coming in slower than expected, think about whom else you might invite, and extend those invitations.

The month of the retreat:

- 13) Send a “one last chance to register!” email and finalize your retreat group.
- 14) Assign retreat team members to acquire all needed supplies.
- 15) Send an email to all who have registered giving final information – directions, attire, the basic schedule, a reminder to bring a Bible or any other necessary items, numbers to call if people get lost on the way, any other important announcements.
- 16) Create retreat folders if you so choose.
- 17) Contact Meghann in the ACE Advocates office if you would like to use a liturgy program, with songs printed, for your retreat.

The day of the retreat:

- 18) Arrive early to meet the staff of your retreat facility, set up, and greet participants.
- 19) Follow the “Schedule of Responsibilities” and have a wonderful, restful, prayerful retreat!



Supply List

<i>What's needed</i>	<i>When it's needed</i>	<i>Who acquires it</i>
Prayer table or altar – cross, candle, cloth, decorations	Pre-retreat setup	
Spiritual “centers” to make available during the retreat – spiritual reading, Bibles, rosaries, icons, drawing supplies, stationery and stamps for those who’d like to write letters	Pre-retreat setup	
Master binder with two copies of every reading	Pre-retreat setup	
Check-in sheet for participants	Pre-retreat setup	
Nametags	Pre-retreat setup	
Markers	Pre-retreat setup	
Welcome signs	Pre-retreat setup	
Retreat folders (retreat schedule, facility map, pen, paper for notes, liturgy program, info on ACE Advocates, emergency phone numbers, welcome letter)	Pre-retreat setup	
Snacks – breakfast, coffee, etc.	Pre-retreat setup	
DVD/AV Setup	Introductory Session	
Audio-visual setup	Introductory Session	
Copies of the introductory brainstorm handout	Introductory Session	
Pens	Introductory Session	
Large piece of chart paper and marker	Introductory Session	
Musical setup: instruments, CD player, amps or cords, programs or hymnals	Session I	
Extra copies of the prayer service for readers	Session I	
DVD/AV setup	Session I	
Copies of the reflection questions	Session I	

List of small groups to post	Session I	
A pack of cards with servant leaders qualities printed on them – one pack, cut apart, for each participant, sorted by small groups	Session I	
Copies of handout for “Notecard Reflection Pt 1”	Session I	
Lunch food, dishes, napkins, etc.	Lunch/Break	
Anything you’d like to provide for break – spiritual materials, sports equipment, board games, etc.	Lunch/Break	
Musical setup	Session II	
Extra copies of the prayer service for readers	Session II	
DVD/AV setup	Session II	
Copies of the reflection questions	Session II	
Copies of handout for “Notecard Reflection Pt 2”	Session II	
Musical setup	Session III	
Copies of the opening prayer service for all participants	Session III	
DVD/AV setup	Session III	
Copies of handout for “Notecard Reflection Pt 3”	Session III	
Extra copies of the closing prayer service for readers	Session III	
Copies of the prayer card for participants to fill in during the closing prayer service	Session III	
Supplies for Mass (see Mass planning guidelines)	Mass	
Dinner food/dishes/napkins/etc.	Dinner	
Scissors	Miscellaneous	
Tape	Miscellaneous	
Matches or lighters	Miscellaneous	
Kleenex	Miscellaneous	
First aid kit: allergy medicine, ibuprofen, band-aids, etc.	Miscellaneous	



The “Clean Window” Effect

The job of the retreat team is to achieve “the clean window effect.”

- ❖ A retreat allows participants to spend time with God, to encounter Christ.
- ❖ Think of your retreat as the lens or window through which your participants look, to see God standing on the other side. As a leader, you want your retreatants to be able to focus completely on that vision of God.
- ❖ This means the window must be as clean and crystal clear as possible. Smudges of dirt or fingerprints on a window don’t block the view through the window, but they divert the viewer’s attention. The viewer notices the smudges. In the same way, glitches during your retreat won’t make it impossible for participants to encounter Christ. But they will draw attention to the process.
- ❖ Luckily, there are easy ways for leaders to achieve the clean window effect – a seamless series of prayers and activities that leave participants thinking, “**Wow, they thought of everything!**”

First, determine what is most important to your team.

- ❖ How do you want participants to describe your retreat once it’s finished? Relaxing? Powerful? Prayerful? Transformative? A time to grow closer as a community? A time of new spiritual insight?
- ❖ Early in your team’s preparation, have this discussion and choose a few words to keep in mind as you do all your preparations.

Second, divide tasks and prepare purposefully.

- ❖ **The biggest challenge in leading a retreat comes from the fact that, like all retreat participants, leaders are busy people who crave a chance to rest, reflect, and pray.** Unfortunately, this is difficult when you have the responsibility to “keep the window clean.”
- ❖ Sit with your team at an early planning meeting and divide responsibilities, with different members taking the responsibility for leading different retreat sessions. Your job is then to ensure that your session runs seamlessly. During other sessions, you can relax and enter into the prayer, knowing that others have that part covered.

- ❖ Take the time to prepare carefully and thoroughly for your retreat session. Don't rush through this step, as it is essential to a prayerful leading of your retreat session.
 - Read the prayer service and directions several times. Watch the DVD. Spend time with the reflective activity. **Know the contour of your session.** If you are looking at the text for the first time during the retreat, this will be very obvious!
 - If any of the prayers or transitions feel awkward to you to read, then re-word them so they feel more natural. These resources are just that – resources that you can and should adapt to fit your leadership style and your community's needs.

Third, think intentionally about setting the physical stage for your retreat.

- ❖ Create an **area of prayerful focus** in your main room – an altar or a small table.
 - This will be a focus during opening prayer, and your group's petitions can remain here throughout the retreat as a symbol of the hunger we bring to God.
 - Decorate this table with a cloth, crucifix, Bible, and candle.

- ❖ Make life easier for leaders – **create a “home base” for all materials** before the participants arrive. When you're ready to hand out reflection questions, the stack is already there. Need a pen? There's a bunch there. Small groups? The list is right there.

- ❖ **Think about the five senses** as you prepare your space:
 - **SIGHT:** Set lights at a comforting, meditative level, being sure it's bright enough for readers and musicians to see. Use candles for light and movement. Be sure the DVD screen is visible from every seat in the room. Post welcome signs, and a sign with the title of the current retreat session – this could even be on a whiteboard for simplicity. Post quotes from Scripture or faith-filled people around the room.
 - **SOUND:** Set up an iPod and speaker with reflective music during quiet time. Test the volume of musical instruments from different places in the room – be sure music is neither too loud nor too soft. Close doors and windows as needed to block out nearby traffic sounds – or open them to let the music of nature filter into the room!
 - **TOUCH:** Be attentive to the temperature of the room. Arrange seats so the group feels cozy and cohesive. Bring pillows or cushions for people to sit on, and provide a variety of seating options during small group and individual reflection time. Provide items such as rosaries or art supplies for people to use during break time.
 - **SMELL:** Keep candles lit throughout the retreat.
 - **TASTE:** Set up with light snacks – it's easy to feel hungry during this retreat! Have some sweet, salty, and healthy options, without going overboard – and a hot coffee/tea/cocoa station can be a wonderful comfort during winter retreats!
 - **The bottom line:** *These details can be fairly simple to include, and they don't go unnoticed! These are the touches that make participants think “Wow, they thought of everything!”*



Welcome and Introduction

See the Executive Schedule for other parts to include in the retreat introduction session.

Welcome to retreat! Thank you for joining the ACE Advocates community for time of prayer and reflection. I hope that this retreat can offer an opportunity for renewal, prayer, and rejuvenation.

Together, we will be reflecting on our call to follow Christ as servant leaders. That term – servant leadership – can seem to be a bit tired through overuse. But I hope that you will allow yourself to be surprised and inspired by how radical of a concept it is....and what it means for your life.

As our retreat begins, I invite you to place yourself in the story of the Rich Young Man. We know the story well, but I'll recount the passage from Mark's Gospel:

As Jesus was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother.'" He replied and said to him, "Teacher, all of these I have observed from my youth." Jesus, looking at him, loved him and said to him, "You are lacking in one thing. Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions.

Imagine that you are the person who approached Jesus. You lead a virtuous life, following the commandments, and earnestly trying to grow in your relationship with God. This desire leads you to go directly to the "Good teacher" and ask, 'what else can I do?'

I love how Mark frames Jesus' response. Before Jesus asks for this young man to do something that will clearly be difficult, Mark prefaces Jesus's response by saying, "Jesus, looking at him, loved him, and said to him." Christ's request that the young man sell his possessions, give to the poor, and follow are borne out of love. Jesus loves the man, so he invites him into a deeper expression of communion – one that will be difficult for the young man, but one that will lead to a fuller life.

As we begin this retreat and we consider the call to servant leadership, I pray that we will hear Christ's invitation to service and leadership as an expression of God's love for us, and for the world. Our world, which is at once beautiful and broken, needs all your gifts,

talents, intelligence, and energy. The world needs you to lead others. And, most especially, the world needs you to lead through service. The paradox of servant leadership is the paradox of the Christian life, which calls us to follow and to lead. God bless you as you begin this retreat.

Chuck Lamphier
Director, ACE Advocates for Catholic Schools

Called to Servant Leadership



As we begin our retreat, take a few minutes to consider two questions:

1) Who, in your mind, are the truest examples of servant leadership that you know? These could be your own friends, family, or acquaintances, they could be public or historical figures, or they might even be fictional characters.

2) What personal qualities do these men and women demonstrate that lead you to hold them up as outstanding examples of servant leadership?



What Is Servant Leadership?

(See “Planning your Retreat” and “Setting the Stage” for a list of necessary supplies for this session as well as suggestions for setting up your room.)

Prelude Hymn (play on CD or have musicians lead)

Christ Has No Body Now But Yours (text and tune by Warner, published by WLP, recording available on iTunes or on the Notre Dame Folk Choir recording “Witness of the Saints”)

(During the prelude, two or four readers position themselves in opposite corners of the room.)

Call to Prayer

Reader 1: For God so loved the world that he gave his only son,
binding up our wounds, making whole what was once broken.

Reader 2: Jesus, looking at him, loved him...Then he said, follow me.

Reader 1 (or 3): Jesus said, If anyone would come after me,
he must deny himself, take up his cross, and follow me.¹

Reader 2 (or 4): Again Jesus said, “Now go out and train everyone you meet,
far and near, in the kingdom way of life...
I’ll be with you as you do this, day after day after day,
right up to the end of the age.”²

Presider: God loves the world, God loves us, God invites us to follow him –
and then to go out as Jesus did, and show people the kingdom way of life.
This is our call, servant leadership.

So now to you, who are called to servant leadership,
Who are children of God the Father, Followers of Jesus Christ,
And Kingdom-builders with him through the power of the Spirit:
Grace and peace be yours in abundance!

¹ Mark 8:34

² Matthew 28:19-20

Opening Hymn

Presider: Let's join in praise as we stand to sing the opening hymn, Canticle of the Sun.

(text and tune by Haugen, published GIA)

Opening Prayer

Presider: Please pray with me.

God our Maker,

Thank you for adopting us as your children
and inviting us into the work of building your kingdom
on earth as it is in heaven.

As we consider what that means today, fill us with your Spirit.

Guide our thoughts and conversations,
and lead us into a deeper knowledge of who you are,
and who you will have us be. In Jesus' name,

All: Amen

Presider: Please be seated.

Scripture

Presider: To understand our call to servant leadership, we begin by looking to servant leaders who came before us. Notice three things as we read short descriptions of their stories. First, that none of them represents what we typically think of as leadership material. Second, that God used different methods to call them. And third, that because of their devotion to God, they were able to exhibit remarkable servant leadership qualities—whether they knew it or not!

Reader 1: **We look to Moses.** He was an unknown, a sheep herder with a speech impediment. God called him in spectacular fashion: a voice from a fiery bush. But Moses refused the bait. Like so many of God's chosen leaders, Moses was weak and afraid and downright stubborn before taking on the role. But in the end, he became a wonderful witness of God-ordained authority, a man in whom God powerfully revealed himself, a man through whom God gave the 10 Commandments, a man to whom a whole nation of people looked for guidance. His only qualification: he was devoted to God.

Reader 2: **We look to Ruth.** Ruth was another surprising leadership choice on God's part: she was a nobody, a widow with no children or means of support. What's more, she chose to live with another low rung on the social ladder—her widowed mother-in-law. But therein lay God's quiet call to Ruth. Through her empathy with her mother-in-law's

distress, her faithfulness in caring for her, and her tenacity in starting a new life in a foreign country, God used this poor, female outsider to continue the family line of Jesus Christ. Her only qualification: devotion to God.

Reader 1 (or 3): **We look to Mary.** It goes without saying that the mother of Jesus was a leader with the heart of a servant, but sometimes the strengths with which we are most familiar become the strengths we overlook. And so we consider this young girl's God-given qualities—qualities that enabled her to say yes to God: the inner resolve required for her to give herself so completely to a call. The grit required to endure the ridicule of her townsfolk and the suspicions of her fiancé. The courage required for her to give birth on the cold, hard ground, and then flee for her family's life to another country. Her qualification: devotion to God.

Reader 2 (or 4): **Finally, we look to Peter.** Passionate, impetuous Peter responded to Jesus' call without a second thought. He literally dropped what he was doing and went. In the years that followed, his devotion to Jesus was reckless and rash. It was Peter who leapt out of the boat to meet Jesus walking on the water; it was he who cut off the guard's ear when Jesus was arrested. It was also Peter who denied knowing Jesus just hours before his death. Certainly, no one would have voted him MVP of the discipleship team. Except Jesus, who knew that Peter's faith was as wide as the sea and that his heart was wholly open to the indwelling Spirit. Peter's only qualification: devotion to Jesus Christ.

Presider: These men and women lived on society's margins. They did not expect their calls to servant leadership. Their responses were as varied as their personalities. Stubbornness, simple faith, wonder, passion. But their allegiance to God enabled them to say yes.

Like those who have gone before us, we, too, are called to servant leadership. Listen now to the promises that come with the call:

Reader 1: "God has said, 'I will never leave you or forsake you,' so we say with confidence, the Lord is my helper; I will not be afraid." (Hebrews 13:5-6)

Reader 2: Jesus said, "I will be with you as you do this, day after day after day, right up to the end of the age." (Matthew 28:20)

Reader 1 (or 3): "The Lord said, I will help you speak and will teach you what to say." (Exodus 4:12)

Reader 2 (or 4): "By his divine power, God has given us everything we need for living a godly life." (2 Peter 1:3)

Intercessory Prayer

Presider: Pray now with us. The response is, Lord, hear our prayer.

Lord help us hear your invitation to service and leadership
as an expression of your love for us and for the world.
We pray to the Lord,

All: Lord, hear our prayer.

Reader 1: Help us to understand that the paradox of servant leadership
is the paradox of the Christian life, which calls us to follow and to lead.
We pray to the Lord,

All: Lord, hear our prayer.

Reader 2: And help us respond wholeheartedly,
with hands and feet that move in honor of you.
We pray to the Lord,

All: Lord, hear our prayer.

Presider: People of God,
Jesus Christ gives us everything we need
to say yes to his invitation to servant leadership.
Thanks be to God!

Please stand now, and sing with us, The Summons.

Hymn

The Summons (tune Kelvingrove, text by Bell, published GIA)

Reflection Session

Presider: In our prayer, we began by thinking about God's invitation to us, borne of his love, to servant leadership. We continue this reflection now with a talk from Ann Berends of the ACE Advocates for Catholic Schools staff. After Ann's words, we'll have some time for personal reflection, followed time for conversation about just what it means to be a servant leader.

(Play Ann's reflection on the DVD; the text is included on the following pages.)

Following the DVD:

- Display a list of small groups, with a leader designated for each.
- Give participants a time at which they should meet their small groups, and also a time at which all participants should return to the main room to meet as a large group. Give small group leaders the materials for Notecard Reflection Part 1.
- Hand out copies of the personal reflection questions and invite participants to spend the next block of time in silent personal reflection. You may want to make a supply of writing utensils available as well.
- Remind participants that there will be time for socializing later in the retreat, and to respect this as time for silence and reflection.

Following personal and small group time:

- When the whole group has gathered back together, ask participants what struck them during either their individual time or small group discussions. You may want to preface this question by affirming that silence is okay!
- Once it seems that the conversation has come to a stop (or when it becomes necessary to move on!), offer the closing prayer below, followed by any logistical announcements about the next parts of the schedule.

Closing Prayer

(you might also substitute grace before meals, if you are going from here to a meal)

Presider: We are co-workers with Christ,
tasked with pointing others to the kingdom way of life.
Together, then, let us say the prayer Christ taught us:

All join in saying the Our Father.



What Is Servant Leadership?

1. “The foundation of servant leadership is following Christ.” Consider your habits—daily routines, the music you listen to, where and with whom you spend your time. What do these things tell you about who or what you follow? Write down one or two habits that are not helpful when it comes to following Christ, and replace them with one or two new habits that are.

2. “The great leader is seen as servant first.” Where are you called to give of yourself to the point of sacrifice? In what ways does your answer indicate a call to servant leadership?

3. “The most effective servant leaders,” says Dr. Stephen Covey, “**live by their inward sense of right and wrong.**” This gives them “moral authority” – the one quality that makes the difference between leadership that works and leadership that *endures*.

What leaders come to mind when you think about this? Give an example of their moral authority, and how that sets them apart. Then think about how this applies to your own life, where you live or work. Give an example of how you have shown—or can show—moral authority as a servant leader.



What Is Servant Leadership?

Another quote from Dr. Stephen Covey:

“The very top people of truly great organizations are servant-leaders. They are the most humble, reverent, open, teachable, respectful, caring, determined. They subordinate the *what I want* ego to reasoning, persuasion, kindness, empathy, trustworthiness.”

Consider these qualities, mentioned above, as well as those qualities mentioned during the talk and those our group discussed at the very beginning of the retreat. Many of these characteristics are listed on your notecards, but you may be able to think of still others that are not listed there.

Throughout this retreat, a series of “notecard reflections” will offer you the chance to consider how you reflect the most important personal qualities of a true servant leader in your own life. Begin by considering the following set of questions:

- 1) What other qualities come to mind when you think about servant leadership? Use the blank cards in your stack to record additional personal characteristics that you feel are reflected in the life of a servant leader. (You do not need to fill all of the cards.)
- 2) Which of these qualities describe you well? Select the 3-5 qualities that you think are most present within you, and set the rest of the cards aside for the time being.
- 3) Make a few notes on these 3-5 cards as you consider: Who in your life would recognize these particular qualities in you? In what contexts do you find yourself most clearly demonstrating these characteristics? In what ways do you, or could you, use these particular qualities to respond to Christ’s call to servant leadership?



What Is Servant Leadership?

He's a 17 year old high school junior who goes out of his way to be kind to students on the margins.

She's a mom and has raised 3 children who are now solid, Christian adults.

They are a couple who adopted 3 of their 6 children and started a foundation as a result to help finance other families' adoptions.

He is a teacher in a poor, rural school who commits himself every day to improving the welfare of his students.

These four examples represent different experiences, ages, genders and vocations—but they represent servant leaders who are grounded on the same foundation: all are followers of Jesus Christ first.

We'll start our time together today taking a closer look at that foundation of servant leadership—following Christ. Then we'll consider the importance of the word “servant” in the term “servant leader.” Finally, we'll briefly discuss just 4 of the many qualities servant leaders possess, and where they come from.

So we begin: The foundation of servant leadership is following Jesus. Why? Because we are all, by virtue of our baptism, his disciples. And as his disciples, we are his hands and feet in the world. Just as Christ was a servant leader in building the kingdom, so are we servant leaders in building the kingdom. That is our primary task this side of heaven. Let me say that again: as Christ's disciples, our purpose in this world is to be servant leaders in building his kingdom.

Robert Barron, who quite literally wrote the book on Catholicism, puts it this way. As members of Christ's body, our purpose is “to gather the whole world into the praise of God.” God's intention, he says, is that his people will function “as a magnet for the rest of humanity, drawing everyone to God by the sheer attractive quality of their way of being.”³

To be this magnet, then, to fulfill our ultimate call, we have to be focused followers of Jesus. He is our source and resource. Which begs a couple of questions: what does following him look like, and how do we do it?

³ Robert Barron, *Catholicism: A Journey to the Heart of Faith* (The Doubleday Religious Publishing Group, 2011) p. 15

Jesus tell us what it looks like: “If anyone would come after me, he must deny himself and take up his cross and follow me.”⁴ In other words, followers give up the stuff human nature wants—the pursuit of individual fulfillment, power and control, even professional and financial success. We deny all of that to the point of dying to it, and live into our role as kingdom-building servant leaders.

How do we do that? With practice! Just like the game of Follow the Leader, we pay close attention to Jesus and then practice doing what he did: seek justice, love mercy, shed light, wherever we are—in economics and politics, cornfield and kitchen, boardroom or classroom. We are participating in God’s work, Pope John Paul II said, bringing healing and holiness to the world.⁵ So we practice, as a football coach might say, on and off the field, seven days a week, 24 hours a day.

That’s following Jesus. *It’s not part of a life, it is a way of life. It’s not so much what we do; it’s who we are.* And it determines the kind of servant leaders we become.

None of this is news. Of course we know, as baptized members of the Church, that we follow Jesus.

But let’s pause for a minute and ask: do we really follow him? Are we Christians in name or tradition only? Or are we, as Iliia Delio writes, “Christic Christians... actively engaged in christifying the universe so that God may be all in all”?⁶ We know the importance of representing Christ. But do we really do it? **Do we follow Christ, or something else?**

One helpful way to answer that is to look at our habits—the routines we’ve established, the music we listen to, the movies we see. Or where we spend our time. Frederick Buechner says that if we want to know who we really are as distinct from who we like to think we are, “Keep an eye on where your feet take you.”⁷

Who do we follow? It’s important to take stock. And to remember as necessary the simple and profound words of Thomas a’Kempis: “Habit overcomes habit.”⁸

Now that we’ve established following Jesus as central to servant leadership, let’s think about what naturally comes next. We are his servant leaders. There are many ways to think about that. So again, we will look to Jesus.

⁴ Mark 8:34

⁵ Pope John Paul II, *The Vocation of the Lay Faithful in the Church and in the World* (Christifideles Laici) (CL) (Washington, DC: United States Conference of Catholic Bishops [USCCB], 1998), no. 15.

⁶ Iliia Delio, OSF, *The Humility of God: A Franciscan Perspective* (Cincinnati, OH, St. Anthony Messenger Press, 2005), p. 9.

⁷ Frederick Buechner, *Wishful Thinking: A Seeker’s ABC* (San Francisco: HarperSan Francisco, 1993), p. 31

⁸ Thomas a’Kempis, *Imitation of Christ* (ca. 1400), Trans. Aloysius Croft and Harold Bolton (TLC Books edited, 1949), Chapter 21, p. 18

Jesus' own way as a servant leader is what Henri Nouwen called downward mobility, the way that loves the unlovable, that seeks vulnerability over power, the way that says, "even if you don't do anything very interesting in the eyes of the world, be sure you stay close to the heart of God."⁹ This, too, is not news. Most of us know that whoever wants to be greatest among us must be the least. We have practiced "downward mobility" for Jesus' sake.

So we can be encouraged! "Jesus was a revolutionary in his teaching on leadership," one expert has written. "The term servant speaks everywhere of low prestige, low respect, low honor. When Jesus used the term, however, it was a synonym for greatness."¹⁰

That's why, according to another expert on the topic, "The great leader is seen as servant first." Think of it this way: Typically the one who is a leader first is motivated by power or wealth—*selfishness*. The one who serves first, on the other hand, is motivated by Who he or she follows—*selflessness*.

Where are we being called to selfless acts? Through the parenting of young children, where sleep deprivation reigns and personal privacy is a thing of the past? Through relationships that test the limits of patience, gentleness and kindness? Through a job that asks something of us that we feel ill-equipped to give? Answering questions like these is a helpful way of discovering where you are being used as a servant leader.

On now to the qualities of servant leaders and where they come from. There are many qualities, of course. For our purposes here, we'll focus on just four: sacrificial, obedient, relational, and open.

1. Servant leaders are sacrificial. Because they follow Jesus, they ask "What is wanted of me?" rather than "What do I want?"¹¹ And that question—what is wanted of me—inevitably leads to sacrifice.
2. Obedient. Servant leaders may struggle with doing what's wanted of them rather than what they want to do, or they may think they aren't able to do what's wanted. But at the end of the day, they obey what God is asking of them.
3. Relational. Servant leaders see every other person as an image-bearer of God. A true servant leader, Dr. Stephen Covey says, is "one who seeks to draw out, inspire, and develop the best and highest within people from the inside out."¹²
4. Open. Servant leaders are open to being asked to do something they fear, or something at which they think they will fail. They are open to expecting the unexpected.

⁹ Henri Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (Orbis Books, 2007).

¹⁰ Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994) p. 21

¹¹ Dr. Stephen Covey, Introduction to *Servant Leadership*, by Robert Greenleaf (Robert Greenleaf Center, 2002) p. 7

¹² *Ibid.*, p. 3

None of this is easy, but the good, good news is that we don't cultivate these qualities on our own. We are servant leaders—sacrificial, obedient, relational, open—not only because we follow Christ, but because Christ follows us. And walks beside us. And in front of us. Jesus Christ is with us and in us, always, and he gives us the qualities we need so that we can follow him. We are servant leaders in his power, and his power alone!

Go back with me to the four examples I used earlier.

The teenager is on the path of downward mobility: as he chooses for the kids on the margins, he chooses against the party scene, the popularity game, and the “my friends are my life” way of the typical teen. This has been a sacrifice for him, and it means that sometimes he is heavy-hearted. But because Christ is with him and in him, he can do it.

The mother—she champions the fact that all are made in the image of God. She's one to learn the names of the mail carrier and her local grocer. *Her* name is not known by many; she bypassed her earlier professional goals for the sake of raising her family well. This has demanded tremendous sacrifices of her, but she has obeyed anyway. Christ is with her and in her.

The couple that promotes adoption had said early in their marriage that they would never, ever adopt. Talk about the unexpected! But Christ was with them and in them, and gave them everything they needed to obey. Today they run their nonprofit with honesty and transparency and continue to submit themselves to the One they follow.

And the teacher. As a child, he struggled mightily in school, never expecting that he would grow up to become a teacher who has even won some awards for his work! That said, every day is an uphill battle, with an uncooperative school board, funding deficits, and overcrowded classrooms. Still, he continually asks, “What is wanted of me?” Christ is with him and in her.

Take some time now to think about servant leadership in your own life. And as you do, remember this: When it comes to following Jesus, and becoming a servant leader in building the kingdom, with all that that requires, you are not alone. Christ is with you and in you! Thanks be to God.

Ann Primus Berends
Associate Director, ACE Advocates for Catholic Schools



Obstacles to Servant Leadership

(See “Planning your Retreat” and “Setting the Stage” for a list of necessary supplies for this session as well as suggestions for setting up your room.)

Opening Prayer

Presider: Eternally Loving God,

We have heard your call to live lives of service and leadership,
but sometimes we stumble.

We humbly acknowledge the obstacles that have prevented us
from willingly and enthusiastically saying “yes” to you,
and we ask you to come to our aid.

Remove the stumbling blocks from our lives, that we may serve you freely.

We ask this through Christ, our Lord and Teacher, Amen.

All: Amen

Sung Response

(Before continuing with the readings, sing through this simple mantra several times.)

Take, O Take Me As I Am (text and tune by Bell, published GIA)

Prayers of our Ancestors in the Faith

Presider: We are not the first to find it difficult to accept this call to lives of service and leadership. Holy men and women throughout the centuries have poured their struggles into their prayers, and in our prayer today, we echo their words.

Reader 1: A prayer by Trappist monk Thomas Merton:

My Lord God, I have no idea where I am going.
I do not see the road ahead of me. I cannot know for certain where it will end.
Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so.
But I believe that the desire to please you does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that if I do this you will lead me by the right road, though I may know nothing about it.
Therefore I will trust you always though I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
and you will never leave me to face my perils alone. Amen

Reader 2: A prayer by St. Ignatius of Loyola

Teach us, good Lord,
to serve you as you deserve,
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labour and not to ask for any reward,
save that of knowing that we do your will. Amen.

Responsorial Psalm

Presider: Finally, we close by singing together a prayer by King David, from the book of Psalms.

Psalm 51, Create in Me (text and tune by Haas, published GIA)

Reflection Session

Presider: Like the men and women who have gone before us, we too face difficulties as we try to respond to God's call to servant leadership. As we begin our reflection on these obstacles, we'll hear some thoughts from Meghann Kirzeder, another member of the ACE Advocates staff. Following this, we'll have some time for individual and small group reflection.

(Play the reflection on the DVD; the text is included on the following pages.)

Following the DVD:

- Announce that we will now take some time for individual reflection, for another conversation with our small groups, and also for further reflection with the notecard activity. Give a time for everyone to meet their small groups, and then a time for everyone to return to the main room.
- Hand out the reflection questions, with the Litany of Humility copied on the back of the sheet. Give all small group leaders the next set of instructions for the notecard activity, so they can distribute them at the end of the small group discussion.

Following personal and small group time:

- When the whole group has gathered back together, ask participants what struck them during either their individual time or small group discussions. You may want to preface this question by affirming that silence is okay!
- Once it seems that the conversation has come to a stop (or when it becomes necessary to move on!), offer the closing prayer below, followed by any logistical announcements about the next parts of the schedule.

Closing Prayer (or substitute grace before meals, if you are going from here to a meal)

Presider: We offer a prayer written by St. Richard of Chichester.

Thank you, Lord Jesus Christ,

for all the benefits and blessings which you have given me,

for all the pains and insults which you have borne for me.

Merciful Friend, Brother and Redeemer,

May I know you more clearly, love you more dearly,

And follow you more nearly, day by day. Amen



Obstacles to Servant Leadership

“Take up my yoke and learn from me,
for I am meek and humble of heart,
and you will find rest for your souls.”
(Matthew 11:29)

1. Spend some time reading and meditating on the Litany of Humility, printed on the back of this page. Which lines, if any, do you find easiest to pray? What is it about these particular qualities that make them easy for you to want?
2. Which lines, if any, do you find most challenging? What is it about these qualities that make them so difficult to desire?
3. Earlier in this retreat, you considered the areas in your life in which you feel God calling you to the role of servant leader – the areas in which you are being called to give of yourself to the point of sacrifice. What stumbling blocks make it difficult to respond to God’s call in these situations? Do you recognize any of your personal obstacles listed among the desires and fears in the Litany of Humility? Or are there any lines that you might add to this prayer – and if so, what are they?

Retreat Session II: The Litany of Humility

Composed by Rafael Cardinal Merry de Val (1865-1930), Secretary of State for Pope St. Pius X.

O Jesus! meek and humble of heart, Hear me.

(Repeat after each line: "Deliver me, Jesus.")

From the desire of being esteemed...
From the desire of being loved...
From the desire of being extolled...
From the desire of being honored...
From the desire of being praised...
From the desire of being preferred to others...
From the desire of being consulted...
From the desire of being approved...

From the fear of being humiliated...
From the fear of being despised...
From the fear of suffering rebukes...
From the fear of being calumniated*...
From the fear of being forgotten...
From the fear of being ridiculed...
From the fear of being wronged...
From the fear of being suspected...

(Repeat after each line: "Jesus, grant me the grace to desire it.")

That others may be loved more than I...
That others may be esteemed more than I...
That, in the opinion of the world, others may increase and I may decrease...
That others may be chosen and I set aside...
That others may be praised and I unnoticed...
That others may be preferred to me in everything...
That others may become holier than I, provided that I may become as holy as I should...

Amen.

*slandered



Obstacles to Servant Leadership

This next block of time is set aside for you to continue your “notecard reflection,” begun earlier in the retreat. Feel free to spread out your cards, or to make notes directly on them, in any way you find helpful as you consider the questions below.

- 1) Considering both the small set of cards you separated from the pack earlier, as well as the remaining cards, ask yourself: Which of these qualities do I feel called to develop further within myself? Select between one and three qualities on which to focus, and set the remaining cards aside.
- 2) What led you to select these particular cards? How have you experienced the call or desire to further develop these virtues? How do you envision yourself using these qualities as a servant leader? Make any notes directly on the cards.
- 3) What habits, fears, or competing desires make it particularly difficult to develop these qualities, or to utilize them to respond to Christ’s call to servant leadership? Again, make notes to yourself on the cards themselves.



Obstacles to Servant Leadership

Ya gotta want it!

How many of us have heard this phrase before, maybe screamed from the sidelines or the stands at a sporting event? Ya gotta want it. The reason you missed that tackle, that catch, that out, that goal, that come-from-behind first-place finish, is because you just didn't want it enough. Ya gotta want it.

Or maybe we've heard the same phrase in other contexts. The small business owner who succeeded against all odds? She obviously "wanted it." The young guy running for state office who manages to oust a well-established incumbent? Wow, he clearly "wanted it." Then there's the student from a struggling single-parent family. Her mom speaks no English, and no one in her family has been to college. That acceptance letter from the local university is hardcore, empirical proof that she "wanted it."

Well, no matter its previous contexts, this phrase seems pretty out of place in a retreat about servant leadership, right? Ya gotta want it. It sounds a little self-centered, even a little greedy. There's a very all-about-me feeling to it. Ya gotta want it. It's a phrase that belongs in the secular world, in a capitalistic society. Not so much on a retreat, or in a prayer, or in the Scriptures.

But wait – it IS in Scripture, right there in the Gospel of Matthew, when Jesus is approached by the rich young man. This guy has followed the commandments from his youth. He's lived a faithful, moral, admirable lifestyle, and he recognizes the goodness of God. But Jesus looks at him, with love, and basically says the same thing we say to a seasoned athlete who's trained hard but who misses the touchdown in the big game. It's not quite enough. It isn't easy, and there's a sacrifice you haven't made. Ya gotta want it.

We've seen many times that Jesus just loves to turn the world's ideas upside down. The widow's two cents became a greater offering than the riches given by wealthy men. The cross he transformed from a symbol of a torturous, humiliating criminal's death into a symbol of undying love. The Son of God knelt at his followers' feet to wash the dust from between their toes, as he taught us that the greatest leader among us must be a servant to all – not as a path to leadership, or because they're paying their dues prior to a promotion, but rather because service is the inherent essence of leadership. He startled those who fed the hungry, gave drink to the thirsty, clothed the naked, and all the rest, by affirming that every time they performed such an act of mercy for the lowest of lowly people, they were serving God himself.

Here Jesus does it again – turns our ideas upside-down. He meets a young man who lives a good life and who has clearly been blessed. By all accounts, this wealthy young man's success seems to show that he did indeed "want it." He's good at wanting it. He's a go-getter. He's worked hard to achieve all that he has, and now we see that gutsy eagerness yet again as he approaches Jesus and asks, "Good Teacher, what must I do to inherit eternal life?" And at that moment, Christ surprises both him and us as he says, "Ya gotta want...something completely different. And so much so that you're willing to let go of all the rest." Jesus says, "There's something else that matters more than any of that stuff. And you'll get it if you follow me." Jesus invites this young man to become his disciple, embracing a life of service and leadership and storing up treasure in Heaven, but the young man is crushed. There's just too much standing in the way for him to say "yes."

Ya gotta want it. And I'd suggest that therein lies the greatest obstacle to embracing the life of servant leadership that Jesus calls us to. Frankly, we often don't want it. It's scary.

Imagine for a moment the areas of your life in which you hear God calling you to leadership. Perhaps your professional life comes to mind – maybe you've been approached about accepting a challenging new position, or maybe you're sensing negativity among your colleagues and you feel a need to turn around that trend. Or you could be thinking of your family and your vocational call to lead your spouse and children toward heaven. Maybe you're thinking of a community group whose chairperson is stepping down and wondering if you have it in you to volunteer to fill the void. Perhaps you're discouraged by societal issues like poverty, educational inequality, or the declining number of Catholic schools, and wishing someone would come forward with the answers.

In any of these situations, or others not unlike them, we often find ourselves stymied or held back by obstacles. Leadership means shouldering a responsibility that no one else has been willing to accept, or a burden that someone else has grown weary of carrying and is trying to pass off. Leadership implies accountability, whether before others or before God. We can't guarantee that we'll get help from others along the way, and although we know that God is always with us and, as Thomas Merton writes, "will never leave us to face our perils alone," we know that this won't necessarily make a life of leadership easier. We may doubt ourselves. We may wonder if success is even possible in the face of a big challenge. We may envision ourselves as leaders later, after we've gotten more life experience, gotten promoted at work, or feel more settled at home. Maybe we think that someone else is better suited to the task – someone else better exhibits the qualities necessary for the job. Or maybe we don't "want it" because we wonder, if we let our guard down and agree to something today, what additional work will still be required of us far into the future? We're plagued by inertia and uncertainty, and the comforts that we know are worth the trade-off in our minds.

In many other situations, perhaps we have already accepted a leadership role, and we're working to make ourselves worthy of the task set before us. In these instances, even more challenging than the call to be a leader is the call to be a true servant leader. We live in

a culture of competitive success, in which we want to feel appreciated and praised for our accomplishments, and we want to feel proud personally of the results of our efforts. We want to see quick, observable evidence of success, definitely within our lifetime and preferably within the next few weeks or months. We see that often, great opportunity comes for the few who have demonstrated such success, and so we seek not only to be recognized among others, but to be recognized ahead of others. Add in our altruistic motives – for example, I need to succeed so that I can provide a future for my family – and it's easy to see why Jesus' call to "die to self" seems completely foreign.

When we think of great servant leaders, it's easy to envision those who have literally given everything – martyrs who have had their lives taken from them and saints from Francis of Assisi to Mother Teresa who have embraced lives of abject poverty in order to serve the poor. With these examples, "dying to self" can seem far out of our reach. It can seem possible only for such supremely holy people. But dying to self doesn't equate perfectly to martyrdom. There are the everyday opportunities for self-gift – from not taking the last helping of dinner to not having the last word in a disagreement.

A year or so ago, a friend introduced me to the Litany of Humility – a prayer with which some of you may be familiar. It was written originally for Pope St. Pius X by his Secretary of State. I have to say that the Litany of Humility is probably the most difficult prayer I've ever read. I can't even tell you that it's the most difficult prayer I ever prayed, because I don't think I've ever truly prayed it – I just find it that difficult. The prayer is in three sections. In the first, we ask to be delivered from desires to be loved, praised, consulted, approved, preferred to others. In the second, we ask to be delivered from the fears of being humiliated, despised, ridiculed, wronged, and suspected. Neither of these is an easy request. But it's the third section that blows my mind. The third section is the most challenging by far. Here, we pray "Jesus, grant me the grace to desire" that others be loved more than I, that they may increase in the eyes of the world while I decrease, that they may be chosen and I set aside, that they may be preferred to me in everything. Really, really difficult stuff. The first time I heard the prayer, I was struck by the fact that not only did I not want these things right now, but I wasn't even ready to ask to want them.

But not long after I first encountered this prayer, I went to Reconciliation and was presented with a penance that has stuck with me since, and that makes me think that maybe someday, I could actually pray this litany. At the time, I was struggling in particular with envy, cattiness, bitterness, just a lot of negative feelings toward a few people in my life. At the end of my confession, the priest offered me this penance. He told me that whenever I found myself with a few quiet minutes, I should repeat one phrase in my head, over and over: "Lord, make me kind and merciful." It's a tweaked version of a line from Psalm 103, which says "The Lord is kind and merciful," and Father explained to me that Jesus is always willing to help us grow more like him, if we make the request. Something about this type of prayer felt very natural for me, and since then, I've maintained this same practice. I just substitute whatever qualities of Christ I most need at

the time. Lord, make me a loving person. Lord, help me find the right words to say. Lord, help me forgive.

I'll never forget the priest's words: "If we ask him to, Jesus will always make us more like himself."

That's what we "gotta want" – to be more like Christ. His life of service was deeply and intrinsically integrated with his life as a leader – he could not serve others without at the same time teaching and leading by his example – and he could not lead his followers without also humbly serving their most basic needs. We have to want to be more like Christ. And if we're struggling with this? If we just don't want that right now? That's the beauty of a prayer like the Litany of Humility. It's a subtle difference but in the litany, we don't actually ask God to love others more than us, or to choose others and set us aside. The prayer is, "Jesus, grant me the grace to desire it." In other words, Jesus, come into my heart and help me want it.

Thomas Merton expresses this same idea another way in his famous prayer, when he writes, "I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road."

We say it all the time - ya gotta want it. And we recognize what it looks like when you don't. It's the basketball player who does plenty of running in her workouts, but isn't quite fast enough in the state finals. It's the high school student with good grades and an admirable SAT score, who tried to coast through midterms and missed getting into his dream school. Spiritually, perhaps it's a few regular good habits – going to Mass on Sunday, praying before dinner, even attending the occasional retreat – but getting stuck there, getting complacent, and then, like the rich young man, missing the chance to follow Jesus.

There's good news, though, at the end of the story of this young man's encounter with Christ. Worried, the people ask Jesus, "Who can be saved?" and he replies, "With people this is impossible, but with God all things are possible."

The obstacles holding us back from a life of true servant leadership are many and varied and personal. But the Gospel gives us all the same hope. It's absolutely true, Jesus says, that on our own we cannot bypass the stumbling blocks, but with God's help it is impossible to get stuck. So I invite you to spend some time reflecting, asking yourself, "What is it that's holding me back?" And remember, ya gotta want it.

Meghann Kirzeder
Senior Associate Director, ACE Advocates for Catholic Schools



Aids to Servant Leadership

(See “Planning your Retreat” and “Setting the Stage” for a list of necessary supplies for this session as well as suggestions for setting up your room.)

Note that participants will need a copy of this prayer service to participate in the antiphonal prayer.

Opening Hymn

“Set Your Heart on the Higher Gifts” (text and tune by Warner, published by WLP)

Opening Prayer

Presider: O God, come to our aid.

Instill within each of us the desire to grow more like you,
that we may willingly embrace the life of leadership and service
to which you have called us.

When we experience challenges, difficulties, and setbacks,
provide us with the loving support we need to press on
and to continue building your Kingdom.

We ask this in the merciful name of Christ, our Lord and Teacher, Amen.

Please be seated.

Scripture

Reader: A reading from the letter of St. Paul to the Galatians.

The fruit of the Spirit
is love, joy, peace, patience, kindness,
generosity, faithfulness, gentleness and self-control.
There is no law against such things.

If we live by the Spirit, let us also be guided by the Spirit.

The word of the Lord.

All: Thanks be to God.

Antiphonal Response

(Presider indicates which side of the room should be side 1, and which should be side 2.)

1. In a world which ignores the human thirst for God,
 2. we are called to share the living waters of our faith.
-
1. In a culture where communication is increasingly commercialized,
 2. we are invited to prayer and to worship.
-
1. In a world marked by poverty, oppression and war,
 2. we are commanded to work for justice and peace.
-
1. In a society marked by personality cults,
 2. we are called to bear witness to Jesus Christ, our Saviour and Lord,
and to reverence him in the poor, the lowly, and the marginalized.
-
1. In a time which often seems to be without goals or ennobling aspirations,
 2. we are challenged to declare ours and to dedicate our lives to their achievement.
-
1. In an age which seems more fearful of the future,
 2. we are directed to give an account of the hope that is within us.

(source: Ontario Catholic Bishops, 1989)

Prayer

Presider: Lord, as we discern the meaning of our call to servant leadership,
help us recognize the ways you seek to minister through our lives.
Inspired by the knowledge of your abiding presence,
may we have the courage to reach out and support one another,
to stand firm in what is true,
to decrease when others should increase,
and to lead with vision and compassion,
as faithful followers of Jesus, your Son.
We make this prayer to you in his name.

All: Amen

Reflection Session

Presider: Embracing the life of servant leadership to which God calls us can be difficult, but God is always willing to assist us. We now turn our thoughts to those people and practices that support us as we seek to say “Yes” to this life of service and leadership. We begin with a reflection from Ricky Austin of the ACE Advocates staff.

(Play Ricky’s reflection on the DVD; the text is included in this section of the retreat resources.)

Following the DVD:

- Invite participants to take out their notecards one final time, and provide them with copies of the guiding questions for the activity. Outline the timing for this session, whether or not you plan to include a small group or paired walk conversation. Let participants know where to be next, and at what time.
- Remind participants to respect this as time for silence and reflection.
- You may choose to play some soft, reflective music during this time.
- When the large group reassembles, you may either invite participants to share thoughts that struck them during the reflection and discussion times, or you may choose to move straight into the closing prayer service.

Closing Prayer Service

Opening hymn

Make Us True Servants (tune Slane, text by Wentz, published by WLP)

Alternative Hymn: Make Me a Channel of Your Peace (text and tune by Temple, published by GIA)

Opening prayer

Presider: Christ, our Teacher, you give us all good things.

You invite us to service and leadership
as an expression of your love for us,
and you allow us the freedom of following your example of self-gift.

As we seek to respond to the needs of our world in our own ways,
make us more like yourself.

We ask this through Christ, the Lord. Amen.

Please be seated.

Scripture

Reader 1: A reading from the First Letter of St. Paul to the Corinthians

There are different kinds of spiritual gifts but the same Spirit;
there are different forms of service but the same Lord;
there are different workings but the same God
who produces all of them in everyone.

To each individual the manifestation of the Spirit is given for some benefit.
To one is given through the Spirit the expression of wisdom;
to another the expression of knowledge according to the same Spirit;
to another faith by the same Spirit;
to another gifts of healing by the one Spirit;
to another mighty deeds; to another prophecy;
to another discernment of spirits;
to another varieties of tongues; to another interpretation of tongues.

But one and the same Spirit produces all of these,
distributing them individually to each person as he wishes.

The Word of the Lord

All: Thanks be to God

Responsorial Psalm

“Psalm 103: The Lord is Kind and Merciful” (text and tune by Haugen, published by GIA)

Prayers of the Faithful

(Note: This part of the prayer service may be done with or without the added effect of instrumental music. If you choose, live or recorded instrumental music may begin here – live musicians are encouraged to continue to play use the accompaniment of Psalm 103 that was just sung without break. If you use recorded music, be sure to choose a piece that does not include lyrics, to allow participants to focus on the text of the petitions.)

Presider: *(Waits for 15 seconds or so – it will seem like a long time! – and then stands and walks to the ambo.)*

Lord, you have called us to service and to leadership in diverse ways.
You’ve given us gifts that are suited to our vocation in life.
As we build your Kingdom, make us more like yourself,
and equip us to bring your life into the world.

(Pause for 5 seconds or so) Our response is, **“Lord, make us like Yourself.”**

Reader 1: *(Reads from his or her place, either standing or remaining seated, based on what seems appropriate in the room. The presider remains at the ambo throughout.)*

Lord, make us kind and merciful. You are eager to bless us with good things, and quick to forgive. Teach us to extend your compassion and desire for wholeness to our communities. We pray to the Lord.

All: Lord, make us like Yourself.

Reader 2: *(If music is used, wait at least 10-15 seconds before reading to allow time for quiet reflection. Then, as with Reader 2, this reader should read from his or her place, either standing or remaining seated.)*

Lord, make us open to your call: You invite us to be your collaborators and call us to co-laborers in your vineyard. Teach us to hear your gentle invitation, and inspire a response borne out of freedom and love for what is good. We pray to the Lord.

All: Lord, make us like Yourself.

Reader 3: *(Again, allow 10-15 seconds of quiet and read from his or her place.)*

Lord, make us generous: You give your life so that others may have life to the full. Teach us to give without counting the cost, to labor while expecting no reward, and to bring our gifts to those in need. We pray to the Lord.

All: Lord, make us like Yourself.

Reader 4: *(Again, allow 10-15 seconds of quiet and read from his or her place.)*

Lord, make us bold in the pursuit of your Kingdom: You challenge systems of injustice, and reach out to those on the margins. Teach us to respond to the signs of the times, and quicken in us a holy impatience for the coming of your Kingdom. We pray to the Lord.

All: Lord, make us like Yourself.

Presider: *(Also allows 10-15 seconds of quiet, but remains at the ambo).*

Created in God's image, and missioned to bring Christ into our families, work places, and communities, we ask for the grace to grow in our reflection of the Lord. At this time, please prayerfully consider in what ways you hope to grow more Christ-like. On the cards you have, please finish the prayer: "Lord, make me...."

(As music continues, participants take time for quiet personal prayer and writing. Presider is seated at this time.)

(Presider ends this quiet time by standing again, at which time the music stops.)

Presider: Lord, make us more like Yourself! Be present in our service, and inspire our leadership. We bring these prayers to your Father as we say, Our Father...

All join in saying the Lord's Prayer.

Presider: Christ calls us to be salt for the earth and the light of the world. Let us join in our closing hymn, "We Are Called."

Closing Hymn

We Are Called (text and tune by Haas, published GIA)

Prayer Cards for Closing Prayer Service

Lord, make me...

Lord, make me...

Lord, make me...



Aids to Servant Leadership

We return one more time to your stack of cards, to the qualities that reflect a life of servant leadership. Take some time in personal reflection, using your cards and the questions below.

- 1) The relationships and habits that we cultivate – the people and practices in our lives – help us to develop certain qualities. Look back to your set of cards, and take out the qualities that you identified earlier as describing you well. Who are the people, and what are the habits, that have helped to nurture these qualities within you? On the cards themselves, write a few notes to yourself about how these relationships and habits have fostered your growth and strengthened you in these particular ways.

- 2) Leave this first set of cards laid out in front of you, so that you can see the notes from your reflection. Alongside them, lay out the cards that show those qualities that you feel God is calling you to develop further. Considering the relationships and habits that have strengthened you in the past, what people and practices can you turn to now, to help you grow in these qualities? Again, make any notes on the cards themselves.

- 3) How is God using your unique qualities, your habits, and the people in your life to move you, to call you to a life of servant leadership?



Aids to Servant Leadership

When I was a child, few if any people in Biblical history made a stronger impression on me than Moses, especially when he came in the form of Charlton Heston. The Moses portrayed in the movie the Ten Commandments, and later, the real Moses I would learn about in scripture, seemed to me the ideal hero to do my best to emulate. He was a mountain of a man. Strong, articulate, persistent, looked up to by others, fearless in the face of wrong-doing.

He could say things so eloquently but with such gravity. He could proclaim things boldly like, “Thus sayeth the Lord God of Israel: Let my people go,” and leaders of empires would give in to his demands.

At that young, naive point in my life, most of Biblical history and any sense of God’s providence within it was a complete and total mystery, but here was this simple man who unmasked much of the mystique. Here was a man who led God’s chosen people to freedom – who parted the Red Sea – who spoke face to face with God himself.

Moses seemed to possess a complete resume of admirable job descriptions. Hebrew liberator, leader, lawgiver, prophet, and historian, he was - for me - the ideal leader.

I saw similar characteristics again and again in so many of the people I looked up to growing up; larger than life characters who performed extraordinary feats in their lives. People like Martin Luther King, Jr., John Adams, Gandhi or Abraham Lincoln. Men and women who changed history through the decisions they made and the influence they had on others. As a boy, I also dreamt of contributing something that would eventually make the world a better place just like they did. If I could act like them – be them – I too could be a great leader.

Reflecting on the last 15 years since the time when the Ten Commandments was a staple of holiday TV programming, my understanding and approach to leadership, and its truer form servant leadership, has changed. I couldn’t tell you exactly when this shift took place, but I can tell you the prominent thought that came in its wake: “What these heroes of mine did has very little to do with what they wanted for themselves.”

And if that is true, then my childish aspirations to have my name written in the history books, really has nothing to do with what I want, either.

Martin Luther King didn't ask to break the stranglehold of racial inequality. John Adams didn't intentionally craft his talents so that he'd help lead a revolution. Moses didn't aspire to be the first man to part a large body of water.

All these great leaders, all who led others through service, were ready when they were called – ready to put the needs of others before their own desires. They may not have asked, wanted or chosen to be where they were, but something in the way they lived their lives prepared them to be ready when the call came.

When that light bulb came on, it fundamentally changed why I look up to the people I do, and because it changed the why, it also changed the who. I still look up to Moses and the rest, but now I see that if a person who ends up accomplishing **great** things isn't inherently **great** from the onset but rather was **greatly** prepared when called upon for **great** service, then it must follow that what makes someone **great** is not ultimately what they have done, but what they have inside them – the qualities of servant leadership are malleable characteristics that anyone could attain.

And if that is true, then it must be that some of the **greatest** leaders in the world have yet to have been discovered or maybe will never be. It must be that some of the people who most greatly affect the world in the way that God plans, are people who will never be recognized for it.

This understanding forced me to reconsider my naive desire to spend my life striving to walk with giants, and rather, to identify and develop traits of servant leadership that could be found not only in Moses and my other role models, but also, and in many ways more importantly, the traits that could be found in that same popular boy in school who always excelled but made a choice to serve those on the fringes - and the traits that could be found in the teacher who dedicated his life to making sure every child in his classroom received the best education he could offer.

I've discovered along the way that this journey of understanding leading to this reflection has been the culmination of a lifelong hobby: the study of people who were not only prepared, but willing to bear the crosses they were called to carry. What prepared them for their calling? What traits did they share that we could learn from as aids to strengthen our own call to servant leadership?

The first I would like to suggest flows from the broad definition of servant leadership itself. *Humility.*

By humility, however, I do not mean the most commonly recognized definition of the concept. We tend to think of humility as not thinking too highly of oneself when being

recognized or complimented – or even preventing success from inflating one’s ego. I’d like to focus on a different definition:

Humility is “a quality by which a person...willingly submits his or her thoughts and actions to God and to others for God’s sake.”

I can think of no better popular example of this than Moses. The Bible says that “Moses was a man exceedingly meek, above all men that dwelt upon earth” but it wasn’t an easy lesson for him to learn. Before his encounter with the burning bush, Moses lived the high life in the Egyptian hierarchy, and while we know very little about his time amongst the royal family, we know that the call for him to lead his people out of Egypt wasn’t going to come until it was God’s time for the event to take place.

We know this because Moses tried to reach out to his people of his own accord to deliver them from their suffering under the Egyptian rulers. Confronted with seeing an Egyptian slave master beating an Israelite man, Moses sprung to action, protecting the defenseless man and killing the Egyptian – the desire to lead overwhelming him in his supposed moment of glory.

But, as well intentioned as it was, this was not the time and place for his calling - because it wasn’t done with a sense of humility focused on God’s desires. Moses even thought his actions would help his kinsfolk understand that he was trying to rescue them, but they did not understand. Far from it. In fact, they turned on him asking him “Who appointed you ruler and judge? Are you thinking of killing us like you killed the Egyptian?”

While he may have had the right intentions to try to save his people, Moses’ hubris – his desire to do right of his own accord – was misled.

So what happened that spurred the change from selfish liberator to God-appointed servant leader? A whole lot of nothing. 40 years of it. After killing the Egyptian and long before experiencing God in the burning bush, Moses spent day after day, month after month, year after year taking refuge from the Egyptians in the desert. Of course, at the time he may not have even known God was trying to teach him a lesson in humility. As far as he knew, he blew his chance to do something great and was to spend the rest of his days as a lowly shepherd.

Moses was in a school where his homework was to get up every day and go about his work without being significant. It was here that he unknowingly prepared for his calling and it wasn’t until he had fully embraced this God-centered characteristic of humility that his true purpose was revealed by God. It was then that he was able to step into his role of service to others.

In addition to humility, the second aid to strengthening our preparation for our call to servant leadership has more to do with working on the *external relationships* we've been blessed with in the communities we belong to. Human beings are social creatures by nature, born into a family community that protects and nourishes its young to maturity. We live in a society teeming with communal structures - groups of friends, schools, teams, occupational partnerships and the like.

Within these structures exist a myriad of different types of leaders and followers – that is, all of us – and the relationships we form, in turn, form us to better fulfill our higher calling.

Whether in a family setting where we deal with some of the rawest forms of emotions, or in a work community where we have to labor to do what is best for our colleagues, our clients or our students, we need these relationships to learn and grow, to be comforted and to comfort, to lead and to serve.

We know all too well the old sayings – “no man is an island” and “it takes a village to raise a child” – and so it seems natural that our preparation for the call to servant leadership should take place in something outside ourselves. We simply can't get there on our own.

To work on our relationships, then, is to strengthen our ability to act as servant leaders.

One of the quickest, but most beautiful stories of the importance of relationships in regards to servant leadership that I have come across is also told in the Biblical narrative of Moses, and while the prophet surely has many examples of craftsman-like skill when developing relationships and dealing with others, none seem as simple as that found in the story of a man named Hur.

The Book of Exodus says that while Moses was leading God's people through the desert and out of Egypt, the Israelites, led by Joshua, faced their first encounter with a hostile tribe of raiders.

Exodus says that Moses told Joshua to choose men to meet the raiders on the battlefield while he would go with Aaron and Hur to the top of hill to observe. When the battle began, Moses held up the staff of God in his hands and his people began to prevail in the fight, but when he lowered his hands, the enemy gained ground. Eventually, Moses' arms grew weary and so Aaron and Hur stood beside him, grabbed his arms and held them up for the duration of the battle helping lead the Israelites to victory.

And that's the story of a man named Hur. That's it. Forty years in the desert and as far as this story tells, Hur's only contribution to the Exodus epic is to hold up Moses' arms while the army waged battle below.

His actions were clearly noble and important and his contribution saved probably hundreds of lives. His obedient willingness to stand by Moses demonstrates great humility in the truest sense.

The victory within this story, however, belongs to the relationships forged between these men. Hur had clearly proven trustworthy in his relationship with Moses before the battle or he would never have been chosen. Moses' recognition that he would not be able to go about this alone proves his own recognition of the value of strong ties to the people around him. They surely wanted it, but without each other, wouldn't have been able to defend their people.

They knew that preparing themselves with both humility and strong, lasting relationships, they would be able to answer God's call definitively when it came.

My final point shifts a little away from what I've seen great leaders do in preparation for their calling and more to their *willingness to accept it*.

A mentor of mine was fond of saying: "If you don't like where you are in life, if you aren't where you want or need to be, change it. You're not a tree."

And so I think it goes with our preparation for servant leadership. We are blessed with this God-given ability to uproot ourselves whenever we need to or are called to – to reinvent ourselves to better reflect the mission in life God has granted us.

At the same time, in this mobility that separates us from the tree, and through the Holy Spirit, God sometimes calls us to not only move and change, but to be moved.

We all know the feeling. We hear about an inspirational story. We are told of someone's struggles and woes. We see homelessness and poverty in our cities. We experience hatred or violence.

We feel something well up inside our being when we know we must act, or make a change.

This is a movement of the Spirit within us.

As I have followed and studied the lives of people who I consider to be great servant leaders, whether they were recorded in history or not, I could not help but notice that for each and every one of them at some point they were moved, and when they were moved, they chose to move. They didn't say no, stand by on the sideline, or look to do things that would better suit what they thought was best for themselves.

No, they moved, and their actions embody the work of a true servant leader.

Moses decided that despite not being very articulate, he would accept his call to debate Pharaoh and lead his people out of Egypt. Mary, despite being a mere teenager who would have been ostracized by her community, accepted her call to become the mother of God. Hur, despite not receiving any glory or recognition, chose to stand strong in his role to serve.

When the Holy Spirit moved these people, they moved. They had spent their lives preparing, and when He knew they were ready, God called them to action, and they were ready to serve.

For us too, then, as we spend our lives preparing, always preparing for the coming of the Kingdom of God here on Earth, we can think back to the Story of the Rich Young Man, who was called by Christ to change, to grow, to move.

But when he was called, he couldn't move, and scripture says, he "went away sad."

It's in moving that we grow. Simply staying in our comfort zones and never reaching for the next opportunity will, not surprisingly and just like the tree, leave us where we are.

It is answering the Holy Spirit's call to movement – in being moved – where we find our joy and our path to servant leadership.

Ricky Austin
Assistant Director, ACE Advocates for Catholic Schools



Guidelines for Mass Preparation

The guidelines below will be helpful in preparing to celebrate Mass during your retreat. The “Mass Planning Worksheet,” included in these retreat resources, will help keep track of readings, song selections, and ministers. **If you would like to use a printed liturgy program instead of a hymnal,** contact Meghann Kirzeder at kirzeder.5@nd.edu for help with copyright/reprint licensing and general program preparation.

In preparing for any Mass, speak early with your celebrant. He may have preferences regarding certain parts of the Mass, and should be able to help with procuring needed materials.

A word about the new translation of the Roman Missal. Many parishes around the country are using pew cards that contain the new words, to allow the congregation to respond more easily as we become familiar with these texts. If you need help procuring something along these lines, let the ACE Advocates staff know, and we are happy to help.

Readings and Music Selections

- 1) Determine the readings for the day. If your Mass will be Saturday evening (a Vigil Mass for Sunday, held at 4:00pm or later), use the Sunday readings. Readings can be found at www.usccb.org. On the homepage, there is a calendar to the right that links to the daily readings. Click on the Sunday corresponding to your retreat weekend.
- 2) We recommend printing your readings and putting them in a binder with all other readings, prayers, scripts, etc. for the retreat. If you print two copies of each reading, then you can keep one in the binder and give one to the lector – this way the lector has a copy to read over, it’s a signal to you that you’ve asked someone to read, and there is still a copy of the reading in the binder for the Mass itself.
- 3) The Mass Planning Worksheet includes blanks for all song selections. Some thoughts on choosing hymns:
 - ❖ Choose hymns that will be familiar to your retreatants, and that evoke the themes expressed in the readings.
 - ❖ Borrow a hymnal from your parish or school to browse for ideas. Check the front and back for a thematic table of contents or index that organizes songs based on theme (“Peace,” “Mission/Sending Forth,” “Eucharist,” etc.)
 - ❖ For hymns that relate in a particular way to the theme of this retreat, look under headings like “discipleship,” “mission/sending forth,” “service,” “Christian life...” and many more. Use your group’s favorites!

4) **Suggestions for Opening Hymns:** The opening hymn sets the tone for the rest of the Mass. It can be upbeat or more reflective; it can focus on the act of gathering as a community or on the theme expressed in the readings. Suggestions include:

- ❖ “Here I Am, Lord”
- ❖ “Christ, Be Our Light”
- ❖ “We Have Been Told”
- ❖ “We Are Many Parts”
- ❖ “As We Gather at Your Table”
- ❖ “The Servant Song”
- ❖ “The Harvest of Justice”
- ❖ “All Are Welcome”

5) **Suggestions for Preparation or Communion hymns:** It is appropriate to choose a Communion song that includes Eucharistic images. Suggestions include:

- ❖ “Let Us Be Bread”
- ❖ “Pan de Vida”
- ❖ “You Satisfy the Hungry Heart”
- ❖ “Unless a Grain of Wheat”
- ❖ “I Myself Am the Bread of Life”
- ❖ “I Am the Bread of Life”
- ❖ “Bread for the World”
- ❖ “Make of Our Hands a Throne”
- ❖ “Song of the Body of Christ”
- ❖ “One Bread, One Body”
- ❖ “Draw Near”
- ❖ “I Received the Living God”
- ❖ “Amén. El Cuerpo de Cristo”
- ❖ “Bread of Life”
- ❖ “Bread, Blessed and Broken”
- ❖ “All That We Have”

6) **Suggestion for closing hymns:** Closing hymns often have a “missioning” or “sending-forth” tone to them. Suggestions include:

- ❖ “Moved By the Gospel, Let Us Move” (an unfamiliar text, perhaps, but a very familiar tune – you’ll know it!)
- ❖ “Anthem”
- ❖ “Christ Be Beside Me”
- ❖ “Christ Be Near At Either Hand”
- ❖ “Make Us True Servants”

Gathering Materials for Mass

- 1) If you are holding your retreat in a Catholic church or retreat center, ask whether they have these items available. Otherwise, talk with your celebrant for advice on where the necessary items may be procured – he may be able to bring much of what you need.

- 2) The list below is fairly exhaustive. Again, we recommend talking with your celebrant, as there are items that may be omitted, and he will likely have his preferences in this regard.
 - ❖ Hosts (one large host to be used and broken during the Eucharistic prayer), wine
 - ❖ Candle and crucifix
 - ❖ Vessels
 - Ciborium and paten, chalice
 - Other vessels if needed for additional Eucharistic ministers (probably not necessary for a small retreat group)
 - Cruets of wine and water
 - Lavabo dish for priest to wash his hands
 - ❖ Linens
 - Pall (altar cloth)
 - Corporal
 - One purificator for each cup used
 - Finger towel if a lavabo dish is used
 - ❖ Vestments
 - Alb
 - Chasuble and stole – the color will depend on the current liturgical season or feast (talk to your celebrant if you have questions – and because he will probably be able to provide his own vestments)
 - ❖ Readings
 - You can read from the regular Sunday Lectionary, or the readings can be printed off the internet (www.usccb.org) or found in the current monthly issue of “Magnificat” or “Living with Christ.”
 - We recommend printing the readings and keeping them in a binder with all other readings for the retreat.
 - ❖ Prayers/Order of the Mass
 - Talk with your celebrant here. If a Sacramentary is not available, the prayers may be found in “Magnificat” or “Living with Christ,” or another standard missalette. Your celebrant will likely have something he can use.
 - ❖ Music
 - You will need either a hymnal or a liturgy program with songs printed (again, contact Meghann Kirzeder if you are interested in creating a program for your retreat).
 - Talk to your musicians about their specific needs – accompaniment music, instruments, music stands, amplifiers, etc.

Other Notes on Preparation

- 1) Be attentive to the setup of the space you will use for Mass.
 - ❖ If you have a chapel, see if you can arrange seating to create an intimate feel. If you are using the same basic room for all parts of your retreat, experiment with the placement of a podium and table so Mass has a slightly different feel to it.
 - ❖ Though dim lighting can help create a prayerful atmosphere, be sure that the room is at least bright enough for the priest, lectors, and musicians to read (and for participants to read their programs/hymnals).

- 2) Notes for the Sacristan
 - ❖ If you are celebrating Mass in a space with a Tabernacle, be sure you know how to open it to place extra consecrated hosts (if needed).
 - ❖ Talk with your celebrant about whether gifts will be presented by retreatants or set on the credence table behind the altar. Discuss with him also whether he will set the altar for Communion, or whether you should do so as Sacristan.
 - ❖ Plan ahead, especially if you are not in a Catholic church or retreat center, for how to purify vessels. Have a place to hold used linens until they can be properly cleansed.



Mass Planning Worksheet

General Information

Date _____

Mass Celebrating the _____ Sunday of _____
(Example: the Fifth Sunday of Ordinary Time, the Third Sunday of Lent, etc.)

Theme(s) expressed in readings _____

Ministers

Celebrant _____

Sacristan _____

Musicians _____

Lectors _____

Eucharistic Ministers _____

Gift Bearers (if used) _____

Opening Rites

Opening Hymn: _____

Penitential Rite: _____ Sung (Musical setting: _____)

_____ Recited

(Often, the Penitential Rite is sung during Lent, though this is not required.)

Gloria: _____ Sung (Musical setting: _____)

_____ Recited

_____ Omitted (during Advent and Lent and on weekdays)

Liturgy of the Word

First Reading: _____ Lector: _____

Psalm _____: _____ Sung (Musical setting: _____)

_____ Read

Lector or Cantor: _____

Second Reading: _____ Lector: _____

Gospel Acclamation: _____

(Be sure to use a Lenten Gospel Acclamation during the season of Lent – no “Alleluia!”)

Gospel: _____

Intercessions: _____ Written by retreat team, read by _____

_____ Offered by celebrant (with an opportunity for retreatants to offer additional prayers, if desired)

Liturgy of the Eucharist

Preparation Hymn: _____

_____ Sung _____ Instrumental Only

Gifts presented by _____

(Can also be set on the credence table behind the altar, to be brought to the altar by the sacristan.)

Mass Setting _____

(Holy, Memorial Acclamation, Great Amen – Lamb of God may be the same or different)

Lord's Prayer _____ Sung (Musical Setting: _____)

_____ Recited

Communion Hymn: _____

Meditation Hymn (if desired): _____

Closing Hymn: _____

Other Notes:

Attentive

Courageous

Disciplined

Determined

Effective Administrator

Effective Listener

Empathetic

Humble

Initiator

Life-giving

Loving

Obedient

Open

Persuasive

Prayerful

Relational

Respectful

Selfless

Trustworthy

Visionary

