# 1. The Bible shows how God uses leaders

There are many different opinions on what leadership is.

Some say leadership is "getting people to follow," or "moving people onto a specific agenda," or "mobilizing people to accomplish a specific task or goal."

An old proverb says: "If you are leading and no one is following, then you are just taking a walk."

Leaders show the way – they provide an example, they walk the talk

Leaders communicate so others will follow

spiritual leadership has to do with leading people in the way that the Holy Spirit leads people. This is to say that a spiritual leader is a leader who is himself in pursuit of God through the Holy Spirit and leads people out of his following of God.

God chooses to use men and women to shape the lives of men and women. This is spiritual leadership—God leading us so we can lead others. When God invites His people to encourage, love, equip, and protect His children, this is spiritual leadership. It is also spiritual leadership when we are helping others to understand the meaning of God's Word for the purpose of teaching, rebuking, correcting, and training in righteousness (2 Timothy 3:16).

There are numerous examples of God appointing or raising up spiritual leaders. Significant instances include God using Joseph to save many lives (Genesis 41:39–40; 50:20), Moses to lead the nation of Israel out of Egypt (Exodus 3:10), leaders being selected for each of the tribes of Israel once they left Egypt (Exodus 18:25), Joshua to usher God's people into the Promised Land (Joshua 1:1–6), David to be a king (1 Samuel 16:12–13), Peter and Andrew to be Jesus' disciples and early church leaders (Matthew 4:18–20), and Paul to be a teacher (2 Timothy 1:11).

Spiritual leadership is about following the Holy Spirit and teaching others to do the same. Two teachings from Jesus that illustrate the standard to which spiritual leaders should strive are the Great Commission and the Greatest Commandment. Following His resurrection, Jesus gives His disciples a commission, or assignment, to "… Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you ..." (Matthew 28:16–20). Spiritual leadership consists of making disciples, baptizing believers, and teaching others to obey God. Of course a natural question arises, and that is, what are we to obey? Jesus was once asked this very question: "'Teacher, which is the great commandment in the Law?' And he [Jesus] said to him, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself'" (Matthew 22:36–39). All people are taught by Jesus to follow His example in loving God and loving others. Ultimately this is what spiritual leadership is about.

Sometimes it is easier to describe what something looks like rather than what it is. This is one of those times. If we are to love God and love others, and we are to help others to do the same, what it is that we should be doing? A great place to discover what spiritual leadership looks like is 1 Peter chapter 5. Here, Peter is writing to the elders of the church encouraging them to act in a certain way. He tells them to "Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; nor lording it over those entrusted to you, but being examples to the flock" (1 Peter 5:2–3, NIV, emphasis added). God entrusts you to leaders. God entrusts others to you.

If anyone has helped you to learn to pray, or taught you about the Old Testament, or was a model for giving to the poor, or is currently helping you to understand God's will, then this person has been a spiritual leader in your life. As you follow Jesus, trust that the Holy Spirit will personally guide you (John 16:13) so that you are more able to love God and love others, and to help others to do the same (2 Corinthians 1:3–5).

# 2. The Anglican Schools Corporation Ordinance

12 The responsibilities of the Board include –

(c) to be satisfied that any person appointed by it as the Chief Executive Officer or as a Principal or as an Other Executive Officer is suitably qualified and experienced for the position and is a person of Christian faith and character who attends regularly and is actively involved in a Bible-based Christian Church and who is committed to and capable of furthering allegiance to Jesus Christ as Lord and Saviour

13. Employment

(1) To be eligible for appointment as the Chief Executive Officer or as a Principal or as an Other Executive Officer, a person must – (a) be of Christian faith and character; (b) attend regularly and be actively involved in a Bible-based Christian Church; (c) have signed the “Statement of Personal Faith” set out in the Schedule, being the form of statement of personal faith approved by the Synod; and (d) have signed a statement in the form last approved by the Board that indicates that he or she is willing to promote the Objects of the Corporation.

26. Responsibilities of a School Council (1) The responsibilities of a School Council include –

(c) to be satisfied before giving its consent that any person proposed to be appointed by the Board as the Principal of a School for which the School Council has governance responsibility is suitably qualified and experienced for the position and is a person of Christian faith and character who attends regularly and is actively involved in a Bible-based Christian Church and who is committed to and capable of furthering allegiance to Jesus Christ as Lord and Saviour.

27. Principals

(4) In leading the School the Principal is to demonstrate Christian principles through a living faith.

# Diocesan Education Policy –

2.3. In respect of Anglican schooling The Diocese of Sydney –

2.3.7. Supports the appointment of appropriately trained chaplains to assist principals in the provision of spiritual leadership and to faithfully minister the Word to the school community.

2.3.8. Affirms and supports the provision of voluntary Christian groups and Christian support services for students in Anglican schools to nurture the faith of students and provide a supportive Christian forum for the exploration of issues that concern students.

2.3.9. Encourages the importance of Anglican schools fostering links between students and their families and local churches including, where applicable, the establishment of a new church at the school. Schools should avoid programming activities on Sundays that prevent their students attending the church to which they belong.

# 3. Anglican Schools Ministry Ordinance

4. Chaplains and Assistant Chaplains in Diocesan Schools that are extra-parochial:

appointment, dismissal and suspension

(1) … the Head of any Diocesan School may appoint, with the approval of the School Council, one or more Chaplains or Assistant Chaplains as members of staff in and for the School.

(2) The Head of any Diocesan School may, in consultation with the Archbishop and with the approval of the School Council, dismiss such Chaplains or Assistant Chaplains.

(3) The Head of any Diocesan School may temporarily suspend a Chaplain or Assistant Chaplain from their duties as Chaplain or Assistant Chaplain, but thereupon must immediately notify the Archbishop and the School Council of such action.

5. Chaplains in Diocesan Schools that are extra-parochial: duties, qualifications and licensing

(1) The duties of the Chaplain in a Diocesan School, notwithstanding any other responsibilities they may have as a staff member, shall be to teach the students the doctrines of Christ and to exercise a pastoral ministry within the school community, especially to staff and students.

(2) The Head of a Diocesan School must apply to the Archbishop for a licence or authority for any person who is proposed to be a Chaplain in the School, and may only appoint a person as a Chaplain in the School if the licence or authority is granted. The licence or authority shall provide that it will cease upon the Chaplain’s ceasing to hold such office as a member of the staff of the School.

(3) If at any time and for any reason, a Chaplain in a Diocesan School ceases to hold the licence or authority, they will cease to be entitled to act as Chaplain of the School, and must not thereafter hold themselves out as having this title. This will not of itself have the effect of removing the person from being a member of the staff of the School.

(4) A Chaplain in a Diocesan School –

(a) may be an ordained or a lay person,

(b) must hold a qualification in theology, preferably a bachelor degree, commensurate with the position to which they are appointed, that is acceptable to the Archbishop, and

(c) should, wherever possible, also hold an appropriate educational qualification.

(5) A person must not be given the title of Chaplain in a Diocesan School unless the requirements of this clause have been satisfied

7. Chaplaincy in Diocesan Schools that are not extra-parochial

(1) Subject to this clause, in the case of a Diocesan School which is not extra-parochial, the Rector of the Parish in which the School is situated or, if situated in part, the Rector of the Parish in which it is predominantly situated, is the Chaplain of the School.

(2) The Archbishop may, on application from such Rector and with the approval of the School Council of the School, license or authorise another person –

(a) as the Chaplain in place of the Rector, or

(b) as an Assistant Chaplain to assist the Rector in his duties as Chaplain, and if that licence or authority is granted, the Head may appoint the person as a Chaplain or Assistant Chaplain in accordance with the terms of the licence or authority.

8. School Ministry Plans for Diocesan Schools

The strategic planning process of each Diocesan School should incorporate a ministry plan which includes – (a) the delivery of Christian Education, (b) the delivery of Biblical Studies to all years of the School, (c) strategies for providing pastoral care to staff and students, and (d) strategies for presenting the gospel to the school community.

# 4. What can Governors do to help?

