



DET TEOLOGISKE  
MENIGHETSFAKULTET

# Soknepresten som bidragsyter til ledelse

**Presteforeningens generalforsamling 13. mars 2018**

**Fredrik Saxegaard**

13.03.2018

## Når opplever du deg selv som en leder?

- Tre prester – tre forskjellige svar
- I retning tre pastorale samhandlingsmønstre?
- Monica, John og Nick – alle prester i tettbebygde menigheter med stor aktivitet

# MONICA: DET ER LETTERE Å SI NÅR JEG *IKKE* ER LEDER

## Monica

...I think it's almost easier to say when I feel that I am *not* a leader. Eh. I do not feel like a leader of the staff. Really. I *am* kind of a leader for my colleague, [kapellan] Graham. (...) But I think, well, my perspective on leadership; for me it has to do with responsibility. To see to it that things happen that should happen. That I, in a way, look after the annual cycle and the scheduling of things. [I am the one who says] 'I guess it's time'. Yes. And I also think that one important place where I feel as a leader is really in relation to the worship service...

## Monica

And then I think that we have, basically, you can have two: Either you work in the church as a job. Or you work in the church as a lifestyle. It's quite a difference between those.

*And you're on?*

I'm on the lifestyle side. But that also has to do with that I have a family situation that makes it possible for me. And of course, I'm very happy about that.

## Monica

*A woman who has come by to deliver something at the office sees Monica outside the meeting room, goes over to her, and thanks Monica for what she has done for the family of the woman's neighbour, which is in a crisis [after a devastating death in the family]. They talk a little, and I hear Monica say laughingly: "Yes, I have become entangled in yet another family now".*

# Monica – grenseobjekt

## Fire dynamikker

- Identifikasjon
- Koordinering
- Refleksjon
- Transformasjon

## Monica

*Klokken er 11. Monica kommer frem fra bak altertavlen. Hun sier «god morgen». TV-skjermen og høyttaleranlegget gjør det enklere å se og høre henne enn ellers. Det blir stille.*

*Monica: Nå har klokkene sluttet å ringe. Jeg ønsker dere velkommen til gudstjeneste her i Li kirke, på femte søndag i påsketiden. Spesielt velkommen til Lotte, som skal døpes, og hennes foreldre, søsken, faddere, familie, og venner. ...*



## Monica

... Velkommen til alle dere som feirer gudstjeneste her i Li kirke for første gang. Velkommen alle dere unge, korsangere og konfirmantene våre, og til alle dere som har funnet veien til kirken for gudstjenestefelleskap i dag. Dere har fått et program og en salmebok. (...)

... leder sangene og de liturgiske leddene i dag. De er ikke solister, vi skal synge med dem. Forhåpentlig vil det gjøre det enklere å delta i den liturgien som er ny, og i salmene. Det skulle være det hele. La oss nå være stille for Gud.

## Monica

- I do not feel that all the initiative rests with me. We have a very flat structure. It's very..., what was it Dina (former deacon) called me once? ...That I was a modern leader in an old-fashioned organisation! Meaning that the structures are still remaining, that the parish pastor still... that the other workers may feel that the pastor gets a lot of attention because we are present in so many different situations. (...) That was why she said it, because I made it clear that I don't need [that attention]. ...

## Monica

...If anyone else wants to go to the Christmas concert for the Girls' choir, it's fine with me! That the Bereavement support group wants the parish pastor to be there and pray Our Father before Christmas, and not the deacon, even if he is the director for that work; I have not asked for that! If anyone wants to take that away from me, it's fine. I don't need it. And then she said: You're a modern leader in an old-fashioned organisation!

## Monica

*Karl:* I was so frustrated yesterday; there were so many things that weren't in place. So I feel that I'm beginning to (laughs a little) reach a limit, it's just so tiresome!

*Monica:* But it's important that we talk about this! Because it's all the things that we don't get done that weigh on us. And also exhaust us, all that we don't do.

*Didrik (diakon):* And I think that it's good to say that to us, let the steam out, so that we stand together.

*Ketil (daglig leder):* It's not likely that everything can be fixed, but I think it's very likely that it would be good if we talk about what doesn't work. (...) So we are happy to listen if you want to.

## Monica

We often say, as a joke, that the pastor stands at the end of the row and picks up all the balls that no one else takes. And that's a little how it is. I don't know why it has become like that, and I don't know if it's right. But that's how it is.

# JOHN: JEG ER *IKKE* LEDER I MENIGHETEN!

## John

I'm not the leader of the congregation in the way that, I mean, I'm not an administrative or manager of personnel, like a top executive. No, that I'm not.

*No, not for the employees, no.*

I don't consider myself the leader of the church either.

## John

*Do the three of you talk together, or...? Like, you sit in the working committee together?*

Yes, we do. But no, not like, not strategically, no. I am, well, with the Parish Council leader I receive, I give a listening ear. I can lead in that way.



## John

*Dag:* Personally, I think that maybe also the parish pastor should have been a part of this, but that's my personal... (...)

*John:* Also in the Working committee, it was mentioned that maybe the parish pastor should take part. But I think that it's a positive thing, absolutely, but I don't have the motivation to join in, so to speak, given the total workload here in East Ville parish. As a pastor, I think that I should draw limits and frames more clearly.

## John

It has taken its toll on me personally. I mean, I think it's a great privilege to come home after a funeral, both having listened to, and made visible the life stories of people, and to preach (...) But especially before Christmas last year, I started to feel almost a physical unpleasantness if there was another funeral. It started to feel like an assembly line, and it should not be like that.

# NICK: JEG BLE EN LEDER I MØTE MED BARNET PÅ GULVET

## Nick

I felt for instance with the child at the altar, that I was a leader there, because they wanted me to reject that woman. Eh. But I didn't want to do that. And they saw what I did, those who were there of the volunteers and the church employees. They, they saw that I blessed the child, eh, and that is a new type of spiritual leadership.

## Nick

(...) Because I feel that my pastoral responsibility here is, how shall I put it, to make this happen. This, that people can approach, come into this fellowship, into a Christian service and praise God and meet God. And meet each other! That's what we're trying to accomplish here, with all these structures that are constantly changing. So, it must be a leader responsibility to enter these changes [processes] and actually do what is necessary so that it doesn't come to a halt, the important things that are about to happen. That I feel as a pastoral responsibility. Eh. And then it is like, here, we try to, I really, when it comes to finances and income, I have had to work really hard on that.

## Nick

We have become very secular in Norway, like it's the company model that is supposed to be adopted everywhere. So, of course, I think a lot about what it means to be a spiritual leader here. And I have to spend much of my time together with people over an open Bible and in prayer. And I do! (...) But I feel that I don't have enough time for that. It's challenging to preach in a congregation like this, because you have to be contextual. One must have something to give to these people who are coming; one cannot stand there and talk, what should I say, theology for white, successful, healthy people. That won't work!

*This has consequences for how you prepare the sermon, then?*

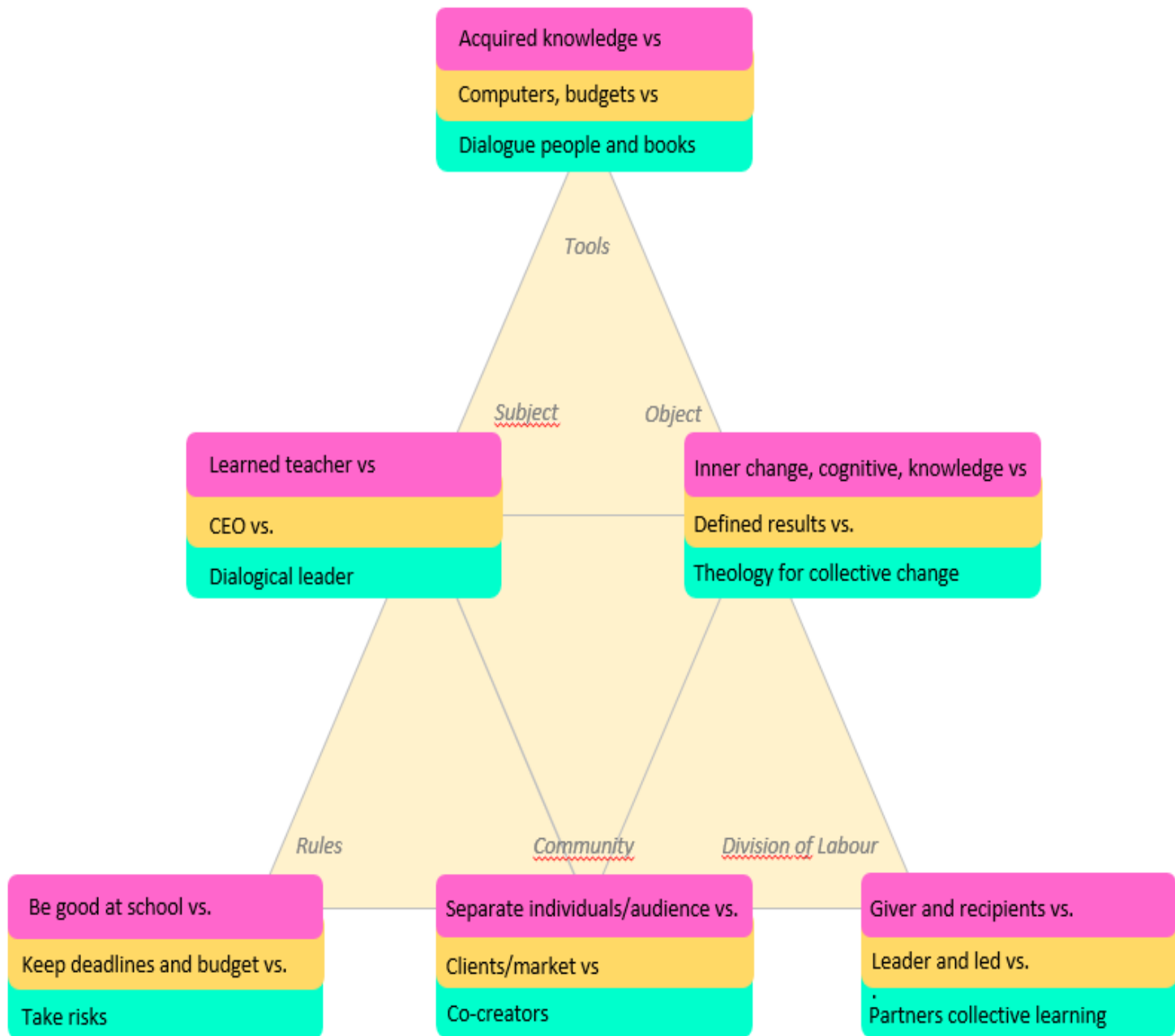
Yes. One has to visit, and get known by, different kinds of people. ...

## Nick

... It's challenging to preach in a congregation like this, because you have to be contextual. One must have something to give to these people who are coming; one cannot stand there and talk, what should I say, theology for white, successful, healthy people. That won't work!

*This has consequences for how you prepare the sermon, then?*

Yes. One has to visit, and get known by, different kinds of people.





# NOEN IMPLIKASJONER

# Forstå prestedtjeneste som grenseobjekt mellom aktiviteter

- Identifikasjon
- Koordinering
- Refleksjon
- Transformasjon

## Denne testen blir avgjørende for om presten bør være daglig leder

- Identifikasjon: Kan prestene plassere seg både i sentrum og i periferien, slik at andre ansatte, frivillige og folk flest opplever eierskap og kan påvirke retning?
- Koordinering: Kan prestene både håndtere sine «genuine» verktøy med Ord og sakrament, og administrative og økonomiske verktøy, i en hybrid prestatjeneste?
- Refleksjon: Kan prestene med sin teologiske kunnskap bidra ikke til mer enetale, men med replikker inn i de mange pågående samtaler?
- Transformasjon: Klarer prestene å bruke sin dype kunnskap om kristen tradisjon til også å utvikle kirkelig innovasjon?

**TAKK FOR  
OPPMERKSOMHETEN !**