



# “A THEOLOGY OF LEADERSHIP: LOVE. COMMUNION. SERVICE.”

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METROPOLIS OF  
SAN FRANCISCO





Holy Scripture and Holy Images (Icons) interpret one another

# Seeing the Gospel

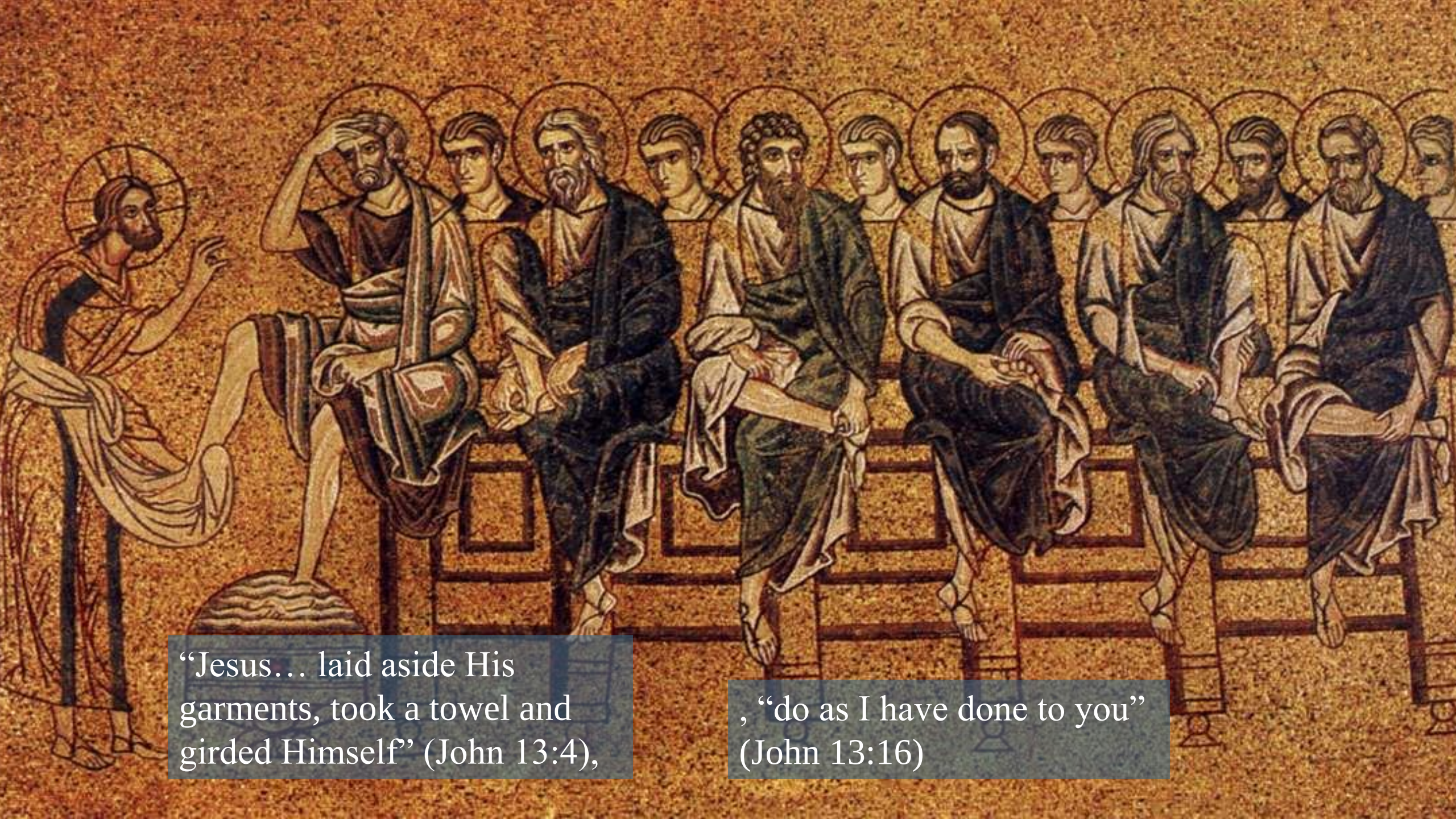


An Interpretive Guide to Orthodox Icons

EVE TIBBS

*Foreword by Richard Mouw*

Available June 24  
wherever books are sold.



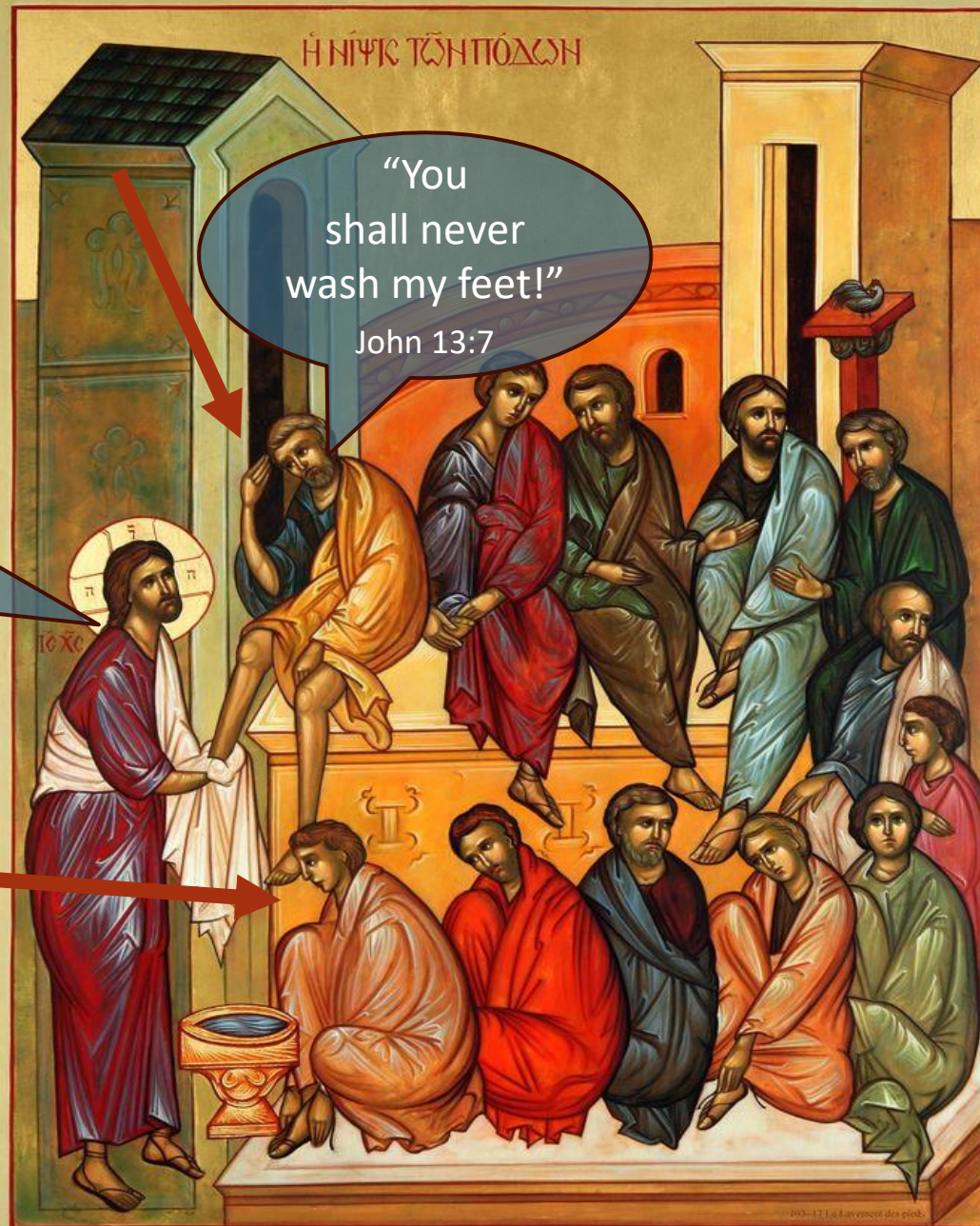
“Jesus... laid aside His garments, took a towel and girded Himself” (John 13:4),

, “do as I have done to you” (John 13:16)

"If I do not wash you, you have no part with Me."  
John 13:8

It is typical in iconography to show unrepentant sinners in profile or with only part of their face showing.

"You shall never wash my feet!"  
John 13:7



“Lord, not my feet only, but also my hands and my head!” (Jn 13:9).



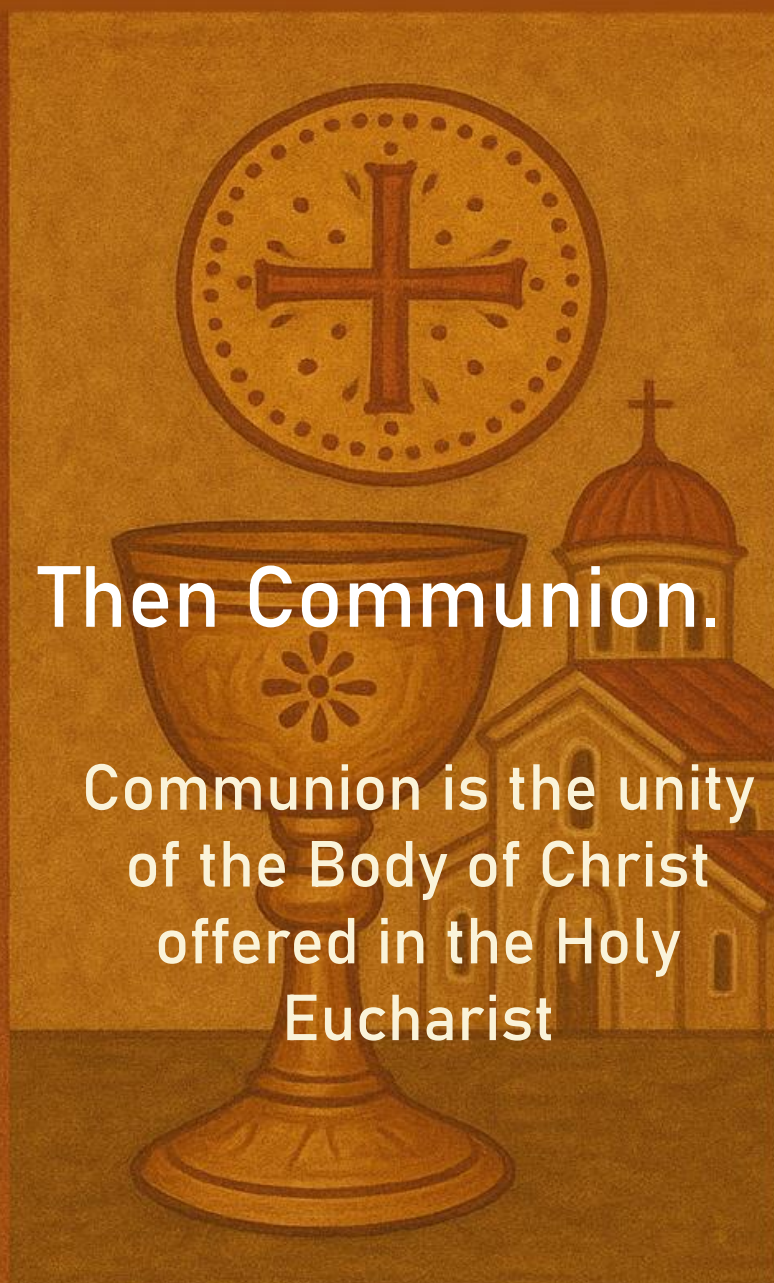
John 13:1: “Jesus... having loved His own who were in the world, He loved them to the end”

John 13:2: “supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him



## First Love.

Love is rooted in  
Christ's self-giving



## Then Communion.

Communion is the unity  
of the Body of Christ  
offered in the Holy  
Eucharist



## Then Service.

Service is the  
natural fruit of love  
and communion.

# FIRST, LOVE. The Hidden Foundation

Challenge: Not substituting work for love.

“Action without inner life is mechanical,  
external, and powerless.”

St. Ignatius Brianchaninov

- Parish leaders do well to prioritize their own spiritual disciplines.
- The community mirrors the spiritual temperature of its leaders.
- The first task of leadership, therefore, is *to be led* by Christ in love.



# THEN, COMMUNION. Liturgy as formative

The liturgy is not an accessory to leadership — it is its formative ground.  
Challenge: Being formed by worship, not just managing it.



THEN, COMMUNION. Liturgy as formative



## Reflection:

- Begin leadership meetings with prayer.
- Be oriented toward Christ, and seek discernment rather than control.
- Strive to shape decisions in the rhythm of prayer and the Eucharist.

# THEN, SERVICE. Leadership as kenosis.

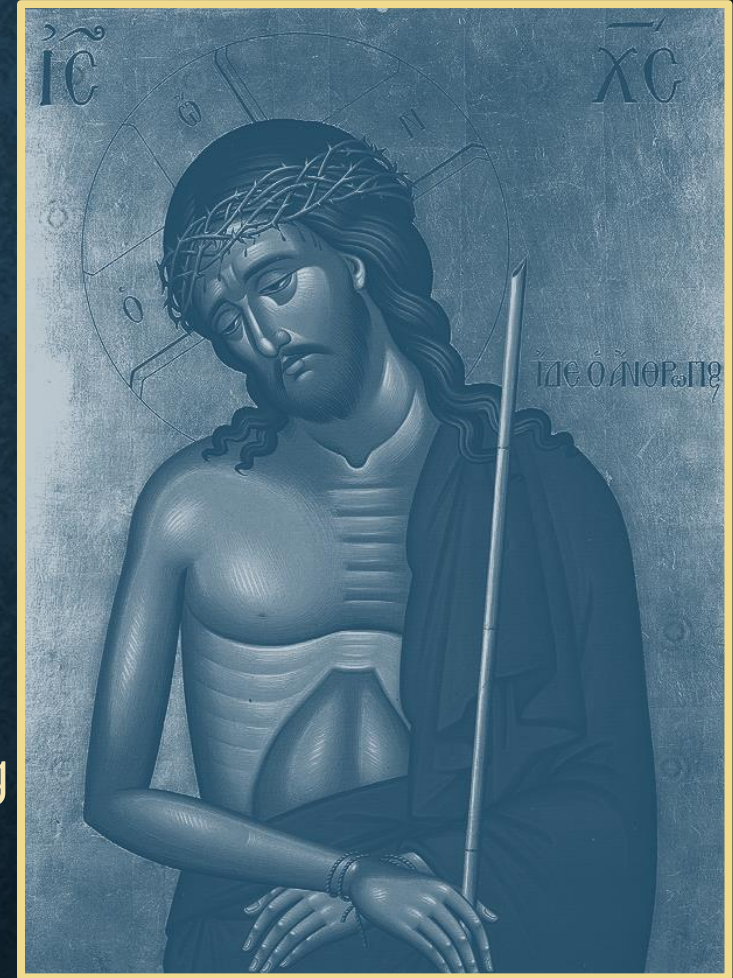
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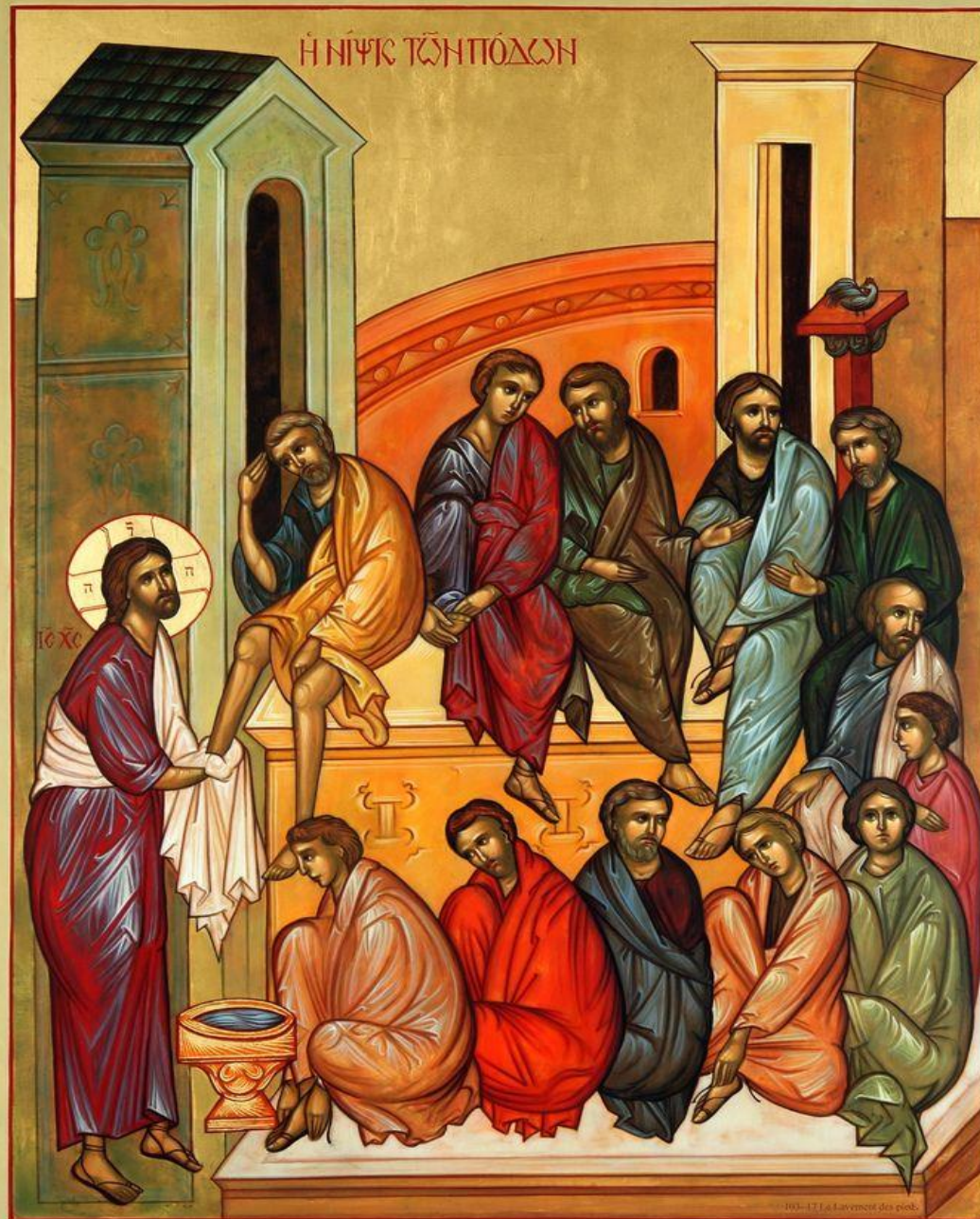
Challenge: Avoiding self-importance or control in service.  
Orthodox leadership serves sacrificially by modelling Christ's self-emptying, (Philippians 2:5–8).

“Leadership in the Church is not a right or position; it is a call to die daily.”

Archimandrite Zacharias (of Essex)

- Reflection: Every act of leadership is an act of foot-washing — offered quietly, sacrificially, with no expectation of recognition.



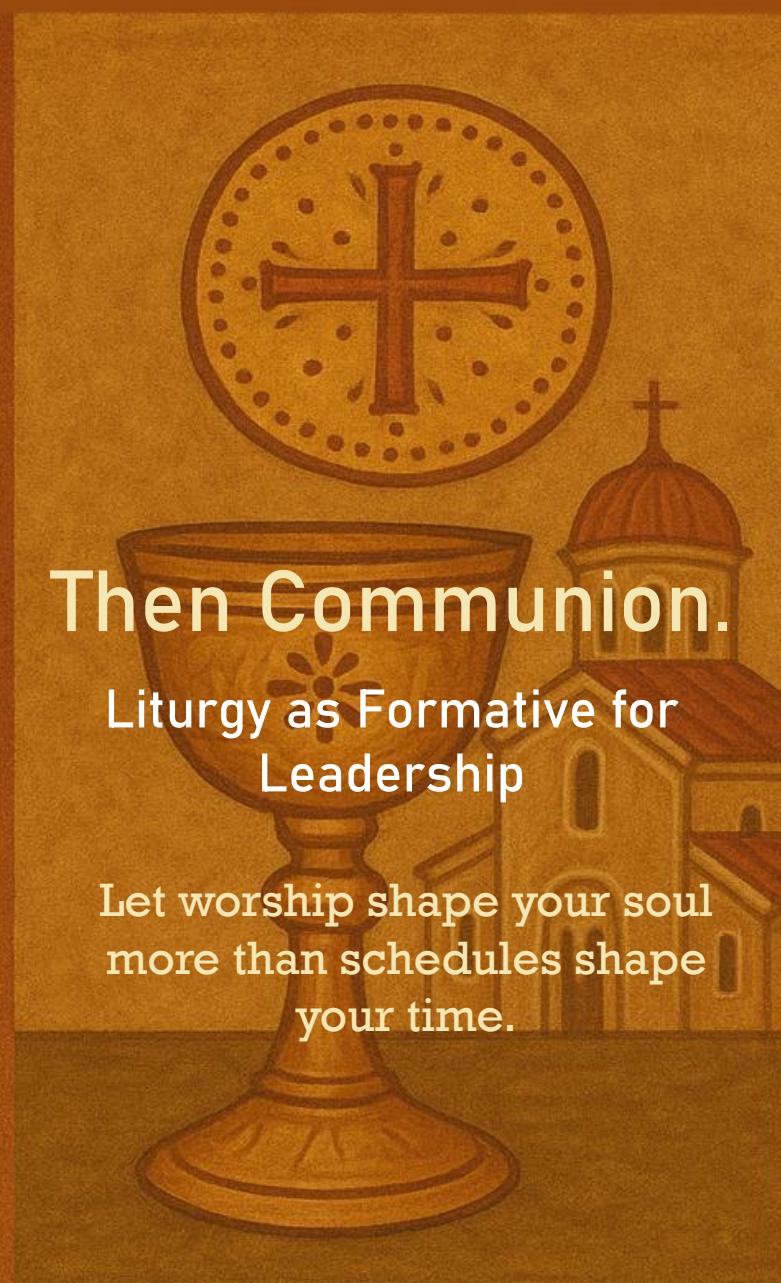




## First Love.

The Hidden Foundation  
of Leadership

Let Christ's love shape you  
before you try to shape  
others.



## Then Communion.

Liturgy as Formative for  
Leadership

Let worship shape your soul  
more than schedules shape  
your time.



## Then Service.

Leadership as Kenosis

Don't climb. Kneel.  
Take the "towel" not the title

# “A THEOLOGY OF LEADERSHIP: LOVE. COMMUNION. SERVICE.”



As parish leaders, how can we support one another in maintaining our spiritual health and abiding in Christ's love, especially in seasons of difficulty?

What practical steps can we take to ensure that our leadership is rooted in worship and service rather than just task completion?