




# Considering Transformative Leadership from a Christian Vantage Point

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## Abstract

Theological writing in an advocacy modality seeks to advance a given position through reasoned argumentation designed to persuade a reader of its veracity. This paper exploits a conceptual analysis technique to interrogate the notion of transformative leadership from a Christian perspective considering three key denominations, namely Orthodoxy and Pentecostalism. A literature review methodology was used and we applied an interpretivistic paradigm to arrive at conclusions relating to the important notion of Christian transformative leadership. Using Christian teachings as a hermeneutic key we argue that they have a vital role to play in contributing to the responses made by Churches of all denominations relating to issues of transformational leadership and challenges posed in modern society. The Christian churches irrespective of denomination, are facing mega challenges requiring critical thinking based on Holy Scripture to employ in their operational spaces and also in their activities, and policy formulation relating to the issue of especially leadership. Inventive approaches are required for leaders in organisations to be truly transformational in their approaches. Transformative Church leaders need to be able to guide their congregations to feel free to explore new ideas and prospects that can promote a truly Christian ethos. They should also seek to engender an ethos of value in the Church in which there is a strong sense of purpose in what believers undertake. This paper contends that a transformational Church leader needs to be a true servant of God first and then the Ecclesia. The Transformative Church leader requires a firm mentorship style to assist believers to arrive at the point where they can make a valuable contribution to the House of the Lord and to society at large. Christian Transformational Leadership is today, as was the case millennia ago, one of the main leadership theories through which a Christian leader, strives to transform and influence their followers by expounding on their expected Christian vision and character.

**Keywords:** Transformative leadership, Christianity, Orthodoxy, Roman Catholicism, Pentecostalism

## Introduction

### The Christian Transformational Leader



There are numerous Christian methods in leading and leadership theories. A few shall be mentioned to demonstrate that there is indeed a range. There are for example inter alia, connective leadership, courageous leadership, relational leadership, servant leadership, spiritual leadership, ternary leadership and transforming leadership (Scarborough, 2009). Transformational leadership, from a Christian perspective, is, we contend, a style of leadership that strives to rouse and motivate followers to achieve their full potential and bring about significant changes in their lives and those of others. This type of leadership is evident in several key persons of the Holy Bible. They were leaders who steered people through highly transformative journeys and empowered them through having vision, encouragement, and above all faith in God. French et al. (2005) state that leaders must change the way employees behave and think in the workplace whatever it may be, based on what they perceive.

### **Examples of transformational leadership in the Holy Bible**

In the Bible, both men and women exhibit transformational leadership, often guiding others through substantial changes and rousing spiritual or social transformations. A small sample are briefly discussed below.

**Jesus Christ** is the greatest example of transformational leadership given that His teachings, activities, and bequest have reshaped history and human relationships for over two millennia. In transformational leadership theory, leaders inspire and motivate followers to transcend their self-interest for the good of the group, creating a vision that transforms society. Jesus' life and ministry deliver an authoritative case of such leadership in action. Transformational leaders deliver a new way of seeing the world, and Jesus' teachings did precisely that. Jesus Christ Our Lord and Saviour had a divine and profound vision of the Kingdom of God. He based His message on the transformative importance towards the Kingdom of God, which invited people to live otherwise, in a spirit of love, compassion, care and service to others. Jesus empowered his disciples and entrusted them with the important mission to spread the gospel- the good news. He taught people and instructed them as He role-modelled desired behaviours and attitudes.

Jesus Christ's leadership is considered by billions to be the epitome of transformational leadership. He inspired a vision of a new and important moral order, and He empowered his followers and led by example through service, humility, and sacrifice. He challenged the social order and promoted spiritual transformation and thus served as one of the most influential transformational leaders in history. He set the perfect example of humility, love, and servant leadership and His teachings will always have had a deep impact, transforming the lives of millions of human beings throughout history. His leadership continues to encourage and stimulate selfless living and service to others (Dunn, 2009). Jesus had a very rich and compelling vision which was not about political conquest or material gain but rather about a transformed way of living based on love, justice, mercy, and peace as people seek the Kingdom of God. His Sermon on the Mount (Matthew 5–7) laid out his vision of a fundamentally diverse moral and social order, where the meek inherit the earth and the poor in spirit are blessed.

He sanctioned ordinary people, mainly from the marginalized and oppressed groups in society to be vital to his mission. He used inter-alia fishermen, publicans, and women as leaders in His movement and by including them individuals in his ministry, He empowered them to see their possibilities for transformation. He taught them and all of us today how to live out the values of empathy, unpretentiousness, and service, equipping them and us to spread His redemptive message and become transformational leaders. His statement, "You are the light of the world" (Matthew 5:14), reflects this enablement and drives believers to be servant leaders.



Jesus led by serving others and even washed his disciples' feet (John 13:1–17) to validate that leadership is about humility and true service, not status or self-aggrandisement. He taught that “the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45). He thus exhibited a leadership style that transforms through sacrifice and service to others even if one suffers in the process. Jesus inspired his followers to love their enemies, forgive people interminably, and give generously. This type of inner change He desired is essential to transformational leadership, which nurtures both individual and societal change by appealing to higher principles and standards. For more than 2000 years, the teachings of Jesus continue to encourage and guide billions of people. His important message of love and care for all people and nature, forgiveness, and redemption has profoundly shaped the moral and ethical framework of especially Western civilization and beyond. His influence extends across diverse cultures and even historical eras, which is a symbol of a truly great leader who has transformed a sinful world.

Jesus practiced what he preached and importantly lived out His values in every feature of His earthly life. He demonstrated love, forgiveness, and compassion in his dealings with others. His life was a role model of the highest integrity and consistency, which is key to transformational leadership. Jesus confirmed extraordinary resilience and assurance to His vision in the face of tremendous antagonism. He challenged the religious authorities, disparaged societal norms, and stood firm despite rejection, betrayal, and even crucifixion. His leadership never wavered. Through His crucifixion and glorious resurrection, Jesus reaffirmed His message but then again also transformed the very understanding of life, death, and salvation for His supporters. Jesus nurtured a sense of collective mission among his followers, guiding them to work together to spread His teachings. He commanded people to “love one another as I have loved you” (John 13:34) and established the foundation for Christianity based on mutual love and collaboration, which continues to grow and inspire people today.

**The Virgin Mary** (The God-bearer -*Theotokos*) was indeed a transformative leader in numerous religious and theological contexts. Her leadership is far more spiritual and moral instead of conventional. She continues to play a highly significant role in the lives of billions of people. Her acceptance of her role as the mother of Jesus, despite her being a modest, young woman from Nazareth, was indeed an empowering act. She embraced her divine mission with bravery and unpretentiousness. She transformed her status from being an ordinary woman into being a key figure in human salvation history. Luke 1:46–55 speaks to the elevating of the lowly and the chastening of the powerful, positioning Mary with the ideals of social justice and transformative leadership for the billions of marginalized people in society through the ages. She exemplifies a model of servant leadership through her preparedness to serve God and utters: “Behold, I am the servant of the Lord; let it be to me according to your word” (Luke 1:38). Her leadership is not based on her submission to a higher calling, indicating that transformative leadership frequently encompasses a need for humility and service. Throughout the ages, Mary has and is viewed as a true figure of devoutness, mediation, and a model of faithfulness. She stayed by Jesus her son even at the foot of the cross at Golgotha (John 19:25), displaying astonishing bravery and resilience. From a transformative leader perspective, Mary symbolizes the possibility of accord and interchange across diverse religious traditions. Mary is a motherly figure who demonstrates care for all humanity, which is why believers call on her as an arbitrator and intermediary. She leads believers through her faith, dedicated service, utter humility, and deeply profound spiritual inspiration.

**Paul the Apostle (Saul of Tarsus)** was also a missionary and a critically important character in the spread of Christianity. His many letters and journeys transformed many lives and spread the message of salvation through Jesus Christ. He invited men and women to transform themselves through Jesus Christ. He mentored numerous young leaders such as Titus and Timothy, and he empowered them to carry on his work (Blanchard & Hodges, 2008). He was at first a persecutor of Christians and after he underwent a dramatic conversion he became a



leading apostle, spreading Christianity across the Roman Empire. His numerous letters continue to shape Christian theology and practice today. There is no doubt he was a great visionary and a man who persevered. He was also adaptable and displayed a very strong conviction in his mission.

**Moses** was a key Hebrew prophet, teacher and leader according to Abrahamic tradition and is the most significant prophet in Judaism (Deuteronomy 34:10). He is also one of the central prophets in Christianity, Islam, the Bahá'í Faith, and other Abrahamic religions. He had both a vision and a purpose as he led the Israelites out of captivity in Egypt. He freed them from bondage and led them towards the Promised Land. His leadership was grounded in a clear, divine vision of deliverance and redemption for God's chosen (Stuart, 2006). Moses also delivered the Ten Commandments, shaping the moral and spiritual identity of the Israelites. He dependably motivated the people, even during periods of doubt and insurrection and played a critically important role as a mediator between Yahweh and the people, delivering God's laws and commandments (Cohen, 2003). He to an extent made people do what God wanted them to do. Moses frequently placed the needs of the people before his agenda and thus demonstrated what true servant leadership involves. He also interceded for them when they succumbed to temptation (Stuart, 2006). He was a visionary, servant leader, with humility, and great dedication to God's calling. Moses was a strategic thinker and also had charisma and was able to persuade and mobilize his followers to do what was needed. He was influential and empowered most people to do what was required (Sanders, 1994; Hunter, 2004; Everist and Nessian, 2008).

**King David** the "beloved one" was a very important king of ancient Israel and Judah and the third king of the United Monarchy, and he united the tribes of Israel thus establishing a robust kingdom. He ascended the throne as the king of Judah in 885 BCE (Halpern, 2000). His almost exemplary leadership transmuted the nation both politically and spiritually. Despite some individual failures, he was renowned for his true repentance and total dependence on God. He had great valour, was unpretentious, and relied on God while exhibiting strategic leadership qualities (Kirsch, 2000).

**Nehemiah** was governor of Persian Judea under Artaxerxes I of Persia (465–424 BCE) and the rebuilder of the walls of Jerusalem, which symbolized the restoration, identity and security of the Jewish people after the exile (Fensham, 1982). He went through a special personal crisis, trying his faith and yet demonstrated at the end that he was a great example of how God decidedly works through a humble and enthusiastic prayerful devout individual. He presented needed spiritual and social transformations to renew the faith of the people and was a visionary of sorts. He had a commitment to seeking justice and inspired and mobilized many people (Grabbe, 2003). He serves as reminder that all need to make themselves holy unto the work of the Lord in their lives and confess and be faithful.

**Deborah** was the fourth Judge of pre-monarchic Israel, and the only female judge mentioned in the Hebrew Bible as well as an important prophetess. She led Israel during a trying period of tyranny and inspired the people to trust in God (Schroeder, 2014). Deborah informed Barak, an Israelite general from Kadesh in Naphtali, that God directed him to lead an attack against the forces of Jabin king of Canaan and his military commander Sisera (Judges 4:6–7). She ultimately led them to conquest against the Canaanite king and she transformed the nation's political and spiritual landscape. She was a wise and courageous woman and above all had total faith in God as she made important decisions (Schroeder, 2014).

**Esther** a Jewish queen of Persia, risked her life to save her people from genocide (Kalimi, 2023). She ascended the throne of Persia and defeated the evil advisor Haman, and in so doing protected the Jewish population from an abysmal fate (Esther 1 – 10). The Book of Esther begins by depicting Esther as an attractive and obedient but passive figure. Crawford



states "Esther's position in a male court mirror that of the Jews in a Gentile world, with the threat of danger ever present below the seemingly calm surface." (Crawford, 2003). Esther is often likened to Daniel in that both represent a "form" for Jews living in the Diaspora and thus hoping to live a fruitful life in an unfamiliar setting. The story of Esther is considered a myth by some and a rhetoric of exile and empowerment that is nonetheless important as it has markedly shaped the discourse on marginalized persons. By using her influence, she helped to transmute the destiny of the Jews residing in the Persian Empire (Kalimi, 2023).

### **General observations**

The Christian leaders changed what people spoke about and promoted total transformation in individuals and communities. They were of course highly persuasive and rallied people to the cause at the right time and place (Maxwell, 1998). Gibbs (2005) states that Paul wanted leaders to have a good character first and foremost and a solid vision. As evidenced in history, transformational leadership concentrates on the relationship between leaders and their followers and it seeks to transform people to develop excellent values which promote and foster inspiration, motivate people, and present them with a moral compass morality. The Christian transformational leader is charismatic inspires followers and presents them with a carefully strategized vision and mission. People learn to make sacrifices for the good of a group and they build a sense of trust when inspired by a truly Christian leader. Their problem-solving ability and decision-making skills are generally sound. Leaders in the Holy Bible had a clear vision that emanated from God, which they communicated efficiently to their many followers. The vision often concerned leading people to a place of spiritual growth and renewal through seeking redemption and the remission of sins.

The Biblical leaders for the most part empowered others to take on important leadership roles, and they thus forged communities of people who were allied with the whole mission. Jesus, Paul, Moses, and many others inspired people to place their trust in God and to act in a spirit of faith, even in the most trying circumstances. Most of the transformational leaders in the Holy Bible embodied servant leadership, as they placed the needs of others above their own. Jesus, most especially through His sacrificial crucifixion modelled how one ought to serve others. Transformational leaders in the Holy Bible and of course many Saints were all deeply connected to faith in God, and they guided others towards spiritual freedom, and they thus created lasting change and promoted revised attitudes in society (Wofford, 1999).

A Christian transformational leader needs to work with Church employees in teams to recognise needed change, generating a vision based on Christian teaching to guide any needed change and the execution of the desired objectives or transformation together with committed members of a Church. The transformational leader must have a venerated influence as a Christian role model of ethical conduct and must establish pride and obtain the respect and confidence of those whom he or she leads.

From a Christian Transformational leadership perspective, trust is essential as develops loyalty, while increasing credibility. They boost confidence and reassure Christians to feel accountable for their well-being and that of others. They inspire and motivate believers to be who they are meant to be and go to where they are called. They work towards a spiritual common purpose. A truly effective Christian leader must follow God's Word but also be visionary. They need to serve both God and the faith community. A Christian leader has an important role and has a calling and an immense responsibility. He or she needs to uphold lofty moral standards as elucidated in Holy scripture and has to be fully committed to an enduring relationship with Jesus Christ as our Saviour. This means they have to be Christ-like and demonstrate the desired qualities of integrity, empathy, and meekness. Their service, lifestyle, love and humility, must reflect the teachings of Jesus Christ. The role of any Christian



leader then extends way beyond just leading people in a Church service. It requires one to embody the principles of the Holy Gospel in all actions and decision-making.

Christian leaders need to work to prove themselves and what they expect in their organisation. What they propose for Church employees and all stakeholders in an organisation must be testable, refutable, and ultimately falsifiable. The Christian transformation leader admits their shortcomings and does not lose faith in their ability to make breakthroughs. They pray concerning all challenges and show they are strategically astute, and the truth content of their Church belief system increases on an ongoing basis (Reynolds, 2020). They should however always be open to the idea that their existing operational beliefs could be mistaken and, in this way, they may finally get ever closer to truth (Kotlyar & Karakowsky, 2007).

### **The Orthodox Church and Leadership**

Ecumenical Patriarch Bartholomew plays a key role as the primary spiritual leader of the Orthodox Christian world and is a figure of global significance that continues to become more vital with each passing day. The Church accepts that the very core of leadership according to scripture is based on the notion of servanthood as stated in Mark 10:42-45). It also accepts that the Holy Bible teaches in various books of the Old and New Testaments that legitimate leaders have the authority and thus a right to direct others. This authority emanates from God and is delegated to leaders in the Church for the benefit of the Church. The Orthodox Church accepts God the Father as the eternal source of the Triune Godhead including the Holy Spirit (The Paraclete) and Jesus Christ, and there is an eternal unity between the three. The Son is begotten eternally from Him, fully God and fully man, and is humankind's connection to God through the Incarnation. In addition, the Holy Spirit, the "wind" or "breath" of God, termed the Ruach in Genesis, proceeds eternally from the Father who is One God in Trinity and is present both in His essence and in His energies. Thus, a single God is at once one and also three – the Father, the Son, and the Holy Spirit. The Holy Trinity is three distinct divine persons (hypostases), who share one divine essence. They dwell in each other by an interminable movement of shared love. The persons of the Trinity are uncreated, immaterial and eternal. The Trinity has one will, and no part acts discretely, although each may act differently so that the faithful experience them another way. One experiences the Trinity in the life of the Church, through the Holy Sacraments and critically when one encounters any one of the three entities, one invariably experiences interaction with the One True God. The Church views the Father as the eternal source of the Godhead, and the bond of unity between the three. The Son is begotten eternally from Him, fully God and fully man, and is our "bridge" to God via the Incarnation. Finally, the Holy Spirit, the "wind" or "breath" of God, proceeds eternally from the Father. The teachings this is based on are confirmed by both the Church Fathers and the Seven Ecumenical Councils that were held. Parts of this differ significantly in the Roman Catholic church, which states the Holy Spirit proceeds from the Father and the Son (filioque).

There are very many roles and responsibilities in Orthodox churches. Some of them are exclusively held by the clergy, some by the laity and some shared by each in various proportions. Each does however serve Christ as a steward of God's mysteries in a different manner and with different levels of responsibility (Harakas, 1992). The Church accepts that if someone wants to be a church leader, he desires a worthy position. Subsequently, a church leader must be a man whose life is above criticism. He must be faithful to his wife and exercise self-control, live astutely, and have a good standing in society and a good compassionate character. Some of the key roles of a transformational Orthodox priest include preaching and teaching the Word of God and conducting Liturgical services while leading the church in all its worship services. A biblical understanding of Christian leadership accentuates God's power at work through the leader, rather than as being based only upon the leader's authority, his status, or ability to inspire others (Papademetriou, 2003). "Paul deliberately shunned this approach, choosing instead to become powerless so that the power of the gospel would be



emphasised (cf. 1 Cor 2:3–5) – a confirmation that spiritual power was uppermost for the apostle” (Button, 2016).

The priest as the leader needs to provide pastoral care and counselling generally oversee the spiritual growth of the congregation and especially provide desired leadership and direction for the church. Orthodox Christian leadership is hierarchical in structure with each national/ethnic branch (Greek/Russian/Romanian/ Serbian etc) having its structure and leadership. Regional leadership in all cases falls to Bishops (or Archbishops, Catholicos, or Metropolitans). The leadership is expected to mentor and inspire the faithful, expanding their faith and safeguarding that they have a positive church experience and play a central role in activities such as maintaining and growing a ministry (Antonakis, 2017). Orthodox priests can also participate in church leadership training activities, which can of course help increase their leadership role and responsibilities.

The Orthodox Church is an illustration that unifies interfaith and secular groups through ecumenical activities that rise above to a higher moral. Through transformational leadership practices, the Church has adopted humanitarian efforts to create a stage to raise awareness on issues such for instance global poverty, climate change and sustainability, social injustice, relief aid, and disaster response. Transformational leadership recognizes the human need for subsistence, self-respect, and the quality of human life. The Orthodox Church has been a paradigm in providing for humanitarian efforts and it has established a range of support such as hospitals, orphanages, housing, sanatoriums, schools, and libraries (Prodromou & Symeonides, 2016). This requires dedication to God’s word. Church leaders such as priests must be committed to Jesus Christ and honour Him while their conduct must reflect total devotion to Him. They must be in a position as transformational leaders to adopt a directive leadership style when direction and psychological structure are needed and a caring leadership style when providing nurturing and empathy as required. When exploring the antecedent conditions of servant leadership models (see Northouse, 2021), it becomes evident that both context and culture play a critical role in shaping the practice of servant leadership within Orthodoxy (Hahalis, 2023). The Orthodox Church is comprised of a global family of autonomous Churches that are united in faith and communion in the Holy Sacrament and led by mostly transformational leaders. Autocephalous archbishops and titular bishops report directly to the Ecumenical Patriarch who is one amongst equals but exercises a leading role (Stavrides, 2000).

It is critically important that a cleric in Orthodoxy has a truly good comprehension of God's Word and is truly suitable for the role they need to play. The person must have a true calling if he wishes to be a transformational leader and must role model compassion display servanthood in all his undertakings and assist parishioners to face life’s daily challenges when required (Crea, 2012). This is crucial because the Orthodox mission is to establish the Kingdom of God on earth because the whole of humanity should be united in the building up of the Kingdom of God (Ware, 2015). The faithful are both communally and individually a part of the mission to grow the One, Holy, Catholic, and Apostolic Church. The priests, as the leaders of the Church, must play a precise role to give further direction in encapsulating the spirit of Christ’s leadership, and when using their leadership style to express this notion. For Orthodox clerics to be transformational, they need to yearn to serve others so that they can advance themselves spiritually and therefore need to perform well to meet organizational needs which, in turn, leads followers into developing into servants themselves to help others (Greenleaf, 1970) in the body of the Church which ultimately helps it to communally accomplish God’s will for humanity (Ware, 2015).

Clerics can improve managing their daily leadership demands by adopting seven key characteristics of “inspiration and motivation, honesty and integrity, vision and forward planning, competence and credibility, fair-mindedness and equality, appeal to others' hopes



and dreams, and adding value” to a Church’s welfare (Stebbins, Lees, Ham, & Karabitsios, 2010, cited in Tarhanidis, 2017:40).

Of course no church is perfect since diverse cultures and society affect pastoral leadership activities. Sadly there may be divisiveness borne out of cultural diversity in all churches based on the ignorance of some believers who may for example feel that a Greek Orthodox cleric or a believer is superior when compared to for example an African, Australian or Asian one. At times a priest may struggle to develop his leadership and management style and may also neglect his spiritual formation based on poor education and preparation before ordination, thus causing great unhappiness and divisions in a parish that are of course highly destructive. Clerics need to fully comprehend that they have huge accountability for the spiritual growth parishioners and the administrative development of the Ecclesia. They need to be available, teach, supervise processes, and nurture future leaders while setting a vision for their churches based on the teachings of Jesus Christ and the Holy Scriptures.

### **Pentecostal Church Leadership**

The Bible says that the disciples of Jesus were all together in one place on the day of Pentecost and that they experienced *glossolalia* (speaking in tongues). Pentecostals believe that experience of Pentecost as described in the second chapter of the Acts of the Apostles should be normative for all believers and they maintain that sporadic instances of *glossolalia* and other charismatic phenomena such as sporadic healing are present in the Christian era (Horton, 1982). Classical Pentecostals and Charismatics have grown to be the largest family of Protestants in the world with some 463 million by 1995. Pentecostalism is however a decentralized movement with in excess of 700 denominations and many independent churches.

The Pentecostal World Fellowship is an affiliation for many of these denominations big and small. Numerous Pentecostal leaders have become involved in politics, such as Kenneth Meshoe, the pastor of Hope of Glory Tabernacle, who was elected to parliament in South Africa in 1994. Contemporary leaders in Pentecostalism include inter-alia Karl Hargestam the President of the Global Pentecostal Summit, Dr. A. Doug Beacham Jr. Leader of the International Pentecostal Holiness Church and Antipas Harris the Founder and President of the Global Pentecostal Summit. The Assemblies of God is the largest Trinitarian Pentecostal denomination with over 85 million adherents (see [ag.org/About/Statistics](http://ag.org/About/Statistics)).

It is asserted that all success and failure are conditional upon leadership. According to Maxwell (2023), everything rises and falls on leadership. The world requires leadership that is unselfish and uncompromising. Rodrigues (2022) asserts that the contemporary world is interconnected and intricate and that traditional leadership techniques have proven less effective than desired, potentially causing more harm than benefit. In the business environment, to assist employees, residents, and stakeholders in navigating complex surroundings more efficiently, leaders must foster collaborative efforts and, in certain instances, permit team members to progress while the leader assists from the background. According to Stanley (2006), a leader who does less does more; this speaks about allowing an ecosystem of co-dependency. This ecosystem can be seen in the accession gifts (Ephesians 4:11). Here the apostle Paul speaks about these gifts and the importance of developing the body of Christ.

The ministry gifts promote the concept of co-dependency, which requires the one who functions in these gifts to provide leadership. In Pentecostalism there a plethora of leadership styles. In general terms, a Pentecostal church leadership structure usually has a pastor, elders, and deacons (Carter, 2009). The pastor is the considered to be the head of the church and teaches the Word, while the elders and deacons support him and are elected to oversee the spiritual needs and day-to-day operations of the church they serve in. The leader must be





willing to step back and allow others to step up and take on leadership roles within the team. By empowering team members to take ownership of their work and contribute their unique strengths, the leader can create a more dynamic and efficient work environment. This is supported by Ojo (n.d) leadership is the unique ability to influence lives and cause transformation, not just by title or position. It's not just about occupying positions or offices; it's about influencing lives.

This approach not only benefits the team members by allowing them to grow and develop their skills, but it also enables the leader to focus on strategic planning and supporting the team from the background. Ultimately, by fostering a culture of collaboration and co-dependency, the leader can help the team achieve greater success and reach their goals more effectively.

In addition, this leadership style can also foster a sense of camaraderie and unity among team members. When individuals feel valued and empowered within the team, they are more likely to work together towards a common goal (Inrig, 1983). This sense of teamwork can lead to increased productivity, creativity, and overall job satisfaction. By creating a supportive and inclusive work environment, the leader can cultivate a strong sense of loyalty and dedication among team members, ultimately leading to long-term success for the team. In most Pentecostal churches, leadership is a decidedly purposeful the act of guiding and serving others to undertake God's purpose for them. Great leadership is thus about guiding believers towards a goal.

In the Pentecostal church, leadership takes various forms; while leaders operate according to biblical perspectives, some emphasise hierarchical structures and authority. However, in more contemporary Pentecostal churches, there is a growing emphasis on empowering individuals within the congregation to take on leadership roles and contribute their unique gifts and talents. This shift towards a more inclusive leadership style mirrors the benefits seen in workplace teams, where collaboration and mutual respect are key components of success. Ultimately, by fostering a sense of community and shared purpose within the church, leaders can inspire greater commitment and engagement from their members, leading to a stronger and more vibrant congregation. For example, a Pentecostal church may have a team of volunteers who work together to organise community outreach events, with each member bringing their skills and ideas to the table. By allowing for this collaborative approach to leadership, the church can reach a wider audience and make a greater impact in their local area. Their influence on mobility and connectivity influenced authority, and resource flow, and ultimately shaped early Christian expansion (Borges, 2024). In Pentecostalism, leadership through the Holy Spirit (*pneumatocracy*) means that all who are sanctioned by the Holy Spirit are qualified to take up leadership positions and leadership then cannot be a sole masculine function but applies to all who are filled with the outpouring of the Holy Spirit (Kgatle, 2024). In Pentecostalism women empowered by the Holy Spirit, can also assume leadership positions in the church (Kgatle, 2018).

Great leaders are expected to listen to their followers, and build a strong team, and also need to inspire those they lead in the Church. This inclusive leadership style not only promotes unity and cooperation within the congregation but also allows for the development of strong relationships and a sense of belonging among members. However, a collaborative approach to leadership may also lead to conflicts and power struggles among members, hindering decision-making processes and causing division within the congregation. Additionally, not all members may feel comfortable or capable of taking on leadership roles, potentially excluding them from important decision-making processes. Most leaders leave their denomination and set up their ministries by becoming leaders who develop other leaders who continue the process of developing the body of Christ (Gangel, 1981). Sometimes these leaders can become very dominating and lead with manipulation rather than lead with humility.



In Christian church leadership, succession frequently jeopardises ministries, as certain leaders tend to retain their positions until death, resulting in a leadership vacuum. This vacuum may become unstable, and the competition for leadership could lead to significant turbulence, resulting in conflict and potentially litigation.

## Conclusion

A number of issues that are derived from the literature study are observed in this concluding discourse. Transformative Church leaders permit debate and discussion. They accede to joint problem solving and seek to grow a Church in a co-operative approach based on trust. Those serving in Churches whether voluntarily or as employees must never be micro-managed in ideal situations but rather be upskilled, fully trusted, and given responsibilities and freedom to do what is expected of them. A Christian philosophy of transformational leadership accentuates aspects including inter-alia compassion, servanthood, and moral and ethical responsibility. It also encourages leaders to highlight the well-being of others in society and act with integrity at all times while emphasising values including humility, compassion, and fairness. These can all assist leaders to promote ethical cultures and create environments in which employees and other stakeholders feel valued (Bass & Riggio, 2014). A transformative leadership approach inspired by Christian values and striving to be Christ-like can shepherd leaders to prioritize spiritual and moral development and motivate followers to attain a lofty purpose or to seek the desired common good. Priests and Pastors should acknowledge the need to be professional and consistent in their words and actions and support members in achieving their spiritually driven goals.

There must be an approach that fosters a continuous learning process, in which Churches and their leaders can strive to be adaptable and improve their skills by learning from past errors as they embrace needed change in a truly Christian fashion. There must be ongoing useful communication (Hackman & Johnson, 2018). Church leaders including Patriarchs, Popes, Archbishops, Archpriests, Pastors, inter-alia, are required to foster a culture of open discussion in which critical inquiry and innovative practices can prevail and their followers must be convinced of their integrity (Boerner et al., 2007). This safeguards that any decision-making is based on prayer, deliberation, reason and solid evidence rather than only Christian dogma. Combining Christian values and critical inquiry presents a holistic framework for Church leadership practice that is reliable. A Christian transformation leadership approach safeguards that leadership is always values-driven, emphasizing care for people and communities, rather than being fixated on the 'bottom-line'. The leader must be trusted and endearing in approach (Kouzes & Posner, 1999).

Christian leadership must always be dynamic and open to change that is Biblically sound and diverse cultures and religions should be respected (Ergeneli, et al., 2007). A balance in the need for Christian ethics responsibility and a rational approach to solving problems and advancing improvement is greatly beneficial. Transformative leadership is vital if desired goals are to be achieved and Christian ethical standards are upheld. From a general Christian perspective, this also necessitates the fostering of social justice and the promotion of spiritual well-being in all role players and stakeholders. Christian leaders need to demonstrate moral and ethical integrity at all times and analytical, evidence-based decision-making is need if their Churches are to flourish.

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