



Opus Dei: A Challenge for Church Leadership

G.P. Harianto¹,

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia
hariantogp@sttexcelsius.ac.id
Orcid ID: 0000-0001-9526-3863

Sonny Herens Umboh²,

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia
sonnyherensumboh@gmail.com
Orcid ID: 0000-0002-4715-5857

Areyne Christi³

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia
areynechristi@sttexcelsius.ac.id
Orcid ID: 0000-0002-8354-2168

Suryowati Wang⁴

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia
suryowatiwang@gmail.com
Orchid id: 0000-0003-3974-2020

Dorce Sondopen⁵

Sekolah Tinggi Teologi Excelsius Surabaya, Indonesia
dorcesondopen@sttexcelsius.ac.id
Orcid ID: 0000-0001-8442-8052

D.Ming⁶

Sekolah Tinggi Teologi Kadesi Yogyakarta, Indonesia
davidmingming3@gmail.com
Orcid ID: 0000-0001-9649-1622

Doi: <https://doi.org/10.46222/pharosjot.104.224>

Abstract

Opus Dei (God's work) is all life in the world, but God's work has been tainted by human evil. Man tends to ignore God's justification. Opus Dei should be the mission of all believers, but especially the leaders in churches. The purpose of this article is to answer several questions including: What does justification mean in the Bible? What are the characteristics of leadership? How is Opus Dei in the world: A Doctrine of Justification Educational Challenge for Recipients of the Relay of Church Leadership? A literature study informed this work that demonstrated that: (1) Justification belongs to God and is given to man. God removes guilt and punishment for his sins. (2) The factors that influence the success of leadership are: being an effective leader, implementing Christian leadership, everyone being a leader, and deciding God-centered policies.



(3) The Holy Bible justifies and bases the type of testimony it makes on church leadership. The Doctrine of Justification Education to receive the witness of the church is mandatory throughout one's life: (a) learning to know about the messages that God has sent through the Bible. (b) learning about the values of living in Opus Dei so that one can become a doer of the word. (c) learning to live together with the church. (d) learning to be yourself as a process of a leader as God's representative in the church. (e) A righteous life in God's eyes means that the church leader places himself in public view as a complete human being. He or she should not enter and become trapped in the secular world, but master and use God's truth to develop His church ministry. A church leader must live in Opus Dei.

Keywords: Opus Dei, Doctrine of Justification, leadership, education, Church.

Introduction

In 1928, a Spanish Roman Catholic priest, Saint Josemaria Escriva founded an organization called Opus Dei in Spain, which is highly controversial in Roman Catholicism. Opus Dei's goal is the purification of the secular world. Lay people, men, and women sanctify the work they do each day (Allen, 2007). They know how to convert secular values into Christian teachings. Opus Dei emphasizes daily spiritual life to work about eternity and its own mundane environment. Opus Dei sanctifies the realm of secular work (law, education, social, economic, political, etc.) (Coverdale, 2010). The work of eternity can be reflected in the secular world so that Christian freedom can be felt, which he defines with the secular world (Allen, 2007:5-10). Allen states that Opus Dei (Latin) means "God's work". At that time, this religious movement was embraced by 85,000 people worldwide (Allen, 2007:3-4). The limited contact with the outside world, was obedient, mute, and ignored logical thinking, and were widely criticized as "an act of spiritual violence" so that Opus Dei has become a trigger for a wider cultural war in the Church as well as within (Hahn, 2006). Opus Dei is rejected by liberal thinkers and tends to be supported by conservative thinkers.

Opus Dei is very interesting because it seeks to provide solutions to the problems of all forms of crime that are increasingly beyond the control of the government (Coverdale, 2010). Crime has permeated all aspects of the world, regardless of government or society. The evil that exists throughout life is the same and rooted. Crime means an act that is against the law, the other part is a violation. Quinney said crime is human behavior (Santoso, Topo & Zulfa, 2010:11). Commenting on Aristotle in *The Nicomachean Ethics*, Cicero states "*Ubi Societas, Ibi Jus, Ibi Crime*", in the sense that where there is a community, there is the law and there is a crime. *Ubi Societas Ibi Jus* is a legal maxim which means 'where there is society, there is law'. The maxim revolves around the notion that law and society are inseparable. So law is indispensable to all societies. Keeping the peace and harmony in a society occurs in its entirety only if there are laws for it. (Aristotle, *Nicomachean Ethics*, Book II). Communities communicate and interact, so it is not uncommon to cause conflict or be involved. A group will consider other groups as deviant behavior if the behavior of other groups is not by the behavior of the group. This deviant behavior is often regarded as bad behavior. The definition of crime from the community's point of view is any act that violates the rules that live in society (Alam, 2010: 2). Evil is not God's work. For Luther, God's work appeared fully in the sense of justification. Christians fully accept justification outside themselves. Justification not only comes from Christ but is actually Christ's righteousness, which is imputed to Christians (not implanted in them) by faith (Dorman, 2000). Calvin said that justification is the acceptance of God by whom He considers righteous those whom He has accepted in grace. Humans play no part and God is completely



sovereign in justification (Fahlbusch, 1999: 324). Justification in Calvin's book "Catechism of the Church of Geneva" (1545) states that : (1) Justification and sanctification have separate characteristics but are not combined separately. (2) Justification includes a guarantee of safety. (3) Justification includes the continued forgiveness of sins. (4) The gift of justification, which is inseparably connected with sanctification and includes the assurance and continued forgiveness of sins, is received and enjoyed only in the true church. (5) Justification brings "great joy" in contemplation of the day of judgment (Calvin, 1995: 27). The purpose of this article is to answer several questions: What does justification mean in the Bible? What are the characteristics of leadership? How is Opus Dei: a challenge for a church leadership?

The results of the study are closely related to the historical fact of church growth, which generally ends, in the split or closing of the church by church leaders. The results of a Bilangan Research Center study said that the churches that did not experience growth were: 42%, adult churches, 46.8% & youth churches, and 35.85% were children's churches, and almost half of the churches 45.7% had no growth. The most dominant factor or the main reason for church growth was the migration of people from other churches (Irawan, Handi & Budijanto, 2020:16,23). Previous research has found that there are seven factors that drive church growth, namely: (1) a strong church community, leadership by example, relevant and meaningful preaching of the Word, preparing reliable mentors, innovative programs, engaging and inspired (challenged), and communication between generations (Budijanto, 2018:54-55). Based on empirical findings and literature review, the researcher found a gap between the identity of the leader who serves in the church and the division of church members, resulting in the collapse of the authority of the church as a meeting between God and His people. This research contributes to the identity and usefulness of church leaders as God's congregation so that human resources grow and have an impact on nation-building. The church is not a place for business and politics, so it is not appropriate to think of the church as a source of funds and a power struggle for individual interests.

The Doctrine of Justification as Opus Dei

Justification in Christian theology is God's action to remove guilt, punish sin, and at the same time justify sinners through Christ's atoning sacrifice. The purpose of justification is to bring the church to the true teaching of Christ. Augustine saw that man was corrupt because he was contaminated by the sin of Adam, the first man. All humans were sinners after the fall. Man cannot justify himself before God, so man needs God's grace for justification and salvation (King, 2010: 141). In Protestantism, God's righteousness is seen as something accountable to sinners by faith alone, without good works, means, or means of obtaining justification. In general, Christians, Catholics, and Orthodox distinguish between initial justification, which occurs at baptism, and permanent justification, which is achieved after a lifelong struggle to do God's will (Nicolaidis, 2010). Most Protestants believe that justification is an act in which God declares an unjust individual to be righteous, an act thought possible because of Christ, who legally "sinned" by being crucified on a cross. Justification is given to all who believe and is considered to be a gift from God, regardless of merit or value, according to Lutherans and Calvinists, who use Ephesians 2:8, Acts 16:14, and Philippians 1:29 to support this belief. Eastern Orthodox use James 2:14-26, Galatians 5:19-21, and Matthew 19:17-19 to support the belief that justification is maintained by avoiding mortal sin (Nicolaidis, 2010; 2021; Aland, 1986:13-14).

Luther argues that this truth is extrinsic, not intrinsic because this truth is a righteousness that is imputed to Christ if according to God's judges it is considered just and justifies those who are not considered sinners, but righteous. They can stand before the judgment of God, in which all sinners



fall. Furthermore, Calvin said that humans are said to be righteous before God if they according to God's judgment are considered righteous and their righteousness is pleasing to God and justified whoever is not considered a sinner, but as a righteous person so that they can stand before God's judgment where all people are sinful fell (Herrmann, 2018:41-45). The idea of justification is acute and profound: not only does it free people from the penalty of sin, but it has two aspects: forgiveness of sins and adoption as children of God. "... we are His children, so we too are His heirs who will receive the blessings that God has prepared for His children" (Romans 8:18) (Valkyrie, 2010; Nicolaidis, 2010). "Children" (*tekna*) "refers to offspring (children), who are transferred to intimate and reciprocal relationships in relationships between humans by bonds of love, friendship, and trust, such as between parents and children (Kittel, Gerhard & Bromiley, 1995). Thus, God transfers justified humans to be His children, so that God's justified humans are humans who are free from all forms of evil.

The Doctrine of Justification

For Paul, justification by faith (Romans 3:21-25, 28, 4:45, 10:113; Galatians 2:153:25; Ephesians 2:8; Philippians 3:411), was later further developed by Augustine, Martin Luther, John Calvin (Lane, 2016: 209). With a Secular Paradigm it was for the Birth of the Church Reform Movement in the 16th Century. Four centuries later, Karl Barth again placed strong emphasis on justification by faith in the reaction to the Hitler - led German optimism with his propaganda of National Socialism (Timo, 2001: 180). Berkhof (2011: 510) asserts that the doctrine of justification ("*hitsdik*" in Hebrew, *dikaioo* in Greek) is the first form of God's atoning work in Christ. Justification is the announcement of a person's status before the law. Because Adam became "sins", but because of Jesus Christ, men were "justified", and vice versa, he imputes (takes and clothes) the obedience of Christ to the sinner in such a way that the righteousness of Christ is imputed to him (Philips, 2006: 75-98). Justification of the movement: (1) God approaches men to justify human sins. (2) With faith in Christ, man can draw near to God Through faith in Christ, man is justified before God (Timo, 2001: 181).

The Doctrine of Justification training

The activities of skills necessary for human life can be trained in a daily way of life. The life skills that human beings need are character, ethical values, work, friendship, family, communication, studies, learning, health, nutrition, money, travel, shopping, clothing, and all human needs. The formation of skills in life activities determines human success in life (Mannix, 2009). Florida State University Research (20 years ago): Reveals that practice and hard work are the keys to success. Anders Ericsson (psychologist) commented on music academy students graduating in violin. Result: they are the best because they are diligent in practice. The best violinists spend no less than 10,000 hours of practice. Those who are mediocre practice the violin for 8,000 hours, while those who are less skilled in playing spend only 5,000 hours of practice (Kompasiana, 2019). Likewise, the need for life formation on Opus Dei in human life, especially applying the doctrine of justification as a Christian human lifestyle is needed. In this regard, Alinurdin (2018:3) states that Paul's understanding of God's truth was shaped by the Old Testament, which became the context and background for his theological thought. "God's truth" has at least three related meanings, namely: (1) God's faithfulness to His Covenant with Israel; (2) God's justice, especially for the poor and powerless; and (3) God's eschatological saving power to restore all things. This is how the need to live in the doctrine of Justification can be exercised continuously throughout one's life. Human beings are to have a lifestyle in Opus Dei that emphasizes the principles of God's justification for human beings.



Conceptual Framework

Leadership Characteristics

Leadership is a relationship that exists within a person or leader, influencing others to consciously exert themselves in a working relationship to achieve the desired goals (Terry, 2009:17). Jennings states that leadership emerges as a result of interactions involving behaviors that cause a person to be appointed to a leadership role by another individual. More deeply, Warner called leadership a form of relationship between people, which requires one or more people to act in a way that is in accordance with the demands of others (1944). Leadership plays an important role and greatly determines the progress of an organization or the extent of trust given to a leader, life, organization, group, community, family, church, business, country, and so on (Nicolaidis & Van der Bank, 2011). Leadership is needed to regulate the coexistence mechanism that is supported by the harmonization process in people's lives (Tomatala, 2015:1).

Effective Leadership

Effective leadership does not play with God. Instead, it focuses on the God-given potential that exists in every human being, be it man, woman, or child. Proven leadership will find the hidden potential within a person, and it will flow out. The challenge of modern leadership is to find this potential and use it constructively (Nicolaidis & Van der Bank, 2011). However, if there is a leadership gap, it is more than a language game (Meyer, 2008:4), because the gap exists: (1) a gap between the leader and team members, (2) the increasing dissatisfaction felt by many team members, and executives, in both personal and professional lives, (3) in their own personal exploration for meaning and purpose as they struggle to overcome everyday challenges to advance the organization (Meyer, 2008:7-8). Therefore, leadership is an art that is as old as humans on earth (Genesis 2). Humans have struggled with leadership for long periods of time. In this regard, Bass states that discussions of the subject are found in Plato, Caesar, and Plutarch, to name a few. Classical China is full of harsh advice to heads of state. The ancient Egyptians attributed three divine qualities to the king. Of him, it is said: "Authoritarian wisdom is in your mountains, perception is in your heart, and your tongue is the splendor of justice." The Egyptians demanded qualities of authority, discrimination, and right behavior from their rulers (Tomatala, 2015: 2). Successful leadership is effective leadership (Nicolaidis & Van der bank, 2011), which is a noble struggle. Anyone can be an effective leader, as long as they have the will and courage to go forward to accept change and start helping others to change themselves (Meyer, 2008:3).

Christian Leadership

The Holy Bible is the greatest, grandest, and noblest of all human leadership books. Human leadership has a physical and spiritual impact on changing human behavior and it is God who sets the duties and obligations of a Christian leader (Maedjaja, 1995: 5). Various forms and systems of leadership can be found in the Old Testament. The first form of leadership is "family leadership" or "tribe", "clan" or "clan". The "family leadership" model usually automatically placed "parents" as leaders (Genesis 4-9; 4:6-19), the monarchical system had a king as the leader, the people as a nation were led, the language (own property) and land (land and residences). This form of social leadership developed into a system or pattern of monarchy, which eventually became a formal leadership pattern with several variations in which there were kings, pharaohs, and others (Tomatala, 2002: 34-35).



Inside the social fabric of Israelite society in the Old Testament period, there were numerous rules of law derived from the *Tôrāh* relating to the expected social and moral behaviour of individuals and especially leaders like Moses, and these were generally considered to be basic to life and they needed to be adhered to in order for harmony to prevail in society (Nicolaidis & Van der Bank, 2011). In the Book of Exodus, Moses is described as the "head of the nation" by a "direct call" from God to be a leader (Exodus 34). The leadership model of Moses, Joshua, and Judges is the "leadership of the nation" model, which is a model of transition to a system of government between the Jews and Joshua. Under the direction of Moses, he acted as a mentor who "trained" Joshua and provided opportunities to learn from him as a role model and to do his job while learning to be a leader (Joshua 24:14-15) (Tomatala, 2002:37). The New Testament is not the exclusive way of leading. Leadership is influence, namely the ability of a person to influence others (Sanders, 2001:20), a person can only guide others to the extent that this person can influence others who are led by the leader or jointly by the leader and his or her followers. A leader leads people towards the goals they want to achieve. The influence of a leader is not enough if it is not accompanied by a personal example (Gardener, 1990: 1). Powerful leaders aim to correct: social wrongs, lead organizations to success, and rebalance society They hold the seeds of opportunity for revitalization of global business and world political stability. Effective leaders carry the hopes and dreams of many people to be better than they are now (Meyer, 2008:2).

Everyone is a Leader

The inverted pyramid is a symbol of deep truth and says everyone is a leader. At least everyone has time to do business as a leader. When a person faces change and challenges, his or her leadership power will emerge. He or she can say that everyone is a personal leader because at least when they are at the lowest level, they become a leader. As long as the ladder is within its capabilities, leadership principles and techniques become a "science" and an "art" that everyone should learn and continue to learn. People can produce leadership jobs that others who haven't experienced may need. It is a unique science and art that is very flexible in its application and highly subjective. It depends not only on the figure of the leader but also on the person who leads (Bambang, 2009: xix). Leadership according Daliman (2021) is a leader that integrates transformative leadership in the theological. Leadership strength is influenced by several facts, namely: (1) character and competence in performance. Performance skills can be generated by synergizing other leaders under them, but character is more difficult to synergize. The character of a bad leader is difficult to balance with the other five leaders under him who have good character as follows: ultimately coloring the entire organizational culture under him. (2) The character of the regional branch head will color the local corporate culture in the region. (3) The character of the head of the accounting department will determine how the accounting is done, for whom and with what level of fairness (Bambang, 2009:4).

Therefore, the sign of a good leader cannot be separated from possible failure. The true test of leadership is how the leader handles a failure. Saul's leadership may be an example of a failure of leadership for church pastors of today (Ming, 2022) The great Bible leaders have failed, among others Abraham (Genesis 12:10-13; 16:16), Moses (Exodus 2:11-12); David (2 Samuel 11:21); Peter (Matthew 2:69-75), and everyone who has ever been a leader must have experienced some failure (Rush, 1986:53). But they learn from their failures and God continues to use them as successful leaders. There are always risks in leadership. Leaders are faced with the possibility of failure far more often than their followers, and the consequences are much worse when a leader fails than when a follower fails. That's just the price to pay. This last section does not lead to the conclusion that everyone is a leader.



Duties of a Leader

According to Jesus, the true and true type of leadership is one that values service, sacrifice, and selflessness. On the other hand, arrogant people do not have the image of a Christ-based leader, regardless of whether one has political power or holds authority. Leaders who see Christ as a true leader and the ultimate example of leadership will have the heart of a servant. They will show an example in the form of sacrifice. Jesus clearly taught Christians to understand leadership from a perspective opposite to that commonly understood by world leaders. It is ridiculous that Christians today think that the best way for Christians to learn leadership is from world leaders. The basic reason is that for Christians, leadership has a spiritual dimension: leading and guiding others is a duty. This is true whether a Christian becomes a secular business leader or a housewife whose leadership goals are based on watching over her children. All Christians, regardless of the form of leadership, are expected to always led by holy spirit be spiritual leaders (Wibowo, Tanhidy & Ming, 2022).

The Lord Jesus explained the basic principles of leadership, which can be described as follows: (1) Christian leadership is centered on God who in His sovereignty, appoints and calls each leader to leadership responsibilities (Matthew 20:23b; Romans 12:6-8) (2) Christian leadership is built on relationships in successful leadership. Jesus purposely built His leadership on relationships, calling His disciples and involving them in "group life." (3) Christian leadership is based on a "servant" leadership model. Christian leaders must be willing to serve and serve (Matthew 20:24-28) (4) Christian leadership focuses on "serving". (5) Christian leaders have the love of Christ as a dynamic guide that colors all aspects (2 Corinthians 5:13-14).

From above, the duty of a spiritual leader is not only to inherit knowledge, but his entire life, character, and example must be focused spiritually. Jesus Christ set a simple example, appreciated and approved by Heavenly Father. The only person in history who can be justified to be exalted is Jesus Christ, the Son of God, who chose to die in utter humiliation (Blackaby, Henry & Blackaby, 2009: 139). Jesus set an example for others (John 13:15) and Peter said the reason a leader is called is to follow in his footsteps according to the example he set. Paul followed Christ's example in leading and his way of life in the church at Philippi (Philippians 3:17). Right example attracts people to do what is right as a leader does. Jesus in His ministry did not force people to follow Him, Jesus did not promote Himself, He did not seek sympathy from others, He did not seek respect from others (Luke 20:21), but Jesus set an example of life for the church. He serves. And this example leads people to follow Jesus, which is the true leadership model (Blackaby, Henry & Blackaby, 2009).

Stone said, "The greatness of a church begins with its leaders. Every great movement in history began with great leaders. For the church to do its best, it needs good leadership." Stone's claim is well-founded, as God's word shows, especially in the early church, where the apostles paid great attention to the role of spiritual leaders in local churches (they were called "elders"; Acts 14:23; 15; 20:17; also called "oversee"; 1 Timothy 3:1). Spiritual leaders, as mentioned in these verses, have the duty to oversee and guide the congregation. "In his pastoral letters, Paul emphasizes the importance of the role of elders and deacons and supports their offices, for the office of elder is an office entrusted by God to a person." Paul also demands that they live "without fault" before God and the Church (1 Timothy 3:20) so that they are respected for their exalted and holy position (1 Timothy 5:17), especially those concerning spirituality, morality, ability, and integrity (Romans 12:8; 1 Timothy 3:1-13; Titus.1:1-13) (Lim, 2010: 6-7).



Concluding his letter, Paul sent a message to some believers living in Rome, who had not fled because of the persecution: "Greetings from Ebulus and Pude and Lino and Claudia and all the brothers." One does not know who they are, but their existence is proof that even in the worst conditions Paul's influence is still strong, he longs to be reunited with his son of faith, to complete the process of passing the leadership relay (MacArthur, 2009: 262). The presence of God will be manifest when God is pleased with the life of a leader (Finne, 1977:124). A spiritual leader does not get the respect, praise, and loyalty of those who follow him because of the many titles he bears. The wealth he has and the ability to influence him are immense, but it is because of his example of the Christian life. The leader's words will reflect his heart. What is spoken with the mouth overflows from the heart (Matthew 12:24) and from the heart flows life (Proverbs 4:23). A bad heart will bring out bad treasures. In the world of psychology, the first impression of knowing how to recognize someone in addition to seeing his appearance can also be recognized by the way he pronounces it. Spiritual leaders are people who submit to the authority of the Holy Spirit, and are people who have the character of Christ. Not only did Jesus live by the words of wisdom that came out of his mouth in His earthly ministry, but Jesus also lived His word.

The Leadership Relay

The book of Joshua (Joshua 1:1-11) is chosen to describe the changes and transitions, inclusion, successes, and even failures of God's chosen nation, namely the nation of Israel and the people of God (Nicolaidis, 2010). For Joshua, the time shift from Egypt was about 40 years in the desert as a period of preparation for entering the promised land full of 'milk and honey'. In other words, Joshua had entered a time of change. There are several important principles given by God to deal with changes, both internal and external, as follows: First, leave the past and look to the future (Joshua 1:15) This principle is taken specifically from verse 12, namely the affirmation that Moses had died and there was a proclamation by God about the death of Moses. Therefore, Moses' death may have caused the Israelites to look back. The Lord explained that Moses died, because the Israelites left the past and continued to look to the future, the past could hinder the leader's progress. Indeed, the past can cause trauma or fear of facing the future. Therefore, leaders must forget the past and return to God's promises. Good leaders always remember the promise of God's inclusion. Indeed, failure can happen but it does not mean focusing on the leader but still looking to God. Second, having a good character (Joshua 1:78) is critical. By fulfilling God's promises and bringing about successful change, the character of a leader becomes very important. Israel acted carefully, without straying left or right, and God asked them to live according to His word. Leaders must have self-integrity. Third, intensifying and following the existing process (Vv. 9-18) is vital. God's promises will be realized in a person if there are stages and processes that are passed. Therefore, one qualifies as a good leader if he or she can create a leadership relay that goes well. A good leader must be able to create regeneration possibilities. Imagine if a leader is entrenched in a position, without giving opportunities to those he or she leads. How will others who have the opportunity to learn from driving experience do if the leader doesn't give them a chance? So, once again, the leader must be able to create some regeneration initiative.

In the church, the problem of leadership regeneration is hampered by transitions. That is also the church's struggle, every time there is a change of leader it is often blocked. There is a face that is not working properly. When there is a change in church leadership, it is often difficult for one to give up his or her rights. This is because being a leader is valuable and one can use many facilities and also have many conveniences. Regeneration does not work easily based on issues with leadership, namely there will be blockages which then backfire. Leadership in the



church typically fails to build regeneration because of the absence of an attitude of surrendering one's rights as a leader.

Complementing the above thought that is worth a try, Maxwell argues that the essence of leadership is influence. The issue is that to be influential, a leader must possess certain qualities that support and enable him or her to function as an effective leader. Jesus is a very effective and the most exemplary leader (Maxwell, 2002). Jesus' example is at the philosophical level and its application is in various roles and human functions, both in individuals, family members of a community, employees, organizational leaders, citizens, and as fundamental people of God. An important question arises: Why are there not many church-born national leaders and eminent Christian figures? Many factors affect the complexity of this issue. People believe that Christians must have the character of Jesus, one of which is to influence and be a leader.

The Nature of the Church

The Church is: (1) a community of people who believe in Jesus Christ, both in one place and throughout the Christian community. (2) the relationship of Jesus (the head) and the church (the body of Christ) where the Holy Spirit is. This is why the church in Greece is called an *ekklesia* which is based on *Ek* = go; *Klesia* from *Kaleo* = to call, referring to the gathering of people who are called and chosen by God (Browning, 2014: 17). (3) the meeting was to praise God, to read the holy scriptures and hear descriptions of God's words, praying, and praising God (Douglas, 1997: 332-334).

Therefore, the church is a holy place for those who are Christians. . Nicolaidis (2010) expresses that "Each of the members of the church, as the people of God share in each of the prophetic, high priestly and royal offices of Christ. Through divine grace, they become the communicants of all the blessings of the divine glory. They are all able to live out the fullness of God's truth in the *Ekklesia*, as well as to live out the experience of the variety of the gifts of the Holy Spirit in the sacramental life of the church" (Harianto, Metekohy, Sahertian & Ming, 2023).

So that the essence of the church is a divine power that cannot be controlled by humans, but its impact can be felt by its owner. This divine power is the common thread that connects the Creator with what He has created. This divine power is in the form of a Spirit, a Creator with a spirit, a human being who has accepted Jesus as His Savior. Thus, the church is a living relationship between the Creator Spirit and the human spirit, not a relationship between the human or secular world.

Justification for the Relay of Church Leadership

Learning from the journey of Bible characters, it can be concluded that the 'baton' of church leaders is based on the Bible. They are often referred to as a disciple. We see them in many examples such as the prophet Elisha in place of Elijah, Joshua in place of Moses, Isaac in place of Abraham, Jacob in place of Isaac, David in place of Saul, Solomon in place of David, Nehemiah in place of Esra, disciples in Jesus' place, disciples in place of Paul and in many other cases. This was to guard and maintain houses of worship. So the relay of leadership in the church is a very important one as one passes on a baton like athletes in a relay race. This is biblical, even if passed down from parent to child. However, it would be wrong if the next generation who should carry out God's vision full time is actually used to serve the world. Most church leaders are caught up in scandals of power, with others, and in material things, all of which are worldly (secular). They think that accepting the 'baton' of church leadership only serves to maintain their position



as pastors. Maxwell suggests that there are two reasons why leaders find it difficult to let go of the torch of leadership: (1) ego, selfishness, becomes absolute obstacle in the transition process. (2) anxiety because they want to master all responsibilities or anxiety because they are afraid of being replaced by someone who is more reliable (Maxwell, 2002: 45).

There are many portraits that can show leadership failure, but the results of the research by shows that a healthy church is one in which: (1) the number of adult congregations increases, (2) the number of children congregations increases, (3) there are increases in the number of young congregations, (4) the church invests in developing leadership skills by sending pastors or pastors to attend seminars (conferences, trainings) more than twice a year, (5) invest in building future generations by allocating more than 10% of annual income to programs (services) for children and youth, (6) invest in missions and evangelism by allocating more than 10% of annual revenue to missionary and evangelistic activities, (7) establishing more than one new church in the last decade, (8) more than 10% of the adult congregation or 10% of the child congregation - children and youth are involved in discipleship, (9) more than 10% of church members are involved in regular church services, or 10% of church members are involved in regular ministry are still young (19-25 years old) or teenagers (18 years and under), and (10) the church has social service programs that are not profitable for those around them (Irawan, Handi & Budijanto, 2020:53). Thus, leadership testimony can be successful, so that the fruit produced is a healthy church. A church that is oriented to God's vision, not a (secular) world view for the benefit of the leader himself and church leaders to always be connected with God in prayer (Andrian, Ming, Harianto & Daliman, 2021).

Methodology

This research was a literature study research, which comprised a series of activities related to how to collect data or sources related to certain topics, which were obtained from various sources, such as academic journals, relevant books, internet sources, library books, recordings, and other research materials (Zed, 2008:3). There was also a comparative analysis of the discussion by finding and complementing findings from the latest journal sources (Mahmud, 2011:31). This study found the significance of the characteristics of justification and leadership in the Bible as a guide to learning material for recipients of the Church Leadership Portal, which then became the basis for an analysis of the Opus Dei through Church leadership. The tools for discussing library research findings using UNESCO's pillars of education theory are: learning to know, learning to do, learning together, being on the doctrine of justification so that recipients Church personnel reach a whole person as a leader who still lives in the doctrine of God's justification for life.

Results and Discussion

Education of Justification for Candidates for the 'Relay' of Church Leadership

Senior pastors who want to pass the baton of leadership to their children are obliged to give their children the opportunity to have had solid education on the doctrine of justification. Education on the doctrine of justification is not education like that obtained in a seminary and on obtaining a degree. The doctrine of justification education is a holistic change: cognitive, affective, and psychomotor aspect that can be directly applied in the life of a person and his congregation. This change makes a servant of God focus only on serving God, and not in serving the world. This description is made God when He was going to replace Eli the priest with Samuel, where since birth by his mother, Hannah, he had prepared his son to serve God, and when he was weaned by Hannah, little Samuel trained himself to live in the synagogue (1 Samuel). God prepared

Samuel so that in his life, Samuel remained faithful to serve God. The principle and basis that must be understood by leaders is the doctrine of justification so that they can support themselves and their congregation to live in God's justification. They become a community that is obedient to God, is blessed by God, and is free to move within Opus Dei. They should not run away from the life of Opus Dei because the justification in Opus Dei is the only true and eternal life.

God welcomes people into His grace and respects others as righteous beings if they are as such. God willingly and generously performs forgiveness of sins and justification in Christ. God forgives all precious relationships (Miller, 1992:181). This refers to the truth of Christ, which is considered the righteousness of the believer. The justification of believers in Christ is separated from the suffering and punishment of God. Humans are no longer considered sinners, but become righteous because of Christ (Calvin, 1991).

Thus, the education of the doctrine of justification will produce Christians who are able to serve as role models and be good examples in life. They are leaders, whose basis can be read in the Bible and practiced through maintaining the justifying qualities of Christ. The process of reading the Bible and living the truth of Christ is a lifelong educational process. In this regard, UNESCO refers to the phrase "four pillars of learning": learning to know, learning to do, learning to live together, and learning to be (Pratiwi, 2018).

The results of Kodir's study on the pillars of UNESCO, are an effective learning strategy to get sharp and deep changes made that are needed (Kodir, 2011). The results of Duhita's research on "The Effectiveness of Learning Mathematics with an Open-Ended Approach with the Applications of Learning To Know, Learning To Do, Learning To Live Together, and Learning To Be on Student Learning Outcomes" suggest that student learning outcomes in the experimental class are better than the control class, using an open-ended approach students can achieve complete learning, and interest and this has an effect on student learning outcomes (Duhita, 2009). It can be seen more clearly in the picture "Pillars of Learning according to UNESCO".

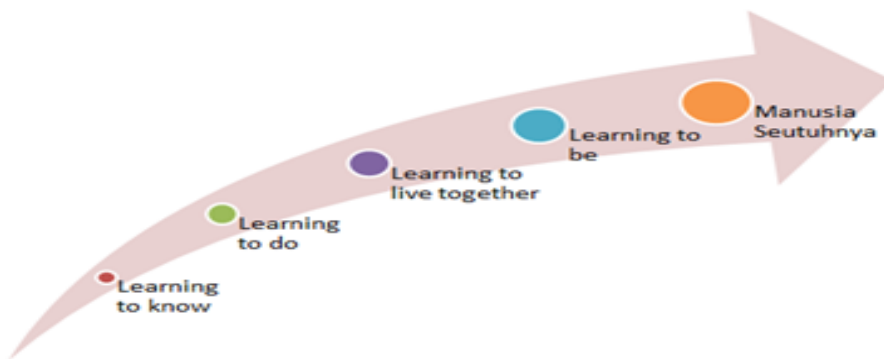


Figure 1. Pillars according UNESCO(Priscila, C. & Yudhyarta, 2021)



Table 1. Indicators of the UNESCO Pillars of Education (Source: Priscila, C. & Yudhyarta, 2021)

4 Pillars of UNESCO Education	Indicators 4 Pillars of UNESCO Education
<i>Learning to Know</i>	<ul style="list-style-type: none">• Mastering and obtaining material• Seeking information from the surrounding environment and various sources• Responding to new sources of information• Develop curiosity• Utilize learning resources
<i>Learning to Do</i>	<ul style="list-style-type: none">• Linking lessons to competence• Bridging knowledge and skills• Apply understanding and act creatively• Improve problem solving• Apply the knowledge gained
<i>Learning to Live Together</i>	<ul style="list-style-type: none">• Implementing shared values• Have the ability to live together with different children• Learn to respect differences of opinion
<i>Learning to Be</i>	<ul style="list-style-type: none">• Knowing one's own strengths and weaknesses• Show a confident attitude• Demonstrate the ability to study independently• Shaping shared values• Learn to be a responsible person

Learning to be conversant with the Doctrine of Justification

Learning to know means learning to know and to discover the messages that God has given through the Holy Bible. One must be disciplined, and fill ones knowledge with knowledge of the Holy Bible. By knowing God's message, one will know more clearly the vision and mission that God desires one to observe in this world. God teaches the importance of a knowledge of Himself. So learning about the doctrine of Justification can be formulated into a curriculum according to the needs of the recipient of the 'baton' of church leadership.



Mastuhu (2003: 132) says that knowledge is not limited to having as much information material as possible, or storing and remembering forever as precisely as possible in accordance with the implementation instructions that have been given, but rather one rather needs to have the ability to understand the meaning behind the teaching materials one has received. In this regard, Juliani and Widodo's research on "Integration of the Four Pillars of Education (UNESCO) through Character-Based Holistic Education" states that the learning outcomes that will be obtained by students also depend on the curriculum contributions that have been made. Therefore, in making a curriculum, efforts must be made to plan these according to needs of people, and they should not compartmentalized, and should reflect all aspects thoroughly and contextually. This wholeness requires good character in order to further clarify things in bringing out a complete personality (Juliani, Wikanti Iffah & Widodo, 2010).

Learning to do things around the Doctrine of Justification

Learning to do means learning to live in God's work (*Opus Dei*). What God wants is what a leader should also do. He learns to be a doer of the word. He reads the Bible, prays, praises God, and does all this in daily time of his management life and in his ministry (Andrian, Ming, Harianto & Daliman, 2021). More and more, one needs to have a broad knowledge of the Holy Bible. Every day one has a duty to produce a commendable behavior before God. Every day one needs to trains hard on various skills to serve God. It is important to learn to apply knowledge collaboratively in a team in order to solve problems in various situations and conditions. Thus, the practice of learning by doing will increase the ability to improve hard skills and soft skills. In this regard, the main research on "Improving Student Learning Outcomes through the learning by Doing Model" results in that using the learning by doing method has succeeded in improving student learning outcomes and student behavior has changed dramatically, namely in the cognitive, affective, and psychomotor domains.

Children who are initially embarrassed to express opinions after the application of the learning by doing model become bolder and more active in learning, more online to ask questions, are active in groups and can carry out instructions from the teacher. Furthermore, Harianto's research on the collaborative cooperative learning model concluded that learning to do is very effective in character building in theory and practice (Harianto, 2020). Sukmadinata (2003:202) says that learning to do must continue to be pumped in students to continue working in order to be able to adapt and participate in a society that is developing very quickly. Learning to work is closely related to learning to know because knowledge underlies the birth of action.

Learning to live together about the Doctrine of Justification for Recipients of the Relay of Church Leadership

The church looks like a gathering of "angels" where the ministers and stewards are likewise men, but not all of them are like that. Many churches contain "battles" of secular thought. Secular management is used to solve service problems. Delor (1996:67) says that learning to live together is one of the biggest problems in education today because the atmosphere of competition, disputes, or quarrels is so thick that chaos often occurs just because of trivial problems, and in the end humans prefer their own egos over what is right in the common interest. Learning to live together is learning to live together with other people. God's servants together with the congregation apply God's words to each other as a response to the righteous life that God has given them. Learning together to be God's servants trains them as leaders and becomes an



example for the congregation. The lifestyle of communicating, praying, sharing the word, and providing spiritual guidance is very decisive for one to enter the learning process of God's justification. He can work together and live in harmony with his congregation. He is aware that vision in the congregation live in mutual respect, openness, giving, and receiving for the needs of church services. According to Ming (2021), in that vision, God has a special will for the leadership of a leader.

In this regard, the results of research by Ismail and Hidayatulloh (2014) "Learning to Live Together" are interesting. They state that cultivating character in early childhood is essential and that the pillar of "Learning to live together" is important to be applied to a person, especially since it can be used for children from an early age because learning is able to change a person's rationalization to reflect on himself or herself in doing something positive further.

Learning about the Doctrine of Justification for Recipients of the Rod of Church Leadership

Learning to be is defined as learning to be oneself as a process of understanding one's needs and identity (Sukmadinata, 2003:202). Learning to be a doer of God's word so that he has a balance between intellectual, emotional, social, physical, and moral aspects is critical. One trains to be a servant of God and should always prioritize God's service, not one's own satisfaction. One's life is able to maintain the values of God's justification if one perseveres. Mahjuro (2007) found that learning to be aiming to develop according to one's potential and grow into oneself, as an independent self that is beneficial to the environment and others, is vital. The goal is to form a person with a strong character that is not easily swayed by the current of associations. Delor (1996: 69) says that in such a context, students should be empowered to think independently and critically, and to make their own decisions in order to determine what to do in various life contexts and challenging situations. Thus learners become God's servants. We need to live in the justification of God's work as an example and role model for our congregations.

Learning the Doctrine of Justification makes a Man Whole

The study of the doctrine of justification acts as a filter for God's servants and congregations living in Opus Dei. One has the quality to always worship and praise God. He has a close relationship with God. God makes His servants as whole human beings holistically both as an example for himself, his family, congregation, and society. The study runs throughout the human verse and is not only good for a few church leaders, but for the entire body of Christ. Muslikah (2010:12) says that learning based on the four pillars of education has the aim of forming a lifelong, sustainable education. Jannah (2013) says that lifelong education is a continuous learning process, does not recognize time and space, and is applied throughout his life. The purpose of learning is to improve the quality of the human personality in accordance with its goals and expectations. So that's how wise people should be in serving God. One needs to apply oneself and learn the doctrine of God's truth as lifelong learning. The servant of God who can live in God's work and always applies the doctrine of justification to himself, herself, the family, and congregation, is the chosen servant of God who will be able to overcome all things in this era of industrialisation and digital revolutions. One should not enter into and be trapped in the secular world, but one needs to control and uses the secular world to develop a service that is pleasing to God. One can only be a complete person in the doctrine of God's justification.



Conclusion

Justification belongs to God and is given to man. God forgives and removes guilt and punishment for sins when there is atonement. Humans are considered righteous before God if, according to God's judgment, they are considered righteous. As pious people they should stand before God's judgment and be accountable. Justification is not only about freeing people from the punishment of sin but has two additional aspects: the forgiveness of sins and the adoption of God's children, so that God transfers justified humans to be His children. Therefore, the harvest that is justified by God is a human being free from all forms of evil. Leadership plays an important and very decisive role in the progress of an organization or in the context of the trust given to a leader. Activities to do. The factors that influence the success of leadership are: being an effective working leader, practicing Christian leadership, everyone being a leader, and deciding God-centered policies.

The baton of church leadership is biblical, but the leader's must not fail to use God's vision and mission and consider this in all aspects of church ministry. God's vision has become the world's vision. Opus Dei was abolished and replaced by the work of the world. Church leaders no longer live in the vindication of God, but in the vindication of the world. Therefore, learning about the doctrine of justification is mandatory as a learning filter for church leadership baton holders. Learning about the doctrine of justification is a lifelong education: (1) learning to know about the messages that God conveyed through the Bible. (2) learn about the values of living in Opus Dei so that he can become a doer of the word. (3) learn to live together with the church. (4) learn to be yourself as a process of a leader as God's representative in the church. (5) A righteous life in God's eyes means that the church leader places himself as a complete human being. He does not enter and is trapped in the secular world, but he masters and uses God's truth to develop His church ministry. The bottom line is that a church leader must live in Opus Dei.

References

- Alam, A. S. (2010). *Pengantar Kriminologi*. Penerbit Pustaka Refleksi.
- Andrian, T., Ming, D., Harianto, G. P. & Daliman, M. 2021. The concept of time management based on Ephesians 5:15–17 and relevance to contemporary Christian leaders. *HTS Theologese Studies / Theological Studies*, 77(3). <https://doi.org/10.4102/hts.v77i3.6425>
- Aland, K. (1986). *A History of Christianity, Vol. 2*. Fortress Press.
- Alinurdin, D. (2018). "Konsep Kebenaran Allah menurut Rasul Paulus di dalam Surat Roma." *Jurnal Veritas*, 17(1), 1–14.
- Allen, J. L. (2007). *Opus Dei: Sepak Terjang Kelompok Misterius Katolik*. Alvabel.
- Aristotle, *Nicomachean Ethics*, Book II, chapter 2, 1103b.
- Berkhof, L. (2011). *Systematic Theology 6: Doktrin Akhir Zaman*. Momentum.
- Blackaby, Henry & Blackaby, R. (2009). *Kepemimpinan Rohani*. Gospel.
- Browning, W. R. F. (2014). *Kamus Alkitab*. BPK Gunung Mulia.



- Budijanto, B. (2018). *Dinamika Spiritualitas Generasi Muda Kristen Indonesia*. Bilangan.
- Calvin, J. (1991). *Calvin's Commentaries, The Epistles of Paul the Apostle to the Romans and the Thessalonians*. Wm B. Eerdmans Publishing Company.
- Calvin, J. (1995). *The Necessity of Reforming the Church*. Protestant Heritage Press.
- Coverdale, J. F. (2010). *Putting Down Roots: Father Joseph Muzquiz and the Growth of Opus Dei, 1912–1983*. New York, New York: Scepter Publishers. p. 152.
- Delor, J. (1996). *Belajar: Harta Karun di Dalamnya*. UNESCO Komisi Nasional Indonesia.
- Daliman, M., Suparti, H. & Ming, D. (2021). Transformational Leadership In The Personality, Performance And Commitments Of Kadesi Theological High School Organizations, *Academy of Entrepreneurship Journal*, 27, 1–15.
- Dorman, T. M. (2000). Justification as Healing: The Little-Known Luther, *Quodlibet Journal*, 2(2).
- Douglas, J. D. (1997). *Ensiklopedi Alkitab Masa Kini 1*. Yayasan Komunikasi Bina Kasih/OMF.
- Duhita, P. N. (2009). *Efektivitas Pembelajaran Matematika dengan Pendekatan Open-Ended Bernuansa Aplikasi Learning to Know, Learning to Do, Learning to Be terhadap Hasil Belajar Peserta Didik*. Universitas Negeri Semarang.
- D. Ming, (2002). *Reflection on the leadership practice of Saul as a failure of leadership for church pastors*, *Acta Theologica*: Vol. 42 No. 2.
<https://journals.ufs.ac.za/index.php/at/article/view/6963>
- Fahlbusch, E. (1999). *The Encyclopedia of Christianity, Vol. 1*. Wm B. Eerdmans.
- Finne, C. G. (1977). *The Otobiography of Charles Finney*. Bethany House.
- Gardener, J. W. (1990). *On Leadership*. The Free Press.
- Hahn, S. (2006). *Ordinary Work, Extraordinary Grace: My Spiritual Journey in Opus Dei*. Random House Doubleday Religion.
- Hariato, G.P. (2020). Collaborative-Coopertive Learning Model to Improve Theology Students' Characters: Is It Efective?, *Jurnal Cakrawala Pendidikan*, 39(2). [Available online at <https://doi.org/10.21831/Cp.V39I2.31272>].
- Herrmann, E. H. (2018). The Creedal Logic of Justification in Martin Luther, *Concordia Journal*. https://www.academia.edu/38986219/The_Creedal_Logic_of_Justification_in_Martin_Luther
- Hariato, G.P. Metekohy, B., Sahertian, N. & Ming, D. (2023). Honor Dei as a learning of the need to appreciate God's servants in the Church, *Pharos Journal of Theology*, 104 (1), 1-14.
- Irawan, H. & Budijanto, B. (2020). *Kunci Pertumbuhan Gereja di Indonesia*. Bilangan.
- Ismail, S.M. & Hidayatulloh, M. A. (2014). Learning to Live Together, *Jurnal Al-Ulum*, 14(1),



229–246.

Jannah, F. (2013). Pendidikan Seumur Hidup dan Implicasinya, *Jurnal Dinamika Ilmu*, 13(1), 1–16.

Juliani, W.I. & Widodo, H. (2010). Integrasi Empat Pilar Pendidikan (UNESCO) Melalui Pendidikan Holistik Berbasis Karakter di SMP Muhammadiyah 1 Prambanan, *Jurnal Pendidikan Islam*, 10(2), 73–74. [Available online at <http://journal.uhamka.ac.id/index.Php/Jpi>].

King, P. (2010). *Augustine on the Free Choice of the Will, on Grace and Free Choice, and Other Writings*. Cambridge University Press.

Kittel, G. & Bromiley, G. (1995). *Theological Dictionary of The New Testament, Vol. 5*. Wm B. Eerdmans Publishing Company.

Kodir, A. (2011). *Strategi Belajar Mengajar*. CV Pustaka Setia.

Kompasiana. (2019). “*Bakat Vs Latihan*.” Kompasiana. [Available online at <https://www.kompasiana.com/muhammadiqbalaziz/5daeb59709f366b5252f282/bakat-vs-latihan?page=2>].

Lane, T. (2016). *Exploring Christian Doctrine*. Society for Promoting Christian Knowledge.

Lim, A. (2010). Integritas Spiritualitas dan Kapabilitas Kepemimpinan Gereja Tionghoa, *Jurnal Veritas*, 11(2).

MacArthur, J. (2009). *Kitab Kepemimpinan*. BPK Gunung Mulia.

Ming, D., Purwoko, P. S., Wahyuni, S., & Suharto, D. (2021). Transformational Leadership of Nehemia in Spirituality, Integrity and Visioner to the Contemporary Leaders. *European Journal of Theology and Philosophy*, 1(6), 12–18. <https://doi.org/10.24018/theology.2021.1.6.38>.

Maedjaja, D. (1995). *Prinsip-prinsip Dasar Kepemimpinan Kristen*. Andi.

Mahjuro, K. (2007). *Pilar-pilar Pendidikan Rekomendasi Unesco dalam Perspektif Pendidikan Islam*. IAIN Walisongo.

Mahmud. (2011). *Metode Penelitian Pendidikan*. CV Pustaka Setia.

Mannix, D. (2009). *Skills Activities for Secondary Students with Spcial Needs*. John Wiley & Sons, Inc.

Mastuhu. (2003). *Menata Ulang Pemikiran Sistem Pendidikan Nasional dalam Abad 21*. Safiria Insania Press- MSI UII Yogyakarta.

Maxwell, J. C. (2002). *Kepemimpinan: Leadership, Equipping 101*. MIC.

Meyer, P. J. (2008). *5 Pilar Kepemimpinan*. Nafiri Gabriel.

Miller, J. G. (1992). *Calvin's Wisdom*. The Banner of Truth Trust.



- Muslikah. (2010). *Sukses Profesi Guru dengan Penelitian Tindakan Kelas*. Interprebook.
- Philips, R. D. (2006). A Justification of Imputed Righteousness, In G. P. Johnson, Gary L.W. & Waters (Ed.), *By Faith Alone: Answering the Challenges to the Doctrine of Justification*, Crossway.
- Nicolaides, A. (2010). 'The Laos tou Theou – an orthodox view of the “people of God”', *HTS Theologiese Studies/Theological Studie*, 66(1), DOI: 10.4102/hts.v66i1.372.
- Nicolaides, A. & Van der Bank, R. (2011). The role of Law as identified in the Old Testament and its impact on the Hospitality Industry, *African Journal of Hospitality, Tourism and Leisure*, 1 (3).
- Nicolaides, A. (2021). Investigating the Holy Eucharist and the term 'people of God' according to the Eastern Orthodox Church, *Pharos Journal of Theology*, 102, 1-9.
- Priscila, C. & Yudhyarta, D. Y. (2021). Implementasi Pilar-pilar Pendidikan UNESCO, *Asatiza: Jurnal Pendidikan*, 2(2), 64–76. [Available online at <https://doi.org/doi.org/10.46963/asatiza.v2i1.258>].
- Santoso, T. & Zulfa, E. A. (2010). *Kriminologi*. Raja Grafindo Perkasa.
- Sukmadinata, N. S. (2003). *Landasan Psikologi Proses Pendidikan*. Remaja Rosdakarya.
- Terry, G. R. (2009). *Prinsip-prinsip Manajemen*. Bumi Aksara.
- Timo, E. I. N. (2001). *The Eschatological Dimension in Karl Barth's Thinking and Speking about the Future*. Drukkerij van den Berg.
- Tomatala, Y. (2002a). *Kepemimpinan Kristen*. YT Leadership Foundation.
- Tomatala, Y. (2002b). *Kepemimpinan yang Dinamis*. YT Leadership Foundation.
- Tomatala, Y. (2015). *Sifat-sifat Karakter Kepemimpinan Kristen*. YT Leadership Foundation.
- Valkyrie. (2010). "Arti Pembenaran." Sarapan Pagi Biblika Ministry. [Available online at <https://www.sarapanpagi.org/arti-pembenaran-vt3334.html>]
- Wibowo, M., Tanhidy, J. & Ming, D. (2022). The role of the Holy Spirit for Church Believers in the Hermeneutic context between Biblical Authority, Illumination and Interpretation, *Pharos Journal of Theology*, 103(2), 1-9.
- Zed, M. (2008). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.



Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence
The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms