КАФЕДРА БОГОСЛОВА ПОЧАТКІВЦЯ

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ХРИСТИЯНСЬКЕ ЛІДЕРСТВО ТА МЕНЕДЖМЕНТ: ПРИНЦИПИ, ВИКЛИКИ ТА ПЕРСПЕКТИВИ В КОНТЕКСТІ ВІРИ

CHRISTIAN LEADERSHIP AND MANAGEMENT: PRINCIPLES, CHALLENGES, AND PROSPECTS IN THE CONTEXT OF FAITH

Ця стаття пропонує теологічний і практичний аналіз концепцій християнського лідерства та християнського управління в контексті п'ятидесятництва. Вона демонструє, що ці категорії взаємопов'язані, але не ідентичні: християнське лідерство розуміється як орієнтоване на служіння вплив, спрямований на формування духовного бачення та наставництво, в той час як християнське управління розглядається як відповідальне управління ресурсами, довіреними Богом, що ґрунтується на біблійній етиці. На основі аналізу біблійних текстів та сучасної літератури стаття окреслює основні відмінності та точки збігу між цими підходами та пропонує інтегровану модель лідерства-управління для п'ятидесятницьких громад. Особлива увага приділяється служінню (міністерству) як основоположному принципу лідерства в управлінні та довгостроковій відповідальності за людей і ресурси.

Ключові слова: *християнське лідерство, християнське управління, служіння/міністерство, бачення, командна робота, авторитет, управління ресурсами, п'ятидесятництво.*

This article provides a theological and practical analysis of the concepts of Christian leadership and Christian management within the Pentecostal context. It demonstrates that these categories are interrelated but not identical: Christian leadership is understood as servant-oriented influence aimed at shaping spiritual vision and mentoring, whereas Christian management is viewed as responsible stewardship of resources entrusted by God, grounded in biblical ethics. Based on an analysis of biblical texts and contemporary literature[1][2][3] the article outlines key differences and points of convergence between these approaches and proposes an integrated leadership–management model for Pentecostal communities. Particular attention is given to service (ministry) as the foundational principle of leadership in management and to long-term responsibility for people and resources.

Keywords: *Christian leadership, Christian management, service/ministry, vision, teamwork, authority, stewardship, Pentecostalism.*

Relevance of the problem. Modern society is characterized by a high degree of dynamism, competition, and pragmatism, which directly affects approaches to organization and management both in business environments and in religious communities. Under these conditions, there is an increasing

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[1] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010.

[2] Steele, J. L. "The Role of Leadership in the Pentecostal Church." Journal of Pentecostal Theology, 2015, Vol. 23, No. 2, pp. 147–163.

[3] Brown, M. Pentecostal Power and Leadership. Lake Mary, FL: Charisma House, 2016.

demand for ethical, value-oriented models of leadership that combine professional effectiveness with moral responsibility[45].

In this context, Christian leadership and Christian management emerge as attempts to respond to the crisis of trust in power structures and institutions by offering an alternative paradigm of governance based on service, responsibility, and biblical ethics (cf. Mark 10:42–45; 1 Cor. 4:1–2).

This issue is particularly relevant for Pentecostal communities, which traditionally emphasize the spiritual authority of leaders, the charismatic dimension of ministry, and the role of spiritual gifts, yet often lack systematic reflection on management processes, strategic planning, and team interaction[67].

Degree of scholarly development of the problem. Issues of Christian leadership and management have been addressed in the works of Western scholars, including J. L. Steele, M. Davis, and M. Brown, as well as in studies devoted to servant leadership and the spiritual formation of leaders[8910]. These works analyze the relationship between biblical values, ethics, and management practices.

At the same time, most scholarly works focus either on general theoretical models or on the business context, while the specific characteristics of the Pentecostal ecclesial environment – with its charismatic ecclesiology and emphasis on spiritual experience – remain insufficiently explored. This necessitates further theological and practical analysis.

Purpose of the article. The purpose of this article is, on the basis of biblical-theological and theoretical-practical analysis, to clarify the content of the concepts of Christian leadership and Christian management, to outline their differences and points of convergence, and to propose an integrated model of their interaction in Pentecostal communities.

Methodological foundations of the study of Christian leadership and management. The methodological basis of this study is an interdisciplinary approach that integrates biblical exegesis, practical theology, ethics, and management theory. The following methods are employed:

– Biblical-exegetical method – to examine key New Testament texts (Mark 10:42–45; 1 Cor. 4:1–2; Eph. 4:11–13);

– comparative-analytical method – to compare Christian and secular models of leadership[11];

– systemic-structural approach – to analyze the interaction of leadership and management in church organizations[12];

– normative-ethical method – to evaluate management practices from the standpoint of biblical morality[1314].

The application of these methods makes it possible to view Christian leadership and management not merely as practical tools, but as theologically grounded forms of ministry.

Presentation of the main material.

Biblical and exegetical foundations of Christian leadership.

The Concept of Service (διακονία) in the New Testament. The Greek term *διακονία* (service) in New Testament texts denotes active, self-giving service to others rather than passive assistance. Jesus

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[4] Collins, J. Good to Great: Why Some Companies Make the Leap… and Others Don't. New York: Harper Business, 2001.

[5] Willard, D. The Divine Conspiracy: Rediscovering Our Hidden Life in God. San Francisco: Harper San Francisco, 2002.

[6] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010, pp. 33–35, pp. 78–81.

[7] Steele, J. L. "The Role of Leadership in the Pentecostal Church." Journal of Pentecostal Theology, 2015, Vol. 23, No. 2, pp. 150–152.

[8] Green, J. "Servant Leadership in the Christian Context." Journal of Christian Ethics, 2012, Vol. 15, No. 1, pp. 82–95.

[9] Clinton, J. R. The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development. Colorado Springs, CO: NavPress, 1991

[10] Carter, J. "Biblical Principles for Effective Management." Christian Business Journal, 2008, Vol. 10, No. 4, pp. 34–42.

[11] Collins, J. Good to Great: Why Some Companies Make the Leap… and Others Don't. New York: Harper Business, 2001.

[12] Pfeiffer, J. W., Jones, C. "Managing Organizational Change: A Christian Perspective." Leadership and Management Journal, 2002, Vol. 8, No. 3, pp. 55–68.

[13] Green, J. "Servant Leadership in the Christian Context." Journal of Christian Ethics, 2012, Vol. 15, No. 1, pp. 82–95.

[14] Willard, D. The Divine Conspiracy: Rediscovering Our Hidden Life in God. San Francisco: Harper San Francisco, 2002.

Christ radically reinterprets leadership by linking it with service: *"For even the Son of man came not to be ministered unto, but to minister…"* (Mark 10:45; King James Bible).

As J. Green notes, within the Christian paradigm, power ceases to be an instrument of control and becomes a responsibility for the spiritual well-being of others.[15]

Practical traits of a Christian leader in the context of service. An important aspect of Christian leadership is not only theological reflection on its principles but also the formation of concrete practical traits that define a leader's daily ministry in the community. In this context, K. Van Vonderen emphasizes that an effective servant leader combines spiritual maturity with practical responsibility, demonstrating consistency of character, the ability to collaborate, and a willingness to learn throughout the course of ministry.[16]

The researcher identifies several key traits that are essential for leaders in a church context, including: inner integrity and consistency between proclaimed values and personal life; the ability to build trust-based relationships within a team; openness to accountability and constructive criticism; and the ability to combine spiritual mentoring with organizational discipline.[17]

In the Pentecostal context, these traits take on special significance, as the spiritual authority of a leader is often perceived through the prism of personal life and ministerial practice. Therefore, as Van Vonderen observes, a servant leader is called not only to proclaim biblical principles but also to embody them in concrete management decisions, communication styles, and attitudes toward people[18]. Such an approach contributes to the formation of a healthy church culture in which leadership is perceived as service rather than domination.

The leader as shepherd and mentor. In New Testament imagery, the leader appears as a shepherd (*ποιμήν*) who leads, protects, and cares for the community (John 10:11; 1 Pet. 5:2–3). This image is particularly significant for Pentecostal ecclesiology, where leadership is closely connected with spiritual responsibility and mentoring.[19]

Unlike secular models, in which leadership is often associated with power, control, and domination, the New Testament tradition consistently presents leadership as service. A key text is Jesus' statement: *«…whosoever of you will be the chiefest, shall be servant of all».* (Mark 10:44).

This principle radically redefines the nature of power, replacing it with responsibility and sacrifice (cf. Matt. 20:25–28). As J. Green notes, servant leadership in the Christian context does not mean the rejection of influence but a change in its direction – from self-assertion to service to others.[20]

In the Pentecostal tradition, this model receives particular emphasis. J. L. Steele stresses that a leader in the Pentecostal church is called to act not from a position of hierarchical authority but as a spiritual mentor and co-servant[21]. A similar position is held by M. Davis, who views leadership as an investment in people and their spiritual formation.[22]

Spiritual vision as a key element of leadership. The formation and communication of spiritual vision is one of the central functions of Christian leadership. In biblical understanding, vision is not merely a strategic plan but reflects God's calling and the direction of a community's movement (cf. Prov. 29:18).

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[15] Green, J. "Servant Leadership in the Christian Context." Journal of Christian Ethics, 2012, Vol. 15, No. 1, pp. 84–86.

[16] Van Vonderen, K. The Church Leadership Handbook: 8 Traits of Effective Ministry Leaders. Grand Rapids, MI: Baker Books, 2005.

[17] Van Vonderen, K. The Church Leadership Handbook: 8 Traits of Effective Ministry Leaders. Grand Rapids, MI: Baker Books, 2005, p. 41.

[18] Van Vonderen, K. The Church Leadership Handbook: 8 Traits of Effective Ministry Leaders. Grand Rapids, MI: Baker Books, 2005, p. 47.

[19] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010, p. 97.

[20] Green, J. "Servant Leadership in the Christian Context." *Journal of Christian Ethics,* 2012, Vol. 15, No. 1, pp. 86–88.

[21] Steele, J. L. "The Role of Leadership in the Pentecostal Church." Journal of Pentecostal Theology, 2015, Vol. 23, No. 2, p. 149.

[22] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010, pp. 92–94.

M. Davis notes that a Christian leader not only formulates goals but also helps the community to understand their theological significance[23]. In the Pentecostal environment, this means orientation not only toward quantitative growth but, above all, toward spiritual transformation and the growth of believers' maturity.[24]

Christian management as stewardship. Christian management in this article is understood as responsible stewardship of resources entrusted by God. The biblical basis of this concept is the image of the steward (οἰκονόμος), who is called to be faithful and wise (Luke 12:42; 1 Cor. 4:1–2). The term οἰκονόμος in the New Testament denotes a person entrusted with managing another's property. The Apostle Paul writes: *«Moreover it is required in stewards, that a man be found faithful».* (1 Cor. 4:2).

This underscores that resource management has a moral and theological dimension.[25]

Human resources as a spiritual value. Unlike secular management, where personnel are often viewed as instruments for achieving goals, Christian management proceeds from the anthropological principle of the value of every person as the image of God (Gen. 1:27).

J. L. Steele emphasizes that all resources – human, financial, and material – should be perceived as God's gift rather than as the leader's property.[26] M. Brown adds that Christian management is impossible without high ethical standards and genuine care for people. He stresses that effectiveness in a Christian context can never justify dehumanization.[27]

Comparison of secular and Christian models of leadership.

Social and Ethical Responsibility. Christian management is not limited to the internal life of an organization. It includes an active social stance: charity, support for vulnerable groups, and ethical economic activity (Matt. 25:35–40).

One of the key characteristics of Christian management is its orientation toward long-term responsibility – toward people, society, and future generations. This approach correlates with the biblical understanding of justice and love for one's neighbor (Mic. 6:8; Matt. 22:39).

As D. Willard notes, Christian governance involves not only achieving results but also shaping an environment in which the dignity of every person is respected. Spirituality detached from social responsibility loses its witness-bearing character[28].

Secular leadership theories (charismatic, transformational, transactional) emphasize effectiveness, influence, and the achievement of strategic goals.[29] In contrast, Christian leadership:

– is oriented not only toward results but toward character formation;
– evaluates success not only quantitatively but also spiritually;
– views power as a means of service rather than self-assertion.[30]

Challenges in implementing Christian management.

Tension between effectiveness and ethics. One of the key challenges of Christian management is the integration of organizational effectiveness with adherence to biblical ethics in a competitive environment. In the pursuit of results, there is a risk of subordinating moral principles to pragmatic goals. As J. Collins rightly observes, even highly effective organizations experience systemic decline when they ignore the ethical dimension of management and a culture of responsibility[31].

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[23] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010, p. 105.

[24] Brown, M. Pentecostal Power and Leadership. Lake Mary, FL: Charisma House, 2016, pp. 61–63.

[25] Steele, J. L. "The Role of Leadership in the Pentecostal Church." *Journal of Pentecostal Theology,* 2015, Vol. 23, No. 2, p. 156.

[26] Steele, J. L. "The Role of Leadership in the Pentecostal Church." *Journal of Pentecostal Theology,* 2015, Vol. 23, No. 2, p. 158.

[27] Brown, M. Pentecostal Power and Leadership. Lake Mary, FL: Charisma House, 2016, pp. 74–76.

[28] Willard, D. The Divine Conspiracy: Rediscovering Our Hidden Life in God. San Francisco: HarperSanFrancisco, 2002, pp. 113–115.

[29] Collins, J. Good to Great: Why Some Companies Make the Leap… and Others Don't. New York: HarperBusiness, 2001

[30] Clinton, J. R. The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development. Colorado Springs, CO: NavPress, 1991.

[31] Collins, J. Good to Great: Why Some Companies Make the Leap… and Others Don't. New York: Harper Business, 2001.

In the Old Testament, King Saul provides a vivid example of the imbalance between success and morality: he sought to maintain military effectiveness and popular support but neglected God's instructions (1 Sam. 15:22–23). External success and strategic considerations did not compensate for spiritual disobedience, which ultimately led to the loss of God's blessing. Similarly, the story of Ananias and Sapphira (Acts 5:1–11) demonstrates the danger of seeking to preserve reputation and visible "success" through deceit rather than integrity.

The Risk of spiritual authoritarianism. In the Pentecostal environment, there is a danger of substituting spiritual authority with administrative power, which distorts the servant character of leadership.[32]

Prospects of an integrated model for Pentecostal communities. A promising approach is the formation of an integrated model in which:

– the leader shapes a theologically grounded vision;
– the manager ensures its structural and resource implementation;
– both roles operate within a servant paradigm.[33] [34]

Such a model makes it possible to avoid both spiritual chaos and bureaucratic formalism.

Christian leadership and Christian management are not competing models. Leadership answers the questions «why?» and «where?», while management addresses «how?» and «when?».[35] [36]

As M. Brown aptly notes, the combination of servant leadership with effective management creates conditions for both spiritual growth and organizational stability.[37]

Conclusions. As a result of the biblical-theological and theoretical-practical analysis of Christian leadership and Christian management in the Pentecostal context, the following generalized conclusions can be drawn.

First, Christian leadership and Christian management are interrelated but not identical categories that perform different – yet complementary – functions in the life of the church and Christian organizations. Christian leadership is primarily oriented toward shaping spiritual vision, inspiration, theological reflection on mission, and spiritual mentoring of the community. Christian management, by contrast, focuses on the practical implementation of this vision through planning, process coordination, and responsible use of resources. Identifying these concepts leads to oversimplification of the church's managerial reality, while opposing them leads to fragmentation of ministry and the loss of holistic missional calling.

Second, the biblical and theological foundation of Christian leadership is the principle of service, which includes humility, sacrifice, and love for one's neighbor. The New Testament model of leadership, exemplified in the ministry of Jesus Christ, differs radically from authoritarian or purely charismatic models typical of secular management systems. The Christian leader is called not to dominate the community but to lead it by the example of personal spiritual life, moral integrity, and responsibility. In the Pentecostal context, this is expressed through an emphasis on spiritual gifts, anointing, and the formation of the community as the Body of Christ, where leadership serves not only organizational effectiveness but also the spiritual growth of each member.

Third, Christian management is grounded in the biblical principle of stewardship, which views all resources – human, financial, material, and temporal – as God's gift entrusted to humanity for responsible use. In this understanding, the manager is not the owner of resources but a faithful steward who recognizes accountability before God, the community, and society. This approach goes beyond

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[32] Davis, M. Pentecostal Leadership: A Biblical Perspective. Springfield, MO: Gospel Publishing House, 2010, p. 121.

[33] Steele, J. L. "The Role of Leadership in the Pentecostal Church." Journal of Pentecostal Theology, 2015, Vol. 23, No. 2, pp. 147–163.

[34] Brown, M. Pentecostal Power and Leadership. Lake Mary, FL: Charisma House, 2016.

[35] Collins, J. Good to Great: Why Some Companies Make the Leap… and Others Don't. New York: Harper Business, 2001.

[36] Pfeiffer, J. W., Jones, C. Managing Organizational Change: A Christian Perspective. Leadership and Management Journal, 2002, Vol. 8, No. 3, pp. 55–68.

[37] Brown, M. *Pentecostal Power and Leadership.* Lake Mary, FL: Charisma House, 2016, pp. 88–90.

technocratic management and includes ethical, social, and spiritual dimensions. It requires long-term vision, care for people and future generations, and rejection of pragmatism that ignores the moral consequences of managerial decisions.

Fourth, Christian leadership and Christian management share a common value foundation shaped by biblical ethics, a people-centered orientation, and service as a basic posture. Both approaches emphasize the dignity of the person, the importance of teamwork, honesty, justice, and responsibility. This shared value platform makes it possible to avoid conflict between spiritual goals and organizational effectiveness, fostering a culture of trust and mutual accountability in church communities.

Fifth, the integration of Christian leadership and Christian management opens prospects for the formation of mature, sustainable, and responsible models of ministry in Pentecostal communities. Such integration helps overcome extremes–on the one hand, spiritual romanticism without organizational discipline, and on the other, bureaucratic formalism without spiritual depth. In practical terms, it creates conditions for the development of churches capable of maintaining theological faithfulness, spiritual dynamism, and a high level of managerial culture simultaneously.

In conclusion, further research in this field should be directed toward empirical analysis of real models of leadership and management in Pentecostal communities, as well as toward the development of training programs for ministers that integrate spiritual maturity, theological competence, and managerial responsibility.

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5. Collins, J. *Good to Great: Why Some Companies Make the Leap… and Others Don't.* New York: Harper Business, 2001.
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10. Pfeiffer, J. W., Jones, C. «Managing Organizational Change: A Christian Perspective». *Leadership and Management Journal,* 2002, Vol. 8, No. 3, pp. 55–68.