

JOHN PAUL II: A ROLE MODEL OF PARTICIPATIVE, TRANSFORMATIVE, AND EMPOWERING LEADERSHIP

TOMASZ BIAŁOKUREC

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Abstract

This article sets out to revisit charismatic leadership theory through the concepts of servanthood, participation, transformation, and empowerment. We will argue that only servant and participative leadership reflects the relational nature of the Holy Trinity and has a potential to transform and empower followers, offering a remedy to the issue of power in Spirit-empowered Christianity. We propose that this emerging paradigm of charismatic leadership is exemplified by Karol Wojtyła (John Paul II). The assessment employs the criteria of personal and socialized charismatic leadership, as well as the apostle and teacher/scholar paradigms of leadership derived from Ephesians 4:11. The study also features an evaluation of John Paul II's contribution to the development of the contemporary Spirit-empowered Movement.

Introduction

The world torn by hostilities and abuse of power is in desperate need of charismatic leaders who exercise power in a way that serves and empowers others. This contribution seeks to present a profile of a Spirit-empowered leader, Karol Wojtyła, who as a pope assumed the name of John Paul II. An actor, playwright, sportsman, philosopher, and theologian, but first and foremost he was a spiritual father and charismatic leader. The article will begin with a biographical sketch of John Paul II, followed by a definition of charismatic leadership. Next, we will evaluate Wojtyła's leadership style, advancing a claim that only servant and participative leadership, epitomized by him, can be truly transformative and empowering. In the assessment of Wojtyła's leadership, we will employ the criteria of personalized and socialized charismatic leadership. It will also be argued that the pope exemplifies the apostle and teacher/scholar paradigms of charismatic leadership adapted from Ephesians 4:11. Lastly, we will contend that, as a

global leader, John Paul II was instrumental in the development of the contemporary Spirit-empowered Movement, particularly through his significant contributions in the fields of Spirit-led mission and pneumatology.

Biographical Sketch

Karol Wojtyła was born on May 18, 1920, to Emilia and Karol Józef Wojtyła, who lived in the town of Wadowice, located in the south of Poland. Karol Junior, affectionately called Lolek by the family members, learned the shapes of integrity and love from his parents, who were also his role models on the paths of prayer and spiritual life. Always a diligent student, Lolek fell in love with sport and theatre already in his early teen years. Karol's philological studies at the Jagiellonian University in Kraków were curtailed abruptly by the outbreak of the Second World War in September 1939. The horrors of the six-year-long Nazi occupation turned out to be a forge for his character.

Pre-papal Period

During the war Wojtyła prepared for the priesthood in the clandestine seminary, and was ordained on November 1, 1946. After completing his PhD degree in Rome in 1948, Father Wojtyła came back to Poland, where he immediately started pastoral work. University students and young families soon became the focal point of his pastoral care. Christian ministry was officially forbidden by the Soviet regime and had to be carried out secretly under the prying eye of the oppressive government. Undaunted by these precarious circumstances, Wojtyła adapted his pastoral strategy: he would often take his students for a mountain trek or kayaking. During those weekend trips, many pressing moral and spiritual matters were discussed in the beautiful sceneries of Polish mountains and lakes that also provided a perfect setting for a prayerful retreat.

Accompanying young people in their struggle to remain faithful to the gospel under the constant pressure of the communist dictatorship enforcing atheist ideology, the future pope learned what it meant to be a servant leader fully committed to the moral and spiritual formation of his followers rather than his own self-realization. Always available, with seemingly limitless capacity to listen, Father Wojtyła soon became a magnetic nexus of covert ministry operations in Kraków. The time and energy invested in young people in those early days of Wojtyła's service would pay dividends during his papal years.

Having become a bishop in 1958, Wojtyła took part in the Second Vatican Council that convened between 1962 and 1965. The young Polish bishop was instrumental in drafting many documents of this landmark council. His deep appreciation of human culture in its diverse contextual manifestations helped him lead

people in their inevitable encounter with a culture of death, emerging from the anti-gospel visions that reduced the human being to the mere means of production or a disposable liability.¹

Papal Period

On October 16, 1978, Cardinal Wojtyła was elected as pope, breaking with a 455-year-long tradition of choosing only Italian bishops for the pontifical office. He accepted the decision of his fellow bishops in the obedience of faith, assuming the name of John Paul II. His inaugural homily was full of hope and encouragement to accept the saving power of Christ: “Do not be afraid. Open wide the doors for Christ. Be not afraid to welcome Christ and accept his power.”²

John Paul II defined his vision of leadership in clear terms right from the start: “Christ, make me become and remain the servant of your unique power, the servant of your sweet power, the servant of your power that knows no eventide. Make me a servant. Indeed, the servant of your servants.”³ He did not come from Kraków to Rome to be served, but to serve and give his whole life as a gift to many.

On May 13, 1981, an assassination attempt was made on the Polish pope during his meeting with the pilgrims gathered in St. Peter’s Square in Rome. One of the two shots fired by Ali Agca at point-blank range miraculously missed vital organs in the pope’s abdomen. After a long surgery, he spent four days in intensive care and a few months convalescing. This attempt on the pope’s life nearly ended his three-decade-long pontificate. Apparently, God had different plans for his chosen agent.

Since his first pastoral assignments, Wojtyła was well aware that youths are the church’s future. From the local church in Kraków all the way to the global community of believers, he focused his ministry on young people, naturally commanding their trust and respect. As a pope, he ardently motivated youngsters to reach *beyond* what the world has to offer, guiding them in their search for the ultimate meaning of life. In 1986 he inaugurated the World Youth Day, celebrated biennially in different places around the world to this day. The pope’s message for the seventh World Youth Day, held in 1991, encouraged young believers to embrace their calling to Spirit-empowered evangelism: “The same Spirit who made us children of God compels us to evangelize. The Christian vocation, in fact, implies a mission. . . . This is the new inspiration which the Holy Spirit is giving to our times: how I wish that it would penetrate each of your lives!”⁴ As a true “fisher of men,” the pope would often challenge youths to “put out into the deep” and explore the infinite horizons of their friendship with God.⁵

Furthermore, John Paul II’s pastoral approach was ecumenically oriented. His consistent efforts to restore the unity among divided Christians embraced both Western and Eastern churches. His visit to the Ecumenical Patriarchate in November 1979,

followed by the visits of the Ecumenical Patriarchs Dimitrios and Bartholomew to Rome, were important milestones toward the reconciliation between the Catholic church and Eastern Orthodox churches. The pope also engaged in a dialogue with other Western denominations. On one occasion, he stated in no unclear terms that “the Catholic Church is committed to the ecumenical movement with an irrevocable decision.”⁶

The climactic expression of Wojtyła’s ministry of reconciliation was arranging the World Day of Prayer for Peace in Assisi on October 27, 1986. More than 160 leaders representing thirty-two Christian denominations and eleven other world religions gathered there to pray and fast together for peace in the world tormented by cultural and religious tensions.

Afflicted by a progressing Parkinson’s disease, John Paul II continued to serve the Christian community, following in the footsteps of the suffering servant of the Lord depicted by Isaiah. He who “had grown up like a young plant” in the vineyard of the Lord, now became “a man of suffering, acquainted with infirmity,”⁷ and despised by his numerous critics. That was the final and possibly the most significant lesson Karol Wojtyła taught us without words when his speech was seriously impaired: true leaders are not afraid to display vulnerability and weakness, in which “the power of God is perfected”⁸ and revealed to the world. John Paul II died on April 2, 2005, in the twenty-seventh year of his long and fruitful pontificate, leaving behind the legacy of meaning.

Definition of Charismatic Leadership

We now set out to define charismatic leadership before we examine Wojtyła’s unique leadership style. Seeking to discover the nature of charismatic leadership, Max Weber proposes that “pure charisma represents, wherever it occurs, a ‘calling,’ a ‘vocation’ in the emphatic sense: as a ‘mission’ or a personal ‘task.’”⁹ Though secular *per se*, Weber’s definition is derived from the use of the term “charisma” by early Christians.¹⁰ Through theological reflection and missionary engagement, the nascent church developed an original understanding of charisma. In a biblical sense, charisma is primarily a gift of the Spirit, which requires the obedience of faith to be received and realized:

The first thing to say about a theology of the charismata is that they derive from the Spirit of God in and from Christ. . . . Christians therefore engage with the charismatic life only if they become docile and vulnerable to the unanticipated character of the Spirit whose wind blows “where it chooses,

and you hear the sound of it, but you do not know where it comes from or where it goes” (John 3:8).¹¹

It is the Holy Spirit who equips his chosen agents to carry out their specific mission in the church and in the world. This notion of charisma paves the way for a Christian concept of Spirit-empowered leadership understood in terms of a God-given calling. “With that commissioning goes also the empowering of the Holy Spirit.”¹² What is the nature of that charismatic calling to leadership?

Toward a Relational Understanding of Charismatic Leadership

First and foremost, we propose that charismatic leadership is relational by nature. It follows that particular leaders can be called charismatic only insofar as they are intentional about forging personal bonds with their followers. True leaders remain attuned to the diverse needs of people around them and feel responsible for fostering the personal development and spiritual growth of their followers. According to Jill Strange and Michael Munford, charismatic leaders “evidence responsiveness to followers whose reactions provide a source of meaning, and maintain a relatively close supportive relationship with followers.”¹³

Conversely, a self-seeking attitude is contradictory to genuine charisma, which remains intrinsically other-oriented and self-effacing. Self-promoting and exploitative attitudes undermine the relational foundation of charisma, as they inhibit a leader’s responsiveness to the needs of others as well as his or her ability to engage in a supportive and participative relationship with followers.

In their study on personality traits of charismatic leaders, Robert House and Jane Howell attempt to define the difference between personalized and socialized charismatic leadership:

Following McClelland (1975), we define socialized charismatic leadership as leadership which (a) is based on egalitarian behavior, (b) serves collective interests and is not driven by the self-interest of the leader and (c) develops and empowers others. Socialized leaders tend to be altruistic, . . . self-controlled and follower-oriented rather than narcissistic.

Also, following McClelland (1975), we define personalized charismatic leadership as leadership which (a) is based on personal dominance and authoritarian behavior, (b) serves the self-interest of the leader and is self-aggrandizing and (c) is exploitive of others (McClelland, 1975). Theoretically personalized leaders . . . show disregard for the rights and feelings of others and they tend to be narcissistic, impetuous, and impulsively aggressive.¹⁴

This theory of charisma carries significant implications for Christian charismatics, especially those in positions of power. “Only when charisma is the expression of love of neighbour, it is to be welcomed and valued; whereas when charisma lacks love, it becomes a threat to community and a spiritual menace to the charismatic himself.”¹⁵ Love remains the ultimate criterion for evaluating the authenticity of charisma: true Spirit-empowered leaders will display this essential gift of the Spirit, who is the personified love between the Father and the Son.

Assuming Control or the Role of the Servant?

Robert K. Greenleaf propounded that leadership “begins with the natural feeling that one wants to serve, to serve first. Then a conscious choice brings one to aspire to lead.”¹⁶ If this desire to serve rather than be served matures in a person, it drives him or her to “show, by their example, how one may be a servant in what appears to be a cold, low-caring, highly competitive, violence-prone society.”¹⁷ Leaders from highly competitive and success-oriented cultures, like the Western one, are susceptible to callousness and misuse of influence. However, as James Burns observed, “[N]aked power-wielding cannot be transforming; only leadership can be.”¹⁸ Spirit-empowered leaders come to serve rather than lord it over others, always ready to put themselves at the disposal of their followers, willing to sacrifice their own comfort. In this way, they fulfill the royal calling and reveal dignity,

expressed in readiness to serve, in keeping with the example of Christ, who “came not to be served but to serve” (Matthew 20:28). If, in the light of this attitude of Christ’s, “being a king” is truly possible only by “being a servant,” then “being a servant” also demands so much spiritual maturity that it must really be described as “being a king.” In order to be able to serve others worthily and effectively, we must be able to master ourselves, possess the virtues that make this mastery possible.¹⁹

Hence, servant leadership presents itself as a remedy for the issue of power abuse: “When we choose service over self-interest, we say we are willing to be deeply accountable without choosing to control the world around us.”²⁰ Larry C. Spears observes that “[s]ervant leadership assumes a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control.”²¹ Assuming the condition of servant instead of assuming control resonates with the ideal of humble servanthood depicted in the Christological hymn found in Philippians 2:5–11. “If the head of the body can renounce his privileges and prerogatives and take on the role of a servant, indeed, even die a slave’s death, then no one in the Christian community should perceive servanthood as

beneath their dignity. . . . Indeed, the Son manifested the form of God in the form of a human servant.”²²

Tenacious Charisma

The genuine charisma of a leader is also manifested in perseverance and tenacity in the face of adverse circumstances, opposition, and disappointment. From the Old Testament times, God’s chosen agents display an “internalized and unrelenting resolve to fulfill the God-given mission.”²³ Spirit-empowered leaders will not grow faint until they have established God’s justice in the earth.²⁴ They are well aware that the power to overcome hardships comes from God alone whenever they are afflicted, perplexed, persecuted, or struck down, carrying in the jars of clay the precious gift of spiritual life.²⁵

Empowered to Empower Others

Perhaps the most distinct characteristic of Spirit-empowered leaders transpires in their ability to inspire and empower their followers. While the world promotes the vision of leadership focused on a personal development of the leader, “servant leaders place the interest of their followers before theirs and emphasize personal development and empowerment of followers.”²⁶ This approach marks a paradigm shift in our understanding of charismatic leadership. Spirit-empowered leaders empower their followers to become future leaders in their own right. “Transcending leadership is dynamic leadership in the sense that the leaders throw themselves into a relationship with followers who will feel ‘elevated’ by it and often become more active themselves, thereby creating new cadres of leaders.”²⁷

John Paul II’s Leadership Style

Having defined the nature of charismatic leadership, we are now in a position to evaluate John Paul II’s leadership style from this perspective.

Transformative and Participative Servanthood

It would not be an exaggeration to claim that John Paul II embodies the servant paradigm of leadership. He was consistent in taking responsibility for the sheep he loved and for which he cared. Unassuming and other-oriented, he remained a sign of contradiction to a world chasing the idols of prosperity, power, and self-realization. In the typology proposed by House and Howell, the pope would exemplify the “socialized” rather than “personalized” type of charismatic leadership, since he was

follower-oriented, committed to empowering others, and serving their best interests. Such an attitude stands in contrast to narcissistic, exploitative, and self-aggrandizing behavior of “personalized” leaders, as discussed above.²⁸ At the same time, the philosophical and theological writings of John Paul II were founded on the idea of *personal* participation, in the inner life of the Triune God and the life of the other. This premise underlies Wojtyła’s original personalism,²⁹ as well as his participative approach to ministry. In both cases, personal and social perspectives converge in one singular focus: a transformative participation in the community of divine Persons, resulting in the empowerment for service.

On the whole, John Paul II’s leadership style can be defined in terms of a relational and transformative engagement driven by the Spirit of solidarity and servanthood. Everything he taught and did as a leader was aimed at the transformation of an individual, the community of believers, and culture. Thus, there is a discernible transformational dynamic in his leadership style.

Tenacious Role Model

John Paul II manifests charismatic leadership also in that he was able to inspire and motivate his followers to commit to a shared vision, serving as a role model of the mission in which he led them by personal example. “Charismatic leaders demonstrate their own courage and conviction in the mission and thus both earn credibility and serve as a role model of the values of the vision and the mission.”³⁰

Furthermore, John Paul II displayed tenacity characteristic of charismatic leadership. When leading the Catholic community with unwavering resolve, he consistently displayed the unblurred clarity of vision and strength of character. “He was not a man who accepted compromise. Under the cheer, the charm, and the charisma, there was pure steel.”³¹

Scholar and Teacher

Finally, John Paul II appears to represent the teacher/scholar paradigm of Spirit-empowered leadership. As a charismatic teacher,³² he creatively combined the academic approach with the pragmatic one. During his pre-papal years, Wojtyła continually pursued his academic interests and soon became an esteemed essayist and lecturer in ethics, philosophy, and theology. His lectures given in Kraków and Lublin between 1953 and 1961 attracted the crowds of students thirsty for a relevant truth that could save the meaning of their perilous existence. And they were not disappointed. Every student standing in the packed lecture hall would be challenged to *be* rather than *have*, to understand the dramatic quality of human freedom transpiring through concrete life choices. Freedom, according to Wojtyła, is more than just freedom *from* constraints; it is

above all freedom to seek the truth and live by its liberating demands. Loving demand to become the best version of oneself was embraced by the students as it was transparently lived out by the young professor who assisted them on the paths to the greatness they were meant to achieve. Years later, as a pope, he would remind them about this higher call: “You must demand of yourselves, even if others would not demand of you!”³³

Contributions of John Paul II to the Spirit-empowered Movement

The profile of John Paul II as a formative Spirit-empowered leader would be incomplete without evaluating the contributions he made to the global Spirit-empowered Movement. This section will investigate the pope’s involvement in the Charismatic Movement from three complementary perspectives: promotion of the Catholic Charismatic Renewal, his contribution to Spirit-empowered missions, and—last but not least—his groundbreaking pneumatology.

John Paul II and the Charismatic Renewal

John Paul II actively supported the growth of the Charismatic Movement within the Catholic church, continuing the work initiated by his predecessor Paul VI and actively promoted by Cardinal Leo Suenens.³⁴ In December 1979, he addressed the international leaders of the Catholic Charismatic Renewal: “The world is much in need of the Holy Spirit [who] comes to the human spirit, and from this moment we begin to live again, to find our very selves, to find our identity, our total humanity. Consequently, I am convinced that this movement is a very important component in the total, spiritual renewal of the church.”³⁵ Every genuine renewal takes impetus from a spirituality focused on the Spirit.

Spirit-led Mission

John Paul II fostered the growth of the Spirit-empowered Movement also by situating Spirit-led mission at the heart of Christian life. “The much needed rediscovery of the Spirit’s role in the life of the church necessarily includes a missionary dimension. Under the impulse of the Spirit, the Christian faith is decisively opened to the ‘nations.’ It is the Spirit who is the source of the drive to press on, not only geographically but also beyond the frontiers of race and religion, for a truly universal mission.”³⁶ Furthermore, the pope believed the Holy Spirit to be “the principal agent of mission . . . who is now to continue the salvific work rooted in the sacrifice of the cross.”³⁷ As the ultimate

source and driving force of mission, the Holy Spirit empowers Christian missionaries to assist him in ushering in the kingdom of God.

Further, it can be argued that the pope represents the apostle paradigm of charismatic leadership. As the shepherd of the Catholic church, John Paul II occupied the apostolic seat in Rome for almost three decades. However, it was not only Catholics or even fellow Christians that fell into the scope of his global mission. John Paul II's concept of apostleship was broader, truly universal in fact: he wanted to accompany the whole human family along the path to fulfillment. For him, crossing the threshold of hope meant moving across racial, cultural, religious, and conceptual boundaries. The frequent letters of encouragement, as well as countless travels and pilgrimages of the Polish pope, were driven by the transcending dynamic of his apostolic leadership. John Paul II not only taught about Spirit-driven mission but also personally engaged in it, visiting 129 countries during his 104 foreign trips. That was his leadership style: to lead by personal example embedded in theological reflection.

Pneumatology of John Paul II

Perhaps the most substantial contribution of John Paul II to the Spirit-empowered Movement is to be found in his theological writings and pastoral teachings. We argued above that the pope typifies the teacher/scholar paradigm of charismatic leadership. In this section we will attempt to further substantiate this claim by evaluating his groundbreaking pneumatology.

This brilliant theologian acknowledged the necessity to reclaim the person and agency of the Holy Spirit in the life of the church. In response to this need for “a fresh discovery of God in his transcendent reality as the infinite Spirit,”³⁸ the pope devoted his fifth encyclical titled *Dominum et Vivificantem* to an in-depth theological reflection on the Holy Spirit, meant to encourage believers to engage in a personal relationship with the often neglected Third Person of the Trinity. The role of the Spirit in salvation history was subsequently elaborated upon in the series of twenty-eight teachings (catecheses) given weekly between April 1989 and July 1991.

The pope draws an image of the Spirit who restores the good core of humanity and renews the face of the earth, fractured by sin and selfishness.³⁹ As the giver of life, the Holy Spirit communicates God's own life to human beings and makes them capable of a loving response to that fundamental gift of spiritual life. Sadly, the free will granted to human beings in the act of creation implies the possibility of the “rejection of the Spirit who is love and gift.”⁴⁰ According to John Paul II, the whole drama of redemption focuses on healing human freedom from this sin of rejection to make it capable of breathing, as it were, the breath of divine life again.

As previously stated, the notion of the gift is key to the understanding of Wojtyła's theological thinking. Building upon the phenomenological foundations laid in his pre-papal years, the pope fully develops this original concept within the Trinitarian framework, stressing the unique role of the Spirit in the dynamic of self-donation:

It can be said that in the Holy Spirit the intimate life of the Triune God becomes totally gift, an exchange of mutual love between the divine Persons and that through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the personal expression of this self-giving, of this being-love. He is Person-Love. He is not only the gift to the person, but is a Person-Gift.⁴¹

It is precisely the gift of personal love between the Father and the Son—the gift freely given and freely received—that enables us to participate in the mystery of “mutual love between the divine Persons.” The deepest meaning of human existence is to be found in self-giving love that reflects the interior life of the Triune God.

Pentecost marks a crucial milestone in the ongoing self-giving of God: “Linked to Christ's paschal mystery, ‘God's self-giving’ is fulfilled in Pentecost. The theophany of Jerusalem signifies the new beginning of God's self-giving in the Holy Spirit,”⁴² just as the theophany at the Jordan had revealed Jesus as the beloved Son of the Father, whose “entire activity would be carried out in the active presence of the Holy Spirit.”⁴³ Embracing the personal gift of the Spirit-Love outpoured during these two theophanic events opens the possibility of true communion with God and each other:

The Spirit is the love and the personal gift which contains every created gift: life, grace, and glory. . . . The Spirit himself makes us “one in Christ Jesus” (Gal 3:28) and thus integrates us within the same unity which binds the Son to the Father. We are left in wonder at this intense and intimate communion between God and us.⁴⁴

The pope points to the Spirit who alone enables us to “share in Jesus' filial love for the Father. . . . [The Spirit] enables the Father to be loved by us as the Son has loved him, i.e., with the filial love which is shown in the cry of *Abba* (cf. Gal 4:6; Rom 8:15), but it pervades the entire activity of those who, in the Spirit, are children of God.”⁴⁵ Having received the Spirit of adoption, Christians can now participate in the life of the Triune God: “Thus human life becomes permeated, through participation, by the divine life, and itself acquires a divine, supernatural dimension. There is granted the new life, in which as a sharer in the mystery of Incarnation ‘man has access to the Father in the Holy Spirit.’”⁴⁶

The underlying logic of Spirit-enabled participation is characteristic of Wojtyła's vision of an intimate relationship between God and human beings: "The hidden breath of the divine Spirit enables the human spirit to open before the saving and sanctifying self-opening of God."⁴⁷ It is through the Spirit that the interior of the Trinity opens up to lovingly embrace humanity in order to sanctify it. Believers can access this transformative reality through prayer: "Because of the human spirit's constitutive openness to God's action of urging it to self-transcendence, we can hold that 'every authentic prayer is called forth by the Holy Spirit, who is mysteriously present in the heart of every person.'"⁴⁸

Finally, faithful to biblical revelation, John Paul II considers forgiveness of sins as the work of Christ mediated through the Spirit that brings us peace flowing from reconciliation with God. "The Holy Spirit, who accomplishes in individuals the forgiveness of sins through Christ's sacrifice, is for human beings the operative principle of that fundamental peace which consists in reconciliation with God."⁴⁹ At the same time, the Spirit remains the ultimate joy-giver: "Only the Holy Spirit gives a profound, full and lasting joy, which every human heart desires. The human person is being made for joy, not for sadness."⁵⁰

To sum up, John Paul's pneumatology, developed within the Trinitarian framework and informed by his phenomenology of the gift, is groundbreaking in that it allows us to reimagine our relationship with the Holy Spirit from the perspective of participation in the innermost life of God who is other-oriented, relational, and self-giving. At the same time, it presents the Spirit as the Person-Love who enables Christians to become adopted children of God, bearing credible witness to the Gospel through "a humble service of love" and "the awareness of the power of the Holy Spirit who is at work in the Church."⁵¹

Conclusion

This study presented a profile of a Spirit-empowered leader, John Paul II (Karol Wojtyła). It argued that relationality—the fabric of God's character and a hallmark of Wojtyła's leadership—is the crux of charismatic leadership. Christian leaders can convincingly manifest the relational character of God insofar as they invest in developing personal relationships with their followers instead of controlling them. Furthermore, it proposed that John Paul II represents the socialized rather than personalized type of charismatic leadership, while noting the significance of the personalism he developed. It assessed his leadership style as one exemplifying the apostle as well as teacher/scholar paradigms of charismatic leadership derived from Ephesians 4:11. It also pointed to some leadership traits embodied by the Polish pope: self-mastery, unswerving commitment to the empowerment of followers, tenacity, and

clarity of purpose. Last but not least, John Paul II may serve as a role model of Spirit-empowered leadership since he was an unrelenting servant leader who never shied away from taking responsibility for his followers and was willing to accept sacrifice for their sake. His person and ministry proves that servant leadership offers a promising solution to the issue of power that adversely affects charismatic leadership.



Tomasz Białokurec (tomaszbialokurec@oru.edu) is a PhD student in Contextual Theology at Oral Roberts University, Tulsa, Oklahoma, USA.

Notes:

¹ At the end of the second millennium, John Paul II pointed to the “the emergence of a culture which denies solidarity and in many cases takes the form of a veritable ‘culture of death.’ This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency.” John Paul II, *Evangelium Vitae* [The gospel of life], 1995, §12, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html (25 September 2022).

² John Paul II, *Homily for the Inauguration of the Pontificate*, 22 October 1978, §5, http://www.vatican.va/content/john-paul-ii/en/homilies/1978/documents/hf_jp-ii_hom_19781022_inizio-pontificato.html (25 September 2022).

³ John Paul II, *Homily for the Inauguration of the Pontificate*, §5.

⁴ John Paul II, *Message for the VII World Youth Day*, 1991, §6, https://www.vatican.va/content/john-paul-ii/en/messages/youth/documents/hf_jp-ii_mes_24111991_vii-world-youth-day.html (25 September 2022).

⁵ Cf. Matt 4:19; Luke 5:4, 10.

⁶ John Paul II, “The Twenty-Fifth Anniversary of the Secretariat for Promoting Christian Unity: Address to the Roman Curia,” *Secretariat for Promoting Christian Unity Information Service* 59 (1985), 10.

⁷ Cf. Isa 53:2–4.

⁸ Cf. 2 Cor 2:19.

⁹ Max Weber, *Economy and Society*, ed. and trans. K. Tribe (Cambridge, MA: Harvard University Press, 2019), 377.

¹⁰ “The concept of ‘charisma’ (‘gift of grace’) is taken from ancient Christian terminology.” Weber, *Economy and Society*, 342.

- ¹¹ Amos Yong and Jonathan A. Anderson, *Renewing Christian Theology: Systematics for a Global Christianity* (Waco, TX: Baylor University Press, 2014), 69.
- ¹² Lesslie Newbigin, *The Kingdom of God in the Life of the World*, in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, CA: William Carey Library, 2009), 9.
- ¹³ Jill M. Strange and Michael D. Munford, "The Origins of Vision: Charismatic Versus Ideological Leadership," *Leadership Quarterly* 13:4 (2002), 346. Cf. David C. McClelland, *Power: The Inner Experience* (New York: Irvington, 1975).
- ¹⁴ Robert J. House and Jane M. Howell, "Personality and Charismatic Leadership," *Leadership Quarterly* 3:2 (1992), 84.
- ¹⁵ James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975), 296.
- ¹⁶ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York/Mahwah, NJ: Paulist Press, 2002), 27. "The essence of leadership, says Greenleaf, is the desire to serve one another and to serve something beyond ourselves, a higher purpose." Joseph Jaworski, *Synchronicity: The Inner Path of Leadership* (San Francisco, CA: Berrett-Koehler Publishers, 1996), 59.
- ¹⁷ Robert K. Greenleaf, *The Power of Servant Leadership*, ed. Larry C. Spears (San Francisco, CA: Berrett-Koehler Publishers, 1998), 104.
- ¹⁸ James McGregor Burns, *Leadership* (New York: Harper & Row, 1982), 142.
- ¹⁹ John Paul II, *Redemptor Hominis* [The Redeemer of Man], 1979, §21, http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html#%2451 (25 September 2022). The concept of self-mastery, or self-governance, was crucial in the development of Wojtyła's anthropological vision.
- ²⁰ Peter Block, *Stewardship: Choosing Service over Self-Interest* (San Francisco, CA: Berrett-Koehler Publishers, 2013), 16.
- ²¹ Larry C. Spears, "Characteristics of Servant Leaders," in *Servant Leadership in Action*, ed. K. Blanchard and R. Broadwell (Oakland, CA: Berrett-Koehler Publishers, 2018), 42. "What is important for a leader is that which makes him a leader. It is the needs of his people." Frank Herbert, *Dune* (London: Gollancz, 2007), 371.
- ²² Ben Witherington III, *Paul's Letter to the Philippians: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2011), 140, 145.
- ²³ Wonsuk Ma, "Prophetic Servant: Ideology of Spirit-Empowered Leaders," *Spiritus: ORU Journal of Theology* 5:2 (Fall 2020), 231. The author convincingly argues that "[p]ower or empowerment can be seen as a capacity, a persevering or persistence in fulfilling God's mission, especially in the face of adversaries, difficulties and even persecution." Wonsuk Ma, "Isaiah," in *Biblical Theology of the Holy Spirit*, eds. Trevor J. Burke and Keith Warrington (London: SPCK, 2014), 37.
- ²⁴ Cf. Isa 42:4.

²⁵ Cf. 2 Cor 4:7–11.

²⁶ Brien N. Smith, Ray V. Montagno, and Tatiana N. Kuzmenko, “Transformational and Servant Leadership: Content and Contextual Comparisons,” *Journal of Leadership and Organizational Studies* 10:4 (2004), 80.

²⁷ Burns, *Leadership*, 34.

²⁸ Cf. House and Howell, “Personality and Charismatic Leadership,” 84.

²⁹ “Participation represents a feature of the person itself, that innermost and homogeneous feature that determines that the person existing and acting together with others does so as a person. Participation is responsible for the fact that a person acting together with others performs an action and fulfills himself in it.” Karol Wojtyła, *The Acting Person*, trans. A. Potocki (Dordrecht, Holland: D. Reidel Publishing Company, 1979), 269.

³⁰ Boas Shamir, Robert J. House, and Michael B. Arthur, “Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory,” *Organization Science* 4:4 (November 1993), 585.

³¹ Tad Szulc, *Pope John Paul II: The Biography* (New York: Pocket Books, 2003), 307.

³² Cf. Eph 4:11.

³³ John Paul II, *A Speech to Youth Gathered for the Appeal in Jasna Góra*, 18 June 1983, §5, https://www.vatican.va/content/john-paul-ii/it/speeches/1983/june/documents/hf_jp-ii_spe_19830618_giovani-czestochowa.html (25 September 2022).

³⁴ Suenens played a key role in the growth of the Charismatic Movement within the Catholic church, coordinating the work on four Malines Documents, “whose publication meant to encourage, support, and defend the harmonious development of the Charismatic Renewal in the Catholic Church.” Mateo Calisi, “The Future of the Catholic Charismatic Renewal,” in *Spirit-Empowered Christianity in the 21st Century*, ed. Vinson Synan (Lake Mary, FL: Charisma House, 2011), 74.

³⁵ John Paul II, *The Address to the Lay Movements and Ecclesial Communities at Pentecost*, 1998, n.p., <http://www.ccr.org.uk/old/champion.htm> (25 September 2022).

³⁶ John Paul II, *Redemptoris Missio* [The Mission of the Redeemer], 1990, §25, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio.html (25 September 2022).

³⁷ John Paul II, *Redemptoris Missio*, §21.

³⁸ John Paul II, *Dominum et Vivificantem* [The Lord and Giver of Life], 1986, §2, http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jpii_enc_18051986_dominum-et-vivificantem.html#%2412 (25 September 2022).

³⁹ John Paul II, *Dominum et Vivificantem*, §52, §60. Cf. Ps 104:30.

⁴⁰ John Paul II, *Dominum et Vivificantem*, §39.

⁴¹ John Paul II, *Dominum et Vivificantem*, §10, §22.

⁴² John Paul II, “Pentecost: God’s Gift of Divine Adoption,” in *The Spirit, Giver of Life and Love: A Catechesis on The Creed* (Boston, MA: Pauline Books & Media, 1996), 64.

⁴³ John Paul II, *Dominum et Vivificantem*, §20. Christians are called to imitate the Lord whose words and deeds “flow from that fullness of the Spirit which is in him, which fills his heart, pervades his own ‘I,’ inspires and enlivens his action from the depths.” John Paul II, *Dominum et Vivificantem*, §21.

⁴⁴ John Paul II, *The Holy Spirit as the Source of Communion*, 29 July 1998, §2, http://www.vatican.va/content/john-paul-ii/en/audiences/1998/documents/hf_jp-ii_aud_29071998.html (25 September 2022).

⁴⁵ John Paul II, “The Spirit: Life-Giving Source of New Love,” in *The Spirit, Giver of Life and Love*, 408.

⁴⁶ John Paul II, *Dominum et Vivificantem*, §52. Cf. Eph 2:18, where we hear that this bold access to the Father is granted “through Christ and in one Spirit.”

⁴⁷ John Paul II, *Dominum et Vivificantem*, §59.

⁴⁸ John Paul II, *General Audience*, 9 September 1998, §2, https://www.vatican.va/content/john-paul-ii/en/audiences/1998/documents/hf_jp-ii_aud_09091998.html (25 September 2022).

⁴⁹ John Paul II, “The Spirit: Principle of Peace,” in *The Spirit, Giver of Life and Love*, 413.

⁵⁰ John Paul II, “Only the Holy Spirit Gives True Joy,” in *The Spirit, Giver of Life and Love*, 418.

⁵¹ John Paul II, “The Spirit: Source of All Ministry,” in *The Spirit, Giver of Life and Love*, 358–59.