

**PRINCIPLES OF TRINITARIAN LEADERSHIP
(TRINITATIS DUCTU) FOR PASTORAL WORK**

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ABSTRACT

In this work, an attempt is made to derive useful principles from Trinitarian theology of leadership. Therefore, the paper is a sequel to the previous work of this writer titled, A Theology of Trinitarian Leadership from the Perspective of the Threefold Office of Jesus Christ. Apart from the concrete expression of the munus triplex in Jesus Christ, the munus triplex in the particular manifestation of the Ga ethnic group of Ghana as the Wulormor is presented. Three main principles of leadership are derived from them. Four pastoral leadership principles as trinitatis ductu concern the divine authority of the pastor; agape service; tenets of freedom and rectitude; and relationality with participatory leadership.

Introduction

The demand for good leadership in the world and especially in developing countries including Africa cannot be overemphasized. There is no doubt that, most of the teething challenges facing the world today are as a result of leadership. What role has the church to play in raising good leaders in the world today? As the light of the world, members of the Christian fraternity have a divine call to express the divine leadership of God to the world through their

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lives. Therefore, the leadership of pastors is paramount to the achievement of raising such leaders. Of course, if the leadership quality of pastors is repudiated by the society, the first point of call for the remedy of leadership is at the door step of pastors.

Therefore, this work is also a call for a new paradigm in pastoral leadership in the churches where many lives are mentored. It means that the quality of leadership for pastors although has remain biblical can no longer be arbitrarily directed. For example, in the past servant leadership has been stressed as the norm. Servant leadership is a 'Christomonism' which ignores the Christocentric principle of the Trinitarian *oikonomia*. Therefore, it pays no heed to other aspects of leadership which the leadership of Jesus Christ as the revealed leadership of the triune God shows.

This work is loaded with the burden of deriving general principles of leadership from the theological exposition of the Trinitarian leadership revealed in the munus triplex of Jesus Christ. The concrete expression of the Trinitarian leadership through the munus triplex of Jesus Christ is anticipated by other particular expressions of the munus triplex in history. One of these particular expressions may be located in the *Wulormor* (high priest, king and prophet) of the Ga people of Ghana. Three principles emerging from the concrete expression of divine leadership and the particular expression are; firstly, divine leadership which proceed from the divine is self-emptying and self-humiliating, secondly, it leads towards the divine standards of freedom, and thirdly, it leads through partnerships.

When these principles are translated into pastoral leadership, they lead to four principles of leadership as:

- Pastoral leadership necessarily is divine because it proceeds from God
- Pastoral leadership is self-emptying and self-humiliating driven by agape
- Pastoral leadership aspires to the divine nature while rejecting worldly standards
- Pastoral leadership is relationality and participation.

These are expanded upon a little bit. It is hoped that *trinitatis ductu* shall change the leadership perspectives of pastors irrespective of their status and bring insight into the concept of leadership in general.

The Munus Triplex as an African Heritage and within the Context of the Ga Ethnic Group of Ghana as General Revelation

In the Ga ethnic group of Ghana, the *Wulormor* is the person designated by the principal deity of the Ga nation state as original leader or ruler. Hence, this leadership is first of all seen as a theocratic form of governance which was similar to ancient Egypt² and Israel⁵⁰³. It is a leadership of the deity represented by one person appointed by the deity as the mediator between the people and the deity. It was also a leadership, which provided and inspired vision, wisdom, knowledge which defined the holistic moral, cultural and religious existence of the people. It was also a leadership which provided protection and security for the state through the enforcements of moral, cultural and religious obligations advanced or inspired by the deity. Once again, it may not be an overemphasis that such was the leadership of the Pharaohs and Moses in particular. The position of the *Wulormor* of the Ga of Ghana in a similar manner is no less. The *Wulormor* was by his function the one appointed leader of the deity⁴ who is

² Mckay, Hill, and Buckler, *A History of Western Society Volume I*, 2224.

³ See the leadership of Melchizedek in Abraham's period (Genesis:18-20; Psalm 110:4; 2Enoch; Hebrews 7) continued by Moses of the Israelites as prophet, leader and priest (Exodus) with the Judges until Samuel in 1Samuel 8; King David operated more or less in that capacity as prophet, king and priest.

⁴ C C Reindorf, *History of the Gold Coast and Asante* (Basel: Basel Mission, 1895, and Accra: Ghana Universities Press, 1966 & 2007), 106.

a mediator (high priest); the theocratic governor (ruler or king); and the wise teacher or visionary leader (prophet). On that note the *Wulormor* is not only the priest (*wontse*), or king (*mantse*) or prophet (*gbalor*) but is a person who possesses all three offices in their most excellent form in the Ga traditional community.

As the high priest, the *Wulormor* plays the mediatory role and therefore has to perform the rituals stipulated by the deity strictly according to the liturgy prescribed.⁵ The order of the state is determined according to the cyclic performances of rituals and festive occasions. In all cases it is the *Wulormor* who presides over all ceremonies. Rituals are performed to pacify the deity and to expiate as well as propitiate on behalf of the people.⁶ He plays his mediatory role by praying firstly, to God and then secondly, to the deity for mercy, grace and blessings for the people and state. The *Wulormor* as a high priest has a code of conduct stipulated by the deity, which demands piety and ascetic lifestyle.⁷ In some cases, the *Wulormor* is expected to sacrifice himself in death for the people to be saved from a certain evil or danger.

The *Wulormor* as the political leader of the state and people relies on the deity to rule and to direct the nature of administration. According to Akrong, the political governance is done in such a way that administrators are appointed for the all matters and then there is a commander for all the different army units within the state.⁸ Hence, the *Wulormor* is given that role in a theocratic manner as the king and the commander in Chief. Without the approval and sanctioning of the *Wulormor* concerning

⁵ M J Field, *Religion and Medicine of the Ga People* (London: Oxford Press, 1937&1961), 7; quoted in Amarkwei, *Jesus the Okpelejen Wulormor*, 68.

⁶ Field, *Religion and Medicine of the Ga People*, 7.

⁷ Field, *Religion and Medicine of the Ga People*, 7.

⁸ A Akrong, "Pre-monarchial Political Leadership among the Gas, With Special Reference to the People of La," in *Research Review Supplement* 17(2006): 141&142; also quoted in Amarkwei, *Jesus the Opelejen Wulormor*, 66.

any issue at stake it shall remain ineffective or void. Therefore, the *Wulormor* carries that power of the ultimate ruler as Carl Reindorf has indicated earlier. In the Ga state of today's Ghana, the *Wulormor* has the final say concerning paramount decisions. It is he who installs all those in authority and prays for their security and prosperity, therefore without the *Wulormor*, it is almost impossible for a state to function properly.

The centre of prophecy, vision, wisdom, and counsel for the any state in Ga is the *Wulormor*. The *Wulormor* barely, prophesies but has a congregation of priests, priestesses, prophets and prophetesses.⁵¹ These people in most cases are the media through which prophecies are received. These people prophesy in the presence of the *Wulormor* or other important dignitaries. It is the *Wulormor* who gives the proper interpretation of the vision, dream and prophecy which are received. Noteworthy is the fact that Ga people are very democratic and respect human rights. Therefore, the work of the *Wulormor* is so decentralized in priesthood, kingship and prophetic office.

The Ga leadership style promotes ecstatic creativity among all the people. It also recognizes and honours individual capabilities by assigning roles to people accordingly. One fundamental right of the people is the freedom of speech. And this is with the belief that God and the deity of the state has the prerogative to grant wisdom and vision to anyone including the least of the common people. In short, the *Wulormor* works with the people. The *Wulormor* is the highest law enforcer in the land and punishes when the need arises. He is loved, revered and honoured by all the people even as a father. He is a friend of the poor, oppressed as his presence is a source of hope to the people. The reign of the *Wulormor* is always peaceful and successful unless deposed by the deity by not following the code of conduct of the office. The leadership of the *Wulormor* is a great source of unity and brotherly love and kindness. This is because he is the centre controlling the social organization, in morals, culture, economics, and political progress of the people. All these are

‘theonomously’ orchestrated and administered in league with the deity in cyclical observations in time.

Having dealt with the general revelation of the *munus triplex* in the *Wulormor*; there is the need to consider what the leadership *par excellence* of Jesus Christ teach. Consequently, bearing in mind, the Trinitarian nature of the *munus triplex* it is crucial to proceed to examine the principles inherent in the dynamics of the Trinitarian nature of the *munus triplex* as leadership principles.

Principles of *Trinitatis Ductu*

Putting the principles of Calvin and Barth together it may be said that *Trinitatis Ductu* is a divine principle of leadership whereby God is recognized as firstly, source of power and authority, which ensures strict adherence of God’s principles by the leader while requiring same from followers. It relies on the power of God as the motivation for enforcement. Secondly, in consonance with the above, it is a leadership in the name of God yet always taking the place of the led even to the point of the tragic. It is a leadership which is based upon a pure love for God and genuine love for humanity (the led) or creation. Thirdly, it is an empowering leadership which ensures that those who are led freely participate based upon the free provision of knowledge, skills, vision and motivation.⁹ The above is evidently revealed in the Christ Event which is at the same time economic Trinity.

In both economic and immanent Trinity one perceives the principle of leadership as a dialectical relationship existing between God and the leader on one hand; and a dialectical relationship between the leader and the led on another hand.

Firstly, the leader proceeds from God in humiliation and sacrifice with the vision of God to the undesirable state of the led. This is a Yes or the thesis movement outwards away from God

⁹ C Amarkwei, *A Trinitarian Theology of Leadership from the Perspective of the Threefold Office of Jesus Christ* (Unpublished Paper: January 2016).

but downwards towards the world. It is more or less a this-worldly motion. It recognizes the goodness inherent in creation and therefore it is motivated to remove the predicament enmeshed in it.

Secondly, the leader then moves the people towards the ultimate fulfilment of life which is found in God alone. This is a No or antithetical movement inwards and upwards towards God. It is other-worldly movement and mostly against the standards of the world. It recognizes the negative elements and the destructive nature of existence; and not only moves away from it towards God for fulfilment, but confronts it in God's power.

Lastly, there is a 'synthesization' in God of the Yes and No motions as animation of the lives of the led. Consequently, they become supporters of the leadership which had suffered for them in order to bring them to their goals of existence. They become animated participants of the same motions of the leader. Therefore, out of the experience of the good leadership, which is fundamentally concerned about the predicament of the led and the endeavour to lead them out, a voluntary, but, irresistible support is generated for the cause of the institution e.g. church, home and society at stake. This principle is somehow reflected in the leadership of the *Wulormor* in Ga states as general revelation. The leadership of the *Wulormor* is the side of this paper which concretizes the concept of *trinitatis ductu* from abstraction and idealism to pragmatism.

At this point it is crucial to relate the above principles to the leadership of the pastor as *trinitatis ductu*.

First *Trinitatis Ductu* Principle: The Leadership of the Pastor is Divine

The pastoral leadership in the light of the above explication would have to be one, which is recognized as a divine leadership ordained, commissioned, envisioned and empowered by God i.e. according to the Father's Will which is revealed in Jesus Christ

and empowered by the Holy Spirit. It does not in any way, compromise, on the position that God is the owner of the mission and the ordained pastor, is only 'co-missioner' of the *oikonomia* ordained by God (John 20:21; Mark 16:15-16; Matt. 28: 18-20, Acts 1:8; Zech. 4:6). It is a dialectical relationality of proceeding from the Father through the knowledge of the Son in the power of the Holy Spirit. It is therefore, important for the pastor to understand that she or he has no personal authority in building any church. No pastor has any personal authority in the building of any church. Once this is understood and imbibed deeply, there is a spiritual or mystical animation of Jesus Christ whereby there is a movement outwards from God towards the lost world and the sheep of God. It should be remembered here that there is a spiration at this dispensation of incarnational ministry that relies on the baptism, ordination and commissioning of the Father. The spiration is the anointment of the Holy Spirit in power for pastoral ministry with passion and grace to be successful. At this point of God's approval, the authority of God for the ministry is released in the power of the Holy Spirit. The pastor should therefore arm the self with the illumination that she or he possesses the authority of the *oikonomia* of God. Hence, at this point, fear and anxiety is doused to barest minimum and boldness, knowledge, wisdom and utterance is given in a supernatural way for the ministry.

The above point brings to bear the source of the pastor's authority and power. It is a worthy point to note because the authority of the pastor does not depend on the age, race, gender, class or any other hierarchical category. This point ought to be stressed because be they as they are important, hierarchical order is already entrapped with ambiguities of the human predicament. Consequently, it is important that the pastor takes refuge in the authority and power given by God, in ordination. Pastors who may not operate with the authority of God, but, with the authority of class, age, race, gender and physical 'ableness' are sure to encounter serious problems in ministry unless the cultural context unfortunately favours it. If pastors operated on human hierarchy alone, they may build their own church without the authority and power of God. Therefore, any pastor without the mystical personal

experience (pietism)¹⁰ of the *trinitatis ductu* as in immanent and economic trinity is a fake pastor. The character of devotion to God in prayer and other practices of the church as means of grace shall never be lacking in a powerful leadership of a pastor.

In another vein, the many pastors who feel inadequate, perhaps, occasioned by the social status or lack of skill or disability such as in the leadership of Gideon, Moses and Jeremiah ought to take seriously, the fact that it is God who has appointed them.¹¹ All these great leaders initially, gauged themselves according to the religio-cultural norm of their societies. Consequently, they were initially, incapacitated if not seriously becoming disobedient to the call of God! Therefore, reliance on family, community, societal, and national support and recognition religio-culturally, socioeconomic and politically; as the primary source of mandate and authority for ministry is a direct negation of the pastoral ministry. The one who is fit for the Lord's work is the one who has the calling of God. And the one who has the calling of God is the one who depends upon God fully, even though; it may be diametrically opposed to the societal norms of his or her context.

Moreover, the sense of inadequacy is more or less a sign of the pastor's calling as one who has really encountered God in God's power for him or her to appreciate his or her own inadequacies in order to rely on God alone. This leads to intimate relationship of love and friendship with God. God is the source of power, therefore, seeking God through good *koinonia*, *liturgia*, *kerygma*, *diakonia*, and *didache* cannot be overemphasized.¹² In order to obtain divine authority and power for the duty at hand, the pastor ought to be prayerful and devotional.

¹⁰P Tillich, *A History of Christian Thought: From Its Judaic and Hellenistic Origins to Existentialism* ed C E Braaten (New York: Simon and Schuster, Inc., 1968), 278-287.

¹¹L Eims, *Be the Leader You Were Meant to Be: What the Bible Says about Leadership* (Illinois: Victor Books, 1975), 8-15.

¹²Eims, *Be the Leader You Were Meant to Be*, 16-25.

Second *Trinitatis Ductu* Principle: The Leadership of the Pastor is realized in a self-emptying and self-denying unconditional love for God and for the Creation of God

The authority of God is not given to show physical or spiritual superiority over the lost world and the sheep of God but for genuine love of the same. It is that altruistic love which could be highly associated with the tragic. In the mode of Christ it denies the self and has martyrdom like spirit of love for God for the sake of God's people.¹³ The love operating in the effective leader as the pastor is agape i.e. the unconditional love of God (John 3:16; John 10:10-11; John 15:13; John 21:15-17; Eze. 34:1-34). Pastoral ministry is experiencing the predicament of the world because of the love to save the world from it. Unconditional love for every member of the church is very paramount in the Trinitarian leadership. It is a Yes, to the whole of creation and the lost sheep of God in a desperate bid to have all creation redeemed. It is that pastoral ministry which leads to the justification of the flock of God and the world at large.

This special love for the whole creation of God including humanity is based upon the gracious love of God revealed in the personal mystical experience of the Pastor. Therefore, it is of paramount concern that, candidates for the pastoral ministry are really selected according to proven manifestations which bear witness to their *unio mystica*.¹⁴ If the figurative expression, "Like begets like" may be upheld, any Pastor who has not experienced the love of God may have a different way of expressing it, if not a total deviation because the nature of God is not resident in him or her. The love of God, which is experienced, is an inner nature which drives the Pastor to share that unconditional love to other people. Pastors always need to remember their first love for God

¹³D L Migliore, *The Power of God and the gods of Power* (Kentucky: Westminster John Knox Press, 2008), 80-83; Won Sul Lee, *Godcentric Leadership* (Seoul: Voice Publishing House, 1997), 27.

¹⁴Tillich, *A History of Christian Thought*, 283-287.

and for the whole of God's creation which is desperately in need for redemption. It is a justifying ministry not a condemnation. This is the ministry of an overwhelming love which allows the reign of God in the life of the pastor.

The unconditional love stressed means that preferences and priorities given to race, class, age, gender and ability in any pastoral ministry is antichrist. The principle of the Trinitarian leadership distinguishes Christian leadership from all other forms of leadership. As Eims points out, "These two things, then, a servant heart and a sensitive spirit [agape] are crucial for a good leader"¹⁵ The pastor as priest of God is a servant to the people of God. In addition, the pastor is called to be full of the love which is agape which is not sensitive love, but love that is full of divine wisdom. The love that is unconditional, yet by wisdom it is very relevant to the needs of the flock of God. It is a love which is not moved by the existential circumstances per se and yet it is moved by the wisdom of God. It is a love which brings meaning and fulfilment to being and existence but which does not move according to the dictates of being and existence. It is the love which moves along with *kairos* in temporal existence and yet not moved by the past, present and future of temporal history. It is the heart of God expressed through the heart of the pastor. Therefore, it is not a love produced from existence but the love of God the Father, revealed through the atoning work of the Son, in the dynamic power of the Holy Spirit.

Third *Trinitatis Ductu* Principle: The Leadership of the Pastor is realized in the Rule of God and the Rejection of Worldly Standards

At the same time, it is a No to the world because of the predicament of all creation particularly the human estrangement

¹⁵Eims, *Be the Leader You Were Meant to Be*, 46.

under existence. It is a movement upwards and inwards towards God as the solution of the human predicament. It is characterised by taking one's cross and following Jesus (Matt. 16:24; Mark 8:34; Luke 9:23). It is a purging experience in which the rule of God determines the code of conduct for all living. In other words, it is known as sanctification in which the reign of God is founded firmly in the heart of the leader. This dominating rule of the Father through the knowledge of the Son who is the seat of the Holy Spirit is crucial. It is very crucial because the Christian principle may be at variance with the cultural norm of some nations and societies. At least, the reign confronts the seemingly truism of a global postmodernist culture of science and money making, which is promoted by the deification of the human self.¹⁶

The No to the world in relation to the personal relationship of the pastor as the leader of the church with God is automatically transferred to the importance and place of the church. The conduct of the pastor in leading pure and holy life is a sign of a ministry that is driven by the power of God towards Godself in eternity. The pastor must be disciplined according to the standards of God expounded in scripture so as to be holy example for others to emulate.¹⁷ In other words, the leader "must set an example in his own behaviour that matches the standard of scripture: "A bishop then must be blameless" (1Tim 3:2)."¹⁸

In this vein and in addition, the role of the pastor is to extend the reign of God in the hearts and minds of all who are sheep of God. It is a very important aspect of the *oikonomia* of God whereby souls i.e. hearts and minds are won in total surrender to the obedience of God through the knowledge of the Son in the power of Holy Spirit. The pastor is to depend on the spiration of the Holy Spirit in the event of the resurrection of Jesus Christ. It is the process whereby the minds of the sheep are constantly renewed into theonomous conscience. It is a state of mind

¹⁶C Amarkwei, *Church Decline: The Postmodern Ethics and the Spirit of Science and Mammon* (Unpublished Paper, 2014), 7-12.

¹⁷Lee, *Godcentric Leadership*, 76-81.

¹⁸Eims, *Be the Leader You Were Meant to Be*, 27.

whereby the autonomous self, i.e. centred-self of the individual is so grasped by the knowledge and power of God that it is able to accept or reject a heteronomy without anxiety.¹⁹ It is the transformation of the character of the sheep to conform to the image of Christ who is the author and the perfecter of the faith in the sheep. The pastor should always keep this focus of the *oikonomia* of God for it is that which brings the flock fulfilment although, it may be a difficult journey for them (Ps. 23:4). Yet persevering in patience the Lord shall by the power of the Holy Spirit draw them to the Father (Rom. 5:3-5). It is leadership of the cross bearing with the mark of sanctification. Yet it expresses itself in the kingly leadership of the pastor as a disciplinarian and law and order enforcer. A pastor ought to be the protector of the weakling and the defender of the defenceless. The pastor must be fair and firm in the dispensing of justice. The church should be a place of fairness and justice for all.

The pastor ought therefore to be aware of the worldly elements of negativity which war against the flock who make up the body of Christ. The church practices should thus be driven towards attacking these wolves in sheep clothing and the enemies who roar like lion. The church which is the body of Christ; and the members of the body of Christ who are the flock of God are the visible reality of the reign of God in the world through Jesus Christ in the power of the Holy Spirit. The pastor works to ensure the extension of the reign of God in the world according to the gracious power of God.

Fourth *Trinitatis Ductu* Principle: The Leadership of the Pastor is realized in Relationality and Free Participation

In working to ensure the extension of the Kingdom of God visibly as realized in the church, there is always a replication of the

¹⁹Tillich, *A History of Christian Doctrine*, 289-290; 320-324.

experience of the Trinitarian dispensations both in immanent trinity and economic trinity. The replications as acts of the trinity are transferred from the pastor to the flock of God. Hence, there is a pastoral leadership which works at all times in lieu of the trinity for others to be drafted into the *oikonomia* as the body of Christ. Mystically, the body of Christ born of the Holy Spirit according to the Will of the Father is an integration of the individual members who form the *ecclesia* (the called out).

The import of this is that, the work of the Pastor should be driven by the urge for the Holy Spirit to call people into the Kingdom of God. It has a Pentecostal and Charismatic (giftedness in God's Spiritual essence) authentication as found in Ephesians chapter four. The employment of the church practices such as *koinonia*, *kerygma*, *didache*, *diakonia*, and *liturgia* is to allow the replication process to go on in the church.²⁰ That through ministry, new people may join the body of Christ as in free participation in the *oikonomia* of God. Therefore, the pastor is an agent of God working on God's behalf but not without God to have the world redeemed. This work involves the call for people to be participants in the glorious inheritance of God, which is the Kingdom of God.²¹ But the sharing in the glorious inheritance of God in Christ also means sharing in the labour (*missio dei*) of the *oikonomia* which is a privilege. In that case, the leadership of the pastor fosters the growth and development of membership through an effective ministry (Eph. 4:1ff; 1Pet. 2:9; Heb. 5: 1 - 6:1 - 3). The goal is for discipleship making, because it concurs with the replication principle of the trinity.²²

Intimate relationship with the flock of God through the practices of the church shall engender, intimate relationship with

²⁰M Yaconelli, 'Focusing Youth Ministry through Christian Practices' in Kenda Creasy Dean, Chap Clark and Dave Rahn, eds. *Starting Right: Thinking Theologically About Youth Ministry* (Grand Rapids: Zondervan, 2001), 155 – 165.

²¹Westminster Catechism, Accessed: November 18 2004
http://www.creeds.net/Westminster/shorter_catechism.html

²²C Clark, 'The Myth of the Perfect Youth Ministry Model' in Dean *et al. Starting Right*, 123.

the triune God through the body of Christ i.e. *unio mystica*. Intimate relationship with the triune God produces living testimonies as members of the church enjoy the glorious inheritance of the Kingdom of God. That same experience leads to a voluntary but mystical and compelling experience for the member to bear witness to the Truth. This idea has been beautifully, explained by Won Sul Lee, in her book, *Godcentric Leadership* by adopting the leadership principles of Jethro to Moses.²³ Remember, that Jethro's principles went a long way to bring about a great leadership for Moses. And this style of leadership involves training and delegation of responsibilities. The act of bearing witness of the Truth which has been experienced is known as vocation. And it is a prophetic ministry of the pastor which involves teaching and training the body of Christ, to bear true witness of the divine revelation in Jesus Christ.

Anthony D'Souza gives the insight that good leaders ought to share their problems, consider the view of members and enjoy the participation of members in making decisions. Furthermore, he shows that in similar good leaders employ persuasion, consultation, participation and delegation.²⁴ The pastor should therefore understand that in *trinitatis ductu*, there is the sharing of every glorious inheritance including power, privileges and service. The work of the pastor should therefore not be viewed as the end of ministry; but a medium through which everybody in church will enjoy the grace of God and share in the labour. Pastors who do not have a ministry of relationality and free participation may not be operating in the light of the economic and immanent trinity in the *trinitatis ductu*.

²³Lee, *Godcentric Leadership*, 100-113.

²⁴A D'Souza, *Being a Leader* (Singapore: Haggai Institute, 1986), 2526; 48-50.

Conclusion

In concluding the discussion done so far regarding the Trinitarian leadership in the *munus triplex*, it is important to state that this discussion has examined a number of issues including, the treatment of the *munus triplex* in the light of Calvin and Barth. The Trinitarian treatment was also made in both immanent and economic trinity. Noteworthy is the pragmatization of the concept in the existential situation of the *Wulormor* as an office of the *munus triplex*. Thereafter, the Trinitarian leadership principles were developed. These principles were applied to develop a Trinitarian pastoral leadership. It is clear that a topic like *trinitatis ductu* has so many ramifications that may be dealt with elsewhere. Nonetheless, this paper may have succeeded in showing that Trinitarian leadership is divine, it is self-denying love, and it meets divine standards, which are fulfilling and moral; and also a leadership that shares power, privileges and labour.

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