

Moral Global Leadership and the Seven Capital Sins: Pride vs. Humility

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Abstract

The call for moral leadership on a global scale is prevalent today more than ever (Coles, 2000). This manuscript examines the role of the Seven Deadly Sins and their corresponding Seven Holy Virtues, with a close examination of the sin pride, and the virtue humility. A brief introduction to the origination of the Seven Deadly Sins is presented. An examination of Biblical scripture is applied to each of the Seven Deadly Sins and their opposing Seven Holy Virtues. A close assessment of pride and humility in leadership is performed in relationship to the global cry for moral leadership. Finally, the relationship of pride and humility is discussed within a servant leadership theoretical framework.

An Introduction to the Seven Deadly Sins

The Seven Deadly Sins dates back to the fourth century, when a monk named Evagrius Ponticus explored why humans are so vulnerable to temptation. Evagrius describes that each of us is subject to certain thoughts that make us susceptible to temptation. He lists eight of these thoughts, which correspond roughly to the Seven Deadly Sins. All of us, Evagrius writes, struggle with these thoughts, or attitudes, and they can only be overcome by the grace of God which is received through practicing spiritual disciplines (Evagrius & Sinkewicz, 2003). Evagrius' pupil, John of Cassian, further develops the idea of the eight deadly sins by emphasizing that each of these sins is interrelated (Brown, 1998, p. 10).

In the sixth century, Pope Gregory the Great, borrowing from Evagrius, developed the Seven Deadly Sins in their current form. They are: pride, greed, gluttony, sloth, anger, envy, and lust. Gregory calls them the seven "capital" sins. Pope Gregory speaks of these sins as the leaders of wicked armies (Jeffrey, 1992, p. 699). These sins are the source, and the necessary first step toward other sin. This idea is illustrated in Matthew 5: 21-30 (New International Version) when Jesus teaches that murder comes from anger, and that adultery comes from lust. Neither adultery nor murder is in the Seven Deadly Sins, but lust and anger are because they are the capital sins from which others spring.

Throughout the Medieval times, the Seven Deadly Sins were universally known, and their opposites came to be called the Holy Virtues (Webb, 1965). It is widely believed, as Evagrius taught, that the best way to overcome the sins is by developing the virtues through spiritual disciplines (Webb, 1965). These Holy Virtues are listed as: humility, generosity, temperance, diligence, patience, kindness, and purity (Webb, 1965, p. 17).

The Seven Capital Sins and Scripture

Neither the term nor the specific list of the Seven Deadly Sins is explicitly discussed in scripture; however, all seven sins are in the Bible, just not in a list labeled “The Seven Deadly Sins”. There are lists of sins, such as Galatians 5:19-21 “The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like” (New International Version). When scripture is closely examined, God’s warning against each of the Seven Deadly Sins, along with his desire for virtuous behavior is evident.

God’s Word on Pride and Humility

According to Webb (1965) overweening pride is condemned at least fifty times in Biblical scripture (p. 43). St. Thomas Aquinas describes pride as “the most grievous of all sins, because it exceeds them all in that turning away from God, which is the crowning constituent of all sin” (Caie, 1923, p. 12). Scripture discusses pride and provides instruction to be humble in heart. Romans 12:3 states, “For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you” (New International Version). 1 Peter 5:5 supports this statement, “Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, God opposes the proud but gives grace to the humble.”

The parable that Jesus tells of the Pharisee and the tax collector in the book of Luke provides an example of a proud heart verses a humble heart. The Pharisee prays about himself, while the tax collector prays for mercy because he is a sinner. Jesus says, “I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself, will be exalted” (Luke 18:14, New International

Version). God himself is humble and instructs us to follow his example. Matthew 11:29 says, “Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” Romans 12:3 reinforce God’s will for humility. “For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.”

God’s Word on Greed and Generosity

God warns against the dangers of greed numerous times in scripture. Luke 12:15 states, “Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions” (New International Version). Paul discusses the temptation of greed in 1 Timothy 6:9-10 “People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.” Scripture even goes as far as to call greed a form of idolatry. Colossians 3:5 states, “Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.”

Jesus’ desire for generosity is proclaimed numerous times in the books of Matthew and Luke. Matthew 5:42 says, “Give to the one who asks you, and do not turn away from the one who wants to borrow from you” (New International Version). Matthew 6:2-4 goes on to say, “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in

secret, will reward you.” The book of Luke further describes Jesus’ desire for generosity. Luke 6:30-31 says, “Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.” Luke 6:38 goes on to say “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

God’s Word on Gluttony and Temperance

Though gluttony may not appear to be worthy of the title “Deadly Sin”, God warns against this sin repeatedly through illustrations in scripture. Perhaps one of the most devastating manifestations of gluttony is in the book of Genesis 3:6 when Eve falls into temptation and eats the forbidden fruit. Proverbs 23:20-21 warns us, “Do not join those who drink too much wine or gorge themselves on meat, for drunkards and gluttons become poor, and drowsiness clothes them in rags” (New International Version).

Gluttony is overcome by the virtue of temperance. There are many Biblical verses about temperance. Titus 2:12 says, “It [the grace of God] teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age” (New International Version). God further demonstrates his desire for self-control in Galatians 5:22-23. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.” Self-control is a virtue that the Holy Spirit produces. It provides the command to change and to be self-controlled.

God’s Word on Sloth and Diligence

The book of Proverbs provides no shortage of verses about sloth. Proverbs 6:9-11 says “How long will you lie there, you sluggard? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest—and poverty will come on you like a

bandit and scarcity like an armed man” (New International Version). Proverbs 10:4, “Lazy hands make a man poor, but diligent hands bring wealth.” Proverbs 12:24, “Diligent hands will rule, but laziness ends in slave labor.” Proverbs 18:9, “One who is slack in his work is brother to one who destroys.” Proverbs 19:15, “Laziness brings on deep sleep, and the shiftless man goes hungry.” These and many other verses in the book of Proverbs leave provide illustrations of what God thinks of those who are lazy. However, sloth does not always refer to physical laziness. Dante described sloth as “the failure to love God with all your heart, mind and soul” (Alighieri, Dondi, Ciardi, & Doré, 2001).

God’s desire for diligence is evident throughout scripture. From the very beginning of creation, God intends for man to work. Genesis 2:15 says, “The Lord God took the man and put him in the Garden of Eden to work it and take care of it” (New International Version). Romans 12:11 says, “Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.” Ephesians 4:28 further discusses God’s intent for man to work for the benefit of others; “He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.” In 2 Thessalonians 3:10-11 Paul writes, “For even when we were with you, we gave you this rule: ‘If a man will not work, he shall not eat.’ We hear that some among you are idle. They are not busy; they are busybodies.”

God’s Word on Anger and Patience

Scripture provides instruction for controlling anger and being slow to anger. James 1:19-20 says, “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires” (New International Version). Ephesians 4:31-32 instructs to, “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and

compassionate to one another, forgiving each other, just as in Christ God forgave you.” Scripture states that it is not within man’s authority to display anger. Romans 12:19 reads, “Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say, ‘I will take revenge; I will pay them back, says the Lord’.” Jesus sets the example displaying patience in 1 Peter 2:23, “When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.”

Paul says in Colossians 3:12, “...clothe yourselves with patience” (New International Version). Galatians 5:22-23 discuss the fruit of the spirit, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” Proverbs 19:11 reads, “A man’s wisdom gives him patience; it is to his glory to overlook an offense.” God instructs patience and forgiveness, just as he forgave in Colossians 3:12-13. “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.”

God’s Word on Envy and Kindness

It is evident early in the Bible in Genesis 3 that envy begins with Satan’s resentment of God’s relationship with humanity, which in response Satan immediately attacks Adam and Eve. In Genesis 4, envy produces humanity’s first physical death. Like Satan, Cain begins to envy Abel because of his relationship with God, and that envy turns to hate. God says to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.” Genesis 4:6-7 (New International Version). God provides instructions in Exodus 20:17, “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or

his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.”

God makes it clear that envy is not from the Holy Spirit.

God’s kindness and his desire for humanity to display kindness is evident throughout scripture. Isaiah 63:7 says, “I will tell of the kindnesses of the Lord, the deeds for which he is to be praised, according to all the Lord has done for us— yes, the many good things he has done for the house of Israel, according to his compassion and many kindnesses” (New International Version). Jeremiah 9:24 reads, “but let him who boasts boast about this: that he understands and knows me that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight, declares the Lord.” 2 Peter 1:5-7 further supports God’s desire for kindness. “For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.”

God’s Word on Lust and Purity

The seventh deadly sin is lust. God places lust and sexual sin in a category all its own. God tells states in 1 Corinthians 6:18 to “Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body” (New International Version). 1 Corinthians 6:19-20 discusses God’s desire for mankind to remain pure. “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.” Lust is not limited to sexual desires. When the people of Israel rebel, God says to them, “Also with uplifted hand I swore to them in the desert that I would disperse them among the nations and scatter them through the countries, because they had not obeyed my laws

but had rejected my decrees and desecrated my Sabbaths, and their eyes lusted after their fathers' idols" Ezekiel 20:23-24.

An Examination of Pride verses Humility in Global Leadership

The phrase "pride comes before a fall" is derived from the Biblical scripture of Proverbs 16:18 in which Solomon writes, "Pride goes before destruction, a haughty spirit before a fall" (New International Version). One of the biggest dangers of leadership is pride. Pride often happens so naturally, that a leader may not even recognize it. Unrecognized pride can have devastating effects. "When leaders begin to place their confidence in themselves, they are on the brink of disaster" (Eims, 1996, p. 21). The perceived power that accompanies leadership has created a correlation between pride and leadership that is prevalent in modern society.

A Closer Look at Pride in Leadership

In today's culture, the great sin is not pride, but low self-esteem. Society teaches from an early age about self-awareness, self-actualization, self-confidence, self-esteem, self-fulfillment, and self-gratification. Unfortunately, all of the focus is on the "self" and this can lead to pride. Those who end up in positions of leadership having this mentality, tend to magnify their own contributions and minimize others, all the while forgetting how much help they have had along the way. Pride can be blinding to the fact that leaders are sitting on the shoulders of others.

Leaders often get caught up in the myth that it is their leadership and their intelligence, not the intelligence distributed amongst constituents, which maintains order within the organization (Wheatley, 1999, pp. 101-102). Leaders in a position of power and influence often display increased self-confidence and even aggressive behavior (Pfeffer, 1992, p. 74). This certainly is not discouraged in an increasingly power-hungry global environment. However, reasonable and justified self-esteem is not what is meant by the sin of pride, but rather when the

soul becomes inordinately pleased with itself, and self-centered it becomes a sin (Fairlie, 1978, p. 41). Too often leaders in a position of influence and significance end up falling into a position of disgrace simply because they allowed pride to interfere with their leadership. Some have labeled pride as the “silent leadership assassin” that is apparent to others, but less apparent to the prideful leader (Stewart, 2009). Green (2007) describes that the primary difference between prideful leaders and effective leaders is that prideful leaders do not understand the consequences of self-gratification and never evaluate their inadequacies. Simply attaining the title of leader does not necessarily equal effectiveness, especially when pride is involved. “Titles are granted, but it’s your behavior that wins you respect” (Kouzes & Posner, 2003, p.10). It is the behaviors that leaders manifest that creates prideful leaders verses Godly leaders.

Prideful leadership conflicts with Godly leadership. Lewis (1952) states, “As long as you are proud you cannot know God. A proud man is always looking down on things and people; and, of course, as long as you are looking down, you cannot see something that is above you.” Pride can manifest itself in three ways: material prosperity, intellect, and spiritual gifts and powers (Caie, 1923, p. 15-17). In Christian leadership, the disastrous effects of pride can be illustrated by the fall of prideful church leaders. Some pastors may be guilty of intellectual pride and spiritual gift pride when they have groups of followers that appear to worship their leader rather than their God (Caie, 1923). “No one ever enters the kingdom of heaven, where he is free, creative, and in loving relationship with God and others, until he is delivered from pride” (Webb, 1965, p. 35). Prideful leadership is further warned against in Pope Gregory the Great’s discussion of pastoral duties and the assumption of rule indicating that pride is a symbol of hypocrisy (St. Gregory the Great, 1950, p. 65). It is not a matter of if a proud leader will fall, but rather a matter of when. Though leaders may have the ability to win the loyalty and affection of

their subordinates, a prideful attitude is in direct conflict with scriptural teachings (Eims, 1996, p. 23). Proverbs 16:5 makes it clear, “The Lord detests all the proud of heart. Be sure of this: they will not go unpunished” (New International Version). Conversely, Godly leadership involves being humble of heart.

A Closer Look at Humility in Leadership

Pride can be a difficult attribute to overcome in leadership. Pride is overcome by practicing the virtue humility. Part of humility involves vulnerability. It can be very difficult for leaders to place themselves in a position of vulnerability. Lewis (1952) describes a humble person this way: “Probably all you will think about him is that he seemed a cheerful, intelligent chap who took a real interest in what *you* said to *him*. He will not be thinking about humility; he will not be thinking about himself at all.” Lewis goes on to describe how we cultivate humility. “The first step is to realize that one is proud. And a biggish step, too. At least, nothing whatever can be done before it. If you think you are not conceited, it means you are very conceited indeed” (Lewis, 1952). Knowledge without character can be deadly to leadership and many leaders find themselves feeling competitive and “tempted to attack every problem via the head, and intellectually ‘hunt’ their way through” (Rice, 1932, p. 101).

Often, the term humility is associated with low self-esteem, which is viewed as a detriment to leadership. Humility can be described as not thinking less of yourself, but rather thinking less about yourself (Kreeft, 1992, p. 100). A fear of inferiority is often manifested as foolish superiority by leaders. Leaders often feel a need to maintain themselves at an imaginary level of importance, demanding that everyone else recognize them at that level of importance (Webb, 1965). This is not Christ-like behavior. The overarching goal as Christian leaders and Christians in general, is to try and be as Christ-like as possible. Christ-like humility involves,

“standing on the level of reality with the Holy Spirit as the teacher, looking to him for wisdom, love, and strength...” (Webb, 1965, p. 48). Not only does humility advance Christ-like leadership, but research indicates that organizations that are continually successful are a result of leaders who display humility and strong personal will (Collins, 2001). Morris, Brotheridge and Urbanski (2005) describe humble leaders as often displaying the following characteristics: self-awareness in understanding one’s own strengths and weaknesses; openness in being open to new ideas and ways of thinking along with the willingness to learn from others; and transcendence in accepting that the organization is greater than themselves, thus recognizing that they play a small role in a complex organization (p. 1331). Because these characteristics are derived from value systems, leadership is irrevocably connected to morality.

The Call for Moral Leadership

“Pride is the universal Sin of man—religious, moral, immoral, or otherwise” (Webb, 1965, p. 38). Perhaps at no other time in recent history has the call for moral leadership globally been so acutely relevant. Adel Safty (2003) describes our current global struggle:

The diplomatic struggle at the United Nations over the fate of Iraq, the failure of the United States to launch war against Iraq without securing authorization from the United Nations, and the massive anti-war protests around the world are all dramatized issues of leadership and governance at the individual, institutional, national, and international levels.

The need for global moral leadership is evident. Moral leadership, as defined by Safty (2003) ought to be manifested as a set of values with connotations evocative of the higher achievements of the human spirit. However, global moral leadership can be difficult to define since varying global cultures define morality in different ways. Moral leadership usually

involves transformational leadership in that moral leaders often introduce followers to a new moral value that is not currently practiced within the organization (Hanson, 2006). As a global society, people desperately desire to follow moral leadership. Hitt (1990) says that not only do people want to follow moral leadership, but they respect moral leadership, as well as expect it. This is especially true for those who were in organizational settings back when moral leadership was more common (Hitt, 1990). Capps (1987) discusses the organizational transition from moral leadership to neutral leadership describing how society in general has “created great corporate structures, empowered them with money, endowed them with strength and potency, and freed them from personal, social or moral responsibility” (p. 15). He furthers this within the context of the Seven Deadly Sins:

In times past, the workplace was considered a moral context, keeping the worker from the temptations of pride, avarice, envy, and gluttony; coercing the worker away from sloth; reducing and controlling lust; and chastening anger. Now, however, the modern corporation has neutralized sin, liberating its employees from personal, social, and moral responsibility. (Capps, 1987, p. 15-16)

Fairlie (1978) adds to this thought within the framework of moral responsibility claiming that though society expects moral leadership, the moral demands placed on leaders must be plausible such that the leader is able to respond adequately. Moral leadership is not an easy or lazy form of leadership. Moral leaders must display conduct that exemplifies attending to other's needs and rights even when it is not convenient and may involve personal cost (Margolis & Molinsky, 2006, p. 90). Bogdewic (2001) says that individual leaders can respond to the call for moral leadership by inviting into their organizations those who believe that society has a civic responsibility to protect fundamental human values. Bogdewic also warns that if society does

not find the will to take action on behalf of moral beliefs, there will be much more at stake than the future of a given organization or department claiming that at the center of leadership itself is the primary interaction between the leader and their followers. He states, “To ensure for all time the sanctity of this relationship is to preserve the compassion and dignity that defines who we are as a nation” (Bogdewic, 2001, p. 88). However, the dignity and compassion of leader and follower relationships must be preserved beyond that of a single nation and extend cross-culturally.

In a global context, moral demands are even further challenged due to cultural differences. Mahatma Gandhi and Martin Luther King Jr. have been considered moral leaders within their own societies, but fitting the definition of a global moral leader can be more complex (Coles, 2000). Kretzschmar (2007) lays out an example of this intricate challenge

Both George Bush and Osama bin Laden consider themselves to be moral leaders, and are considered to be moral leaders by their followers. But one cannot easily transfer their understandings of moral leadership from their respective moral and religious frameworks to another context. (p. 21)

Some leaders that have been considered to display moral leadership have held public office and others have won the Nobel Peace Prize. Hanson (2006) describes several influential figures considered global moral leaders. “U.S. President Woodrow Wilson’s fourteen points and his creation of the League of Nations mark him, a world political leader, as a global moral leader” (p. 292). Mother Teresa never held public office, but won a Nobel Peace Prize for her moral leadership and compassion for the poor and ill. Organizations as a whole can be considered global moral leaders though it should be acknowledged that there is usually an individual leader behind the organizational structure (Hanson, 2006, p. 293). The International

Committee of the Red Cross, Médecins Sans Frontières (Doctors Without Borders), and the International Campaign to Ban Landmines have all won Nobel Peace Prizes and have been considered to display global moral leadership in that they each promote the value of basic human rights (Hanson, 2006, p. 293). Part of the problem in defining moral leadership is that how morality is learned differs cross-culturally (Marina, 2000).

Research indicates that children first learn their morality from their parents and families. For the millions of children who grow up orphaned in South Africa for example, there is a clear disadvantage for moral development (Kretzschmar, 2007, p. 24). However, this is not to say that it is impossible for those who grow up disadvantaged to become moral leaders. Elmer (2006) claims that “people will lead according to their personality, history, role models and other influences. None of these formative influences should deny one overriding reality: all expressions of leadership must be guided by Biblical principles (p. 157). Despite varying backgrounds, moral leadership is attainable by those who use the Bible as their guide for defining morality.

The characteristics that set apart moral global leaders from other moral leaders include: commitment to a set of values that transcend a single culture; the world’s need for a key moral value that is not currently acted on and the leader’s insight that this value can be enacted; the courage to articulate and promote that value, often with risk to oneself; and the communication and other skills to promote that value effectively (Hanson, 2006, p. 295). Values are the key component to moral leadership. All moral leaders must have a commitment to values; however, global moral leaders must have a commitment to values that serve all nations. Identifying values that transcend cultures is one of the biggest challenges of global moral leadership (Hanson, 2006). Hanson (2006) says that there is a moral debate about if moral leadership on a global

scale is possible, or even desirable, claiming that each nation should pursue their own self-interest rather than a set of global values (p. 300).

Humility and Servant Leadership Theory

“Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Philippians 2:5-8, New International Version). Just as the Bible teaches mankind to be a servant to Jesus, moral and humble leaders must learn to serve those they are leading. Wilkes (1996) identifies the first principle of servant leadership as servant leaders humbling themselves and waiting for God to exalt them (p. 9). The theory of servant leadership was first developed by Robert Greenleaf (1996) who states, “The servant-leader is servant first...It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead...” (p. 2). Greenleaf (1996) discusses the crisis of leadership as a result of people’s concern over the state of the world and their obligation to lead, but they are unsure about what to do and therefore, do not try hard enough (p. 287).

The basic premise of Greenleaf’s servant leadership theory is that leaders must first follow. Sergiovanni (1992) describes that leaders must first act as followers saying, “Hierarchical position and personality are not enough to earn one the mantle of leader. Instead, it comes through one’s demonstrated devotion and success as a follower. The true leader is the one who follows first” (p. 72). Sullivan (2004) describes six characteristics of a servant leader: accepts unlimited liability for others using praise and accepting criticism; knows self well recognizing his own strengths and weaknesses; holds a liberating vision seeing beyond the here and now;

uses persuasion to build consensus rather than coercion; builds community through caring; and uses power ethically to promote the good of the whole and not for self-promotion (p. 80-81).

Sullivan (2004) believes that applying the servant leadership model to modern businesses would result in intuitive teambuilding organizations that model socially responsible leadership (p. 96-97). In order to successfully model socially responsible leadership, clarity about organizational values is essential. Leaders must set the example by modeling actions that reflect the shared values of the organization. Leaders need to be aware that others watch their actions and often emulate them. Rather than becoming prideful and egotistical, Godly leaders should be humbled by this and act accordingly (Kouzes & Posner, 2004).

In relationship to the Seven Deadly Sins, VanEck (2005) calls pride the biggest killer of a servant attitude. She claims that it is in fact possible for a leader who is prideful to commit acts of service; however, the decisions made by the leader are filtered through what benefits themselves first rather than the filter of what others needs are (p. 61). One of the primary components of servant leadership is the Holy virtue of humility. Winston (2002) claims that humbleness of spirit is essential for an organization to achieve its mission. He describes humble leaders as “placing the goals of the organization above their own goals” (p. 25). The method by which humility is displayed varies cross-culturally, as does servant leadership.

Global servant leadership is illustrated through various examples. Winston and Ryan (2008) examined servant leadership as a construct of a global model rather than a Western model. Some argue that Ghandi is a global servant leader because of his devotion to the people of India (Winston & Ryan, 2008). Patterson (2003) describes servant leadership as a sort of process that begins with a moral love toward followers (agapao) where leaders, “develop a sense of humility in working with other people and seek to behave for altruistic reasons rather than

self-serving reasons” (p. 213). Patton goes on to say that not only do servant leaders develop humility toward followers, but in doing so, they begin to understand the follower’s vision creating follower trust. This further leads to the leader empowering and serving the follower in order to accomplish the follower’s goals within the organization (Patton, 2003). Cross-cultural humility; however, can be one of the most challenging aspects of global servant leadership due to differences in cultural equivalents and cultural analogies of humility (Elmer, 2006). In relationship to servant leadership within a global context, Winston and Ryan (2008) say, “the overlap between servant leadership and the global acceptance of the humane orientation is evidence that servant leadership can be presented as a global rather than a Western concept” (p. 220).

Global Leadership for Christ

Creating global leadership that is reflective of Christ requires humility. Boa (2006) describes humility as the “elusive virtue” in that when it is believed to be attained, in actuality, it is not. Part of achieving Christ-like humility involves the ongoing choice to credit God for the natural gifts given to mankind. Elmer (2006) describes humility as an ongoing lifestyle rather than a series of isolated incidents. He goes on to say, “It is an attitude toward God, ourselves, and others that permeates our thoughts and deeds” (p. 32). He furthers this in a global context saying that as traditional borders melt and people continue to migrate around the world, the call for global Christian leadership reflective of Christ is increasingly eminent (Elmer, 2006).

Leaders who engage in Christ-like leadership and follow God make a powerful impact on the world. Eims (1975) says that God has promised to show himself through Christ-like leaders. Thus, it is the responsibility of Christian leaders is to create a vision for a global understanding of Jesus. DelPino (2004) describes the that global Christian leadership “must look something like

the tapestry woven out of the astonishing diversity of hues, languages, cultures, and traditions” (p. 8). He goes on to say that we live in a global village that is loaded with possibilities for Christian leadership. Further, global Christian leaders must accept that their role “requires leaders of extraordinary spiritual maturity, theological dexterity, and practical innovation” (p. 8). Gyertson (2007) says, “It is in the conflicts and contexts of cross-cultural and multicultural engagement that our ideas are challenged and hearts stretched to serve global leadership causes larger than ourselves” (p. 130). The expectation for Christian leaders to rise to the global challenge calls for leaders characterized by intellectual excellence, moral and spiritual courage, and holiness of heart and life (Del Pino, 2004).

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