

Leading to Restore: Reconstructing Biblical Christian Leadership as a Pastoral Effort for Congregational Mental Health and Resilience

Yakub Hendrawan Perangin Angin¹, Yohana Fajar Rahayu², Tri Astuti Yeniretnowati³

¹Sekolah Tinggi Teologi Berita Hidup, Karanganyar, Indonesia, ²Sekolah Tinggi Teologi Kristus Alfa Omega, Semarang, Indonesia, ³Universitas Negeri Jakarta

Corresponding author: Yakub Perangin Angin (yakub@sttberitahidup.ac.id)

Abstract:

The mental health of the congregation is becoming an increasingly important pastoral issue amidst the complexities of contemporary life's pressures, which affect the psychological, spiritual and social dimensions of the faithful's lives. Christian leadership has, until now, been understood primarily within the framework of organizational management and the achievement of ministry goals, while the dimension of as an instrument for mental health restoration has not received adequate theological leadership attention. A biblical perspective, however, reveals that Christian leadership is rooted in service and pastoral care, grounded in a calling to restore. This study aims to reconstruct Christian leadership within a biblical framework as a pastoral approach to the restoration of mental health and the strengthening of the congregation's resilience. This study employs a qualitative-descriptive method through a literature review and theological-biblical analysis of biblical texts. The findings indicate that biblical Christian leadership constitutes a restorative leadership paradigm, as it is rooted in service, the example of Christ, empathy, and pastoral presence. The integration of biblical leadership with a pastoral approach demonstrates that recovery-oriented accommodation can create relational and spiritual spaces that support the congregation's mental health, while reducing isolation and strengthening the community's capacity to cope with life's pressures. Biblical Christian leadership functions not merely as a mechanism for church administration, but as a theological foundation for congregational resilience through a Christ-centred leadership model.

Keywords:

Christian leadership; Biblical theology; Pastoral care; mental health; Congregational resilience

Article history:

Submitted: 05 Oct. 2025, Revised: 15 Dec. 2025, Accepted: 20 Dec. 2025

How to cite this article:

Perangin Angin, Y. H., Rahayu, Y. F., & Yeniretnowati, T. A. (2025). Leading to restore: Reconstructing biblical Christian leadership as a pastoral effort for congregational mental health and resilience. *TELEIOS: Jurnal Teologi dan Pendidikan Agama Kristen*, 5(2), 212–222. <https://doi.org/10.53674/teleios.v5i2.447>

Copyright:

© 2025. The Authors. Licensee: TELEIOS. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

The mental health of the congregation is increasingly becoming a crucial issue for the church (Duha & Marpaung, 2024) because the pressures and suffering of contemporary life affect not only the psychological aspects of individuals but also the spiritual and relational lives of God's people. (Sinaga et al., 2024) This can bring about social and digital changes that produce psychological conditions that weaken an individual's ability to live a healthy life. (Arifianto, 2023) Indeed, the church cannot view mental health issues solely as psychological issues that fall outside the scope of church ministry. The church has a pastoral responsibility to provide a *koinonia* community that is able to listen, accompany, and help the congregation face suffering holistically. (Siswanto & Kristeya, 2023) Within this framework, Christian leadership acquires a broader dimension. Therefore, Christian leaders are called to be servants (Borrong, 2019) who present shepherding values and also serve as role models for people in vulnerable situations. (Gunawan et al., 2022) This is not the fundamental issue and is not only about how the church provides pastoral care to congregations experiencing mental stress, but also how Christian leadership itself can be reconstructed into a restorative leadership practice.

Christian leadership differs fundamentally from the paradigm of leadership oriented toward power or organizational achievement. The foundation of Christian leadership lies in the character of God (Sutono et al., 2023) and the values of Christ's example (Rini et al., 2024), even that foundation is born from the call to serve the people. (Sinah, 2019) This pattern is strongly seen in Jesus' leadership model, which places service and making sacrifices for the sake of human care as the core of leadership. (Saputra & Serdianus, 2022) This perspective can be enriched through Paul's description of leaders as a call from God as servants of Christ and stewards of God (1 Cor. 4:1–2), (Amiman, 2018) as well as individuals who build, strengthen, and equip the body of Christ (Eph. 4:11–16). (Kambey, 2022) From a pastoral perspective, leadership does not merely function to direct the community, but creates a relational space that allows the congregation to experience acceptance and healing that continuously leads to growth. (Yulian, 2024) The concept of a shepherd in the Bible also demonstrates this dimension through concern for the weak, injured, and lost sheep (Sukmani et al., 2021), and the shepherd also understands the sheep in need of protection (Solomon, 2022) (Ezek. 34:1–16; John 10:11–15). From this perspective, Christian leadership can be constructed as pastoral leadership oriented toward holistic human restoration. (Jonathan et al., 2021)

Contemporary phenomena demonstrate that the church is facing increasingly complex pastoral needs. The COVID-19 pandemic, which has passed, and the economic uncertainty (Angdri, 2022), and even the rise of individualism, demonstrate the current increasingly fragile state and situation. In fact, this has become an indicator of increasing life pressures, thus necessitating emotional and spiritual support. Research by Hutabarat et al. shows that pastoral care programs have a significant positive impact on the mental health and resilience of congregation members who lost their jobs during the pandemic. (Hutabarat et al., 2023) These findings demonstrate that pastoral care has real potential in helping congregations navigate crises. Furthermore, research on Christian leadership is also beginning to link leadership to a community's ability to navigate change and build resilience. Studies on Christian leadership in the context of the era of disruption demonstrate that good leadership can be the foundation for building community and family resilience. (Nababan, 2024) However, this phenomenon also

highlights a crucial issue: churches often provide pastoral care for those experiencing crisis, but they do not always have a biblical leadership framework that systematically connects leadership, mental health, recovery, and congregational resilience. Thus, the contemporary need is not only to increase pastoral activity but also to build a leadership paradigm that makes human recovery an integral part of the Christian leadership calling.

Several previous studies have provided important foundations, but still leave significant room for further research. First, Hutabarat, Hutagalung, Hendriks, and Ferinia examined the effect of pastoral care programs on the mental health and resilience of congregants who lost their jobs during the pandemic and found a positive effect of pastoral care on both aspects. (Hutabarat et al., 2023) Seli Antonia Tagu Sunga et al. discussed the context of mental health in Kupang City, which shows serious problems characterized by increasing suicide cases, economic stress, family conflict, interpersonal problems, social stigma, and limited access to mental health services. Therefore, the church needs to take a strategic role in providing holistic care. (Sunga et al., 2024) The church, through pastoral counseling, can become a safe space for congregants to obtain emotional, spiritual, and social support through an empathetic approach oriented towards restoring and strengthening relationships with God and others. (Sunga et al., 2024) Research aligned with this theme was also narrated by Yustina Madya Marampa, who emphasized the transformation of church ministry from an approach that provides a safe space for congregations to express vulnerabilities, obtain support, and undergo a complete recovery process (Marampa, 2024) . Thus, Christian education and pastoral care need to integrate theological, psychological, and social dimensions through contextual and collaborative accompaniment, so that the church can become a community that accompanies, restores, and builds hope and resilience for those experiencing mental health crises. (Marampa, 2024) from the research there is a research gap in the form of mental health research that emphasizes pastoral interventions, leadership research emphasizes community resilience, while biblical theological research on leadership has not adequately integrated both within the framework of mental health and congregational resilience. The novelty of this research lies in the reconstruction of Christian leadership based on biblical theology as a pastoral paradigm that integrates mental health recovery and the formation of congregational resilience. This research aims to reconstruct Christian leadership within a biblical framework as a pastoral approach to mental health recovery and strengthening congregational resilience.

METHODS

This study uses a qualitative method with a literature study approach and theological-biblical analysis to reconstruct Christian leadership as a pastoral effort for the mental health and resilience of the congregation. Primary sources of the study include biblical texts, while secondary sources include theological books, scientific journal articles, previous research, and literature on Christian leadership, pastoral theology, and mental health. This study begins by analyzing the principles of biblical Christian leadership as a paradigm of restorative leadership based on biblical texts that emphasize service, Christ's example, shepherding, empathy, and humility. Next, this study examines the relationship between pastoral leadership and the restoration of the congregation's mental health through an integration of theological-biblical studies with pastoral and mental health literature. Finally, this study conducts a theological

synthesis to formulate biblical Christian leadership as the foundation of congregational resilience through a Christocentric, pastoral, restorative, and resilient leadership model.

RESULTS AND DISCUSSION

Biblical Christian Leadership as a Paradigm of Restorative Leadership

Christian leadership is fundamentally inseparable from a service paradigm centered on the character and example of Christ. (Sutono et al., 2023) In contrast to worldly leadership models, leadership from a biblical perspective places service as the essence of authority. (Borrong, 2019) Mark 10:42–45 demonstrates Jesus' critique of worldly leadership patterns that tend to use power to dominate others. Jesus then offers a different paradigm when he emphasizes that anyone who desires to be great must become a servant. (Rupa, 2016) The pinnacle of this paradigm is seen in the statement that the Son of Man came not to be served, but to serve and give His life for many. (Irawati, 2021) Thus, Christian leadership authority derives legitimacy not primarily from structural positions, but from the leader's willingness to dedicate himself to the well-being of those he leads.

The same principle is concretely realized in John 13:1–17 through Jesus' act of washing the disciples' feet. (Simanjuntak, 2020) This action demonstrates that leadership does not lose its authority when a leader humbles himself to serve. (Sutono et al., 2023) This perspective is emphasized in 1 Peter 5:1–4, which exhorts elders to shepherd God's flock not by force, not for profit, and not by ruling domineeringly, but by being examples to the flock. (Baskoro, 2020) Similarly, 1 Corinthians 4:1–2 describes leaders as servants of Christ and stewards of God who are required to be trustworthy. Therefore, biblical Christian leadership must be criticized when it is reduced to a hierarchical structure that emphasizes distance, control, and obedience without relationship. Such leadership has the potential to create psychologically and spiritually unsafe communities. Thus, biblical Christian leadership derives legitimacy not from the leader's power, but from the leader's ability to deliver service that reflects the character of Christ.

This service paradigm brings Christian leadership to a deeper relational and empathetic dimension. In John 10:11–15, Jesus presents himself as the good shepherd who knows his sheep and lays down his life for them. (Ton, 2023) The image of the shepherd demonstrates that Christian leadership is not simply the activity of directing a community, but a relationship built through sacrifice and presence. Leaders not only understand the conditions of the organization but also strive to understand the struggles of the people within the community. The principle of empathy is further clarified in Romans 12:15 through the call to rejoice with those who rejoice and weep with those who weep. From this passage, it is clear that the apostle Paul provides an understanding that everyone should be able to position themselves in various situations and circumstances. Although the adaptation in question is not adaptation to health issues such as a pandemic, it is from this that the church's adaptation method must be implemented, because circumstances force the church to adapt, whether due to religious, social, political, economic, cultural, health, and other pressures. The church must be able to align itself with every existing situation. (Epan, 2021) Such leadership rejects a distanced attitude toward the suffering of the congregation and develops the ability to be present with them in the complex experiences of life. Galatians 6:2 even commands believers to bear one another's burdens, so Christian

leadership must build a community culture that does not leave individuals facing suffering alone. (Djatkiko & Hauw, 2022) This principle has direct relevance for pastoral care and mental health because the experience of being heard, accepted, and accompanied can be a crucial part of a person's recovery process.

Paul also mentions God as a source of comfort who comforts people in suffering so that they are able to comfort others who experience suffering, as emphasized in 2 Corinthians 1:3–4 that God is “the Father of mercies and the God of all comfort” who strengthens His people so that they are able to comfort others. In this perspective, suffering is not only a personal problem, but can be a space for the birth of pastoral solidarity, as 1 Thessalonians 5:14 emphasizes the call to admonish those who are disorderly, comfort those who are discouraged, defend those who are weak, and be patient with everyone. (Tolip et al., 2023) This principle is reinforced through Galatians 6:2 about the call to bear one another's burdens, (Djatkiko & Hauw, 2022) Romans 12:15 which teaches to weep with those who weep, James 5:14 which shows the importance of prayer and accompaniment to those who experience weakness, and Galatians 6:1 which emphasizes recovery with a spirit of gentleness. In fact, John 13:34–35 places love as the identity of a community of Christ's disciples. Therefore, Christian leadership needs to build relationships that allow congregants to feel safe expressing their struggles without fear of judgment or stigmatization.

Based on this foundation of service and relational dimensions, Christian leadership needs to be reconstructed as a leadership-oriented recovery. This reconstruction stems from the realization that church leadership is not solely judged by the leader's abilities, but also by their ability to bring a life of restoration to the faith community. From a biblical perspective, recovery does not simply mean eliminating problems, but rather restoring people to healthy relationships with God, themselves, others, and the community. Therefore, biblical leadership can be constructed through a theological framework, and service generates presence; presence generates empathy that supports recovery, and recovery strengthens the congregation's resilience. This framework demonstrates that Christian leadership has a pastoral dimension that is a transformative agent. (Suhadi; Yonathan Alex Arifianto, 2020) Servant leaders create space for the congregation to be heard; empathetic leaders (Arifianto et al., 2024) enable suffering to be acknowledged; present leaders provide support in crisis situations, while recovery-oriented leaders help the congregation rediscover hope and the capacity to face life.

Pastoral Leadership and the Restoration of Congregational Mental Health

From a biblical perspective, humans are understood as whole individuals, so recovery cannot be reduced to just the psychological aspect, but encompasses body, soul, and spirituality. Psalm 23 depicts God as a shepherd who provides, guides, refreshes the soul, and accompanies humans in the valley of the shadow of death. (Ginting, 2023) This depiction shows that recovery occurs through presence, protection, companionship, and care. Psalm 42 also shows the reality of the inner struggle when the psalmist experiences deep sadness and longing for God, while also showing the process of faith dialogue that directs him back to hope. (Tulus et al., 2024) A very relevant narrative is found in 1 Kings 19:1–18 when Elijah experiences fear, exhaustion, isolation, and loss of perspective after facing severe pressure. (Napitupulu, 2024) God's

response to Elijah is interesting because the recovery does not begin with rebuke or demands for service, but through the very basic needs of rest, food, and presence so that Elijah is aware of his calling again. This pattern demonstrates that attention to the human condition is an integral part of God's work of restoration. A similar principle is evident in Jesus' invitation, "Come to me" to those who are weary and heavy laden (Matthew 11:28–30), (Sibarani, 2021), while Luke 4:18–19 demonstrates Jesus' mission, which includes the liberation, healing, and restoration of those in suffering. (Susanto, 2020) Thus, mental health, from a theological perspective, cannot be separated from the church's concern for human life as a whole. The church is called to provide a space that allows individuals to find acceptance and support. (Yulian, 2024) Therefore, mental health restoration can be understood as one of the pastoral dimensions of the church's calling to present a whole life in Christ.

A holistic understanding of humankind demands a shift in how Christian leaders respond to congregants experiencing psychological vulnerability. Pastoral leaders are not simply required to deliver sermons or provide spiritual counsel; they also need to carry out a human-centered accompaniment function. (Siahaya, 2019) First, leaders function as listeners (Manurung & Panjaitan, 2021), creating a safe space for congregants to express their struggles without fear of judgment or stigmatization. Second, leaders serve as companions who are present with congregants during the process of suffering (Yuansari Octaviana Kansil, 2021), rather than simply providing instant solutions. Third, leaders act as strengtheners through the Word (Tanyid, 2018) and prayer, carrying out a mission to strengthen congregants in Christ-centered hope. Fourth, leaders function as protectors (Palullungan et al., 2023), particularly against spiritual violence and ministry practices that exacerbate psychological vulnerability. Therefore, pastoral leadership can be a starting point for recognizing suffering, providing spiritual support, and maintaining community relationships. This leadership model demonstrates that pastoral competence is not only the ability to speak about faith, but also the ability to recognize human vulnerability and respond responsibly to it. This conceptual finding confirms that mental health is not a foreign variable to the theology of leadership, but rather one of the pastoral implications of leadership rooted in recovery. From this point, mental health can then be linked to congregational resilience, as sustained recovery produces not only healthier individuals but also faith communities better able to face crisis, suffering, and change constructively.

Biblical Christian Leadership as the Foundation of Congregational Resilience

Resilience, from a biblical perspective, should not be understood solely as an individual's ability to endure suffering, but rather as the capacity of faith to navigate crises while maintaining hope in God and experiencing growth in relationships with Him and others. This perspective demonstrates that suffering is not always positioned as the end of a life of faith (Hidayat, 2016) but can be a space for character formation and hope. Paul, in Romans 5:3–5, demonstrates a theological process in which suffering produces perseverance, perseverance produces character, and character produces hope. (Rusmanto, 2021) Thus, Christian resilience has a transformational dimension because the experience of suffering can be a process of shaping a life that is increasingly rooted in hope in God. (Hidayat, 2016) A similar thought is

found in James 1:2–4, which links tests of faith with perseverance and maturity. (Musabani, 2024)

Resilience is therefore not synonymous with the absence of suffering, but rather the ability to endure suffering without losing faith. Paul illustrates this reality in 2 Corinthians 4:7–9 through the metaphor of “treasure in earthen vessels,” which shows that human weakness does not negate God’s work, because people can experience pressure without losing hope. Philippians 4:11–13 further demonstrates the adaptive dimension of the life of faith as Paul learns to be content in various circumstances. (Raharjo, 2022) Meanwhile, 1 Peter 5:10 provides a restorative perspective that after experiencing suffering, God himself will complete, confirm, strengthen, and solidify His people. Based on these texts, Christian resilience can be defined as the ability of a faith community to face suffering, (Arifianto, 2023) , adapt to change, maintain hope, and grow again in relationship with God and others. Resilience asks not only whether someone can endure, but also how suffering is transformed into perseverance, hope, maturity, and the capacity to remain alive in the faith community.

If resilience is a capacity developed through relationships with God and community, then Christian leadership holds a strategic position in building an ecclesiastical ecosystem that enables resilience to flourish. Leaders cannot mechanically create resilience, but they can create spiritual and pastoral conditions that enable congregations to develop the capacity to face crises. Leaders set an example (Baskoro et al., 2022), primarily through consistent faith, integrity, humility, and perseverance in the face of adversity. The leader's example serves as a source of learning for the congregation that faith does not mean freedom from hardship, but rather the ability to maintain hope amidst adversity. Leaders function to build hope by directing the congregation's perspective toward God's faithfulness, rather than simply offering unrealistic optimism. Christian hope is theologically grounded in God's character and promises, and thus can serve as a spiritual resource when the congregation faces uncertainty.

Leaders need to accompany those who suffer, because pastoral presence can reduce the isolation that often accompanies life crises. Congregants who know their suffering is heard, accepted, and accompanied will have a healthier space to process it psychologically and spiritually. Leaders are responsible for building communities that provide social support, solidarity, prayer, and opportunities for each member to participate and share each other's burdens. Restorative Christian leadership does not stop at the ability to lead an organization, but rather creates an ecclesiastical ecosystem that allows the congregation to experience presence and healing. Therefore, the success of Christian leadership can be measured not only by structural effectiveness or program achievements, but also by its ability to form psychospiritually healthy communities, capable of facing suffering and continuing to grow in faith in Christ.

The reconstruction of biblical Christian leadership is a crucial part of presenting a pastoral leadership model that is not only oriented towards organizational management, but also towards the holistic restoration, accompaniment, and strengthening of congregational life. Based on Christ's leadership example, church leaders are called to create a safe pastoral space for congregations facing stress, anxiety, conflict, loss, and various life challenges. This approach positions leaders as shepherds who are present, listening, strengthening, and helping

congregations rediscover hope and the meaning of faith amidst suffering, so that leadership ministry can contribute to mental health while building congregational resilience.

CONCLUSION

Based on this discussion, it can be concluded that biblical Christian leadership is a leadership paradigm rooted in service, Christ's example, relationships, empathy, and healing . The authority of Christian leaders is not primarily built through position, control, or domination, but rather through a willingness to be present and give oneself for the welfare of the congregation. Jesus' example as servant and shepherd, as well as Paul's teachings about bearing one another's burdens, weeping together, comforting, and restoring, demonstrate that church leadership has a pastoral responsibility for the overall condition of the congregation. Therefore, Christian leaders are called to build a church space that is safe, accepting, and free from stigma so that the congregation can express their struggles, receive support, and experience spiritual, emotional, relational, and social healing.

Furthermore, restorative Christian leadership is a crucial foundation for the development of mental health and congregational resilience . Recovery does not stop at the reduction of suffering, but leads the congregation to rediscover hope, the meaning of faith, and the ability to live life amidst crisis. Christian resilience is formed through a relationship with God and community support, when suffering is transformed into perseverance, endurance, maturity, and hope, as affirmed in Romans 5:3–5 and James 1:2–4. Thus, the reconstruction of biblical Christian leadership produces a pastoral paradigm that connects service, presence, empathy, recovery, and resilience as one; the success of church leadership is measured not only by structural achievements and service programs, but also by its ability to create a psychospiritually healthy community, capable of accompanying its members in suffering, and helping the congregation continue to grow and hope in Christ.

REFERENCES

- Amiman, R. V. (2018). Penatalayanan Gereja Di Bidang Misi Sebagai Kontribusi Bagi Pelaksanaan Misi Gereja. *Missio Ecclesiae*, 7(2), 164–187.
- Angdri, T. (2022). Analisis Pemahaman Jemaat Tentang Dampak Pandemi Covid-19 Bagi Pertumbuhan Iman Orang Percaya. *EULOGIA: Jurnal Teologi Dan Pendidikan Kristiani*, 2(1), 26–37.
- Arifianto, Y. A. (2023). Reflektif Penderitaan Ayub Sebagai Resiliensi Iman Kristen: Membangun Pondasi Kekristenan. *ELEOS: Jurnal Teologi Dan Pendidikan Agama Kristen*, 3(1), 20–31.
- Arifianto, Y. A., Tiwa, J. F., & Kowal, R. R. (2024). Tantangan Pastoral dalam Menghadapi Kehidupan Jemaat Era Posttruth: Jawaban Gereja dalam Krisis Kontemporer. *DIDASKO: Jurnal Teologi Dan Pendidikan Kristen*, 4(1), 24–31.
- Baskoro, P. K. (2020). Prinsip-Prinsip Penggembalaan Berhati Hamba Menurut 1 Petrus 5: 2-3 dan Implikasinya bagi Pertumbuhan Jemaat. *Veritas Lux Mea (Jurnal Teologi Dan Pendidikan Kristen)*, 2(2), 147–157.

- Baskoro, P. K., Dewi, E. Y., & Arifianto, Y. A. (2022). Peran Pemuridan bagi Kebangkitan Pemimpin Rohani Baru dalam Gereja Masa Kini. *Theologia Insani (Jurnal Theologia, Pendidikan, Dan Misiologia Integratif)*, 1(1), 49–66.
- Borrong, R. P. (2019). Kepemimpinan Dalam Gereja Sebagai Pelayanan. *Voice of Wesley: Jurnal Ilmiah Musik Dan Agama*, 2(2).
- Djarmiko, G. P., & Hauw, A. (2022). Konsep Teologis Tolong Menolong Menurut Galatia 6: 2 Ditinjau Dari Makna Kata $\alpha\pi\sigma\tau\epsilon\rho\varsigma$ Dan Etos Timbal Balik Pada Budaya Yahudi Dan Yunani-Romawi Di Jemaat Galatia. *Jurnal Amanat Agung*, 18(2), 183–218.
- Duha, S. P. I., & Marpaung, N. B. (2024). Pendampingan Pelayanan Pastoral Pentakostal Kharismatik dalam Menangani Permasalahan Kesehatan Mental Jemaat. *DIEGESIS: Jurnal Teologi Kharismatika*, 7(2), 133–149. <https://doi.org/10.53547/diegesis.v7i2.612>
- Epan, Y. (2021). Adaptasi Pelayanan Gereja Masa Pandemi. *Teokristi: Jurnal Teologi Kontekstual Dan Pelayanan Kristiani*, 1(2), 94–110.
- Ginting, S. S. (2023). Pemeliharaan Tuhan Atas Umatnya Melalui Gambaran Relasi Antara Gembala Dan Domba Berdasarkan Mazmur 23: 1-4 dan Terapannya dalam Pelayanan Pastoral. *Jurnal Pistis: Teologi Dan Praktika*, 23(2), 168–181.
- Gunawan, I., Stevanus, K., & Arifianto, Y. A. (2022). Kepemimpinan Kristen Transformasional: Interpretasi 2 Timotius 3:10 dan Signifikansinya bagi Pemimpin Kristen di Era Disrupsi. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 7(2), 567–578. <https://doi.org/10.30648/dun.v7i2.979>
- Hidayat, E. A. (2016). Iman di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani. *Melintas*, 33(3), 285–308.
- Hutabarat, B. M., Hutagalung, S., Hendriks, A. C., & Ferinia, R. (2023). The effect of pastoral assistance programs on mental health and resilience of congregational members who lost their jobs during the Covid-19 pandemic. *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, 9(1), 41–50.
- Irawati, E. (2021). Keteladanan Kepemimpinan Yesus Serta Implikasi Terhadap Kepemimpinan Gereja Pada Masa Kini. *Jurnal Ilmu Sosial Dan Humaniora*, 10(1), 169. <https://doi.org/10.23887/jish-undiksha.v10i1.32311>
- Jonathan, K., Susanto, G. H., & others. (2021). Teologi Ratapan Dan Pemulihan: Pendekatan Teologis Terhadap Rasa Duka Dalam Kehidupan Kristen. *Matheo: Jurnal Teologi/Kependetaan*, 11(2), 233–245.
- Kambey, R. (2022). Kepemimpinan gereja berdasarkan Efesus 4: 11-16 dan implikasi dalam menjalankan fungsi kepemimpinan hamba Tuhan. *Jurnal Ilmu Teologi Dan Pendidikan Agama Kristen*, 3(1), 18–29.
- Manurung, P., & Panjaitan, Y. K. (2021). Pemimpin Yang Melayani Dalam Konteks Pastoral. *Skenoo: Jurnal Teologi Dan Pendidikan Agama Kristen*, 1(2), 104–115. <https://doi.org/10.55649/skenoo.v1i2.10>
- Marampa, Y. M. (2024). Merawat Jiwa Di Tengah Zaman Yang Retak: Urgensi Teologi, Pastoral, Dan Pendidikan Dalam Isu Kesehatan Mental. *Diegesis: Jurnal Teologi*, 9(2), 278–291.
- Musabani, E. L. (2024). Peran Doa Di Saat Umat Menderita: Studi Eksegesis Dari Yakobus 1:2-8. *Jurnal Amanat Agung*, 20(2), 187–218.

- Nababan, D. A. (2024). The Vital Role of Christian Leadership in Fostering Family Resilience Throughout the Age of Disruption: Signifikansi Kepemimpinan Kristen Dalam Membangun Ketahanan Keluarga di Era Disrupsi. *KINAA: Jurnal Kepemimpinan Kristen Dan Pemberdayaan Jemaat*, 5(2), 123–138.
- Napitupulu, P. A. (2024). Analisis konflik internal nabi Elia dalam 1 Raja-raja 19: 1-18 melalui pendekatan narrative criticism. *PNEUMATIKOS: Jurnal Teologi Kependetaan*, 14(2), 100–114.
- Palullungan, W. P., Sosang, M. M., Sirenden, W., Patodingan, Y., & Oktovianri, Y. (2023). Meneladani Model Kepemimpinan Kristus Sebagai Model Kepemimpinan Kristen Pada Era Post-Modern: Tinjauan 1 Timotius 3: 1-7. *Jurnal Salome: Multidisipliner Keilmuan*, 1(5), 307–318.
- Raharjo, C. D. (2022). Keteladanan Rasul Paulus bagi Para Gembala dalam Menyikapi Pemberian Jemaat. *Miktab: Jurnal Teologi Dan Pelayanan Kristiani*, 2(2), 109–131.
- Rini, W. A., Fernando, A., & Anjaya, C. E. (2024). Transfigured leadership: kepemimpinan alkitabiah sebagai fondasi mitigasi risiko digital. *MANNA RAFFLESIA*, 11(1), 141–154. https://doi.org/10.38091/man_raf.v1i1.494
- Rupa, C. S. (2016). Ciri khas seorang gembala berdasarkan perspektif 1 Petrus 5: 1-4. *Jurnal Jaffray*, 14(2), 165–188.
- Rusmanto, A. (2021). Pengharapan di Tengah Pandemi Covid-19: Perspektif Roma 5:1-5. *Author, 2021, HAGGADAH (Jurnal Teologi Dan Pendidikan Kristen)*, 2(2), 148–160.
- Saputra, T., & Serdianus, S. (2022). Pelayanan Yesus Sebagai Teladan Kepemimpinan Transformatif Pendidikan Agama Kristen. *BONAFIDE: Jurnal Teologi Dan Pendidikan Kristen*, 3(2), 252–273. <https://doi.org/10.46558/bonafide.v3i2.125>
- Siahaya, J. (2019). Kepemimpinan Kristen dalam Pluralitas Indonesia. *Jurnal Teruna Bhakti*, 1(1), 1–16. <https://doi.org/10.47131/jtb.v1i1.8>
- Sibarani, Y. (2021). Makna “Letih Lesu Dan Berbeban Berat” Dalam Injil Matius 11:28 Berdasarkan Prinsip Hermenetika Injil. *Voice of Wesley: Jurnal Ilmiah Musik Dan Agama*, 4(2), 54–65. <https://doi.org/10.36972/jvow.v4i2.82>
- Simanjuntak, H. P. (2020). Implementasi Kepemimpinan Yesus Kristus Menurut Yohanes 13: 1-20. *SHAMAYIM: Jurnal Teologi Dan Pendidikan Kristiani*, 1(1), 58–77.
- Sinaga, A. V., Tumangger, R. H., & Nainggolan, D. (2024). Tubuh Kristus yang Terluka: Inkarnasi Kristus dalam Penyembuhan Penyintas Trauma Kontemporer di Dunia Digital. *Innovative: Journal of Social Science Research*, 4(5), 7591–7608.
- Sinah, P. A. (2019). Panggilan Dan Visi Kepemimpinan Kristen. *Jurnal Pokok Anggur*, 1(1), 1–22.
- Siswanto, & Kristeya, M. (2023). PASTORAL KONSELING dan Kesehatan Mental. In *ANDI Offset Yogyakarta*. ANDI.
- Suhadi; Yonathan Alex Arifianto. (2020). Pemimpin Kristen Sebagai Agen Perubahan di Era Milenial. *EDULEAD: Journal of Christian Education and Leadership*, 1(2), 129–147. <https://doi.org/10.47530/edulead.v1i2.32>
- Sukmani, A. T. H., Hutabarat, T. M., & Saputro, S. A. (2021). Studi Eksposisi Gembala Menurut Yehezkiel 34 dan Aplikasinya bagi Gembala Sidang Masa Sekarang. *Miktab: Jurnal Teologi Dan Pelayanan Kristiani*. <https://doi.org/10.33991/miktab.v1i2.335>
- Sulaiman, Y. A. P. (2022). Memaknai Yesus sebagai Gembala yang Baik di Era New Normal.

- Jurnal Antusias*, 7(2), 227–238.
- Sunga, S. A. T., Fay, M., & Wulang, L. A. (2024). Peran Gereja Lewat Konseling Pastoral Terhadap Kesehatan Mental. *Vox Divina*, 2(2), 12–24.
- Susanto, H. (2020). Panggilan Sosial Gereja Berdasarkan Pelayanan Yesus Dalam Lukas 4: 18-19: Sebuah Upaya Merevitalisasi Pelayanan Gereja Social Responsibility of the Church Based on Jesus' Ministry in Luke 4: 18-19: An Attempt to Revitalize Church Ministry. *Veritas*, 19(1), 97–112.
- Sutono, Y., Arifianto, Y. A., & Loveano, N. Y. (2023). Deskriptif Kepemimpinan Kristen dalam Perspektif Filipi 2: 3-8. *Jurnal Ap-Kain*, 1(1), 15–24. <https://doi.org/10.52879/jak.v1i1.58>
- Tanyid, M. (2018). Kualitas Pemimpin Sebagai Pendidik Dalam Menghadapi Konflik. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 1(1), 124–137.
- Tolip, P. M., Mudak, S., Manafe, F. S., & Rasi, A. (2023). Peran Hamba Tuhan: Memaknai kata Menasihati dalam 1 Tesalonika 5: 14. *Ra'ah: Journal of Pastoral Counseling*, 3(1), 30–40.
- Ton, S. S. P. (2023). Yesus Sebagai Teladan Untuk Menjadi Gembala yang Baik Berdasarkan Perspektif Injil Yohanes 10:11-16. *Miktab: Jurnal Teologi Dan Pelayanan Kristiani*. <https://doi.org/10.33991/miktab.v3i2.461>
- Tulus, J., Duha, S. P. I., Haryanti, L., & Tuhumury, M. (2024). Studi Hermeneutika Teks Mazmur 42 dan Implikasinya untuk Pemulihan Mandiri dari Depresi dengan Melakukan Komunikasi Intrapersonal. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 4(2), 44–56.
- Yuansari Octaviana Kansil, M. M. W. (2021). PENDAMPINGAN PASTORAL KRISTIANI BAGI KELUARGA YANG BERDUKA AKIBAT KEMATIAN KARENA COVID-19. *POIMEN: Jurnal Pastoral Konseling*, 2(1), 49–65.
- Yulian, A. (2024). *Pendampingan Pelayanan Pastoral*. CV. Ruang Tentor.