

LEADERSHIP OMNIPOTENCE AND THE ABUSE OF POWER AMONG MEN OF GOD IN NIGERIA: A PHILOSOPHICAL ANALYSIS.

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Abstract

One of the advantages which religion seems to confer on its leaders is the freedom to stand out as stalwarts of oppression and the privilege of doing so unchallenged. This is more so in Nigeria given the general state of socio-economic imbalance which has left a great majority of the masses in the power of these 'merchants of religion.' The greater number of the religious leaders in Nigeria take advantage of this situation, accumulating as much power and wealth as they can; even to the level of 'omnipotence.' This, of course, is done in the name of 'God,' and it succeeds most of the time. This paper attempts to analyze this trend and the implications of this continual existence on the image of religious leadership in the country. It observes that many of the Nigerian Christian leaders are guilty of flagrant display of leadership omnipotence, and that the faithful are almost always at the receiving end of this phenomenon. It further probes into the immediate and remote causes of this phenomenon. The economic, psychological, political, social, religious and ethical dimensions of the problem received attention. The consequences of this phenomenon for the society were analyzed. This paper sees the problem as a time-bomb which will explode sooner or later. Thus, it attempts to proffer practical solutions to the problem.

Keywords: Leadership omnipotence, Power, Authority, Abuse of power, Demagoguery.

Introduction

"Power corrupts and absolute power corrupts absolutely" (Acton, 1907, p. 1). These words of Lord Acton (1834-1902) finds practical manifestation in Nigeria, especially in the religious sphere. It is not surprising to see the tremendous power wielded by the leaders of the different religions in Nigeria. After all, they stand or at least claim to stand in the place of some divine person(s). What is surprising however is the extent to which many of these figures go in the abuse of this tremendous power at their disposal. While this trend cuts across the different religions in the country, this paper will concentrate on such trend as is manifest in the Christian religion.

Leadership Omnipotence

The concept of *Leadership Omnipotence* as used in this paper depicts the state of despotism which is prevalent in different societies, especially in religious societies. It refers specifically in this context to the different mechanisms orchestrated by religious leaders in order to keep alive their near-absolute dominance over their adherents. In the analysis of this phenomenon as is manifest in religious settings, James Richardson (2021) presents two sides of this phenomenon. On one side is the *omnipotent leader* who possesses some “powerful form of charisma...allowing [the leader] to exercise total control over the group and its members.” On the other side is the *passive and brainwashed follower* who “have their agency overcome by the leader’s charisma...” (p. 11).

The concept of *Leadership Omnipotence* is closely related to the concepts of *Power* and *Abuse of Power*.

Power and Authority

Though the terms ‘power’ and ‘authority’ are often used interchangeably in day-to-day language, they are technically different in meaning and application. In delineating the difference between them, Volker Kessler (2010) goes back to the original Greek words; *dynamis* (translated as power, force or strength) and *exousia* (translated as authority). While the former means the “ability to do something,” the latter refers to “the permission, the legitimation to do something” (Kessler, 2010, p. 535). Both go hand in hand, but there can be one without the other; it is possible for a person to have power without authority or authority without power. However, it is *dynamis* and its abuse that this paper is concerned with.

Abuse of Power

Power, as Max Weber (2013) opines, is the “probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests” (p. 53). This definition immediately suggests that power is susceptible to abuse. This is because power is “more of a process than a thing...not so much a possession as a way of relating” (Whitehead and Whitehead, 2003, p. 150). When this will of the actor is applied in such a way that the other members of the ‘social relationship’ have their own rights interfered with or their wills violated, there is abuse of power.

Leadership Omnipotence and Abuse of Power in Christian Organizations

Leadership omnipotence in Christian organizations refers to the various ways through which Christian religious leaders attempt to retain absolute control over

their adherents without resistance or questioning by the latter. Abuse of power, on the other hand refers to the “continual, repeated aggression that is expressed in non-verbal cues, words and behavior that have negative impacts on the victim’s dignity and the organizational climate” (Winter, 2017, p. 24). This does not refer to a single occasion but to an established way of doing things.

Abuse can be sexual, physical, psychological, emotional or even spiritual. More emphasis will be laid on the last two by this paper. Emotional abuse leaves deep wounds and results in people experiencing emotional damage and having a hard time trusting a spiritual system again (Winter, 2017, p. 25). Spiritual abuse on the other hand involves the misuse of spirituality as a tool to exploit people, making them feel that “they must endure mistreatment in order to be a good Christian and fulfil the mission of the organization” (Winter, 2017, p. 25).

The Leadership Omnipotence of the Average Nigerian Man of God as Typical of that of the Machiavellian Prince and Dostoevsky’s Grand Inquisitor

In his work *The Prince*, Niccolo Machiavelli delineated what he considered the best lines of action which rulers (who he represents with *the prince*) should adopt in order to retain power. In the eighth chapter of the work, he laid down the rule of *Conquest by Criminal Virtue* (Machiavelli, 2003, pp. 59-62). For him, the prince should meticulously scheme all the heinous acts he needs to perpetrate in order to secure his power and accomplish them all in one stroke. According to Machiavelli, a man who strives after goodness in all his acts is sure to come to ruin (Machiavelli, 2003, p. 87). He therefore admonished the prince to use all the means at his disposal to acquire and retain power. And just like Machiavelli’s prince, many of the Men of God in Nigeria do and undo in order to acquire and retain the relevance and the influence they continue to wield even to the detriment of their supposed flock.

Consider the authoritarian model of running some of these religious establishments in Nigeria and compare it with what is obtained in other parts of the world, especially in the more civilized climes of Europe and America. Consider for instance, how the seminaries of the more traditional groups are run. It is a typical case of police-model formation where order practically descends from the top and passes down to the subjects who must swallow everything; hook, line and sinker. The rights of the subjects are tampered with, and of course, nobody dares to raise questions. *Obidentia sicut cadava* (obey like a corpse)! Meanwhile, many of such ecclesiastical authorities would not try the same model in America, for instance, where there is established law and order and respect for human rights.

Is it surprising then that many of these priests and pastors suddenly develop positive attitudes immediately they leave the shores of Nigeria? Try the nonsense elsewhere and get it hot!

The same goes for the system of administration of the churches themselves. It is no longer to see personal sentiments affecting the *modus operandi* of the ecclesiastical hierarchy. Bishops, Religious Superiors, Senior Pastors and the like throw power around. After all, each is a demigod, omnipotent in his/her niche! In such display of arrogance is found the most flagrant demonstration of tyranny and despotism. And the victims are of course condemned to mourn their woes in silence. The task is perfectly calculated and executed in the name of God; challenging the man of God is seen as challenging God himself. Appointments are made not on the basis of merit but on who carries out the whims of the omnipotent leader to the letter. Some of such leaders even go to the extent of exterminating any rival to their position. Cases abound in which some highly placed religious leaders in Nigeria were alleged to have sponsored the assassination of their perceived rivals. All these are done in a bid to remain as relevant as they can be in the potpourri of the 'great' in the society.

Again, many of the men of God in Nigeria can be compared in their ideals and practices to the figure of *The Grand Inquisitor* as contained in Fyodor Dostoevsky's novel, *The Brothers Karamazov*. In the story (which is set in the time of the Spanish inquisition), Christ returns to the earth in Seville during the inquisition and performs some miracles. While the common people recognized and adored him, the inquisitors arrested him and sentenced him to death by burning. In the dialogue that ensued between Christ and the *Grand Inquisitor*, we see the enunciation of the principles which would fit properly into the idea of leadership omnipotence as espoused by many of the Nigerian men of God.

Dostoevsky in the story sets the person of Christ against his own Church as represented by the *Grand Inquisitor*. Is this not the case among these religious oligarchs who in their quest for money and power have turned into the antithesis of Christ and his real protégés? Furthermore, the *Grand Inquisitor's* analysis of Jesus' refusal to yield to the three temptations of Satan perfectly represents the inclination of these men of God to use the flock entrusted into their care as a means to attain *omnipotence*; wielding absolute power and dominion.

Jesus' refusal to yield to the temptation of Satan to turn stones into bread makes him a failure in the eyes of the *Grand Inquisitor*. "Thou didst reject," says the *Grand Inquisitor*, "the one infallible banner which was offered thee to make all men bow

down to thee alone – the banner of earthly bread; and thou hast rejected it for the sake of freedom and the bread of heaven” (Dostoevsky, 2020, chap. 5). In this accusation, the *Grand Inquisitor* just like these merchants of religion showed their rejection of Christ’s offer of freedom to mankind. Jesus was of course a fool to refuse such an offer to establish himself as an economic and political messiah. However, for the *Grand Inquisitor* and the omnipotence-seeking religious leader, it is in establishing himself as the ‘provider of the common people’ that Jesus would attain leadership omnipotence; at the cost of the freedom of the people. In this, Jesus was a failure.

Dostoevsky further highlighted one of the dangers of religion; the search for miracles instead of holiness. In his analysis of the rejection of the second temptation (in which Satan asked Jesus to perform miracles – to do magic), the *Grand Inquisitor* aligns himself with the contemporary religious notion that by laying claims to some sort of power to influence the course of things, the religious leader attains omnipotence. Jesus failed! Likewise, Jesus in refusing the third temptation (which obviously would require some little bow to Satan) refuses to take the sword of Caesar from the hands of Satan and thus preferred the centuries of the confusion of free thought to a stable society (Dostoevsky, 2020, chap. 5). The *Grand Inquisitor* and his allies – the Nigerian men of God – would jump at this opportunity. Similarly, these men of God parade themselves with the paraphernalia of royalty (of course, grandstanding even more than Machiavelli would advocate for). Imagine the entourage of any of the popular men of God from any of the Christian denominations in Nigeria. Just like the *Grand Inquisitor* of Dostoevsky who would not mind prostrating before Satan for the pomp and pageantry associated with the fame he confers, so the so-called men of God in radical display of flamboyance, wine and dine with the high and mighty of the society. These, on their part, assure them of their own (the men of God) mundane enclaves. Some even go to the extent of dabbling into occult practices in order to remain ‘relevant’ and continue their power game of oppression. If God would not do it and Satan can, why not try Satan? After all, we are all doing ‘God’s work.’

Again is the resort to demagoguery which is usually applied to maintain the attention of their hypnotized fan-base. This is the root of the Nigerian version of the *Gospel according to wealth*. Nigerian men of God stage-manage miracles, tell all sorts of lies on the pulpit and dish out prophecies and predictions which are all geared towards massaging the ego of their teeming adherents and firmly gluing their deluded psyche to the ‘power’ of the man of God. In this way, the man of God continues to wield some sort of omnipotence. Some predict the outcome of

elections (let us ignore the fact that they suddenly shift grounds, allying with the enemies of the common people; and that this casts doubts on the authenticity of such ‘prophecies’). Others predict the outcome of television reality shows (one predicted the outcome of the infamous *Big Brother Naija* the previous year). Yet some others predict the outcome of gambles (and so become regular customers of *Bet9ja* addicts). And these predictions appeal to their adherents who are deceived to see therein, the marks of authenticity. Now and then, one hears the expressions: “my daddy is too powerful!”; “the god of my daddy is God!”; “what the god of my daddy cannot do does not exist!” and so on. These come from the masses who in most cases are too poor to afford three square meals in a day but will struggle to pay tithes, sow ‘dangerous seeds’ and give offerings to avoid the wrath of the man of God – and his God.

One of these merchants of religion declared the previous year, that his god sends people to hell for refusing to pay tithes. Such infamy! Another declared that anyone who gives alms instead of paying tithes risks being wretched by his god. All these lies are concocted to intimidate people into psychological defeat and to cow them into submission. Meanwhile, the bravado of the men of God continues to soar, and their bank accounts continue to get fatter. Omnipotence to the rescue! However, these merchants of religion are yet to explain why the greater majority of financially successful people in the civilized west are atheists. While not dispensing of the reality of the influence of other-worldly forces, it is worthy of note that enlightened human effort and socio-economic factors play the greater part in the attainment of material success. These men of God are reluctant to admit this fact as it would eat deep into their supposed power. And they are not ready to take chances.

The truth remains that many of these bogus claims would not see the light of the day in the civilized world without being subjected to rigorous investigation. Consider for instance, the *Miracle Alert* claims of one of these charlatans the previous year. If not because of the power and wealth he throws around, he should be cooling off in the coffers of the EFCC. But no, men of God are above the law. Despite all these claims, is it not baffling that the greater number of his members are still poor? Or did the angels who credited the bank accounts of few of the members as he claimed run out of cash? Of course, such charlatans profit from the defeated mentality (which they are co-orchestrators of, together with the political elite) of the common people and the growing collective inability to confront social evils and dismantle the structures of oppression. After all, it is under these conditions that they firmly establish their leadership omnipotence as the

‘messiahs’ of the masses, the harbingers of miracles and the embodiments of the ‘absolute power of God’ on earth.

Immediate and Remote Causes of this Phenomenon

Poverty

Why this phenomenon in the first instance? This ugly trend is no doubt fueled chiefly by psycho-social factors. Given the poverty in the land and the failure of political leaders to remedy the situation, these religious oligarchs come into the picture posing as economic messiahs. Like Machiavelli’s *Prince*, they take undue advantage of the situation. Standing on the established premise of the absolute power of God and the (real or imagined) promise of divine providence, the masses come after them. Deceived into ‘sowing dangerous seeds’ and ‘giving generously to God for abundant harvest,’ as though God were some sort of a money doubler, these men of God gradually construct a formidable mundane empire out of the fruits of extortion. With tremendous wealth at their disposal, what else would they do if not throwing power around. And of course, they work on the psyche of their adherents. Intimidated into complete dependence on the so-called men of God, what else can they do if not to believe and to hope on hopelessness? Yet, challenging the man of God amounts to asking for the wrath of the god of thunder and fire – *touch not my anointed, says the Lord!*

After all, what does one expect in a land where the political mechanisms necessary for the welfare of the masses have all collapsed? And it seems that there is an unholy conspiracy between the political elites, the economic moguls and the religious messiahs to keep the system perpetually in a mess. It is in their collective interest anyway. In Nigeria, people turn to religion due to despair and frustration. It is perhaps only in Nigeria that people move to the Churches to pray for even the most basic amenities that are necessary for the sustenance of life in the contemporary era. Requests for good healthcare facilities, good roads, electricity and the like are taken to God in prayer. People pray to get admission into higher institutions, to get jobs, to get visa and other benefits. And these power-hungry charlatans take advantage of this precarious situation. In his analysis of the phenomenon, Bamidele observes that: “...[T]he most impoverished people are often told their reward is in heaven and that they should be thankful for being alive. Thus, the poor embrace religion as a way to handle the plight they have no power to escape.” (Bamidele, 2015, p. 25).

Temptations to be relevant, spectacular and powerful

As a result of poverty, the masses in Nigeria spiritualize virtually all facets of their existence. The man of God becomes the counsellor, doctor, psychologist, teacher and so on. This scenario almost automatically elicits the feeling of superiority in the ‘messiah,’ the man of God. With this too comes the temptations to abuse such a privilege. Henri Nouwen sums up these temptations into three classes; the temptations to be relevant, to be spectacular and to be powerful. Like Dostoevsky, Nouwen explains these in line with the temptations of Jesus as recorded in Matthew’s Gospel. These too are temptations to leadership omnipotence and abuse of power.

The first temptation to be *relevant* urges the man of God to be popular rather than to do what is right. The second temptation to be *spectacular* urges the man of God to strive towards “stardom and individual heroism...[t]he dominant image...of the self-made man or woman who can do it alone” (Nouwen, 1989, p. 41). However, the third temptation to be *powerful*, according to Nouwen, is the most irresistible. After all, “[i]t is easier to be God than to love God...to control people than to love people...to own life than to love life” (Nouwen, 1989, pp. 55-56). It is with these temptations that the ‘jack of all trade,’ the average Nigerian man of God is confronted. Most times the man of God succumbs.

Lack of accountability

Because of the real or imagined divine vocation which gives the average man of God some powers, the man of God seems to be free to commit virtually any kind of crime and get away with it. This is more so in Nigeria given the superstitions that are implicit in our culture (reducing the whole of reality to the spiritual alone) and of course, the brainwashing of the masses by these religious oligarchs. These men and women are above the law in Nigeria and cannot be questioned. Even when some of their actions are questioned by some intelligent folks in the society, brainwashed and hypnotized adherents would go to the extent of putting their lives on the line in defense of such irrational actions.

It is perhaps only the Nigerian religious setting that confers on some persons the leverage to break traffic rules without being prosecuted. Only the Nigerian man of God can live flamboyant lifestyles (even more than the so-called *yahoo boys*) as is usually obtained here without being questioned by the EFCC. Only the powerful Nigerian bishop can embezzle huge sums of money without being called to account for it. Only in Nigerian Seminaries and institutes of formation can a so-called Formator verbally abuse or even physically assault the seminarians and get away with it (it is even reported that some of them slap and batter the students

and are not called into account for it). It is only in Nigeria that religious leaders incite political unrest and still walk the streets free. Sexual abuse by the high ranking clerics more often than not goes unannounced and the holy criminals are not prosecuted. And they are even celebrated despite this mess! These ‘sacred cows’ see themselves as accountable to nobody; what more is needed to fuel the ever-raging conflagration of omnipotence?

Personality disorders

Most of the religious leaders in Nigeria suffer from personality problems, no doubt. The General Overseers of Pentecostal Churches who derive pleasure from the ego-massage given them by their subordinate pastors, the Rectors and Formators of the Seminaries of the traditional groups who throw power around and keep their seminarians in perpetual tension, the Bishops and Religious Superiors who embezzle the funds of their dioceses and religious congregations and expect to go scot-free – these and more of their likes are most likely suffering from personality disorders and should be referred to competent psychologists. These unhealthy authority figures create very toxic atmospheres.

Winter (2017) identifies the most common of these disorders; passive-aggressive disorder, alexithymia, Narcissism and Bipolar disorder (p. 33). These contribute to a large extent, to the abuse of power and the quest for leadership omnipotence among Christian religious leaders in Nigeria. The leader suffering from *Passive-aggressive Disorder* is usually afraid to assert him/herself the proper way and is covertly aggressive. The leader suffering from *Alexithymia* is disconnected from the emotional states of his followers. A seminary Formator who does not ‘feel with’ his seminarians would fall under this category. The leader who suffers from *Narcissism* is usually a charming and seductive character who is prone to rash and self-aggrandizing decisions. The Pentecostal pastor who stage-manages miracles and the spiritual director of an Adoration Ministry who dishes out ‘prophecies’ at will would fall under this category. The leader who suffers from *Bipolar Disorder* is prone to mood swings and easily fans the embers of disintegration by constant emotional flare-ups.

We see these and more in the day-to-day administration of most of the religious institutions in the country.

Which Way?

Given all these occurrences, is it a surprise then that the *Business of Religion* flourishes in Nigeria despite the poverty and corruption prevalent in the land? After all, as Aristotle observed, man by nature is a “political animal” (Aristotle,

1984, p. 4268). If Aristotle is right, then the leadership omnipotence wielded by religious leaders in Nigeria is enough to sustain the game and attract others to try their luck. And this is the situation of things. Nowadays, all sorts of people – qualified and unqualified – compete with one another over who wields the greater religious power. New Churches spring up every minute, each with some fellow who lays claims to absolute power by virtue of his/her perceived calling. And the economic disaster plaguing the country continues to place at their disposal, the masses who are fed up with life. With these masses, these merchants of religion continue to trade, acquiring even greater omnipotence in return. Thanks to the tithes and offerings of their followers, these merchants of religion have built themselves kingdoms on earth where they wield immense power. This does not apply to Christian leaders alone but to almost all the religious leaders in the country.

Be that as it may, this paper is of the opinion that such arrogance would not continue for so long. With the pace of contemporary global development, many people have come to ask themselves fundamental questions bordering on the need for organized religion. Maybe, the religious leaders of Nigerian extraction need a reenactment of the events of the French and Spanish Revolutions to realize the extent of their drift from the original purpose of the dignity that comes with their office.

Remedies

It is the opinion of this paper that this unfortunate trend can be addressed. It is not as intractable as the legendary *Gordian knot*. However, it requires the honest efforts of religious leaders and their adherents. Even the State is not to be left out. Many principles have to be put in place; many structures have to be erected to combat the temptation to abuse privileges as is manifest among Nigerian Christian leaders.

All hands must be on deck in the efforts to alleviate poverty, for it is poverty which leads the masses to subject themselves to all kinds of religious brain-washing; even dehumanizing ones. By empowering the masses, the true spirit of religion would flourish. Humans are not disembodied spirits; the psycho-spiritual liberation of humankind is tied to their economic liberation. The truth is that much of the brouhaha over the abuse of power by religious leaders spring from the disorder and confusion in the land. Until poverty is alleviated, religion will remain more or less conformed to Marx's "opium of the people" (Marx, 2000, p. 1). It is only when people stop flocking prayer houses for solutions to problems which are artificially

created by the society that the Christian religious leaders will see themselves in the true light and the Church will once more become the source of spiritual nourishment to her adherents.

Another remedy is the establishment of structures to make Nigerian Christian religious leaders more accountable as has been done in civilized countries. This will bridle some of the overriding instincts and the temptation to abuse power which is part and parcel of the human experience. In Europe and America for instance, the man of God is not above the law. When he exceeds the speed limit, he is not let off because he is a man of God. He does not have unlimited access to the Church funds because he is the ‘Daddy G.O.’ There are no seminarians for him to intimidate as a formator, no catechists to abuse as a parish priest, no Church committee members to reprimand. If some of these excesses which are witnessed in Nigeria are tried out in the more civilized world, hell will be let loose and these men of God would no doubt be made to face the music. Is it surprising to see that these merchants of religion throw power around only in Nigeria, becoming very humble and friendly as soon as they leave the shores of this country?

The psychological health of religious leaders must as well receive commensurate attention. Rossetti (2004) highlighted that religious leaders must understand that their real or imagined vocation does not make them superhuman (p. 167 ff.). Thus, they are not immune to psychological problems and personality disorders. Indeed, it has been observed that religious leaders generally “are unlikely to seek treatment of their own accord” because they “view themselves as caregivers and not caregetters” (Rossetti, 2004, p. 169). But they have to learn the “humility of taking [their] shoes and allowing someone else to wash [their] feet” (Rossetti, 2004, p. 170). Submitting themselves occasionally to psycho-therapy will help religious leaders prevent the dysfunctional way many of them relate to others. This will help in no small measure to cure the problem of leadership omnipotence. It is also pertinent that “[religious leaders] with personality disorders [are] not placed in positions of significant authority” for “the worst thing for an organization is to have a leader with a personality disorder” (Rossetti, 2004, p. 174).

There is need to sensitize the adherents as well. Religion has indeed become a very powerful social influence in Nigeria. It is very difficult to free the uneducated mind of the poor masses from the effects of this hypnosis. But the surprising thing is how educated people who enjoy the sound use of their minds suddenly become brain-washed as soon as they step into the Churches and Mosques in this country (Bamidele, 2015, 25). Like the master plan of Dostoevsky’s *Grand Inquisitor*, the

Nigerian version of Christianity has turned off their minds and stripped them of the freedom to even think. All these in the name of God!

The masses must buckle down and develop strategies to break this yoke of oppression imposed on them by the merchants of religion. For these merchants of religion promote religion to keep the poor masses satisfied with their difficult state on earth. Reference had been made earlier in this paper to the unholy romance between the political elite and these merchants of religion to keep the masses in perpetual bondage, thereby extending the frontiers of their influence. If the masses become enlightened, they will free themselves from this religious brain-washing. They will summon all the resources at their disposal to fight back whenever they perceive that their religious leaders are going haywire. They will also struggle to build a better society for themselves which will invariably lead to the ousting of the rogues who dominate the political sphere of the nation as well.

Conclusion

From the foregoing, one may be tempted to see in this paper, a tone which may be interpreted as supporting anticlericalism. Not at all. However, this work suggests that the Aristotelian maxim; *virtue lies in the mean*, should be applied under the present circumstances. It is fitting that respect and honor should be accorded religious leaders given the position they occupy in the society, the question of the validity of their claims notwithstanding. However, these religious leaders should take care that such respect accruing to them from the fact of their divine calling (at least as they claim and as is accepted by their adherents) does not delude them into constituting themselves as demigods. Such flagrant display of abuse of power as is evident in the administrative sphere of many of the different Christian denominations (and other religions of course) in Nigeria is against the ideal spirit of religion. Such is the antithesis of Christ and his real protégés; he who came not to be served but “to serve and give his life as a ransom for many” (Bible, Mark 10:45). Unless this spirit of sacrificial leadership is imbibed by Nigerian Christian leaders, the future is indeed bleak for the faithful will not put up with such for so long. They will in the long run summon all the resources at their disposal to fight back. And the results will be cataclysmic for these religious oligarchs; the imminent vanquishing of omnipotence!

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