

LIBERTY BAPTIST THEOLOGICAL SEMINARY

LAY-LEADERSHIP: HOW TO DEVELOP LAY LEADERS IN A LOCAL CHURCH  
WITH SPECIAL REFERENCE TO THE HYESUNG PRESBYTERIAN CHURCH  
IN SOUTH KOREA

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## **ABSTRACT**

### **LAY-LEADERSHIP: HOW TO DEVELOP LAY LEADERS IN A LOCAL CHURCH WITH SPECIAL REFERENCE TO THE HYESUNG PRESBYTERIAN CHURCH IN SOUTH KOREA**

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Liberty Baptist Theological Seminary, 2012

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This thesis is designed to help church leaders establish a lay leadership development process in a local church, especially in a Korean church with a size between 300 and 1,000 church members. In the first part, the fundamental knowledge of leadership is described, including the characteristics of leadership concerning lay leadership development, the reasons why a local church should develop lay leaders, and what the leaders should develop through the process. In the second part, a lay leadership development process and how to establish it in a local church is described. In the third part, Hyesung Church's leadership development process is described and evaluated based on what is established in this thesis.

This thesis concludes with recommendations of seven principles (7 Ps) which a local church needs to keep remembering while the church develops the process: Purpose, Philosophy, People, Process, Practice, Progression, and Persistence.

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## **CHAPTER ONE**

### **INTRODUCTION**

When it comes to Korean Church History, Korean churches experienced historical growth in quantity and quality even though the age of the Korean church is quite young, estimated 120 years, and they had to overcome a couple of severe historical disasters: Japanese dominion and the Korean War. During each event, there were severe persecutions against Korean Churches, and while Korean churches and Christians went through the persecutions, they became strong and grew so fast, and the Korean Church became influential to Korean society. By the grace of God, the number of Korean Christians has recently reached about 25 percent of the whole population of Korea, and Korean churches can easily be found in every city and town in Korea.

However, even though Korean churches have a large number of Christians and resources, the influence has been decreasing in Korean society and the attack of the secular world is getting serious. To solve this problem, the Korean Churches should restore their influence in Korean society like that of the primitive Korean churches.

One of the resolutions for restoration of Korean churches' influence, the writer believes, is to develop Korean Christians' leadership. When they become Christian leaders who influence the world around themselves, the influence of the Korean church will naturally be restored and God's kingdom in this world will be extended.

One problem in developing Christian leadership is the restriction of the facilities for leadership development. While most pastoral leaders study at a theological seminary or some other educational institutions, church members do not have this opportunity if a local church

does not help them to do. Because the majority of Christians in a local church is laity, a local church should find the solution for developing its members' leadership.

### **The Statement of Problems**

In developing lay-leadership in a local church, there are some problems which a local church should solve. First, many Christians misunderstand of what leadership is. They usually think that leadership is for a few leaders and they are just followers. This is caused by a misunderstanding of leadership. Secondly, many Korean churches do not have a curriculum for leadership development for church members. To develop one's leadership, proper subjects must be taught. Thirdly, many Korean churches do not have a proper strategy and process. To develop lay-leadership in a local church, the church should check its values, missions, and vision. Furthermore, it should establish a proper process for developing leadership.

### **Purpose of Paper**

Oswald J. Sanders says, "Not every Christian is called to major leadership in the church, but every Christian is a leader, for we all influence others. All of us should strive to improve our leadership potential."<sup>1</sup> This thesis is based on the same principle that every Christian is a leader and all Christians should strive to improve their leadership potential. The writer believes that a local church should help church members improve their leadership potential to influence oneself, others, and the world.

The main goal of this thesis is to help a local church, especially a Korean church, have a leadership development process for its church members. To achieve this goal, this thesis will be

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<sup>1</sup> Oswald J. Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 109.

focused on four purposes. The first purpose is to give a clear understanding of Christian leadership. Leadership is an influence and something to learn and develop on purpose. The second purpose is to give some subjects which are supposed to be taught to develop lay-leadership. The third purpose is to explain the process of establishing a lay-leadership development system in local churches. The fourth purpose is to research a Korean church, Hyesung Presbyterian Church in Seoul, to compare its lay leadership development process to this thesis, to determine strong and weak points of its process, and therefore to make recommendations to further develop its development process.

### **The Statement of Limitation**

The limitations of this thesis are these: First, the writer will discuss some aspects of leadership, but not every aspect. Because the main purpose of this thesis is to help local churches establish their lay leadership development system, the characteristics of leadership which will be discussed in this paper will be limited to selective aspects of leadership. The second limitation is that the word, *laity*, will indicate traditional and common concept of laity which means non-ordained people or not fulltime workers, even though the biblical and historical concept of laity involves all Christians, God's people. Therefore, the main target of leadership development will be people who could not have the opportunity to learn at Christian seminaries or similar institutions. Thirdly, the church which will be researched in chapter 4 is a sample of Korean local churches. Especially, this church is in the process of change from a traditional church into a hybrid church since the current senior pastor started his ministry. This church might not be the perfect model of the churches which have lay-leadership development process, but this church is

in the process of transition to be a church which focuses on developing people into Christian leaders.

### **The Biblical and Theoretical Basis**

#### **God's Leadership Development for His People**

In the Old Testament, it is easily found that God developed His people as great leaders in their generations. When God chose and called those potential leaders for His great plans, they were mostly normal or weak people who seemed not to be equipped for their assignment. When God called and used them, He declared His vision and let them know the missions which He assigned upon them. He used all environment and people around them to train them to be great men: leaders. According to Oswald Sanders, "God prepares leaders with a specific place and task in mind. Training methods are adapted to the mission, and natural and spiritual gifts are given with clear purpose."<sup>2</sup> Also, God approached them variously when He trained and developed them in their context. Even though developing them took quite a long time like their whole life, God waited and invested His greatness upon them. Warren W. Wiersbe says, "When God wants to make a leader, He takes all the time He needs."<sup>3</sup> Not only does God take enough time, but also every resource which could be used, even God's enemies, was used. When those missions were completed, He evaluated them and their works, and He rewarded them according to what they did.

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<sup>2</sup> Sanders, 51.

<sup>3</sup> Warren W. Wiersbe, *On Being a Leader for God* (Grand Rapids: Baker Books, 2011), 23.

Joseph in Genesis is one of most representative models of who God trained as one of the greatest leaders. When God decided to use Joseph to save His people, Jacob's family from great famine and dangers, He used all resources. God used three different settings to develop Joseph to be the influential person who accomplished God's plans. They are his father's family, a prominent Egyptian home, and the Egyptian King's prison. Until Joseph became the prime minister of Egypt, it took quite a long time. Finally, he became one of the greatest leaders in Bible history.

The other model is Moses, who accomplished the Exodus from Egypt. Like Joseph, Moses experienced many different contexts in his life: a Jewish home, an Egyptian palace, a Midian desert, in front of Pharaoh, and in the wilderness with the Israelites. God used all situations and people who were around Moses to develop his leadership as the leader of His people. Not only Joseph and Moses but also so many people in the Bible, such as Noah, Joshua, Samuel, David, and Nehemiah, God trained them to do His great works. Training and developing potential leaders is one of God's plans and His strategies.

### **Jesus' Leadership Development for His Disciples**

When it comes to Jesus' leadership development for His disciples, it can be positively said that Jesus had strategies and a process in developing disciples' leadership. According to Aubrey Malphurs and Will Mancini, the process consists of four steps: recruitment, selection, training, and deployment.<sup>4</sup>

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<sup>4</sup> Aubrey Malphurs and William F. Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker Books, 2004), 68.

First, Jesus recruited His disciples as potential leaders. In John 15:16, Jesus told His disciples, “You did not choose me, but I chose you and appointed you.” Even though some of Jesus’ disciples seemed to follow and ask Him to be His disciples, it was actually His calling to bring them to Himself by the sovereign selection of God. Secondly, Jesus selected the twelve disciples who he would train to be leaders among potential leaders. For example, Jesus went to the Sea of Galilee and intentionally called Simon, Andrew, John, and James to be fishers of men. In selecting His disciples in Luke 6:12, Jesus spent the entire night in prayer before He called the twelve disciples to be with Him, and they became apostles and the leaders of the first century churches. Thirdly, Jesus focused on training His disciples, especially in the last season of His earthly ministry. Jesus prepared them as the leaders for their ministries after His death and resurrection. Obviously, He trained his disciples before sending them out to minister. Fourthly, Jesus deployed His disciples gradually. In Matthew 10:5-6, Jesus instructed His disciples to go only to Israel, and in Acts 1:8, He assigned His disciples to reach from Jerusalem to the ends of the earth. Also, in Matthew 28:19-20, called “The Great Commission,” Jesus gave His disciples their job description: make disciples.

Actually, Jesus called His disciples and developed them to be the leaders of His church even though they were ordinary and they did not know what they could be. However, by Jesus’ leadership development, they could impact the world with His gospel through His church.

### **The Early Churches’ Leadership Development for Church Leaders**

In the early churches, as the number of believers increased, more church leaders were required. To solve this problem, the Apostle Paul, including the early church leaders, developed potential leaders to be church leaders as Jesus Christ did. Actually, Paul’s leadership

development process seems to be the same as Jesus': recruitment, selection, training, and deployment.

First, Paul recruited the potential leaders with prayer and personal invitation into his missionary journey like Jesus recommended His disciples to pray for emerging leaders in Matthew 9:36-38. Paul and the early church leaders followed His direction when they recruited emerging leaders. Also, Paul personally invited his companions to join his journey and developed them to become the next generation leaders, such as Silas, Timothy, and Titus. Secondly, there were a few ways to select church leaders in the early churches. According to Acts 6:1-6, sometimes, the congregation selected leaders, such as seven deacons. In Acts 13:1-4, the Holy Spirit selected Barnabas and Paul to go on the first missionary journey. Also, in Acts 14:23, Paul and Barnabas chose the elders, and furthermore, Paul directed Titus to appoint elders in Titus 1:5. Thirdly, early church leaders trained other leaders. Priscilla and Aquila trained Apollos in Acts 18:24-26, and, in 2 Timothy, Paul trained Timothy and Paul also asked Timothy to develop other leaders. Fourthly, the early churches deployed leaders in their mission. In Acts 6:1-6, the twelve apostles deployed the seven deacons to be responsible for administering the widows' needs in the church. Also, in Acts 13:1-4, the Holy Spirit deployed Paul and Barnabas into their first missionary journey through a prophet.

God, Jesus, and the early church leaders had a leadership development process and through the process, the leaders of the Bible history could accomplish their missions from God in their lives, and furthermore, influenced the world.

## **The Statement of Methodology**

In chapter 1, as an introduction, the basic information of this thesis will be given, such as the statement of problems, purpose of paper, the statement of limitations, the biblical and theoretical basis, methodology, resources, and biblical references.

Chapter 2 will consist of three parts. The first part will be the characteristics of leadership concerning lay-leadership development. It is impossible to explain all aspects of leadership characteristics in this part, so the writer will select a few characteristics of leadership for lay leadership development in a local church. The second part will be the reasons why a local church should develop lay leaders. The third part will be the subjects which should be taught for developing lay-leaders in a local church, and three main subjects are leader's character, knowledge, and skills.

In chapter 3, a lay-leadership development process will be discussed. The process will mainly consist of two parts: preparation stage and implementation stage. First, the preparation stage consists of establishing core values, a mission statement, and a vision statement for developing lay leadership and composing a leadership development team in a local church. The implementation stage consists of recruitment, selection, exploration, assessment, training, evaluation, rewards, and so on. Especially, this leadership development process is designed for the middle-sized Korean churches with 300-1000 church members.

In chapter 4, a case study of a specific local Korean church, Hyesung Presbyterian Church in Seoul, Korea, will be done, which has been ministering under the leadership of Pastor Myung-Ho Chung. Even though Hyesung Church was one of old and traditional Korean churches, this church is experiencing huge changes from a traditional church into a hybrid



church since Pastor Chung started his ministry as the sixth senior pastor. In this chapter, the lay leadership development process of this church will be introduced and evaluated.

In chapter 5, the writer will conclude this thesis with seven recommendations (7 Ps) concerning having an effective lay leadership development process in a local church: Purpose, Philosophy, People, Process, Practice, Progression, and Persistence. These principles will be helpful for both church leaders who are about to establish this process and who are currently developing lay leaders in a local church.

### **The Review of Literature**

Blackaby, Henry T. and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Nashville: Broadman & Holman Publishers, 2001.

Henry T. Blackaby serves as a special consultant to the presidents of the North American Mission Board, International Mission Board, and LifeWay Christian Resources of the Southern Baptist Convention. He is also a popular speaker and writer. Dr. Richard Blackaby has served as the president of Blackaby Ministries International since July 2006 and he is the oldest child of Henry and Marilyn Blackaby.

In this book, the authors define spiritual leadership as “moving people on to God’s agenda,”<sup>5</sup> and suggest Jesus as the best model of a spiritual leader. The authors say that the key of His leadership is “the relationship he had with his Father.”<sup>6</sup> Also, the authors are emphasizing

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<sup>5</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville: Broadman & Holman Publishers, 2001), 20.

<sup>6</sup> *Ibid.*, 24.

God's role in developing spiritual leaders based on the fact that He gives His Spirit to empower the leaders and sets His agenda for His people.

The authors believe that the goals of a spiritual leader should be leading others to spiritual maturity, leading others to lead, and bringing glory to God. These goals are concerning God's glory and His will, too. In addition, in this book, the authors give some helpful principles in developing spiritual leadership.

Blanchard, Ken and Phil Hodges. *The Servant Leader: Transforming Your Heart, Head, Hands & Habits*. Nashville: J. Countryman, 2003.

Dr. Ken Blanchard is the cofounder and Chief Spiritual Officer of The Ken Blanchard Companies, an international management training and consulting firm, that he and his wife, Margie Blanchard, began in 1979 in San Diego, California.

Phil Hodges served as a human resource and industrial relations manager for 36 years and from 1997 he served as a Consulting Partner with The Ken Blanchard Companies where he had responsibilities in leadership and customer service programs.

This book is about servant leadership and the characteristics of a servant leader. The authors explain four main aspects of a servant leader: heart, head, hands, and habits. The heart of a servant leader is mainly about his or her character. They define and contrast self-serving leadership and servant leadership with EGO: self-serving leadership is Edging God Out, and spiritual leadership is Exalting God Only. The head of a servant leader is about value, mission, and vision of a leader. The hands of a servant leader are about leadership behavior which is concerned with change and transformational leadership. In this section, the authors develop the situational leadership and its development principles. The habits of a servant leader are about

daily recalibration of a leader. The habits are five: solitude, prayer, storing up the Word of God, faith in unconditional love, and accountability relationships. This book is helpful to understand the concept of situational leadership development, and to give potential leaders a guideline for their daily recalibration to develop self-leadership.

Hunter, James C. *The World's Most Powerful Leadership Principles: How to Become a Servant Leader*. Colorado Springs, CO: WaterBrook Press, 2004.

James C. Hunter is head of J. D. Hunter Associates, LLC, a leadership training and development firm. One of his books, *The Servant: A Simple Story about the True Essence of Leadership*, has been translated into nine languages and became an international bestselling book.

In this book, the author defines leadership as the skill of influencing people to enthusiastically work toward goals identified as being for the common good, with character that inspires confidence. As the definition says, the author emphasizes the importance of a leader's character and service to influence people, and gives Jesus Christ as the model of the greatest leader.

Hybels, Bill. *Courageous Leadership*. Grand Rapids: Zondervan, 2009.

Bill Hybels is the founding and senior pastor of Willow Creek Community Church in South Barrington, IL. He promoted the "seeker-sensitive" concept through the Willow Creek Association. In this book, Hybels states many aspects of Christian leadership in practical ways based on his ministry at Willow Creek Community Church. Especially, he emphasizes the importance of the local church as the hope of the world. He states the importance of vision and

turning vision into action, and furthermore, he explains various styles of leadership and tips to develop one's leadership.

Malphurs, Aubrey. *Being Leaders: The Nature of Authentic Christian Leadership*. Grand Rapids: Baker Books, 2003.

Aubrey Malphurs is a professor of pastoral ministries at Dallas Theological Seminary and president of The Malphurs Group. In this book, the author focuses on who a Christian leader is in various ways. First, the author describes the characteristics of Christian leadership, and furthermore, he explains the characteristics of the first-century church leaders as the models of Christian leaders. To figure out who a Christian leader is, the author explains the important topics of leadership and a leader such as leader's character, credibility, capability, influence, situational leadership, a mission statement, and a vision statement. This book is helpful to shape the model of lay-leaders in a local church because even though this book is not focused on who a lay-leader is, most contents in this book are valid to understand who a lay-leader should be.

Malphurs, Aubrey. *Advanced Strategic Planning*. Grand Rapids: Baker Books, 2005.

As the title of this book shows, the author is focusing on helping church leaders to minister with strategic planning. The author emphasizes the importance of having a strategic leadership team, and he also explains how strategic planning practically works in church ministries. This book is helpful to understand what a core value system, a mission statement, and a vision statement are, and explains how to find or to make those in a local church. Furthermore, this book is helpful to understand the importance of evaluation in a leadership development process.

Malphurs, Aubrey and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.

Will Mancini is the founder of Auxano and is passionate about every church having a stunningly unique vision. In this book, Malphurs and Mancini treat very practical topics of leadership development, such as the importance of developing leaders, problems in developing leaders, Jesus' model in developing leaders, and the process for developing leaders. The writers give very practical guidelines and manuals which a church or an institute can directly use when it is about to establish a leadership development process.

Maxwell, John C. and Jim Dornan. *Becoming a Person of Influence*. Nashville: Thomas Nelson, 1997.

John C. Maxwell is one of the most famous and recognized experts, speakers, coaches, and authors of leadership. He is the founder of EQUIP and the John Maxwell Company. Jim Dornan is a coach, strategist, and mentor for some of the highest achievers in the world for over 30 years, and he is the founder of Network TwentyOne International.

In this book, John Maxwell and Jim Dornan explain 10 characteristics of an influential person using the acronym I.N.F.L.U.E.N.C.E.R.: Integrity, Nurturing, Faith, Listening, Understanding, Enlarging, Navigating, Connecting, Empowering, and Reproducing.

Maxwell, John C. *Developing the Leader within You*. Nashville: Thomas Nelson, 1993.

In this book, the author focuses on who a leader is and what leadership is. The topic of each chapter is influence, priorities, integrity, creating positive change, problem-solving, attitude, people, vision, self-discipline, and staff development. The author explains each topic from his

study and experiences, and gives many real stories concerning each topic. He defines leadership as an influence, and he explains how to increase the influence as a leader. Also, he emphasizes the importance of character like integrity. The staff development, one of chapters in this book, gives good insight into developing leaders in a local church.

Maxwell, John C. *The 360° Leader: Developing Your Influence from Anywhere in the Organization*. Nashville: Thomas Nelson, 2005.

In this book, the author says that “99 percent of all leadership occurs not from the top but from the middle of an organization.”<sup>7</sup> Even though this statement does not specifically refer to church leadership, it can be applied to this context. The effectiveness of a church depends on the effectiveness of the lay leadership. As the author says, all Christians should develop and “learn to lead up, lead across, and lead down.”<sup>8</sup> In this aspect, the goal of developing lay leaders in a local church could shortly be said to make 360-degree leaders who help themselves by helping others. The author also treats the myths, the challenges, and the principles of 360-degree leaders.

Sanders, Oswald. *Spiritual Leadership*. Chicago: Moody Press, 1994.

Dr. John Oswald Sanders (October 17, 1902—October 24, 1992) was a general director of Overseas Missionary Fellowship in the 1950s and 1960s. He authored more than forty books

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<sup>7</sup> John C. Maxwell, *The 360° Leader: Developing Your Influence from Anywhere in the Organization*. (Nashville: Thomas Nelson, 2005), 1.

<sup>8</sup> *Ibid.*, 2.

on the Christian life. He became an elder statesman and worldwide conference speaker from his retirement until his death.

In this book, the author declares that “All Christians are called to develop God-given talents, to make the most of their lives, to develop to the fullest their God-given powers and capacities.”<sup>9</sup> The author believes that this will happen when they become spiritual leaders, in other words, servant leaders. In this book, the author focuses on who a spiritual leader is and what his or her qualifications are. Furthermore, the author explains what a spiritual leader should do to develop his or her leadership and to reproduce other leaders. Especially, the author brings his ideas from biblical references, so this book gives good understanding about leadership from a biblical perspective.

Stanley, Andy. *Next Generation Leader*. Sisters, OR: Multnomah Publishers, Inc., 2003.

Andy Stanley serves as senior pastor of the campuses of North Point Ministries in Georgia. In this book, Stanley explains five core-components of Christian leadership: competence, courage, clarity, coaching, and character. The author reveals the two best-kept secrets of leadership in chapter 1. The first secret is “The less you do, the more you accomplish,”<sup>10</sup> and the second one is “The less you do, the more you enable others to accomplish.”<sup>11</sup> These two statements well explain one of the reasons why a local church should develop lay-leaders. In section 4, the author explains the importance of coaching in leadership

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<sup>9</sup> Sanders, 15.

<sup>10</sup> Andy Stanley, *Next Generation Leader*. (Sisters, OR: Multnomah Publishers, Inc., 2003), 17.

<sup>11</sup> Ibid.

development. He gives good understanding of coaching and good insights in developing leaders with coaching. Furthermore, in section 5, the author also emphasizes the importance of a leader's character.

Wiersbe, Warren W. *On Being a Leader for God*. Grand Rapids: Baker Books, 2011.

Warren W. Wiersbe is an American pastor, Bible teacher, conference speaker, and a prolific writer of Christian literature and theological works. He pastored the Moody Church in Chicago and also ministered with Back to the Bible Broadcast.

In this book, Wiersbe declares the limitation of human leadership based on John 15:5, “apart from me you can do nothing.” He said, “When it comes to leadership, Jesus is not only the source of our wisdom and strength, but He is the perfect example for us to follow.”<sup>12</sup> In declaring Jesus as the perfect model of Christian leadership, Wiersbe refers to a few biblical references such as John 5:5, 5:19, 6:38, and 17:4.<sup>13</sup> These verses are the foundation of a Christian leadership. Furthermore, Wiersbe clearly defines who leaders are: “Leaders are people – God’s people – God’s chosen people – chosen to do His will and His work, and to help others to do His work.”<sup>14</sup>

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<sup>12</sup> Wiersbe, 21.

<sup>13</sup> John 15:5 “apart from me you can do nothing. John 5:19 “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing.” John 6:38 “For I have come down from heaven not to do my will but to do the will of him who sent me.” John 17:4 “I have brought you glory on earth by completing the work you gave me to do.”

<sup>14</sup> Wiersbe, 22.



Even though this book is not thick, Wiersbe explains several elements of Christian leadership based on Biblical references and his experiences such as character, maturity, ability, and opportunity.

### **Biblical Reference**

Genesis 1:28

This verse is God's first commandment and blessing upon human beings when He created the whole world. God decided to make human beings as the ruler over all creatures and commanded them to be fruitful and to subdue the earth. In other words, God wanted humans to be influential beings over the whole world and to lead the things according to God's will to bring glory to Him.

Psalms 78:72

This verse, in one sentence, tells how David, the king of Israel, shepherded his people as a king and a leader. The first one is "integrity" that is the leaders' representative character trait. David shepherded his people with integrity, with character. The second one is "skillful hands" which means capability of leaders. As one of the greatest leaders of Israel, David led people with character and capability. This verse says what a potential leader should develop to be influential leader.

Matthew 5:13-16

This passage is part of The Sermon on the Mount. In this passage, Jesus compares Christians to the salt of the earth and the light of the world. The characteristics of light and salt

can represent the influence on the world. Even though the amount of the salt is small, if the taste of the salt is strong, the world will have a good taste. Even though the world is in darkness, if the light will shine brightly, the world will be bright. In the same way, if Christians influence the world properly, the world will be changed by their influences. Furthermore, if this happens, God will be glorified by the world and by His people. This passage shows well that importance of Christian leadership development.

Matthew 20:25-28

This passage tells the difference between world leadership and Christian leadership. World leadership is ruling over people with authority, but Christian leadership is to serve people. Therefore, Christian leadership is called servant leadership. Lay leadership development is to practice servant leadership.

Matthew 22:34-40

This passage is so called “The Great Commandment” which Jesus gave to an expert in the law when he asked Jesus about the greatest commandment. Jesus summarized the whole law into two commandments in this passage. The first one is “Love the Lord your God with all your heart and with all your soul and with all your mind” in 22: 37. The second one is “Love your neighbors as yourself” in 22:38. The first commandment can be said to influence himself or herself by loving God. Actually, when one truly loves God, this love change oneself, and this can be said as influencing oneself. The second commandment is to love others. It can be to influence others with love. When leadership is defined as influence, loving God and loving others is a kind of action of leadership. The whole law is focused on changing and influencing oneself and others.

### Matthew 25:14-30

This passage is so called as “The Parable of the Talents.” In this parable, a man who was going on a journey called his three servants and entrusted his property to each servant according to their abilities: five, two, and one talents. Two of the three servants who received five and two went at once and put their money to work and gained five and two more. In contrast, the other one who received one talent dug a hole in the ground and hid the master’s money. When the owner returned, the owner of three servants settled accounts with them, and two faithful servants were respected and permitted to share the owner’s happiness. However, the other one who hid one talent in the hole was called a wicked and lazy servant, and he was thrown into the darkness.

This passage tells a few things for Christians. First, God gave His people talents according to their abilities, and the talents are enough for them to work until the time of account comes. Secondly, God intends His people to develop faithfully the talents while they live in the world. Thirdly, God will judge His people based on how they accomplished their assignment in the world when He comes. This parable indirectly tells that all Christians should develop their leadership to bring glory to God because the Christian’s work is to influence the world with God’s gospel.

### Matthew 28:19-20

This passage is called as “The Great Commission” which Jesus gave His people to do until His second coming. Jesus commanded His people to go and to make disciples of all nations with baptizing and teaching to obey everything that He commanded. Jesus’ commission is directly connected to influence others with the gospel. To reach to the end of the world, disciples should develop Christian leaders who can influence others around them with the gospel. The

leaders should reproduce other leaders for the Great Commission. Furthermore, Jesus promised to His people that He will be with them always, to the very end of the age in 28:20.

#### Ephesians 4:11-13

This passage is directly supporting the importance of lay leadership development in a local church. The Apostle Paul announces that Jesus gave some people certain kinds of roles such as apostles, prophets, evangelists, pastors, and teachers in His church. They are the leaders of the first-century churches. The Apostle Paul declares the primary assignments of them in this passage: “to prepare God’s people for works of services.” (4:12) As a result of preparing God’s people, “the body of Christ may be built up” (4:12) and God’s people will be unified in the faith and in the knowledge of Jesus and will be matured “attaining to the whole measure of the fullness of Christ.” (4:13) In order to achieve this purpose, the church leaders should develop God’s people (laity) to be Christian leaders for works of service.

#### 1 Timothy 3:1-13

This passage is an instruction from The Apostle Paul to Timothy, an apprentice of Paul, for church ministry, especially to let Timothy know the qualifications of church leaders: overseers and deacons of the church. This passage gives good understanding of a leader’s qualifications not only for overseers and deacons but also for all kinds of lay-leaders in a local church. The required qualification may vary according to the level of leadership in a church, but to develop lay-leadership, a church should have a kind of qualification list for each level of leaders.

## James 3:13-18

According to this passage, there are two kinds of wisdom: one is heavenly wisdom and the other is earthly, unspiritual wisdom. James gives the characteristics of heavenly wisdom in 3:17: “pure, peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.” To be a true Christian leader, a Christian should have heavenly wisdom, not earthly wisdom, and the church should help all Christians to own heavenly wisdom. Warren Wiersbe, in *On Being a Leader for God*, well states the importance of this. He says, “If Christians are to make a difference in this world, they must avoid thinking like the world and imitating the world. Right planning and right serving begin with right thinking, and right thinking comes from the wisdom of God.”<sup>15</sup>

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<sup>15</sup> Wiersbe, 101.

## Chapter Two

### Lay Leadership Development Part 1

According to George Barna, a famous church researcher, the American church is dying and losing its influence in American society even though it has unprecedented opportunities and plentiful resources.<sup>1</sup> Currently, the Korean church is experiencing the same problems within Korean society. There are many possible reasons for this situation, but as Barna says, the crisis of church leadership is the prominent reason. In *Leaders on Leadership*, he says, “The primary reason is the lack of leadership. Nothing is more important than leadership.”<sup>2</sup> The crisis of church leadership brought about the crisis of the American church and the Korean church. In this aspect, Dr. Lee Roberson’s statement is true. He says “Everything rises and falls with leadership.”<sup>3</sup> When Christian leadership, called Servant leadership, is restored, the influence of the church could be restored.

Then, how could the leadership of the church be restored? The answer is simple. All members of the church including pastoral leaders should develop their leadership. In developing Christians’ leadership, pastoral leadership development could be a huge work because denominations, seminaries, and other institutions should be involved. However, when it comes to lay leadership development, a local church should accomplish this because most lay people could not have the opportunities to develop their leadership apart from their churches. It is the reason why a local church should have a lay leadership development process.

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<sup>1</sup> George Barna, *Leaders on Leadership* (Ventura: Venture Books, 1997), 18.

<sup>2</sup> Ibid.

<sup>3</sup> Wiersbe, 122.

Before developing the process of lay leadership development, in this chapter, the writer will discuss three important themes concerning lay leadership development. First, the definition and characteristics of leadership will be discussed followed by the reasons why a local church should develop lay leadership, and the subjects of leadership development.

### **The Definition and Characteristics of Leadership**

#### **Definition: Leadership is Influence**

When it comes to the definition of leadership, it is impossible to define leadership in one sentence because there is a great deal of definitions of leadership. In *Leaders: Strategies for Taking Charge*, Warren Bennis and Burt Nanus report that they discovered over 850 different definitions of leadership.<sup>4</sup> However, among the numerous definitions, one simple and clear definition is commonly accepted by the majority of leadership experts, that is, “*Leadership is influence.*”

One of the world famous leadership experts, John Maxwell, firmly defines leadership as influence. He says, “After more than five decades of observing leadership within my family and many years of developing my own leadership potential, I have come to this conclusion: *Leadership is influence.* That’s it. Nothing more; nothing less.”<sup>5</sup> James C. Hunter also defines leadership as “The skills of influencing people to enthusiastically work toward goals identified as

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<sup>4</sup> Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: HarperCollins, 1997), 4.

<sup>5</sup> John C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993), 1.

being for the common good, with character that inspires confidence.”<sup>6</sup> In *Building Leaders*, Aubrey Malphurs and Will Mancini also define a Christian leader as an influencer; they say that “A Christian Leader is a servant who uses his or her credibility and capabilities to influence people in a particular context to pursue their God-given direction.”<sup>7</sup> Lastly, in *Spiritual Leadership*, Oswald Sanders says, “Leadership is influence, the ability of one person to influence others to follow his or her lead.”<sup>8</sup>

### **Everyone is a Potential Leader**

When leadership is defined as influence, this definition implies that everyone is a potential leader because everyone influences each other in their lives. In *Becoming a Person of Influence*, John Maxwell says, “Everyone is an influencer of other people,”<sup>9</sup> and he explains the reason: “In fact, if your life in any way connects with other people, you are an influencer.”<sup>10</sup> As the writer mentions in chapter 1, many Korean Christians misunderstand leaders as a few strong charismatic people who have authority and power. However, based on the definition of leadership, anybody can be leaders as influencers. This definition extends the limits of Christian

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<sup>6</sup> James C. Hunter, *The World’s Most Powerful Leadership Principle: How to Become a Servant Leader* (New York: Crown Business, 2004), 32.

<sup>7</sup> Malphurs and Mancini, *Being Leaders*, 20.

<sup>8</sup> Sanders, 27.

<sup>9</sup> John C. Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson, 1997), 2.

<sup>10</sup> *Ibid.*, 3.



leaders from a few church leaders to all Christians. All Christians, the Laity, are potential leaders who can be developed as Christian leaders.

Not only can everyone be a leader but also everyone can reach the top level of leadership. Jim Collins in his book, *Good to Great*, says that “I believe that potential level 5 leaders exist all around us, if we just know what to look for, and that many people have the potential to evolve into level 5.”<sup>11</sup> If everyone can reach a higher level of leadership, Christians should be much better influencers than non-Christians. In Matthew 5:13-14, Jesus called His people the salt of the earth and the light of the world. Christians are beings who make the earth salty and bright. In other words, they are influencers of the world. In 5:16, Jesus says “they may see your good deeds and praise your Father in heaven.” When Christians reach a higher level of leadership, the world will be influenced by them and God will be glorified. In *Spiritual Leadership*, Henry Blackaby and Richard Blackaby well state this principle, they say, “It is the responsibility of all Christians whom God wants to use to make a difference in their world.”<sup>12</sup>

### **Leadership has Right Direction: Bringing God’s Glory**

When leadership is defined as influence, the direction of influence should be considered because influence itself does not guarantee whether it will bring good results or bad. When it comes to leadership, influence itself is not its primary purpose, but bringing good results. Therefore, leadership should have the right direction of influence. In general, this direction is called *right*. That is why some leadership experts define leadership as “Leadership is doing the right thing.” Good leadership makes others do right things through doing right things.

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<sup>11</sup> Jim Collins, *Good to Great* (New York: Harper Collins Publishers, 2001), 39.

<sup>12</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership*, 14.

When it comes to Christian leadership, the right direction of leadership can be said as *bringing God's glory*. How can a leader bring God's glory? In John 17:4, Jesus shows how a man can bring God's glory in one's life. Jesus says, "I have brought you glory on earth by finishing the work you gave me to do." A Christian leader's task in influencing others should be the same as Jesus'. In *Spiritual Leadership*, Henry Blackaby well states a Christian leader's task, he says, "The spiritual leader's task is to move people from where they are to where God wants them to be."<sup>13</sup> He states this task in other words, "Spiritual leadership is moving people on to God's agenda."<sup>14</sup> The focus is not on one's own glory and agenda, but God's glory and agenda. In *On Being Leaders for God*, Warren Wiersbe restates this fact of leadership; he says, "Successful leadership is not for the glory of the leader or the organization but for the glory of the Lord; if any other motive prevails, God will not bless."<sup>15</sup> Also, Jesus emphasizes this fact in Matthew 6:33; He says, "But seek first his kingdom and his righteousness, and all these things will be given to you as well."

### **Leadership should be learned**

Are leaders born or made? This is a very common question, but the answer is controversial. However, a common answer is this: Leaders are both born and made. One of those experts is Warren Wiersbe who believes that leaders are born and made. He says, "Like most achievers, leaders are both born and made. They are born with physical and mental abilities and, if born again, they possess spiritual gifts in addition to their natural abilities. There is a gift of

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<sup>13</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership*, 20-23.

<sup>14</sup> *Ibid.*, 20.

<sup>15</sup> Wiersbe, 106.

leadership, and if we possess that gift, we must use it diligently.”<sup>16</sup> However, when it comes to Wiersbe’s answer, he just mentions that leaders are born with natural ability and personality which are not easily changed. Wiersbe also emphasizes the importance of developing and using leadership capability. Many other experts mainly weigh in on the statement: Leaders are made. Peter Drucker and Warren Bennis are those who believe that leadership is something to learn. Drucker says, “Leadership is something that must be learned,”<sup>17</sup> and Bennis strongly says, “Leaders are made rather than born.”<sup>18</sup>

To be an effective leader, he or she should intentionally learn and develop leadership. This is why a local church should have a proper process of leadership development. Good leaders do not emerge instantly or by accident. Developing leaders requires enough time and energy. In *Becoming a Person of Influence*, John Maxwell says, “Influence doesn’t come to us instantaneously. It grows by stages.”<sup>19</sup> It is also God’s method when He develops His people into leaders for His great work. He takes enough time and in some cases, He trains those by Himself. Wiersbe correctly states this fact in *On Being a Leader for God*; He says, “When God wants to make a leader, He takes all the time He needs,”<sup>20</sup> and “The Holy Spirit teaches those

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<sup>16</sup> Wiersbe, 14.

<sup>17</sup> Hunter, 42.

<sup>18</sup> Ibid.

<sup>19</sup> Maxwell, *Becoming a Person of Influence*, 2.

<sup>20</sup> Wiersbe, 23.

who are teachable and who are willing to obey what God tells them to do.”<sup>21</sup> As Leroy Eims observes, “True growth takes time, tears, love, and patience.”<sup>22</sup>

### **The Reasons of Lay Leadership Development: Purpose**

#### **For God’s Glory**

Bringing God’s glory is the ultimate goal of all Christians and churches. Also, God wants to be glorified by all church ministries and Christians’ lives. In Isaiah 42:8, God says, “I am the Lord; that is my name! I will not yield my glory to another or my praise to idols.” Then, how can His churches and people glorify God? Jesus gives a clear statement of this in John 17:4. He says, “I have brought you glory on earth by finishing the work you gave me to do.” Actually, Jesus finished the work God gave Him to do on earth, and He glorified God. Not only Jesus Christ but also all Christians have God’s assigned works. Two of those works are the Great Commandment and the Great Commission.

First, when a local church develops lay leaders, they will glorify God by effectively observing the Great Commandment. In Matthew 22:34-40, when an expert in the law asked Jesus about the greatest commandment, Jesus gave him the answer in two sentences: “Love the Lord your God with all your heart and with all your soul and with all your mind,” and “Love your neighbors as yourself.” The first commandment can be said to influence himself or herself by loving God. Actually, when one truly loves God, this love changes oneself, and this can be said as influencing oneself. The second commandment is to love others. It can be to influence others with love. When leadership is defined as influence, the action of loving God and loving others is

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<sup>21</sup> Wiersbe, 105.

<sup>22</sup> LeRoy Eims, *The Lost Art of Disciple Making* (Grand Rapids: Zondervan, 1978), 12.

a kind of leadership. When a church develops church members' leadership, they will glorify God by loving God and loving their neighbors.

Secondly, when a local church develops lay leaders, they will glorify God by effectively observing the Great Commission. In Matthew 28:19-20, when Jesus was about to ascend to Heaven, He gave this commission to His disciples: to go and to make disciples of all nations with baptizing and teaching to obey everything that He commanded. Jesus' commission is directly connected to influencing others with the gospel. To reach to the end of the world, disciples should develop Christian leaders who can influence others around them with the gospel. The leaders should reproduce other leaders for the Great Commission until Jesus' second coming.

In addition, when a Christian reveals God's nature to the world, God is glorified by him or her. Blackaby says, "People bring God glory when they reveal God's nature to a watching world."<sup>23</sup> Jesus also mentioned this in Matthew 5:13-16: Jesus compares Christians to the salt of the earth and the light of the world. The characteristics of light and salt can represent the influence on the world. Even though the amount of the salt is small, if the taste of the salt is strong, the world will have a good taste. Even though the world is in darkness, if the light will shine brightly, the world will be bright. In the same way, if Christians influence the world properly, the world will be changed by their influences. Furthermore, if this happens, God will be glorified by the world and by His people. In 5:16, Jesus clearly declares, "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in Heaven."

God is searching for those who will bring His glory to the world by finishing His works and influencing the world. This is seen in 1 Samuel 13:14, "The Lord has sought out a man after

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<sup>23</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership*, 145.

his own heart and appointed him leader of his people,” and in 2 Chronicles 19:9, “The eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His.” One of the best ways to be found as those who will bring God’s glory is to develop potential leaders into effective Christian leaders in a local church.

### **For Effective Church Ministry**

When it comes to church ministries, most churches are experiencing the lack of leaders for their ministries no matter how many church members they have. Some churches do not have enough church members for their basic ministries, so a few leaders are doing too many things to do well. However, even though most churches do have enough church members for the ministries, they still have leadership problems in quantity and quality. What is the problem in those churches? In *Developing the Leader within You*, John Maxwell gives three words to explain this problem: abuse, disuse, and misuse. Even though his definition of each term is based on the business world, they can be applied in the church ministry, too. Here are their definitions:<sup>24</sup>

Abuse: Too few employees (leaders) are doing too much.

Disuse: Too many employees (leaders) are doing too little.

Misuse: Too many employees (leaders) are doing the wrong things.

These situations are very common in the Korean church, too. Too few church members are doing too many ministries, and too many church members are not involved in church ministry at all. Furthermore, too many church members are doing the wrong things because they do not know what capabilities and potential they have. The reasons of three problems, abuse,

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<sup>24</sup> Maxwell, *Developing the Leader Within You*, 26.

disuse, and misuse, can be explained by F.F. Fournies. He gives four common reasons why people do not perform the way they should. They are:

1. They do not know what they are supposed to do.
2. They do not know how to do it.
3. They do not know why they should.
4. There are obstacles beyond their control.<sup>25</sup>

These four reasons are concerned with leadership issues. When a local church intentionally develops its members into Christian leaders with a proper process, the three problems, abuse, disuse, and misuse, will be solved, and the effectiveness of church ministries will be maximized.

### **For Being a Healthy and Growing Church**

When it comes to a healthy church, developing lay leaders is not the only ingredient to be healthy, but one of them. In *Becoming a Healthy Church: Traits of a Vital Ministry*, Stephen A. Macchia found the ten characteristics of a healthy church based on one hundred church visits and the 1,899 survey opinions. One of the ten is to develop leadership in a local church. He says, “The healthy church identifies and develops individuals whom God has called and given the gift of leadership and challenges them to become servant-leaders.”<sup>26</sup> Actually, servant-leadership is what lay leadership development is pursuing.

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<sup>25</sup> Maxwell, *Developing the Leader Within You*, 75.

<sup>26</sup> Stephen A. Macchia, *Becoming a Healthy Church: Traits of a Vital Ministry* (Grand Rapids, MI: Baker Books, 1999), 115.

Also, developing lay leaders is helpful for church growth by helping pastoral leaders to focus on their unique responsibilities. Pastoral leaders' focusing on their unique responsibilities is closely connected to church growth when concerning the first century churches in Acts. In the first season of the first century church, the apostles had leadership responsibilities. They accomplished both the spiritual needs and the physical needs for church members. However, as the church grew, it became impossible for the apostles to do every ministry. Because of the distribution of food to widows, there were a dispute among church members, and finally the apostles gathered the people and chose seven deacons. The apostles delegated both responsibility and authority to take care of the needy upon the seven deacons, so the apostles could focus on the two things: teaching and prayer. According to Acts 6:7, as the result, the church grew fast: "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith."

Like the first century church leaders did, the best way for pastoral leaders to focus on pastoral responsibilities is to develop lay leaders to do other ministries. Dr. Howard Hendricks underscored the importance of focusing one's unique responsibility to be effective leaders. He says, "There are many things I can do, but I have to narrow it down to the one thing I must do. The secret of concentration is elimination."<sup>27</sup> Also, Andy Stanley reveals the two best-kept secrets of leadership:

1. The less you do, the more you accomplish.
2. The less you do, the more you enable others to accomplish.<sup>28</sup>

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<sup>27</sup> Stanley, *Next Generation Leader*, 33.

<sup>28</sup> *Ibid.*, 17.



When a local church develops lay leaders for its ministry, the pastoral leaders can focus on their pastoral ministries, and it will bring church growth like the first century church did.

### **The Subjects of Lay Leadership Development: Character, Knowledge, and Skills**

A person has two kinds of capabilities: God-given capabilities and developed capabilities. According to Aubrey Malphurs, “the leader’s God-given capabilities are the special, lifelong abilities that God bestows at birth, at the time of one’s conversion, or possibly sometime later.”<sup>29</sup> The representative God-given capabilities are natural and spiritual gifts, passion, temperament, and so on. On the contrary, developed capabilities are various abilities that all leaders can cultivate over time with God’s help. It implies that ordinary leaders can be better leaders if they develop these capabilities. The representative developed capabilities are character, knowledge, and skills.

#### **Character: Leader’s Heart**

In *The Book on Leadership*, John MacArthur says, “Western society no longer values character-integrity, decency, honor, loyalty, truthfulness, purity, and other virtues... In their place, modern society has ensconced new and different values: selfishness, rebellion, rudeness, profane speech, irreverence, licentiousness, intemperance, and almost every kind of decadence.”<sup>30</sup> Howard Hendricks also points to the crisis of character in the world. He says, “The greatest crisis in the world today is a crisis of leadership, and the greatest crisis of

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<sup>29</sup> Aubrey Malphur, *Being Leaders* (Grand Rapids: Baker Books, 2003), 76.

<sup>30</sup> John MacArthur, *The Book on Leadership* (Nashville: Thomas Nelson, 2004), 161-162.

leadership is a crisis of character.”<sup>31</sup> In addition, the failure of character is directly connected to the failure of leadership. General Norman Schwarzkopf says, “Ninety-nine percent of leadership failures are failures of character.”<sup>32</sup> The church is not free from this issue. MacArthur says, “Sadly, in this instance, what is true in the world is also true in the church. This is no secret.”<sup>33</sup> However, even though MacArthur’s observation is true in the church, it must not be accepted as a normal situation. The church should reemphasize the importance of character and should help church members develop their character.

Then, what is character? In *Being Leaders*, Aubrey Malphurs defines character as “the sum total of a person’s distinct qualities, both good and bad, that reflects who he or she is.”<sup>34</sup> As Malphurs defines, character reflects one’s being, and being affects one’s doing. The Bible also emphasizes the importance of character: “Above all else, guard your heart, for everything you do flows from it.” (Proverbs 4:23) A Leader’s character is the foundation of a leader’s other capabilities: knowledge and skills. A Leader’s effectiveness and strength also depend on his or her character. In *Developing the Leader within You*, John Maxwell strongly emphasizes the importance of character when he says, “When wealth is lost, nothing is lost; when healthy is lost, something is lost; when character is lost, all is lost.”<sup>35</sup>

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<sup>31</sup> Malphur, *Being Leaders*, 18.

<sup>32</sup> Hunter, 141.

<sup>33</sup> Ibid., 162.

<sup>34</sup> Malphur, *Being Leaders*, 18.

<sup>35</sup> Maxwell, *Developing the Leader Within You*, 45.

Because character is one of a leader's developed capabilities, it can be developed when a leader puts forth enough effort. That is why some experts compare character to habit. In *The World's Most Powerful Leadership Principle: How to Become a Servant Leader*, James C. Hunter says, "Character is knowing the good, doing the good, and loving the good-the habits of the mind, the habits of the will, and the habits of the heart."<sup>36</sup> Also, Wiersbe says, "Character is what God helps us build over the years as we obey His will and yield to His Spirit."<sup>37</sup>

Then, what character should a leader develop? There are many characteristics which a leader should develop, but here, two main characteristics will be discussed: integrity and humility. In developing lay leaders in a church, the church leaders should determine what characteristics they will mainly develop for lay leaders.

### **Integrity**

Integrity is the most representative characteristic of leaders, so some experts consider integrity as the synonym of character. Warren Wiersbe says, "Where there is integrity, you will find character."<sup>38</sup> Without integrity, leaders will take a great risk. In *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, J. Robert Clinton says, "Integrity is foundational for effective leadership: it must be instilled early in a leader's character. An emerging leader who disregards this principle takes a great risk."<sup>39</sup>

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<sup>36</sup> Hunter, 147.

<sup>37</sup> Wiersbe, 59.

<sup>38</sup> Ibid., 34.

<sup>39</sup> Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, Co.: Navipress, 1988), 63.

What is integrity? The dictionary defines integrity as “the state of being complete, unified.”<sup>40</sup> In this definition, *complete* and *unified* are two core words: goodness and consistence. In *Spiritual Leadership*, Blackaby defines this more clearly, he says, “Integrity means being consistent in one’s behavior under every circumstance, including those unguarded moments.”<sup>41</sup> Also, John Maxwell explains integrity in the first person. He says, “When I have integrity, my words and my deeds match up. I am who I am, no matter where I am or who I am with.”<sup>42</sup> A person with integrity does not have divided loyalties (that is duplicity), nor is he or she merely pretending (that is hypocrisy). People with integrity are whole people: they can be identified by their single-mindedness.

Without integrity, leaders can hardly lead people because most people learn much more from what they see or observe than from what they listen to. According to John Maxwell, “Eighty-nine percent of what people learn comes through visual stimulation, 10 percent through audible stimulation, and 1 percent through other senses.”<sup>43</sup> A leader’s integrity gives people faith which they can trust him or her to follow. John Maxwell says, “What they hear, they understand. What they see, they believe,”<sup>44</sup> and also Cavett Roberts says, “If my people understand me, I’ll get their attention. If my people trust me, I’ll get their action.”<sup>45</sup> Without

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<sup>40</sup> Maxwell, *Developing the Leader Within You*, 35.

<sup>41</sup> Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership*, 105.

<sup>42</sup> Maxwell, *Developing the Leader Within You*, 35.

<sup>43</sup> *Ibid.*, 38.

<sup>44</sup> *Ibid.*

<sup>45</sup> *Ibid.*, 39.

integrity, leaders cannot lead, so it can be said, integrity decides the size of leadership. Therefore, when it comes to integrity, Blackaby's observation is correct. He says, "People need to not only hear Christian leaders talking about the message of Christ, but they need to see us living out this message in the way we lead and serve others."<sup>46</sup>

### **Humility**

In Matthew 20:25-28, Jesus explained to His disciples about leadership: which is referred to as the Servant Leadership. First, he defines the world's leadership, He says, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them" in 20:25. Then, he explains what servant leadership is in 20:26-28, he says, "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave-just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Jesus' servant leadership is based on His humility. The Apostle Paul deeply states Jesus' humility in Philippians 2:5-11. In the same way, Malphurs states humility as a critical element of leadership. He says, "A critical element of your leadership is how you serve. It's all about humility, not ego."<sup>47</sup>

What is the definition of humility? It is "displaying an absence of pride, arrogance, or pretense; behaving authentically."<sup>48</sup> As many people misunderstand humility, it has nothing to do with being passive, overly modest, self-effacing, and so on. Humility is not connected with

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<sup>46</sup> Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons for Everyone from the Greatest Leadership Role Model of All Time* (Nashville, Thomas Nelson: 2005), 206.

<sup>47</sup> Malphur, *Being Leaders*, 34.

<sup>48</sup> Hunter, 94.

one's inferiority, but with knowing one's strengths and limitations. In *You and Your Network*, Fred Smith says, "people with humility don't deny their power; they just recognize it passes through them, not from them."<sup>49</sup> Also, English critic John Ruskin observed, "Really great men have a curious feeling that the greatness is not in them, but through them. Therefore, they are humble."<sup>50</sup> Humble leaders know that God's power and strength are working through them to bring God's glory.

One of the greatest examples of this, with the exception of Jesus, is the Apostle Paul. In 2 Corinthians 3:5, the Apostle Paul says, "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God." In *Spiritual Leadership*, Oswald Sanders gives a more detailed explanation about Paul's humility. He says, "Notice Paul's advance in the grace of humility. Early in his ministry, he acknowledged: "I am the least of the apostles and do not even deserve to be called an apostle" (1 Corinthians 15:9). Later he volunteered: "I am less than the least of all God's people" (Ephesians 3:8). Toward the end of his life he spoke of the mercies of Christ and his own sense of place: "Christ Jesus came into the world to save sinners-of whom I am the worst" (1 Timothy 1:15)."<sup>51</sup> Although the Apostle Paul was supremely confident of his calling and quite sure of his own giftedness, he also remembered where those gifts had come from: not from him, but from God. Furthermore, he seems to understand what Jesus intended when He said John 15:16: "You did not choose me, but I chose you and appointed you"

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<sup>49</sup> Fred Smith, *You and Your Network* (Mechanicsburg, Penn.: Executive Books, 1998),

<sup>50</sup> Hunter, 95.

<sup>51</sup> Sanders, 61.

One characteristic of humble leaders is that they know for a fact that there are many others who could do the job as well or better than they could. Humble leaders are willing to listen to others' opinions even though they contrast with theirs. In *Lead like Jesus*, Blanchard and Hodges say, "Humility is realizing and emphasizing the importance of others. It is not putting yourself down; it is lifting others up. It is saying to yourself and others, 'I am precious in God's sight-and so are you!'"<sup>52</sup>

### **Knowledge: Leader's Head**

The leader's knowledge is the relevant information that the leader applies to his or her leadership. The leader's competency is based to a great degree on knowing what to do. In *Being Leaders*, Aubrey Malphurs says that there are at least three kinds of knowledge: intellectual knowledge, experiential knowledge, and intuitive knowledge.<sup>53</sup>

First, when a local church develops lay leaders, it should give the opportunities for them to store intellectual knowledge. The intellectual knowledge can be defined as "conscious knowledge that the leader gains about leadership and ministry from study (informal or formal)."<sup>54</sup> There are some topics of intellectual knowledge which a local church needs to help lay leaders to know:

- ◆ Leaders must know God
- ◆ They must know themselves
- ◆ They must know people

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<sup>52</sup> Blanchard and Hodges, *Lead like Jesus*, 67.

<sup>53</sup> Malphurs, *Being Leaders*, 82.

<sup>54</sup> *Ibid.*

- ◆ They must know how to study the Bible and have a general knowledge of the Bible and Theology
- ◆ They must know how to pray
- ◆ They must know and agree with the organization's statements (core values, mission, vision, strategy, and beliefs or doctrine)
- ◆ They need to know how to think and plan strategically<sup>55</sup>

Actually, some of above topics could be controversial whether they are intellectual knowledge or experiential knowledge. However, most of them should be taught with proper curriculums and information.

Secondly, a local church should give lay leaders the opportunities to store the experiential knowledge. The experiential knowledge is “conscious knowledge that the leader gains from experience in life in general and ministry specifically.”<sup>56</sup> Potential leaders learn best when they lead and serve effectively in doing ministry. In *The Leadership Challenge*, Jame M. Kouzes and Barry Z. Posner refer, “What is quite evident from all three studies is that, whether you are talking about managing or leading, experience is by far the most important opportunity for learning.”<sup>57</sup> Furthermore, they conclude, “The first prescription, then, for becoming a better leader is to broaden your base of experience.”<sup>58</sup>

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<sup>55</sup> Malphurs and Mancini, *Building Leaders*, 149.

<sup>56</sup> Malphurs, *Being Leaders*, 82.

<sup>57</sup> James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (Hoboken: Jossey-Bass, 2007), 284.

<sup>58</sup> *Ibid.*, 285.



Thirdly, even though a local church can hardly intentionally develop intuitive knowledge, it is quite important knowledge in leadership. Intuitive knowledge is “unconscious knowledge that is likely gained through the leader’s study and leadership experience and is stored in the unconscious mind. When the leader needs it, the mind pushes this information up from the unconscious to the conscious level.”<sup>59</sup> In *Intuition Workout: A Practical Guide to Discovering and Developing your Inner Knowing*, Nancy Rosanoff explains what intuition is, “Intuition is when we know, but we don’t know how we know.”<sup>60</sup>

### **Skills: Leader’s Hand**

In Psalm 78:72, the writer of this Psalm summarizes King David’s leadership in a sentence: “David shepherded them with integrity of heart; with skillful hands he led them.” When it comes to David’s leadership, one ingredient of it was integrity of heart (leader’s character), and the other was skillful hands (leader’s skill). As David’s leadership shows, leader’s skill is quite important when he or she leads people. The sufficiency and effectiveness of lay leader’s service is required.

In *Being leaders*, Malphurs defines skill as “the ability to use one’s knowledge to do something well.”<sup>61</sup> It means that the leader’s skill is to apply his or her knowledge into leadership situations. There might be many kinds of skills and the categories might be various, but here, the writer will adopt Aubrey Malphur’s division of leader’s skills: relational skills and task skills.

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<sup>59</sup> Malphurs, *Being Leaders*, 82.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid., 83.

First, relational skills are connected to the Great Commandment in Matthew 22:34-40, especially concerned with the second commandment. When Jesus was asked by an expert in the law, Jesus answers his question in two commandments. The first one was “Love the Lord your God with all your heart and with all your soul and with all your mind,” and the second one was “Love your neighbor as yourself.” The relational skills which need to be developed are concerned with loving others as oneself. Malphurs gives some examples of relational skills: “Listening, networking, conflict resolution, decision making, risk taking, problem solving, confrontation, encouraging, trust building, motivating, team building, consensus building, recruiting, hiring and firing, conducting meetings, recognizing and rewarding, and others.”<sup>62</sup> Even though a few of the lists are not directly connected with lay leadership development, most of them are the skills which lay leaders should develop for their church ministry.

Secondly, task skills are connected to the Great Commission in Matthew 28:19-20. When Jesus ascended to Heaven, He gave the Great Commission to His disciples, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” To accomplish this commission, all His people should implement various tasks in their places. Malphurs also gives some examples of task skills: “Preaching, teaching, researching, values discovery, communicating, communicating mission, envisioning, strategizing, prioritizing, writing, planning, making presentations, monitoring, evaluating, and others.”<sup>63</sup>

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<sup>62</sup> Malphurs, *Being Leaders*. 83.

<sup>63</sup> *Ibid.*, 84.

When referring to the leader's character, knowledge, and skills, keeping balance is quite important. In *Building Leaders*, Malphurs and Mancini emphasize the importance of balance. They say, "Character is a must, but without knowledge and skill, one's ministry is severely limited. The leader may be a nice guy but doesn't know what he is doing. Knowledge without skills is dry intellectualism."<sup>64</sup> Also, they say, "A skill without knowledge is mindless activity or mere busywork, and skills without character can lead to mere task-oriented ministry."<sup>65</sup>

One more important thing is that the church leaders should intentionally give the potential leaders the opportunities to learn and practice all the elements of leadership development. As Bill Hybels says in *Courageous Leadership*, all elements of leadership are not developed naturally. He says, "Leadership development will always slip to the bottom of the agenda unless mature leaders force it to the top."<sup>66</sup> The church leaders should know what leadership is, why they should develop leadership of church members, and what they should give the opportunities for church members to develop their leadership. In *From Embers to a Flame: How God Can Revitalize Your Church*, Harry Reeder describes the importance of having a strategy and a process in place to multiply servant leaders. He asserts, "The work of revitalization cannot begin without one man to whom God has given a vision, but it also cannot continue unless there are other godly leaders constantly being raised up to carry out the ministry and carry on the vision. Leadership works, whether it is good or bad, so God will work through

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<sup>64</sup> Malphurs and Mancini, *Building Leaders*, 151.

<sup>65</sup> *Ibid.*, 151.

<sup>66</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2009), 123.

good leadership to bring your church from embers to a flame.”<sup>67</sup> It is vital for church leaders to have a clear vision for developing leadership in a local church and to have clear strategies and processes for it.

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<sup>67</sup> Harry L. Reeder III and David Swavely, *From Embers to a Flame: How God can Revitalize your Church* (GPhlipsburg, NJ: P&R Publishing, 2004), 195.

## Chapter Three

### Lay Leadership Development Part 2: The Process of Leadership Development

In *Building Leaders*, Aubrey Malphurs and Will Mancini define leadership development as “the process of helping leaders at every level of ministry access and developing their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”<sup>1</sup> As they define, leadership development is a process which a local church should intentionally establish. Even though a local church may have many resources which can be used for leaders, if it does not have a proper process, leadership development would be unlikely. Therefore, in this chapter, the process of leadership development which a local church should establish for its potential lay leaders will be discussed. The first part of this chapter will be about the preparation stage and the next part will be about the implementation stage of leadership development process in a local church.

#### Preparation Stage of Leadership Development

##### Establish Core Values, a Mission Statement, and a Vision Statement: Philosophy

In the preparation stage, the first thing a church leader should do is to establish a clear and active core value system, a mission statement, and vision statement concerning developing people into influential Christians. These are the foundations of church ministries, and they explain the reasons why a church is doing those ministries.

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<sup>1</sup> Malphurs and Mancini, *Building Leaders*, 146.

### **Core Values: The Foundation of Leadership Development Process**

In *The Servant leader*, Ken Blanchard and Phil Hodges say, “Fewer than ten percent of organizations around the world have clear, written values.”<sup>2</sup> This is true among churches as well. In lay leadership development, all church leaders should examine if they have clear values concerning developing leaders. If not, they should establish the values and a value statement based on biblical and ecclesiastical perspectives, and should communicate them with church members.

When it comes to core values, in *Advanced Strategic Planning*, Aubrey Malphurs gives a good explanation. He says, “Core values explain who you are-your identity. They are the very building blocks (DNA) of your ministry and explain why you do what you do. They form the foundation on which the mission and vision build, and along with them form the church’s core ideology.”<sup>3</sup>

Having a clear core value system is vital for a church and its ministry. In *Getting Things Done*, Schaller emphasizes the importance of core values. He says, “The important single element of any corporate, congregational, or denominational culture...is the value system.”<sup>4</sup> In *Managing by Values*, Ken Blanchard and Michael O’Connor also emphasizes the importance of values for today’s ministries. They says, “Perhaps more than any previous time, an organization

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<sup>2</sup> Ken Blanchard and Phil Hodges. *The Servant Leader: Transforming Your Heart, Head, Hands & Habits*. (Nashville: J. Countryman, 2003), 50.

<sup>3</sup> Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids: Baker Books, 2005), 96.

<sup>4</sup> Lyle E. Schaller, *Getting Things Done* (Nashville: Abingdon, 1986), 152.

today must know what it stands for and on what principles it will operate. No longer is values-based organizational behavior an interesting philosophical choice-it is a requisite for survival.”<sup>5</sup>

Furthermore, there are many reasons why core values are important in church ministries. In *Advanced Strategic Planning*, Aubrey Malphurs gives nine reasons why values are important and their explanations. The nine reasons are as follows:

- ◆ Values determine ministry distinctives
- ◆ Values dictate personal involvement
- ◆ Values communicate what is important
- ◆ Values embrace good change.
- ◆ Values influence overall behavior.
- ◆ Values inspire people to action.
- ◆ Values enhance credible leadership.
- ◆ Values contribute to ministry success.
- ◆ Values determine ministry mission and vision.<sup>6</sup>

In *The Servant Leader*, Blanchard and Hodges also say, “Values are important because they drive people’s behavior while they are working on the purpose and the picture of the future.”<sup>7</sup>

Whether a church has at least one core value concerning developing leaders or people will decide the success of lay leadership development in a local church. If not, the process will not only be problematic, but will also plateau or decline soon.

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<sup>5</sup> Ken Blanchard and Michael O’Connor, *Managing by Values* (San Francisco: Berrett-Koehler, 1996), 3.

<sup>6</sup> Malphurs, *Advanced Strategic Planning*, 96-101.

<sup>7</sup> Blanchard and Hodges, *The Servant Leader*, 50.

Not only is it important to know the core values but it is also important to understand the different kinds. Especially, it is helpful to examine if a church has right values or if those values are working properly. Malphurs gives seven possible tensions of core value system. They are as follows:

- ◆ Conscious versus Unconscious
- ◆ Shared versus Unshared
- ◆ Personal versus Organizational
- ◆ Actual versus Aspirational
- ◆ Single versus Multiple
- ◆ Corporate versus Departmental
- ◆ Good versus Bad<sup>8</sup>

When it comes to Korean churches, three tensions from the above list need to be seriously considered. They are conscious versus unconscious, shared versus unshared, and actual versus aspirational values.

The first tension is conscious versus unconscious values. While conscious values are the values which the church leaders and members purposely maintain, unconscious values are hidden or covered. According to Malphurs, he discovered that many values in the local churches are unconscious. He says, “My experience is that most church members are not aware of their values—they exist at the unconscious level.” Actually, values are not made, but discovered: from an unconscious level to a conscious level. When core values become conscious values, the church members will be able to answer why they are doing what they are doing.

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<sup>8</sup> Malphurs, *Advanced Strategic Planning*, 104-108.



The second tension is shared values versus unshared values. The effectiveness of a ministry depends on whether the foundational value of the ministry is shared or unshared. Malphurs says, “Shared values are essential to ministry effectiveness, while unshared values bring ministry demise.”<sup>9</sup> When a value which church leaders pursue is well shared with church members, they will accomplish what they are supposed to do together.

The third tension is actual values versus aspirational values. While actual values are those which people own and practice daily, aspirational values are those which leaders and church members neither own nor practice. If developing people is an actual value, the church is ready to develop leaders because church members know where they are going. However, if it is aspirational, the church members must understand, in advance, where they will go and why they are pursuing new ministry.

Therefore, a church should have a clear value concerned with developing people as a conscious, shared, and actual value. When every church member, including the leaders, firmly understands where they are and where they should go, any new ministry can easily launch and the ministry will effectively be developed.

One example church which has a core value of developing leaders is Willow Creek Community Church in South Barrington, Illinois. The ninth point of their values statement is “We believe that churches should be led by men and women with leadership gifts. This includes the concepts of empowerment, servant leadership, strategic focus, and intentionality-Nehemiah 1-2; Romans 12:8; Acts 6:2-5.”<sup>10</sup> When this church starts a new ministry concerned with

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<sup>9</sup> Malphurs, *Advanced Strategic Planning*, 104.

<sup>10</sup> See., [www.willowcreek.org/aboutwillow/what-willow-believes](http://www.willowcreek.org/aboutwillow/what-willow-believes)

leadership development, all church members might easily understand why the church is about to launch a new ministry, and what results this ministry pursues.

**Mission: Create a One Sentence Mission Statement for Leadership Development**

Once a church has examined the core value system concerned with developing leadership, the next step is to develop a mission statement because it expresses the direction of ministry. The ultimate mission of the church is the Great Commission (Matt. 28:19-10); therefore, the mission statement should have its foundation on the Great Commission.

As a matter of fact, defining the effective and biblical mission of a church is one of the essential tasks of church leaders. In *On Becoming a Leader*, Warren Bennis writes, “The task of the leader is to define the mission.”<sup>11</sup> In *Managing the Non-Profit Organization*, Peter Drucker also states, “What matters is not the leader’s charisma. What matters is the leader’s mission. Therefore, the first job of the leader is to think through and define the mission of the institution.”<sup>12</sup> It is true not only for institution leaders but also church leaders. In order to implement an effective ministry, the church leaders should well define the church’s mission and make an effective and biblical statement.

In *Advanced Strategic Planning*, Malphurs states nine reasons why the clear mission is important in church ministries. They are as follows:

- ◆ The mission dictates the ministry’s direction
- ◆ The mission formulates the ministry’s function

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<sup>11</sup> Warren Bennis, *On Becoming a Leader* (New York: Addison-Wesley, 1989), 183.

<sup>12</sup> Peter F. Drucker, *Managing the Non-Profit Organization* (New York: Harper Business, 1990), 3.

- ◆ The mission focuses the ministry's future
- ◆ The mission provides a guideline for decision making
- ◆ The mission inspires ministry unity
- ◆ The mission shapes the strategy
- ◆ The mission enhances ministry effectiveness
- ◆ The mission ensures an enduring organization
- ◆ The mission facilitates evaluation<sup>13</sup>

Even though the mission of a church and its ministries is quite important as the above list shows, many churches fail to define the mission and to develop its mission statement. Malphurs observes the reality of many churches which do not have a clear mission or statement. He says, "What amazes me is that so many churches today have a strategy, as expressed in their programs, but they have no mission. This does not make sense."<sup>14</sup> Even though those churches have strategies, they do not know the mission of those ministries. To avoid this ironic situation, developing a mission statement, which says the importance of developing leaders, is vital in the preparation stage.

Then, what is the definition of a mission statement? In *Advanced Strategic Planning*, Malphurs defines a mission statement as a "broad, brief, biblical statement of what the ministry is supposed to be doing."<sup>15</sup> First, a mission statement should be broad because "it is the primary goal, mandate, or charge that is over all other goals or mandates of the ministry."<sup>16</sup> Secondly, a

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<sup>13</sup> Malphurs, *Advanced Strategic Planning*, 120-123.

<sup>14</sup> Ibid., 122.

<sup>15</sup> Ibid., 126.

<sup>16</sup> Ibid.

mission statement should be brief because “if the mission is not short, people will not remember it.”<sup>17</sup> Malphurs recommends that a mission statement should be in a sentence. He says, “The leadership of a ministry should be able to catch the church’s mission statement in a single, concise sentence.”<sup>18</sup> Thirdly, a mission statement should be biblical. According to Malphurs, all mission statements should be based on the Great Commission in Matthew 28:19. He says,

The Great Commission proactively involves the church in making and maturing disciples at home and abroad. This was the church’s mission in the first century and continues to be its mission in the twenty-first century. Making disciples involves the church in proactively pursuing lost people (the “go” in Matt. 28:19), evangelizing them (Mark 16:15; Luke 24:46-48; Acts 1:8), and helping these new Christians to mature (Matt. 28:19-20), to become like Christ.<sup>19</sup>

Furthermore, he gives the guidelines for developing a mission statement:

1. Determine your church’s purpose. (might be ministry’s purpose)

Whom will you serve?

How will you serve these people?

2. Write your mission statement.

What words communicate best with your target group?

Does your format convey your mission well?

3. Make your mission statement broad but clear.

Is the statement broad enough?

Is the statement clear?

4. Make your mission statement brief and simple.

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<sup>17</sup> Malphurs, *Advanced Strategic Planning*, 126.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid., 127.

Does the mission pass the T-shirt test?

Is your mission memorable?<sup>20</sup>

### **Vision: Create a Vision Statement**

Developing a clear vision statement concerning developing leaders is also important in the preparation stage because while the mission states the direction of ministry, the vision supplies a picture of it. Church leaders should not only have eyes to see what will happen in the ministry, but also live in anticipation even if the vision does not yet come true. In *The Servant Leader*, Blanchard and Hodges emphasize the importance of a vision. They say, “Leadership is not about power, it’s not about control. It’s about helping people live according to the vision. It’s the vision—the purpose, picture of the future and values—that everyone should serve.”<sup>21</sup> In *Courageous Leadership*, Hybels also says, “Vision is at the very core of leadership. Take vision away from a leader and you cut out his or her heart,”<sup>22</sup> and he also says, “Vision is the fuel that leaders run on. It’s the energy that creates action. It’s the fire that ignites the passion of followers.”<sup>23</sup> Furthermore, in *Advanced Strategic Planning*, Aubrey Malphurs lists the importance of a vision:

- ◆ A vision provides energy
- ◆ A vision creates cause

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<sup>20</sup> Malphurs, *Advanced Strategic Planning*, 136.

<sup>21</sup> Blanchard and Hodges, *The Servant Leader*, 56.

<sup>22</sup> Hybels, 31.

<sup>23</sup> Ibid.

- ◆ A vision fosters risk taking
- ◆ A vision legitimize leadership
- ◆ A vision energizes leadership
- ◆ A vision sustains ministry
- ◆ A vision motivate giving<sup>24</sup>

Especially, a clear vision attracts every possible resource including financial support.

Hybels says, “People don’t give to organizations or to other people. They give to visions. When leaders who understand this take the time to paint pictures for people and to help them imagine the kingdom good that will result from their collective efforts, then people are free to release their resources joyfully. And generally, the grander the vision, the greater the giving.”<sup>25</sup> In *Comeback Churches: How 300 Churches Turned Around and Yours Can To*, Ed Stetzer and Mike Dodson also says, “People will follow vision because they are interested in committing to something worthwhile.”<sup>26</sup>

Then, what is the definition of a vision? In *Advanced Strategic Planning*, Malphurs defines a vision as “a clear, challenging picture of the future of the ministry, as you believe that it can and must be.”<sup>27</sup> According to his definition, a vision has several elements. First, a vision should be clear enough for all church members to understand and to grasp. If they cannot clearly understand the suggested vision, it will just be meaningless words on paper or vague sounds

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<sup>24</sup> Malphurs, *Advanced Strategic Planning*, 146-149.

<sup>25</sup> Hybels, 113.

<sup>26</sup> Ed Stetzer, and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville: B & H Publishing Group, 2007), 46.

<sup>27</sup> Malphurs, *Advanced Strategic Planning*, 151.

coming from the leader's mouth. Secondly, a vision must be challenging to compel or to motivate church members to buy into it. Actually, a good vision has a power to activate passionate people. It stimulates people to leave from where they have settled, and to move in the direction the vision indicates. Thirdly, a vision should be visionary, like looking at a picture. When church members listen to a vision, they could see what the ministry will bring in the future. In other words, a vision is to help the church members see what the church leaders are seeing concerning the ministry. Fourthly, a vision should show the future of the ministry and the church through the ministry. Malphurs compares a vision to a bridge which links the past and the future. He says, "The right vision provides the all-important link between what has taken place, what is now taking place, and what the organization aspires to build in the future. A strong vision changes the orientation of the church from the past to the future."<sup>28</sup> Lastly, a vision tells what can be and what must be. The former concerns the possibility of the ministry, and the latter concerns the passion of the workers. A vision should illustrate the ministry as something possible and something passionately to be done.

### **Communicate the Value, the Mission, and the Vision of Leadership Development with the Church Members**

Effectively communicating the core values, the mission, and the vision of a church is important as much as establishing them. An unshared vision is not a vision but merely a dream. It is also true for core values and the mission. Therefore, church leaders should develop the most effective ways to communicate those with the church members. In *Advanced Strategic Planning*,

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<sup>28</sup> Malphurs, *Advanced Strategic Planning*, 153.

Malphurs suggests some communication methods which can be used in a local church. They include the following:

- ◆ Life and example of leadership
- ◆ Written credo, a mission statement, and a vision statement
- ◆ Sermons
- ◆ Formal and informal conversation
- ◆ Stories
- ◆ Bulletin
- ◆ Framed posters
- ◆ Church brochure
- ◆ Training materials
- ◆ Power point presentation
- ◆ Skits and drama
- ◆ Class
- ◆ Newsletter
- ◆ Cartoon
- ◆ Church website, Facebook, Twitter, and so on<sup>29</sup>

When it comes to communicating the core values, the mission, and the vision, the passion of the leaders who share those is important. Rick Warren says, “If you want to know the temperature of your organization, put a thermometer in the leader’s mouth.”<sup>30</sup> If the leaders share these elements without passion, they can only deliver the information. Mere information

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<sup>29</sup> Malphurs, *Advanced Strategic Planning*, 117.

<sup>30</sup> Maxwell, *Developing the Leader Within You*, 144.



cannot motivate church members, nor bring their dedication because people usually find the leader and then they find the vision.

### **Make Leadership Development Team: People**

In the preparation stage, the second step is to make a leadership development team. Even if most church members have understood the core values, a mission statement, and a vision statement, it does not mean that they are ready to develop leaders. The church leaders only gain a general agreement for it from the church members. Therefore, to make the leadership development system operate, a church needs to make a leadership development team.

The leadership development system will affect overall church ministries and it will require a great deal of resources. To manage those resources and to keep the consistence of this ministry, a team which is composed of proper people is required. Peter Drucker says, “People determine the performance capacity of an organization. No organization can do better than the people it has.”<sup>31</sup> His statement is also true in a church. In *Building Leaders*, Malphurs and Mancini give five steps in making a leadership development team.

- ◆ Determine if the empowered leadership will support the leadership-development process.
- ◆ Recruit someone to initiate and lead the development process.
- ◆ Recruit and develop a lay-leadership team.
- ◆ Arrive at a consensus definition of leadership.
- ◆ Identify the various leadership levels in your ministry.<sup>32</sup>

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<sup>31</sup> Malphurs and Mancini, *Building Leaders*, 105.

<sup>32</sup> *Ibid.*, 106.

### **Empowered Leaders and Resource should be on Board**

Even though the church leaders have well communicated to the church members what is about to happen concerning developing leaders, it does not guarantee that everyone is persuaded to buy into the ministry. In *Comeback Churches*, Ed Stetzer well states this situation: “A good vision persuades those who are open that there’s something greater. At some point, you will have to recognize that not everyone will be persuaded. So, find those key leaders who will be persuaded and move forward with them.<sup>33</sup> Those key leaders are the empowered leaders who need to be persuaded for this ministry such as senior pastor, elder boards, leadership staff, and non-positional leaders.

First, the most important empowered leader is the senior pastor who facilitates the success or failure of this ministry. When it comes to Korean churches, the senior pastors are usually the proposers of a new ministry, but not always. If the senior pastor is not the proposer of establishing a leadership development process, he must be the primary empowered leader who needs to be persuaded. In *Developing the Leader within You*, John Maxwell states, “In fact, I’ve discovered that leaders resist change as much as followers do. The result? Unchanged leaders equals unchanged organizations. People do what people see.”<sup>34</sup> If the senior pastor has no ownership, the leadership development either cannot start or it will quickly die for lack of direction and momentum. Secondly, the elder board must be on board. In Korean Presbyterian churches, important decisions are usually approved by the elder board. The elders can either be

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<sup>33</sup> Stetzer and Dodson, *Comeback Churches*, 48.

<sup>34</sup> Maxwell, *Developing the Leader Within You*, 49.

the most helpful supporters or the most powerful dissenters. Thirdly, the leadership staff must be on board, too. In Korean churches, most leadership staff is composed of pastoral leaders who are currently studying at a theological seminary or have finished their study; most of them have been ordained as pastors. Their works are mainly teaching church members or directing the departments in a church. Therefore, their role and support is quite important in the leadership development process. Fourthly, non-positional leaders must be on board. Non-positional leaders mean those who have a high influence on church members even though they do not currently have specific positions. They can help set the mood and support church members who participate in this process. In addition, the budget must be on board. Without a proper budget, this process can hardly work. Actually, the budget of a ministry reveals how important the ministry is.

### **Recruit a Director who leads the Development Process**

In composing a leadership development team, finding a right team leader is vital. In *Developing the Leaders around You*, John Maxwell says, “You must select the right players (people) for your organization. If you select well, the benefits are multiplied and seem nearly endless. If you select poorly, the problems are multiplied and seem endless.”<sup>35</sup> Furthermore, in *The 360° Leader: Developing Your Influence from Anywhere in the Organization*, he also lists the importance of a right leader in a team:

- ◆ Without a leader, vision is lost.
- ◆ Without a leader, decisions are delayed
- ◆ Without a leader, agendas are multiplied

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<sup>35</sup> John Maxwell, *Developing the Leaders Around You* (Nashville: Thomas Nelson, 1995), 38.

- ◆ Without a leader, conflicts are extended
- ◆ Without a leader, morale is low
- ◆ Without a leader, production is reduced
- ◆ Without a leader, success is difficult<sup>36</sup>

The possible options for a leader of the team are the senior pastor, a pastoral staff, a hired director who is specialized in leadership, or one of the church members. If it is really necessary, someone may be hired from outside of the church, but the best situation is to find someone from inside. In *Courageous Leadership*, Hybels recommends, “Hire from within whenever you can.”<sup>37</sup>

When it comes to the qualifications of the team leader, a church needs to decide what qualifications are required for the leader. Those required qualifications can be various depending on the church’s needs, but Malphurs’ recommendations are useful. They are as follows:

- ◆ The following Scriptures may prove helpful in determining qualifications for the position: Acts 6:5; 1 Timothy 3:1-13; 2 Timothy 2:2; Titus 1:6-9; 1 Peter 5: 2-3; 2 Peter 1: 5-8.
- ◆ The candidate should embrace fully and believe he or she can embody the ministry’s core values, mission, vision, and strategy. The ministry must determine if leadership is in reality a core value.
- ◆ The candidate should have a vision for training leaders.
- ◆ Determine the ideal divine design for this person. What spiritual gifts does he or she need? Is the spiritual gift of leadership a requirement? What natural gifts would be

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<sup>36</sup> Maxwell, *The 360° Leader*, 265-273.

<sup>37</sup> Hybels, 86.

helpful? What must his person be passionate about? What personal profile temperament is referable, if any? What MBTI temperament is preferable, if any? Are there any other design requirements or preference?

- ◆ Determine if the candidate must have a good knowledge of the leadership field. Does he or she need to be current with new developments and well read in leadership?
- ◆ Determine the necessity of the candidate's having a history of developing leaders in this or other contexts, such as in the corporate world.
- ◆ Other qualifications that are required by your ministry.<sup>38</sup>

### **Recruit and Develop a Lay Leadership Development Team**

Once, a church has selected the leader of leadership development team, the next step is to recruit team members to implement the leadership development process. Regardless of how the great capability a leader has, he or she cannot do everything by himself or herself. In *The 17 Indisputable Laws of Teamwork*, John Maxwell says, "One is too small a number to greatness. You cannot do anything of real value alone."<sup>39</sup> Actually, working in a team has a few benefits, and C. Gene Wilkes writes those benefits in *Jesus on Leadership*:

- ◆ Teams involve more people, thus affording more resources, ideas, and energy than would an individual.
- ◆ Teams maximize a leader's potential and minimize her weaknesses. Strengths and weaknesses are more exposed in individuals.

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<sup>38</sup> Malphurs and Mancini, *Building Leaders*, 115.

<sup>39</sup> John Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville: Thomas Nelson, 2001), 4.

- ◆ Teams provide multiple perspectives on how to meet a need or reach a goal, thus devising several alternatives for each situation. Individual insight is seldom as broad and deep as a group's when it takes on a problem.
- ◆ Teams share the credit for victories and the blame for losses. This fosters genuine humility and authentic community. Individuals take credit and blame alone. This fosters pride and sometimes a sense of failure.
- ◆ Teams keep leaders accountable for the goal. Individuals connected to no one can change the goal without accountability.
- ◆ Teams can simply do more than an individual.<sup>40</sup>

When it comes to a leadership development team, making a strong and effective team requires enough time. To solve this problem, composing and operating a temporary team, called a focus group, is effective because the leader of this process will need help right away.

In *Building Leaders*, Malphurs gives the definition and the function of a focus group. He says, "The Leadership Focus Group serves to provide input, make contacts, and promote the leadership-development process in its early stage until a leadership-development team is formed."<sup>41</sup>

Even though the focus group operates properly, the leader needs to launch the leadership development team as soon as possible. Concerning the number of team members, there should be at least two members even in small churches, and not more than twelve in large churches for effectiveness.

Concerning members' qualifications, Malphurs offers six specific traits:

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<sup>40</sup> Maxwell, *The 17 Indisputable Laws of Teamwork*, 5.

<sup>41</sup> Malphurs and Mancini, *Building Leaders*, 118.

- ◆ They should be members of the church in good standing. Membership should signal commitment to the church, its identity, and what it stands for. A member in good standing should be of sound moral character.
- ◆ They need to be in general agreement with the church's statements: core values, mission, vision, strategy, and doctrinal beliefs.
- ◆ The team should be diverse. As much as possible, it should be made up of people of different generations, gender, race, and so on. This will provide for greater input and representation of opinion. However, all members will need to agree with the ministry's values, mission, vision, and strategy. Otherwise, this diversity could prove chaotic. Rather than pull together, they could easily pull apart.
- ◆ It would be good if the members are not only interested in leadership training but have some passion for it. This results in greater commitment to the team's mission and lower turnover.
- ◆ Each member must be willing to set aside the necessary time to serve this team. A number of opportunities and obligations constantly compete for people's time. Time for the team must be a priority.
- ◆ These team members must not be enforcers but challengers of the status quo. This implies that they will be creative. They are what we refer to as "early adopters" in the change process. They should be those who risk thinking outside the box and coloring outside the lines.<sup>42</sup>

Like a focus group has a mission statement to define its role and limitations, the leadership development team also needs a mission statement. Malphurs provides a sample: "The

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<sup>42</sup> Malphurs and Mancini, *Building Leaders*, 118-119.

leadership-development team will assist the director of leadership development in developing, implementing, and administering the leadership-training process.”<sup>43</sup>

### **Arrive at a Consensus of Leadership Definition**

One important assignment of a leadership development team is to define what a leader is and what leadership is. As Warren Bennis and Burt Nanus report, there are over 850 different definitions of leadership.<sup>44</sup> It implies that there are many different definitions of a leader and leadership among church members including a leadership development team. To keep the unity of the team and the consistence of the process, arriving at a common definition of a leader and leadership is important. In *Simple Church: Returning to God’s Process for Making Disciple*, Thom S. Rainer and Eric Geiger emphasize the importance of the definition. They say, “Without definition, people are uncertain about how the church is making disciples. Without definition, people are clueless about how the church is designed to bring people toward spiritual maturity. Without definition, there is room for ambiguity.”<sup>45</sup> Furthermore, “Where there is ambiguity, there is often confusion.”<sup>46</sup> Malphurs and Mancini also say, “Everyone needs to be using the same definition or you will arrive at different destinations.”<sup>47</sup>

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<sup>43</sup> Malphurs and Mancini, *Building Leaders*, 119.

<sup>44</sup> Bennis and Nanus, 4.

<sup>45</sup> Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciple* (Nashville: Broadman & Holman Publishers, 2006), 113.

<sup>46</sup> Ibid.

<sup>47</sup> Malphurs and Mancini, *Building Leaders*, 121.



When it comes to common agreement, consensus is the right word because it is not possible for all on the team to agree with one final definition. The main purpose of consensus is finding a working definition. Malphurs and Mancini well explain what consensus is: “It means that the team agrees to disagree. You will go with the majority definition and those who don’t approve of it will agree to use it as a working definition.”<sup>48</sup> Furthermore, they say, “The adoption and clarification of a definition focus the group and bring unity to the development process.”<sup>49</sup>

### **Identify the Various Leadership Levels in a Church**

The next step is to identify, classify, and categorize all ministries, and to identify and level the required leadership for each level. All ministries do not require the same level of leadership. In a ministry, there are various leadership levels according to one’s position and ministry description. Therefore, a leadership development process should help each level leader improve his or her leadership. In order to do this, there are a few steps which a leadership development team should undertake.

First, a leadership development team should identify all ministries in a church. No matter what size church it is, it has various ministries. Therefore, the team should carefully observe all church ministries in various aspects and categorize them. Malphurs gives an example of the categories of church ministries:

- ◆ Small group ministries, such as adult Bible fellowships, cell groups, or Sunday

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<sup>48</sup> Malphurs and Mancini, *Building Leaders*, 121.

<sup>49</sup> *Ibid.*, 122.

school.

- ◆ Age-graded ministries, including youth, children, preschool, and nursery.
- ◆ Worship ministries, including choirs, bands, praise singers, and instrumentalists.
- ◆ Interest-oriented ministries, including men’s, women’s, singles, young marrieds, and recreation.
- ◆ Counseling ministries, such as support groups, addiction recovery, and lay counseling.
- ◆ Welcome ministries, such as ushers, greeters, parking lot attendants, registration areas, and information centers.
- ◆ Mission ministers, including service projects, church planting, and short-or long-term world missions.
- ◆ Special ministry “franchises,” such as Stephen ministry, Al Anon, Alpha, and AWANA.
- ◆ Leadership ministries, including small group coaches, division leaders, deacons, elders, trustees, and boards.<sup>50</sup>

Secondly, the team should identify the expected leaders for each ministry. To accomplish this, the team needs to examine current leaders’ job descriptions and to evaluate whether the job descriptions correctly say their jobs. If not, the team should rewrite the job descriptions based on expected leadership role for each ministry. In this process, the consensus of a leader and leadership which the team members agreed with should be applied.

Thirdly, the team should configure the leadership positions and should categorize the leaders into leadership levels. This is very useful when a church offers the opportunities for

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<sup>50</sup> Malphurs and Mancini, *Building Leaders*, 123.

leaders to improve their leadership. In *Biblical Leadership: Developing Church Volunteers*, Kenneth O. Gangel provides three categories of ministry: physical ministry, program ministry, and people ministry.<sup>51</sup> Also, Malphurs and Mancini provide sample criteria:

- ◆ Professionally trained and not professionally trained
- ◆ Leaders of ministries and leaders of leaders
- ◆ Leaders with church-wide influence and leaders with ministry-specific influence
- ◆ Paid and unpaid
- ◆ Full-time and part-time
- ◆ Leaders with budget responsibility and leaders without budget responsibility<sup>52</sup>

These criteria might be applied independently or in combination. Selecting the criteria depends on the leadership development team or the leadership group of the church. No matter who determines the criteria, this process is quite important because it highly affects the strategies in developing the leaders.

Finally, the team should identify each leadership level based on what the team researches and agrees with. Depending on each church's context, the number of levels and the definition of them could be various. Here is an example of the stratified leadership which Aubrey Malphurs suggests:

- ◆ *Level 1 leaders.* These are all people who are nonprofessional, non-vocational leaders who volunteer to serve God and the church at the entry level of ministry.
- ◆ *Level 2 leaders.* These people are nonprofessional, non-vocational leaders who

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<sup>51</sup> Kenneth O. Gangel, *Biblical Leadership: Developing Church Volunteers* (Wheaton: Evangelical Training Association, 2006), 53.

<sup>52</sup> Malphurs and Mancini, *Building Leaders*, 124.

volunteer to serve alongside the leadership staff. Another designation would be paraprofessionals.

- ◆ *Level 3 leaders.* These people are potential or part-time staff. They may or may not be paid or may work their way into a paid position over time. They are emerging leaders who are preparing for vocational ministry.
- ◆ *Level 4 leaders.* People at this level are paid vocational workers who minister full-time.<sup>53</sup>

When it comes to lay leadership development, most of them are volunteers, not paid leaders.

Therefore, level 4 leaders above list could be omitted. However, having level 4 leaders is useful to understand whole church ministries.

### **Implementation Stage of Leadership Development: Process and Practice**

Once the preparation stage has been completed, the church is ready to jump into the next stage, called implementation stage of leadership development. This stage consists of five steps: discovering, launching, developing, evaluating, and rewarding.

#### **Discover Potential Leaders**

In *Building a Church of Small Groups*, Bill Donahue and Russ Robinson suggest discovering potential leaders from among church members. They say, “Rather than looking for leaders, we suggest that you look for people. There’s always greater supply of people than

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<sup>53</sup> Malphurs and Mancini, *Building Leaders*, 124-125.

obvious leaders.”<sup>54</sup> This is really true in developing lay leaders in a local church. The main purpose of this process is to develop lay people into lay leaders for the Kingdom business, the church ministries. However, even though every church member could be a potential leader, discovering potential leaders requires certain processes. The three ingredients of discovering potential leaders are recruitment, exploration, and assessment.

### **Recruitment**

In *Building Leaders*, Malphurs and Mancini define recruitment as “the never-ending process of inviting potential leaders into ministry at the various levels of the church.”<sup>55</sup> As this definition says, recruitment is inviting people into ministry. As a matter of fact, in many churches, a number of church members are not involved in any church ministry. They are just watching others do the ministry, not doing any work. When it comes to the reason why people are not motivated into ministries, in *On Track Leadership*, John Kramp says, “There are at least seven motivational forces to consider: Ability, Satisfaction, Pleasure, Compulsion, Obligation, Values, and Relationships.”<sup>56</sup> However, ironically, the main reason why they do not work is simply due to the fact that they have never been asked by anyone to get involved. Malphurs and Mancini say, “The main reason people stand on the sidelines is that they have never been asked to get into the game! Recruitment is moving all these people from where they are to where God

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<sup>54</sup> Russ Robinson and Bill Donahue, *Building a Church of Small Groups* (Grand Rapids: Zondervan, 2001), 126.

<sup>55</sup> Malphurs and Mancini, *Building Leaders*, 128.

<sup>56</sup> John Kramp, *On Track Leadership* (Nashville: Broadman & Holman Publishers, 2006), 74.

wants them to be-on the ministry playing field.”<sup>57</sup> Therefore, effective recruitment can be called the door of church ministry involvement.

Then, who will recruit potential leaders for the ministries? Ideally speaking, everyone could be a recruiter. However, this is not a good idea because this will bring out unexpected frustration and complications in ministry. Therefore, using a group which will recruit potential leaders is more effective. This group may include the senior pastor, the director of leadership development, trainers of leadership development, department heads, leadership staff, teachers, ministry leaders, and so on. Others might also recommend potential leaders to this recruitment group.

When it comes to the target group for recruitment, at least three groups should be considered in a church. The first group is the apparently new church members who have been in the church at least a couple of years and who have finished the required membership programs. Another group is those who have been church members for quite a long time, but are not yet involved in the church ministries. The other group can be young people in a church. Usually, in many churches, young people tend to fail in finding their leadership positions because apparently old members who have attended the church for many years have already occupied most leadership positions. Actually, young people should not be lightly considered because they will be the future leaders of the church.

About the methods of recruitment, Malphurs and Mancini recommend two skills which recruiters should have: aggressive listening and bold, consistent asking.<sup>58</sup> Aggressive listening means paying attention to what people are saying about potential leaders, and investigating

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<sup>57</sup> Malphurs and Mancini, *Building Leaders*, 129.

<sup>58</sup> *Ibid.*, 131-132.

whether they really have leadership potential. Secondly, bold and consistent asking literally means asking boldly and persistently until the recruiter gets a clear answer from the potential leader. Malphurs and Mancini says, “Most people won’t make a significant life investment into leadership after just one ask... unless there is a clear no, the door remains cracked for you to ask again at an appropriate time in the future.”<sup>59</sup> As the definition of recruitment says, it is a process, not an event. Therefore, recruitment requires enough time and repeated invitations.

In addition, a public invitation is an effective method of recruitment even though its effectiveness is less than personal invitation. Especially, this is true in Korean Church context because the most important announcements are addressed in worship services by the senior pastors. Furthermore, if the pastor repeatedly addresses the church members to participate in the church ministry, the effectiveness will be maximized. Malphurs and Mancini say, “Regular, repeated organizational addresses keep the importance of leadership before the congregation. When people hear an organizational address enough times (at least seven), they realize the significance of what is announced.”<sup>60</sup>

### **Exploration**

Exploration is a kind of dialogue between newly recruited potential leaders and the ministry representative. In this step, the potential leaders will discover general information about the church ministry which they are interested in and the leadership development process. Also, the ministry representative will discover more about the potential leaders. The meeting for exploration may be once or several times if it is necessary. Especially, exploration is important

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<sup>59</sup> Malphurs and Mancini, *Building Leaders*, 132.

<sup>60</sup> *Ibid.*, 133.

for the church leaders because they can gather vital information about potential leaders. The information will be helpful for the church leaders to consider whether the potential leaders are appropriate for the church ministry and they are qualified for it. If the potential leaders are to be disqualified, the church leaders should do it in this step.

When it comes to the assignment of the ministry representative, Malphurs and Mancini provide useful guidelines in *Building Leaders*:

- ◆ Introduction of himself or herself if unknown to the recruited leader
- ◆ Questions that will elicit information about the recruit, such as where the person lives, marital and family status, vocation, reason for attending the church, and any other background and current information
- ◆ The church's vision for developing its leaders
- ◆ Explanation of the leadership-training process and the ministry's expectations of its leaders
- ◆ The benefits of being a leader
- ◆ Exploration of the prospective leader's interests
- ◆ Arranging for interviews with others, if necessary<sup>61</sup>

Another main assignment of the ministry representative is to let the potential leaders know what qualifications are required to be a leader. If the potential leaders do not meet the required qualifications, the exploration goes no further. Malphurs and Mancini's recommendation is really important, they say, "It's much easier not to select people at this early

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<sup>61</sup> Malphurs and Mancini, *Building Leaders*, 135.



stage in the process than it is to remove them later when they're firmly entrenched in leadership positions."<sup>62</sup> Here are some essential qualifications of a potential leader. He or she should be

- ◆ A Christian
- ◆ A person of good character
- ◆ A person of good reputation in the community
- ◆ Teachable
- ◆ Committed
- ◆ Able to agree with the ministry's statements-core values, mission, vision, strategy, and doctrine
- ◆ A person with good personal habits and background.<sup>63</sup>

In addition, the ministry representative should announce the benefits of which the potential leader will have when he or she becomes a lay leader, for example, spiritual growth, relational growth, a sense of self-worth and significance, and so on

### **Assessment**

The next thing to do when discovering a potential leader is to assess him or her for leadership. It is also helpful for both the potential leader and the church. First, assessment is helpful to the potential leader because he or she will discover who he or she is. Malphurs and Mancini say, "Assessment helps Christians discern and reaffirm how God has uniquely designed them to serve him. Assessment involves the discovery of a person's spiritual and natural gifts,

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<sup>62</sup> Malphurs and Mancini, *Building Leaders*, 136.

<sup>63</sup> *Ibid.*

passion, temperament, and other vital aspects of who he or she is.”<sup>64</sup> Secondly, assessment is helpful to the church because it helps the church to discern how to develop the potential leader’s leadership development and where to deploy him or her to serve God.

Ideally speaking, every church should have a formal and systematic assessment process no matter what size the church is. If a church does not have anyone to lead the assessment, the church should develop someone who can lead the process. Because this process requires accuracy when the leader of this process leads the assessment, the church should carefully consider who will lead and what tools or resources will be used.

When it comes to the process of assessment, the process consists of the three Ds: design, direction, and development. Even though the main focus is on the first D, design, others are also important because they all work together. Malphurs and Mancini explain the relationship between the three Ds, “Design is vital to one’s direction, and direction dictates how one develops.”<sup>65</sup>

Concerning the tools for the assessment process, there are many choices such as DISC Personal Profile System produced by the Carlson Learning Company, Network by Willow Creek Community Church, and SHAPE by Saddleback Community Church. Also, in *Building Leaders*, Malphurs and Mancini recommend the leadership covenant as another important assessment tool. They define the leadership covenant as “a written expression of the spiritual commitment that the church asks of the leader.”<sup>66</sup> They also compare the leadership covenant to leadership qualifications and the leader’s role description to clarify what the leadership covenant is. They

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<sup>64</sup> Malphurs and Mancini, *Building Leaders*, 138.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid., 139.

say, “While leadership qualifications reflect the spiritual maturity required to lead and the leader’s role description reflects the responsibility of the leader, the leadership covenant reflects the predisposition of the heart and spiritual commitment of the leader.”<sup>67</sup> Furthermore, they give a sample of the leadership covenant:

### **Sample Leadership Covenant<sup>68</sup>**

#### **Salvation**

\_\_\_\_\_ I have trusted in Christ alone for my salvation and I realize that my standing with Christ and value as a believer are based not on my performance but on God’s grace.

Ephesians 2:8-9 For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God-not by works, so that no one can boast.

#### **Spiritual Growth**

\_\_\_\_\_ I will seek to grow toward being a fully devoted follower of Jesus Christ by having a consistent time alone with God through prayer and Bible study.

2 Peter 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

#### **Small-Group Community**

\_\_\_\_\_ I will lead my group into biblical community (prayer, Scripture, care, and service). I will serve with a leadership team including a leader, apprentice, and host. I will lead my group to actively participate in appropriate planning training meetings.

Acts 2:42-47 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

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<sup>67</sup> Malphurs and Mancini, *Building Leaders*, 139.

<sup>68</sup> *Ibid.*, 139-140.

### Service

\_\_\_\_\_ I will enlist and equip others in the group to serve God according to their gifts.

1 Peter 4:10 Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms.

### Stewardship

\_\_\_\_\_ I will cheerfully, generously, and regularly give to God through the local church. The biblical starting point for financial stewardship is a tithe (10 percent) to the local church. I will seek to be a good steward of any money used by my ministry group.

Malachi 3:10 Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it.

Name \_\_\_\_\_ Group \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_

### Launch New Leaders into Leadership Positions

In *Building Leaders*, Malphurs and Mancini explain what launching means, “Launching...involves the right people putting the right leaders in the right place (context) at the right time.”<sup>69</sup> In launching leaders into leadership positions, the word *right* is important. Actually, many leaders fail to find or to be placed into the *right* place or position. In *The 360° Leader: Developing Your Influence from Anywhere in the Organization*, John Maxwell introduces a study by the Gallup Organization. The result of the research shows that only 20 percent of employees are working in their strength zones.<sup>70</sup> Even though the percentage might be

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<sup>69</sup> Malphurs and Mancini, *Building Leaders*, 141.

<sup>70</sup> Maxwell, *The 360° Leader*, 237-238.

different in the church contexts, the situation is surely similar. Most lay leaders fail to find their strength zones, right place, for the ministries.

When it comes to the result of misplacing the leaders, the damage is quite serious. John Maxwell warns, “When employees are continually asked to perform in an area of weakness, they become demoralized, they are less productive, and they eventually burn out.”<sup>71</sup> This is also true in the church contexts. Therefore, the church leaders should considerately launch lay leaders into the right places.

When launching leaders, the church leaders should firmly understand two things. The first thing is the fact that “all players [lay leaders] have a place where they add the most value.”<sup>72</sup> It means that even though the launching process requires a long time and much energy, the church leaders should seek to find the right place for the lay leaders. The second thing is that without the right place to serve, no one can develop their leadership. In *Courageous Leadership*, Bill Hybels says, “no one can grow as a leader without the real life challenges of actually leading.”<sup>73</sup>

When it comes to the positions, the church leaders need to create as many various ministry positions as possible for each leadership level, especially level 1 leader’ positions. Generally speaking, a level 1 leader is a volunteer who serves in many areas with less formal training. In *Comeback Churches*, Ed Stetzer recommends,

In order to create an equipping atmosphere, churches must make enough entry-level ministry positions available. Involve people in ushering, greeting, serving refreshments, parking, decorating, or computer and office support. These ministries can help people

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<sup>71</sup> Maxwell, *The 360° Leader*, 238.

<sup>72</sup> Ibid., 240.

<sup>73</sup> Hybels, 134.

get involved quickly and easily, explore different ministries, and gauge ministry leadership potential.<sup>74</sup>

Because effective performance depends on the proper match between the leader's style and the leadership position, giving lay leaders several placement options within their leadership level is effective. In addition, Malphurs and Mancini provide some helpful questions in launching leaders:

- ◆ Is there a ministry context in the church where this person fits?
- ◆ What if this person has a design for which there is no present ministry? Would we design a new ministry for him or her? If not, what would we do?
- ◆ Will the new leader minister within or outside the facility where the church meets? Some churches minister outside the walls of their facility as well as within them.
- ◆ What if the emerging leader fits several ministry contexts within or outside the church? Could he or she visit several different ministries where there is a match, talk to the people leading and ministering in those areas, and then decide on one of them? If the first choice doesn't work out, the person could try another.<sup>75</sup>

### **Develop New and Current Leaders for the Church Ministry**

In Proverbs, there are many verses which mention the importance of listening and learning. In 1:5, the author says, "Let the wise listen and add to their learning, and let the discerning get guidance," and in 12:15, he says, "The way of a fool seems right to him, but a wise man listens to advice." Not only the author of Proverbs but also many leadership experts

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<sup>74</sup> Stetzer and Dodson, *Comeback Churches*, 141.

<sup>75</sup> Malphurs and Mancini, *Building Leaders*, 142-143.

emphasize the importance of consistent learning to improve one's leadership. In *Spiritual Leadership*, Sanders says, "Leadership training cannot be done on a mass scale. It requires patient, careful instruction and prayerful, personal guidance over a considerable time,"<sup>76</sup> and "Disciples are not manufactured wholesale. They are produced one by one, because someone has taken the pains to discipline, to instruct and enlighten, to nurture and train one that is younger."<sup>77</sup> Zig Ziglar also says, "You were born to be a winner, but to be a winner you must plan and follow it to win."<sup>78</sup>

As a leader needs to have patience and planning, the church leaders should have strategic planning to give lay-leaders various opportunities to learn and to develop their leadership concerning character, knowledge, and skills. To give effective and practical opportunities, the church leaders should understand the dynamic of training tools such as their characteristics, their strengths and weaknesses. When the church leaders feel the necessity of a certain topic and content concerning leadership development, they should know which tool is effective to elevate the result of education.

When it comes to the training tools (venues), in *Building Leaders*, Malphurs and Mancini provide a very useful and practical list of those venues and the explanation of each one. They provide a total of 16 venues in two categories: process oriented and event oriented, and the chart of those venues is below:

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<sup>76</sup> Sanders, 150.

<sup>77</sup> Ibid.

<sup>78</sup> Maxwell, *Developing the Leaders Around You*, 112.

**Training Venues<sup>79</sup>**

<b>Process Oriented</b>	<b>Event Oriented</b>
Classroom	Huddle
Small Group	Seminar
Turbo Group	Conference
Apprenticing	Getaway
One-on-one	Retreat
Coaching	Workshop
Consulting	Rally
Self-led	Benchmarking

**Process-Oriented Venues**

**Classroom**

The classroom is a representative training venue which most Korean churches primarily use. It is the one way communication environment by being seated in rows, and its size is usually between three and fifty people. The main purpose of this venue is delivering a large amount of information, and it has weakness in developing relation. In many Korean churches, the classroom is usually used for Bible study, new membership class, Sunday school teacher's class, and so on.

**Small Group**

The small group is also another representative venue in Korean Churches in various ways. The proper number of small group members is usually three to twelve individuals, and it

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<sup>79</sup> Malphurs and Mancini, *Building Leaders*, 160.



offers a relational environment for training. The strength of small groups is flexibility in time and place. The length of time can be four weeks, an entire year, or more, and the small group can meet anywhere, such as a home, classroom, or café, with seating arranged in a circle for discussion and interaction. Furthermore, the average time of each meeting is proper for an hour to two. When it comes to the effectiveness of a small group, it provides the opportunity to build relationships. Malphurs and Mancini show the strength of a small group in developing leadership. They say, “The key aspects of character and emotional development are possible because of the sharing, accountability, and prayer that can take place in a small group.”<sup>80</sup>

### **Turbo Group**

A turbo group is a kind of small group of three to twelve individuals, but it is specialized to focus on training and launching group members into leadership positions, and it is focused on content on leadership and modeling to be leaders. The length of time is usually eight to twelve weeks. To develop group members into leaders, the leader of a turbo group gives the emerging leaders in the group practice leading the group and has a feedback dynamic to be evaluated by others, and to evaluate others in leading a small group.

### **Apprenticing**

In *Building Leaders*, Malphurs and Mancini define, “Apprenticing is when an individual performs a ministry leadership function, in a learning role, under the direct supervision of an experienced leader.”<sup>81</sup> In *Growing Leaders in the Church*, Gareth Crossley also explains

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<sup>80</sup> Malphurs and Mancini, *Building Leaders*, 161-162.

<sup>81</sup> *Ibid.*, 164.

apprenticeship. He says, “Apprenticeships are a familiar model for a close relationship in which a trainee can observe, learn, discuss, practice and be assessed in the skills and attitudes of ministry.”<sup>82</sup> Bill Hybels also mentions, “Leaders learn best from other leaders,”<sup>83</sup> and in 1 Corinthians 11:1, the Apostle Paul says, “Follow my example, as I follow the example of Christ.” Malphurs and Mancini strongly emphasize the effectiveness of apprenticing in church ministry. They say, “Every church should seriously consider apprenticing as a training venue. The great thing about apprenticing is that it can take place anytime ministry is occurring. In other words, every event and activity that your church is currently doing provides a built-in opportunity for apprenticing.”<sup>84</sup>

### **One-on-One (Mentoring)**

A one-on-one venue is commonly called mentoring, in which two individuals simply meet in a relational environment for training. In *Next Generation Leader*, Andy Stanley says, “A mentor is usually an older and more experienced person who provides advice and support to a younger, less experienced individual in a particular field.”<sup>85</sup> Because of the relationship between mentor and mentee, mentoring is flexible: they can meet at anywhere at any time in a formal or informal learning setting.

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<sup>82</sup> Gareth Crossley, *Growing Leaders in the Church* (Darlington: Evangelical Press, 2008), 22.

<sup>83</sup> Hybels, 132.

<sup>84</sup> Malphurs and Mancini, *Building Leaders*, 164.

<sup>85</sup> Stanley, *Next Generation Leader*, 108.

## Coaching

Howard Hendricks defines coaching as “helping people do what they don’t want to do, so they can become what they want to become.”<sup>86</sup> One unique characteristic of coaching is that “the coach works not by providing answer but by asking questions through which the leader gains new insight and takes new actions.”<sup>87</sup> In *Next Generation Leader*, Andy Stanley emphasizes the importance of coaching, he says, “You will never maximize your potential in any area without coaching. It is impossible. You may be good. You may even be better than everyone else. But without outside input you will never be as good as you could be. We all do better when somebody is watching and evaluating.”<sup>88</sup> Furthermore, he says, “A good coach will evaluate your performance against your potential. A coach helps you measure your performance against your strengths instead of against someone else’s.”<sup>89</sup>

## Consulting

Malphurs and Mancini define, “Consulting is when an outside individual immerses himself or herself in the church culture to bring specialized knowledge for organizational and leadership development.”<sup>90</sup> In Proverbs 15:22, the author emphasizes the importance of having every possible aid when making plans. It says, “Plans fail for lack of counsel, but with many

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<sup>86</sup> Malphurs and Mancini, *Building Leaders*, 167.

<sup>87</sup> Ibid.

<sup>88</sup> Stanley, *Next Generation Leader*, 104.

<sup>89</sup> Ibid., 106.

<sup>90</sup> Malphurs and Mancini, *Building Leaders*, 168.

advisers they succeed.” The unique point of consulting is that consulting is from outside of the church.

### **Self-led**

Self-led venue simply means that a potential leader trains himself or herself with every possible resource, such as books, audiocassettes, CDs, and the Internet. One popular resource is reading books, especially reading is very important for leaders to develop themselves. Harold Ockenga advises, “Read to refill the wells of inspiration.”<sup>91</sup> In *Spiritual Leadership*, Oswald Sanders also gives five reasons why a leader should read books: for spiritual benefit, for intellectual growth, to cultivate preaching and writing style, to acquire new information, and to have fellowship with great minds.<sup>92</sup> In these days, there are countless resources which are helpful for leaders develop their leadership in every area. If the church leaders give them the guidance when the lay leaders choose those resources, they can effectively and safely develop their leadership.

### **Event-Oriented Venues**

#### **Huddle**

Malphurs and Mancini define a huddle as “a specialized small group of three to twelve individuals with common ministry responsibilities that meets in an interactive environment for training. The distinguishing feature of the huddle is the gathering of leaders who share similar

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<sup>91</sup> Sanders, 103.

<sup>92</sup> Ibid.

ministry responsibilities.”<sup>93</sup> Because the leaders who share similar ministry responsibilities gather in a huddle, it can be a meeting for training, sharing, discussion, and problem solving around ministry-specific issues. Furthermore, through a huddle, the leaders can have a time to encourage and celebrate each other.

### **Seminar**

According to Malphurs and Mancini, the seminar is “a relatively large group of individuals who meet in a one-way communication environment for one time of focused instruction.”<sup>94</sup> There are many benefits in a seminar: easy planning and low cost, flexibility of place, the educational effectiveness for many people at one time, and so on. Especially, when the church leaders intend to deliver specific content to a large number of people, it is really useful.

### **Conference**

Malphurs and Mancini define a conference as “a large group of individuals who meet in a one-way communication environment for instruction from a teacher, usually a notable leader.”<sup>95</sup> The differences between a conference and a seminar are their size and length of time: a conference is larger than seminar and it has multiple days of training. Malphurs and Mancini give a list of conference’s benefits:

- ◆ A local church-based conference provides a wonderful vision-casting opportunity.

Leaders can see the giant potential of their local church.

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<sup>93</sup> Malphurs and Mancini, *Building Leaders*, 171.

<sup>94</sup> *Ibid.*, 172.

<sup>95</sup> *Ibid.*, 173.

- ◆ Leaders can network with those from other churches.
- ◆ The opportunity for leaders to spend several days off-site usually brings refreshment and new insight.
- ◆ Traveling together provides special team-building opportunities for a church's leaders.
- ◆ Many conferences provide very useful, focused training in small, breakout seminars.

### **Gateway**

According to Malphurs and Mancini, a gateway is “a group of individuals who meet off-site for one day of training.”<sup>96</sup> The site of meeting should be outside of the church to be a true gateway and close enough to drive round trip in a day: within one hour away. Actually, a gateway has many advantages. Malphurs and Mancini provide the list of its advantages:

- ◆ It allows for a delivery of training types and venues.
- ◆ A gateway can help forge leadership community.
- ◆ A gateway is an excellent venue to train new leaders and potential leaders
- ◆ A gateway can be downright fun.<sup>97</sup>

### **Retreat**

According Malphurs and Mancini, a retreat is “a group of individuals who meet off-site for training over multiple days.”<sup>98</sup> The difference from a gateway is that a retreat adds the over-

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<sup>96</sup> Malphurs and Mancini, *Building Leaders*, 174.

<sup>97</sup> *Ibid.*, 174-175.

<sup>98</sup> *Ibid.*, 176.

night experience. While the strength of a retreat is to accommodate a variety of training experiences, it requires huge preparation, big cost, and a few days off. Furthermore, selecting a proper facility is vital to have a successful retreat.

### **Workshop**

According to Malphurs and Mancini, a workshop is “a relatively small group of individuals meeting over a period of time in a skills-focused, interactive environment for training. A workshop will usually last a half-day to a day and will focus on a specific ministry.”<sup>99</sup> The unique characteristic of a workshop is that “the participants of a workshop move beyond hearing something to actually doing something.”<sup>100</sup>

### **Rally**

According to Malphurs and Mancini, a rally is “a group of individuals meeting in a one-way communication environment for celebration-based training that is focused on past accomplishments or future expectations.”<sup>101</sup> The goal of this venue is not training leadership skills or knowledge, but motivating and inspiring the leader’s heart for the future ministry. The primary purposes of a rally are to celebrate leaders and their great works and to remind and recast the vision of the church.

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<sup>99</sup> Malphurs and Mancini, *Building Leaders*, 177.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid., 178

## Benchmarking

Malphurs and Mancini define benchmarking as “taking a small group of individuals to visit another ministry context for learning and modeling.”<sup>102</sup> Even though benchmarking is a very useful and beneficial venue, it is not mobilized in the churches. Malphurs and Mancini say, “Benchmarking is one of the easiest and yet most underutilized training venues.”<sup>103</sup> The primary benefit of benchmarking is that the stronger points of the visited church provide vision and modeling, and the weaker points can bring affirmation to what the visiting church is already doing better.

The 16 venues of training tools, 8 process oriented venues and 8 event oriented venues, are briefly introduced above. Even though understanding each venue is important, using those venues effectively according to the purpose and circumstance is more important. If the church leaders fully understand all venues and can wisely use them, the effectiveness of developing leadership process will be maximized.

In *Building Leaders*, Malphurs and Mancini provide a chart showing each venue’s definition and the role of leader, and the comparison chart below:

### Process-Oriented Venues<sup>104</sup>

Venues	Definition	Role of Leader
Classroom	A group of individuals meeting in a one-way communication environment for ongoing instruction	Teacher

<sup>102</sup> Malphurs and Mancini, *Building Leaders*, 179.

<sup>103</sup> Ibid.

<sup>104</sup> Ibid., 161-170.



Small Group	A group of three to twelve individuals meeting in a relational environment for ongoing training	Facilitator/teacher
Turbo Group	A group of three to twelve individuals meeting in a relational environment for short-term, focused training with the goal of launching group members into leadership.	Facilitator/teacher
Apprenticing	An individual performing a ministry leadership function in a learning role, under the direct supervision of an experienced leader	Mentor/coach
One-on-One	Two individuals meeting in a relational environment for training	Mentor/coach
Coaching	An outside professional who focuses on the personal and leadership development of a higher level church leader	Coach
Consulting	An outside individual, immersing himself or herself in the church culture to bring specialized knowledge for organizational and leadership development	Consultant/facilitator
Self-Led	A leader initiating his or her own learning	Learner

### Event-Oriented Venues<sup>105</sup>

Venues	Definition	Role of Leader
Huddle	A group of three to twelve individuals with common ministry responsibilities meeting in an interactive environment for training	Coach/facilitator
Seminar	A large group of individuals meeting in a one-way communication environment for one time of focused instruction	Teacher
Conference	A large group of individuals meeting in a one-way communication environment for instruction from a teacher, usually a well-known leader	Teacher/vision caster
Gateway	A group of individuals meeting off-site for training for one day	Variable

<sup>105</sup> Malphurs and Mancini, *Building Leaders*, 171-180.

Retreat	A group of individuals meeting off-site for training over multiple days	Variable
Workshop	A relatively small group of individuals meeting over a long period of time in a skills-focused, interactive environment for training	Trainer
Rally	A group of individuals meeting in a one-way communication environment for celebration-based training, focused on past accomplishments or future expectations	Vision caster/motivator
Benchmarking	A group of individuals visiting another ministry context for learning and modeling	Model

**Training Venues Comparison Chart**<sup>106</sup>

	Leader Competencies				Training Types				Characteristics											
	Knowledge	skills	Character	Emotion	Content-driven	Learner-driven	Mentor-driven	Experience-driven	Relational	Interactive	Inspirational	Modeling	Broad content	Focused content	Beginner friendly	Time Intensive	Long-term	Flexible Scheduling	Preparation Logistics	Cost
Classroom	●	○	○	○	●	○	●	○	○	○	○	○	●	●	○	○	○	○	○	○
Small Group	●	○	●	●	●	○	●	○	●	●	○	●	●	○	○	○	○	●	●	○
Turbo Group	●	●	●	○	●	○	●	●	●	●	○	○	○	○	○	○	○	●	●	○
Apprentice	●	●	●	●	○	○	●	●	○	●	○	●	●	●	○	●	●	●	●	○
One-on-One	●	●	●	●	○	●	●	○	●	●	○	○	○	○	○	○	○	○	○	○
Coaching	○	●	●	●	○	●	●	○	●	●	○	○	○	○	○	○	○	○	○	●
Consulting	●	●	○	○	●	●	○	○	○	○	○	○	○	○	○	○	○	○	○	●
Self-Led	●	●	●	●	○	●	○	○	○	○	○	○	○	○	○	○	○	○	○	●
Huddle	●	●	○	○	○	●	●	○	○	○	○	○	○	○	○	○	○	○	○	○

<sup>106</sup> Malphurs and Mancini, *Building Leaders*, 265.

Seminar	●	○	○	○	●	○	○	○	○	○	○	○	○	●	●	●	○	○	○	○
Conference	●	●	●	○	●	○	○	○	●	○	●	○	○	●	●	●	○	○	○	○
Gateway	●	●	●	○	●	●	●	○	○	●	○	○	○	○	○	○	○	○	○	○
Retreat	●	●	●	●	●	●	●	○	○	○	○	○	○	○	○	○	○	○	○	○
Workshop	●	●	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Rally	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Benchmarking	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○

In addition to the 16 venues above, the church leaders should give many opportunities to the lay leaders to experience and to serve others in the church ministries. In *Developing the Leaders around You*, John Maxwell says, “Varied experiences add incredibly to people’s development. It keeps them growing, stretching, and learning. The broader people’s base of experience, the better they will be at handling new challenges, solving problems, and overcoming difficult situations.”<sup>107</sup> Actually, Maxwell says the importance of changing the leadership position or leaders’ major duties and responsibilities, but the benefit written above is also true in the church leaders who experience various roles in the church ministries. When a church has a big event or plan, the church leaders should intentionally give the lay leaders opportunity to participate and to be involved to improve their leadership.

### **Regularly Evaluate Leaders and Leadership Development Process: Progression**

As a matter of fact, evaluation is a very difficult part in leadership development process because most people do not welcome it. Most lay leaders are volunteers, not paid workers. When they are evaluated, it may make them feel uncomfortable. However, evaluation is important to

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<sup>107</sup> Maxwell, *Developing the Leaders Around You*, 118.

improve the church ministries and their leadership. There are at least three reasons why a church should evaluate the leadership development process and lay leaders.

First, evaluation is biblical. In the Old Testament, God required His people to offer their best to Him. In Leviticus 22:20-22, God ordered Moses not to offer anything with defect, and He used this as an indicator whether the Israelites were faithfully following God or not. In Malachi 1:6-8, God evaluated them with this, 1:8 says, “When you bring blind animals for sacrifice, is that not wrong?” In Revelation 2-3, God also evaluates the six churches what they are doing well or not. Another example is the Apostle Paul’s command to Corinthian Christians. In 1 Corinthians 11:28, he encourages them to examine themselves before taking the Lord’s Supper: “A man ought to examine himself before he eats of the bread and drinks of the cup.”

Secondly, evaluation is helpful to avoid negative informal critiques. Even though no church and no one welcome critiques, it takes place at anytime, anywhere, and by anyone, especially on an informal level. Furthermore, the critiques bring unexpected problems in the church and among the church members. Sound and formal evaluation is helpful to avoid this kind of problem. In *Building the Church: A Comprehensive Manual for Church Administration*, Joseph H. Miller says, “Periodic evaluation provides an opportunity to connect with the staff member, to commend excellent performance, and to correct existing or potential problems. It strengthens the team by affirming and mentoring each teammate.”<sup>108</sup> As he says, evaluation provides an opportunity to correct existing or potential problems in a church.

Thirdly, effective evaluation gives some vital information of leadership development process and church ministries. With evaluation, the church leaders can check whether every

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<sup>108</sup> Joseph H. Miller, *Building the Church: A Comprehensive Manual for Church Administration, Volume 2* (Greenville, SC: BJU Press, 2003), 856.

leader knows where he or she is and where they should go. In *Empowering Lay Volunteers*, Douglas W. Johnson says, “Evaluation is one way of making certain that everyone knows what is supposed to be done, and that they are proceeding in the proper direction.”<sup>109</sup> Furthermore, evaluation can be a means of further ministry. Johnson says, “If evaluation is done correctly, it can be a means of support, training, and redirection.”<sup>110</sup>

In addition, in *Advanced Strategic Planning*, Malphurs gives a list of the purpose of evaluation:

- ◆ Evaluation Prompts Ministry Alignment
- ◆ Evaluation Prioritizes Ministry Accomplishment
- ◆ Evaluation Encourages Ministry Appraisal
- ◆ Evaluation Coaxes Ministry Affirmation
- ◆ Evaluation Emboldens Ministry Correction
- ◆ Evaluation Elicits Ministry Improvement
- ◆ Evaluation promotes Change.<sup>111</sup>

Even though evaluation has many benefits, most people may still feel uncomfortable. Therefore, in order to do an effective evaluation, the church leaders need to make the church members understand the importance of it. One good method is that the senior pastor or the director of leadership development process occasionally explains the importance of evaluation while he or she performs a sermon and its purpose and benefits which evaluation will bring to

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<sup>109</sup> Douglas W. Johnson, *Empowering Lay Volunteers* (Nashville: Abingdon Press, 1991), 104.

<sup>110</sup> Ibid., 105.

<sup>111</sup> Malphurs, *Advanced Strategic Planning*, 297-301.

them. All church members should know that evaluation is a positive and growing experience for them.

When it comes to the evaluation process, at least three things should be considered: what will be evaluated, how often evaluation will be done, and how evaluation will be done.

First, the church leaders should decide what they will evaluate. The primary object to be evaluated is the leadership development process whether this process is implementing effectively and is helping the leaders in a church develop their leadership. The trainers and the trainees also need to be evaluated whether they are doing the role properly. Furthermore, the contents of the process need to be evaluated whether those are efficient in developing leaders such as curriculum, any technology, and other related areas.

Secondly, the church leaders should decide how often evaluation will be performed. Generally speaking, there are two kinds of evaluation: informal and formal. Informal evaluation is an ongoing process which the leaders should do anytime, and if possible, always. The main focus of informal evaluation is on the next time of ministry how to improve the effectiveness. Formal evaluation is a kind of event performance which should be done once or often throughout the year. Formal evaluation is commonly performed once a year, but if the church leaders sense the necessity of evaluation, they can have evaluation as many times as they want.

Thirdly, the church leaders should decide how to evaluate. For formal evaluation, a written format of practical questions, called *Ministry Appraisal*, is highly recommended. In order to evaluate practical areas of the ministry, the church leaders need to figure out proper questions to measure the effectiveness of ministry. A sample of Ministry Appraisal is as follows:

## Ministry Appraisal<sup>112</sup>

### Director of Christian Education

*Circle the appropriate number:*

#### *Sunday School*

	Poor	Fair	Good	Excellent
1. Recruit teachers and floaters.	1	2	3	4
2. Train teachers and floaters.	1	2	3	4
3. Evaluate teachers and floaters.	1	2	3	4
4. Encourage teachers and floaters.	1	2	3	4
5. Assist teachers and monitor Sunday morning program.	1	2	3	4
6. Maintain supplies and facilities.	1	2	3	4
7. Select and approve all curriculums.	1	2	3	4
8. Plan and make preparation for class expansion.	1	2	3	4
9. Maintain a substitute teacher list.	1	2	3	4

Comments: \_\_\_\_\_

\_\_\_\_\_

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<sup>112</sup> Malphurs, *Advanced Strategic Planning*, 360-361.

***Children's Church***

	Poor	Fair	Good	Excellent
1. Presentation of church program.	1	2	3	4
2. Recruit parents for leadership.	1	2	3	4
3. Train parents for leadership.	1	2	3	4
4. Select the curriculum.	1	2	3	4

Comments: \_\_\_\_\_

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***VBS and Special Events***

	Poor	Fair	Good	Excellent
1. Recruit a director and other leaders.	1	2	3	4
2. Choose curriculum and coordinate other materials.	1	2	3	4
3. Recruit teachers and workers.	1	2	3	4

Comments: \_\_\_\_\_

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***Miscellaneous***

	Poor	Fair	Good	Excellent
1. Develop the core values, mission, etc.	1	2	3	4
2. Attend board meetings.	1	2	3	4
3. Attend staff meetings.	1	2	3	4
4. Conduct personal background checks.	1	2	3	4



5. Conduct personal reference checks.	1	2	3	4
6. Preach as needed.	1	2	3	4

Comments: \_\_\_\_\_

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### General Appraisal<sup>113</sup>

#### Director of Christian Education

1. Job Knowledge: The individual is familiar with the duties, requirements, practices, and procedures of the position.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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2. Quality of Work: The individual does thorough and accurate work.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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3. Productivity: The individual produces a reasonable, acceptable amount of work in a timely manner.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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<sup>113</sup> Ibid., 361-362.

4. Organization: The individual's files, records, etc. are in order and easily accessible.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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5. Initiative and Resourcefulness: The individual is a self-starter who identifies opportunities, improves procedures, and suggests new ideas.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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6. Sociability: The individual is cooperative and supportive and gets along well with people.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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7. Communication: The individual is a good listener who communicates clearly and accurately when writing or speaking.	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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8. Character: The individual is a person of integrity (respectful, trustworthy, honest, not a gossip, humble, etc).	Poor	Fair	Good	Excellent
	1	2	3	4

Comments: \_\_\_\_\_

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In addition, even though performing an evaluation regularly is important, applying the result of it is more important. In *Building Leaders*, Malphurs and Mancini say, “We may do evaluation because we know we’re supposed to do, but we can ignore the feedback and make no changes. When this happens, evaluation is a huge waste of time and ultimately defeats the purpose of the process.”<sup>114</sup>

### **Regularly reward Leaders: Persistence**

As the last step of the implementation stage, rewarding is important because when proper rewarding happens, it makes leaders more effective and influential. As a matter of fact, rewarding is biblical. First, God declares He will reward His loved man. In Jeremiah 17:10, God says, “I the Lord search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve.” Secondly, Jesus promised to reward His disciples. In *Courageous Leadership*, Bill Hybels says, “Jesus was not vague about the concept of rewards. He often promised devoted followers great reward in this life and the next.”<sup>115</sup> Thirdly, the Apostle Paul rewarded his coworkers in various ways. Hybels says,

The Apostle Paul often heaped praise and recognition on those who worked diligently in the local church. He sometimes ended his epistle with the names of people he wanted to honor. Apparently he thought it was important to publicly acknowledge the efforts of people who had worked hard for the cause. He even stated that certain people should receive double honor because of their faithful performance.<sup>116</sup>

Also, in *The 360° Leader*, John Maxwell emphasizes the benefits of rewarding. He says, “When you use every tool at your disposal to reward your people, you not only inspire them to do the

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<sup>114</sup> Malphurs and Mancini, *Building Leaders*, 186.

<sup>115</sup> Hybels, 91.

<sup>116</sup> Ibid.

things that are right for the organization but also to work harder and to feel better about the job they are doing. Rewarding for results makes you a more effective-and more influential.”<sup>117</sup>

When it comes to effective rewarding skills, John Maxwell gives six principles:

- ◆ Give Praise Publicly and Privately
- ◆ Give More Than Just Praise
- ◆ Don’t Reward Everyone the Same
- ◆ Give Perks Beyond Pay
- ◆ Promote When Possible
- ◆ Remember That You Get What You Pay For<sup>118</sup>

When it comes to frequency of rewarding, two types of rewarding should be considered:

informal reward and formal reward. When the church leaders do informal rewarding, John Kramp’s recommendation is helpful. In *On Track Leadership*, he says, “When it comes to personal celebration, use this maxim: Whenever you can, however you can, celebrate. Don’t wait for the right moment. Don’t wait for the right way. Just celebrate. Your team members will appreciate the attention and work more effectively as a result of your affirmation.”<sup>119</sup> About formal rewarding, it is wise to reward the leaders at least once a year.

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<sup>117</sup> Maxwell, *The 360° Leader*, 255.

<sup>118</sup> Ibid., 255-259.

<sup>119</sup> John Kramp, 97.

## Chapter Four

### Leadership Development Process of Hyesung Presbyterian Church in South Korea

Hyesung Presbyterian Church is a member of General Assembly of Presbyterian Church (GAPC), which is the largest denomination in Korea, and this church is located on 80 Hye-hwa-Ro in Jongno-Gu, Seoul, South Korea. On August 10, 1948, 11 Korean Christians established this church at one church member's house, and in a few years, they built a church building by an American church's aid. During the Korean War, under the persecution of North Korean Communists, the church kept its faith and continuously grew. Since 1948 until 2005, there were five senior pastors, and Myung-Ho Chung is currently ministering as the sixth senior pastor since 2005.

The church is located near downtown Seoul, in Hye-hwa-Dong, Jongno-Gu, and the neighbor districts are Sungbuk-Dong, Samcheong-Dong, Waryong-Dong, and Dongsung-Dong. The name of this church, Hye-sung, is comprised of the first Korean letters of two districts around the church, **H**ye-hwa-Dong and **S**ungbuk-Dong.

When it comes to Korean church history, Hyesung Church is a comparatively old church, and it was one of the most representative traditional churches in Korea. However, under the slogan, *Edify People and Build God's Church for His Glory*, this church has experienced huge changes since Pastor Chung started his ministry. He and all church members are focusing on expanding its ministries in many directions: inward and outward. Recently, Pastor Chung adopted the term, *Missional Church*, as the essential identity of the church, and makes an effort to be a healthy and growing church. In addition, the current attendance of every Sunday service

is estimated at 900 adults. For this thesis, the writer spent 21 days to research its leadership development process.

## **Core Value, Mission, and Vision System of Hyesung Presbyterian Church**

### **The Core Value System of Hyesung Church**

When it comes to Hyesung Church's core value system, there are one ultimate value and eight subordinate values. The ultimate value is **the Glory of God**: Bringing glory to God is the ultimate, most significant, and most fundamental value, mission, and vision of Hyesung church. The Biblical references of this value are Ephesians 1:23, Exodus 29:42, and 1 Corinthians 10:31. First, Pastor Chung says that "A local church is the reflection of God's glory"<sup>1</sup> based on Ephesians 1:23. In other words, he believes that a main reason of a local church's existence is to fully reflect God's glory. Ephesians 1:23 says, "Which [the church] is his body, the fullness of him who fills everything in every way." Secondly, Pastor Chung says that "A local church can truly be built only by God's glory"<sup>2</sup> based on God's declaration in Exodus 29:42: "There [The tent of Meeting] also I will meet with the Israelites, and the place will be consecrated by my glory." Thirdly, Pastor Chung says, "All church ministries should be done for God's glory"<sup>3</sup> based on 1 Corinthians 10:31: "So whether you eat or drink or whatever you do, do it all for the glory of God."

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<sup>1</sup> Myung-Ho Chung, *Edifying People and Building Church for the Glory of God* (Seoul: Hyesung Presbyterian Church, 2012), 6.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

To bring glory to God, Hyesung church established eight subordinate values: inspiring worship service, need-oriented evangelism, systematic training, gift-oriented ministry, loving relationships, functional structures, passionate spirituality, and empowering leadership. The terms of eight core values are adopted from NCD's eight characteristics except holistic small group: Hyesung Church uses systematic training instead of holistic small group, but the training system includes small groups. The core values system of Hyesung church is as follows:

- 1) **Inspiring Worship Service:** We believe that God seeks spiritual worshipers who worship Him in spirit and in truth. (John 4:23; 2 Chronicles 35:6; Hebrews 13:15; Psalms 100:4)
- 2) **Need-Oriented Evangelism:** We believe that evangelism is the purpose of Jesus' ministry and His primary order (the Great Commission) to His disciples. Also, we believe that we are the only method to deliver His gospel to the end of the world until His kingdom comes. (Luke 19:10; Mathew 16:15, 28: 19-20; 1 Timothy 2:4; 1 Corinthians 1:21; Colossians 1:28-29; Daniel 12:3; Acts 1:8)
- 3) **Systematic Training:** We believe that God wants His people to grow and to be mature attaining the whole measure of the fullness of Christ. Furthermore, we believe that His church should equip His people as the champions of the world. (Ephesians 4:11-13, Colossians 1:28; 2 Timothy 2:2)
- 4) **Gift-Oriented Ministry:** We believe that God gives His gifts to His people, and wants them to be faithful servants who use the gifts to serve God and others. (Matthew 5:16; Galatians 5:13; 1 Peter 4:10; Luke 8:15; 1 Corinthians 12:4-5, 27; Matthew 20:25-28)
- 5) **Loving Relationships:** We believe that love is the center of Christian life (The Great Commandment) and the foundation of Christian relationship. (Matthew 22:37-40;

Ephesians 2:19; Romans 12:18; 1 Peter 4:8, 10; Colossians 4:6)

- 6) **Functional Structures:** We believe that the church should evaluate whether the church system supports the growth of the church.
- 7) **Passionate Spirituality:** We believe that the church should help all church members to build their beliefs and spiritual lives with their abilities and consistent passion.
- 8) **Empowering leadership:** We believe that the church should help all leaders to devote themselves into developing people and growing the church with all their heart and will.  
(2 Timothy 2:2; Romans 12:6-8)<sup>4</sup>

In order to clarify the core value system and to effectively communicate with church members, Pastor Chung make a design of a house with the core values based on 1 Timothy 3:15. This house is directing the ultimate value, God's glory, and each part of the house indicates its core values.

First, the bottom of the house in the design is a functional church structure which provides the foundation of the five pillars which are the main areas of the church's ministries. Ideally speaking, the church structure should provide the best environment for all church ministries to operate effectively, so the church ministries will nurture and develop church members to be passionate spiritual Christians as well as effective and empowering Christian leaders who fully glorify God.

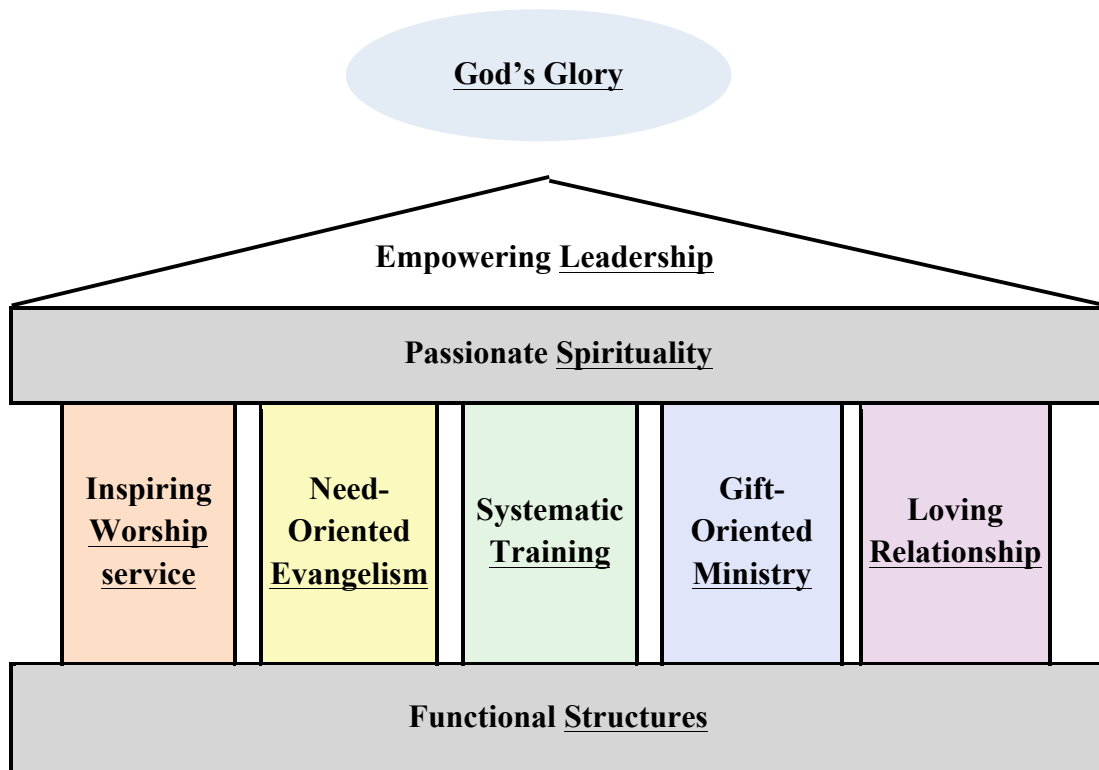
Secondly, the five pillars of the house refer to five main ministry areas of Hyesung Church: worship, evangelism, training, ministry, and relationship. Each pillar stands on functional structure and sustains God's people who will bring God's glory to Him. These five areas are also the main elements of growing spiritual leaders, so Hyesung Church is currently

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<sup>4</sup> Chung, "*Edifying People and Building Church*," 20-21.



concentrating on building firm and effective pillars of the church in the five areas. Pastor Chung finds the biblical foundation of the five pillars from the Great Commandment and the Great Commission.<sup>5</sup>



<Figure 1> The Design of the Core Value System of Hyesung Church<sup>6</sup>

Thirdly, passionate spirituality is the ceiling of the house. Pastor Chung believes that when all ministry pillars effectively work, the first result of the church ministry will be personal spiritual growth. Ideally speaking, by the effective church ministry, an unbeliever will grow into a believer, a believer into a disciple, and a disciple into a leader, and finally he or she will be rewarded and called as a faithful servant before God.<sup>7</sup> This is also the vision of Hyesung Church.

<sup>5</sup> Chung, *Edifying People and Building Church for the Glory of God*, 10.

<sup>6</sup> Ibid., 24.

<sup>7</sup> Ibid., 20-21.

Fourthly, empowering leadership is the roof of the house. While passionate spiritual growth is the inward personal evidence of growth, empowering leadership is the outward communal evidence of growing: it can be said leadership development. Through the church ministry, one's leadership can grow and be maximized, and furthermore, he or she can influence others to be leaders who bring glory to God. As empowering and multiplying leaders is the final goal of leadership development, Pastor Chung also believes that the church should multiply, called church planting, to be a true church.<sup>8</sup>

Finally, not only should each value aim to glorify God individually, but all values as a whole should also aim to bring Him glory. When all values keep the balance for one goal, God's glory, the effectiveness will be maximized: God will be glorified by His church and His people.

In leadership perspective, it can be said that Hyesung Church's core value system sustains the importance of leadership development in a local church. As the church slogan, *Edify People and Build God's Church for His Glory*, shows, people development or leadership development is in the center of its whole ministry. In other words, the whole church knows that the purpose of the church ministry is not on itself, but on God's people and their influence.

**The Mission Statement: *Edify People and Build God's Church for His Glory!***

In *Advanced Strategic Planning*, Malphurs defines a mission statement as a "broad, brief, biblical statement of what the ministry is supposed to be doing."<sup>9</sup> When it comes to Hyesung Church's mission statement, it well matches with Malphurs' definition of a mission statement:

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<sup>8</sup> Myung-Ho Chung, "*Hyesung Church Ministry Planner for 2012*" (Seoul: Hyesung Church, 2002), 7.

<sup>9</sup> Malphurs, *Advanced Strategic Planning*, 122.

broad, brief, and biblical. Furthermore, this mission statement also embraces the core value system as described above, and it clearly expresses church ministry direction.

When it comes to the biblical basis of this mission statement, the core verse is the Great Commission in Matthew 28:18-20, the ultimate mission of the church. Pastor Chung strongly believes that “The Great Commitment to the Great Commandment and the Great Commission makes the Great Church,”<sup>10</sup> and this is also the basis of Hyesung Church’s mission statement. From this statement, Pastor Chung adopted a term, a *Missional Church*, to identify Hyesung Church in 2012. Then, what is a missional church? Pastor Chung distinguishes a missional church from a mission-oriented/mission-focused church. According to him, while mission-oriented church does mission as one of the church’s main ministries, the missional church is a church which proclaims mission as the essence of its existence.<sup>11</sup> Also, he identifies a missional church as a church in which all of its ministries are driven by a missional direction, based on two basic identities of the church, realization of God’s Kingdom and expansion of it.<sup>12</sup> Furthermore, he says “building a healthy and growing church is the realization of His Kingdom, and church-planting is the expansion of His Kingdom.”<sup>13</sup>

### **The Vision Statement**

When it comes to the vision statement, Hyesung church states its vision in four steps concerning people development stages when the church ministry accomplishes its purposes.

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<sup>10</sup> Chung, *Edifying People and Building Church for the Glory of God*, 1.

<sup>11</sup> Chung, *Hyesung Church Ministry Planner for 2012*, 6.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid., 7.

Even though each step is stated in one sentence, it implies many ministries and great efforts. Also, these sentences describe what the church leaders and members want to see through the whole church ministries. The four steps are as follows:

◆ **Evangelize unbelievers to be believers. (Mark 16:15)**

By effective evangelism, the church helps unbelievers know God's existence and His heart for them.

◆ **Discipline believers to be disciples. (Matthew 28:19-20)**

By systematic discipleship training, the church helps all believers gradually grow in spiritual knowledge and faith.

◆ **Develop disciples to be effective leaders. (Romans 12:6-8)**

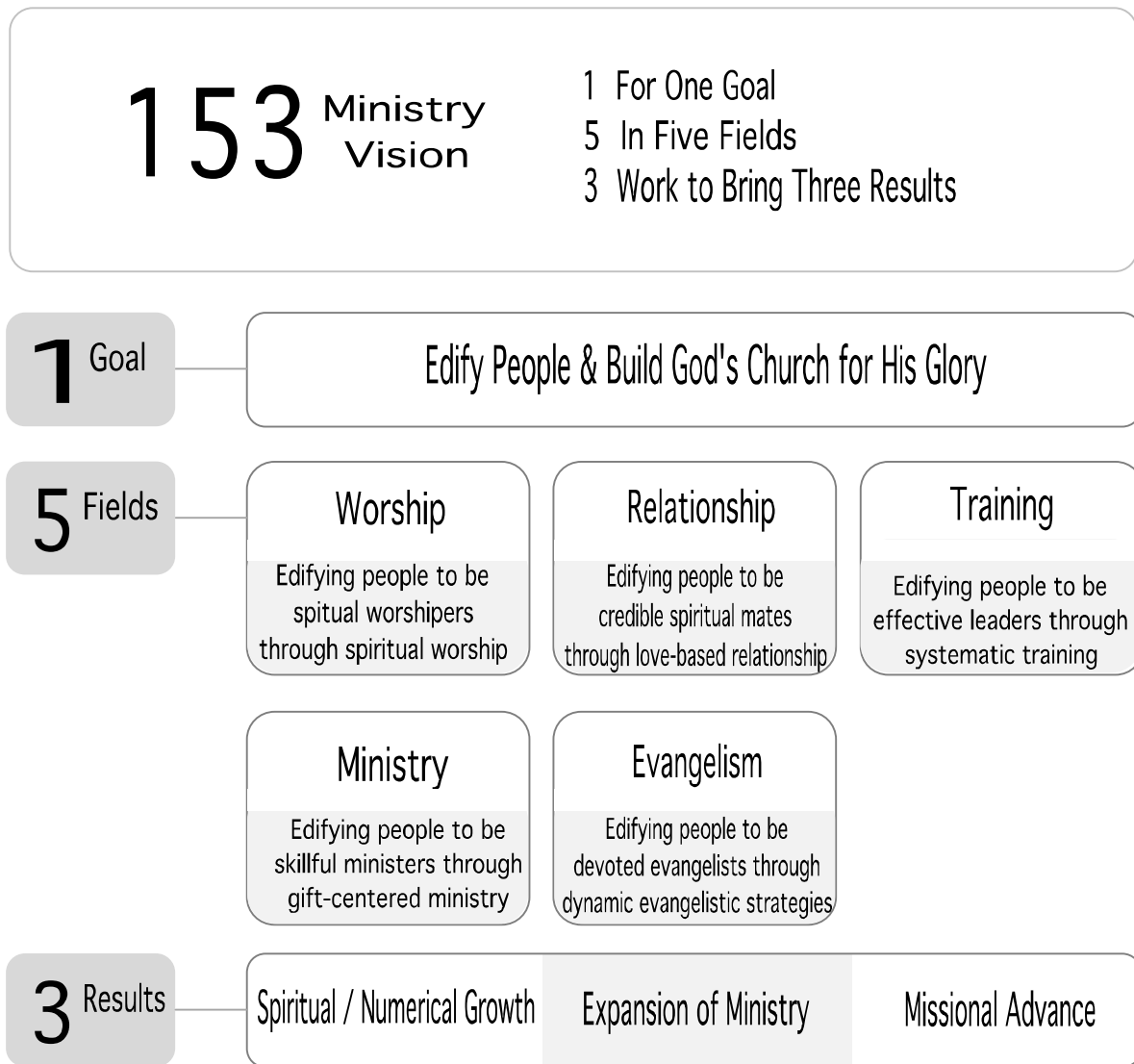
By leadership development, the church helps all church members discover their passion, spiritual gifts, personality, and God's design for them. Furthermore, the church helps them be connected (network) with other Christians for ministry synergy.

◆ **Empower the leaders to reproduce other leaders to expand His Kingdom and finally to be rewarded as faithful servants when they stand before God. (2 Timothy 2:2)**

By all church ministries and the empowerment of the Holy Spirit, all church members will be called as faithful servants before God.

In order to have an effective communication with church members, Pastor Chung made the 153 Ministry Vision Chart. 153 indicates one goal, five fields, and three results, and the one sentence of statement is "For One Goal (1), In Five Fields (5), Work to Bring Three Results (3)!" First, the one goal is the mission statement of Hyesung Church, "Edify People and Build God's Church for His Glory." Secondly, the five fields indicate the five pillars of church ministry: Worship, Relationship, Training, Ministry, and Evangelism. Thirdly, the three results indicate

Spiritual/Numerical Growth, Expansion of Ministry, and Missional Advance. This vision shows not only the church’s vision but also all church members’ vision. Each church member is expected to work in any field among the five to bring three results for God’s glory. Furthermore, this will develop one’s leadership potential, too.



<Figure 2> 153 Ministry Vision Chart<sup>14</sup>

<sup>14</sup> See., [www.hyesung.or.kr/wch/uotc/uotc\\_view.asp?uotc\\_code=2495](http://www.hyesung.or.kr/wch/uotc/uotc_view.asp?uotc_code=2495)

## **The Ministry Structure of Hyesung Church**

When categorizing the church ministry and leaders based on leadership, there are mainly two categories in Hyesung Church: shepherding/teaching and serving ministry and leaders. Shepherding/teaching leaders are those who have responsibilities to take care of other church members' welfare and their spiritual growth, such as Sunday school teachers and small group leaders including pastoral leaders. Serving leaders are those who have responsibilities to accomplish specific church ministries. In other words, shepherding/teaching leaders are doing people-oriented ministry, and serving leaders are doing task-oriented ministry. The church structure based on these two categories is as follows:

### **Pastoral/Shepherding Ministry**

#### 1) Pastoral Leadership Team

- ◆ Shepherding Minister Team
- ◆ Educating Minister Team
- ◆ Administrating Staff Team

#### 2) Education Department

- ◆ Pre-kinder: Under 3 years old children
- ◆ Kindergarten: From 3 through Kindergarten children
- ◆ Elementary 1: 1<sup>st</sup> grade through 3<sup>rd</sup> grade elementary student
- ◆ Elementary 2: 4<sup>th</sup> grade through 6<sup>th</sup> grade (in Koran, 6<sup>th</sup> grade is the oldest grade of elementary school) student
- ◆ Middle School: 7<sup>th</sup> grade through 9<sup>th</sup> grade student
- ◆ High School: 10<sup>th</sup> grade through 12<sup>th</sup> grade student
- ◆ Young Adult: over 12<sup>th</sup> grade through under 33 years old single church members

- ◆ Han-A-Rm Kindergarten: Kindergarten managed by Hyesung Church
- ◆ Story School: Alternative School managed by Hyesung church
- ◆ Loving School: After-school program managed by Hyesung church
- ◆ AWANA
- ◆ Baby School

### 3) Small Group

In small group ministry, Hyesung Church has 5 teams based on member's age. In Korean churches, a small group team is called by various names. In the case of Hyesung Church, the small group team is called 'Gyo-Gu,' and the small group leader is called 'Mok-Ja' in Korean. From 1 Gyo-Gu through 4 Gyo-Gu is composed of adult church members, and 5 Gyo-Gu is Education Department; even though Education Department is not small group system, the church calls it as the fifth Gyo-Gu. The distinction of each team is as follows:

- ◆ 1Gyo-Gu (Small Group Team 1): Over 70 years old church members
- ◆ 2Gyo-Gu (Small Group Team 2): From 50 through 69 years old church members
- ◆ 3Gyo-Gu (Small Group Team 3): Married couple through 49 years old, and over 34 years old single (called beautiful single) church members
- ◆ 4Gyo-Gu (Small Group Team 4): From 19 through 33 years old single church members
- ◆ 5Gyo-Gu (Small Group Team 5): Education Department.

### **Serving Ministry**

- 1) Worship Department
- 2) Training Department

- 3) Outreach Department
- 4) Mission Department
- 5) Evangelism Department
- 6) Weekday School Department
- 7) Financial Department
- 8) Administration Department
- 9) Funeral Department

### **The Process of Leadership Development**

When it comes to leadership development process in Korean Churches, even though most Korean churches do have a process depending on their ministry context, it is usually not clear and systematic. Especially, this is true in old churches like Hyesung Church. However, after Pastor Chung started his ministry in this church, all church leaders including him have been trying to innovate and to develop the process. Here, the writer will describe the current leadership development process of Hyesung Church and will give some solutions to improve its process in the last part of this chapter.

#### **Leadership Development Team**

One of the most representative limits of the leadership development process in Korean churches is the absence of a leadership development team. As a matter of fact, even though those churches do not have a team, most processes of leadership development are usually accomplished by some church leaders or groups. However, for consistent development and effectiveness of the process, having a leadership development team is vital.



In the case of Hyesung church, this church does not currently have a leadership development team as an independent team in the church. Therefore, most significant decisions of leadership development process are made in the church leaders' meeting including the senior pastor or elder board meeting. When considering the effectiveness of the decision making process, the church leaders are doing quite good work because Pastor Chung and other pastoral leaders are well equipped in leadership. However, in the prospect of future ministry for effective leadership development process, this church needs to make a leadership development team which will work independently and cooperatively with other church ministry department.

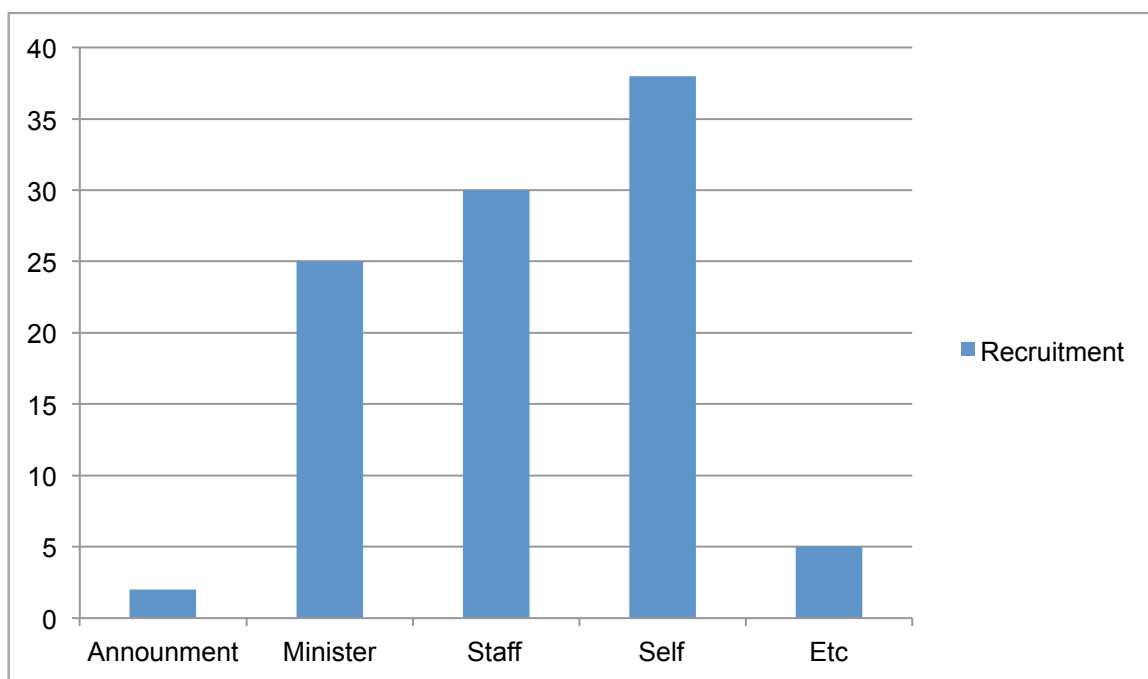
## **Discovering Lay Leaders**

### **Recruitment**

When it comes to recruitment of potential lay leaders, it is important to remember the ministry structure of Hyesung church. As described above, there are two main categories of ministries and leaders: shepherding/teaching, and serving. Recruiting potential leaders are accomplished by ministers or staff of each category in Hyesung Church. When small group leaders or Sunday school teachers are necessary to be recruited, the team director of the small group, usually a pastor, recruits the potential leaders and requests approval to the church leadership group. Also, when serving leaders need to be recruited, staff of the department usually recruits potential leaders, not pastoral leaders. Once the staff of the department recruits potential leaders, he or she requests approval to the elder board because in Hyesung Church, serving ministry is directed by the elder board. According to the survey, the percentage of lay leaders who are currently serving recruited by minister and staff are similar.

However, when the writer surveyed current lay-leaders how they were recruited, the primary method of recruitment was self-motivation. When it comes to the age of the church, it is understandable because many lay leaders have been church members of Hyesung Church for a long time. Therefore, they were naturally involved in the church ministries.

In addition, the survey shows that public announcement is a very weak recruitment method even though many Korean church leaders frequently use the public announcement in services. Public announcement is literally a method of announcement, not recruitment.



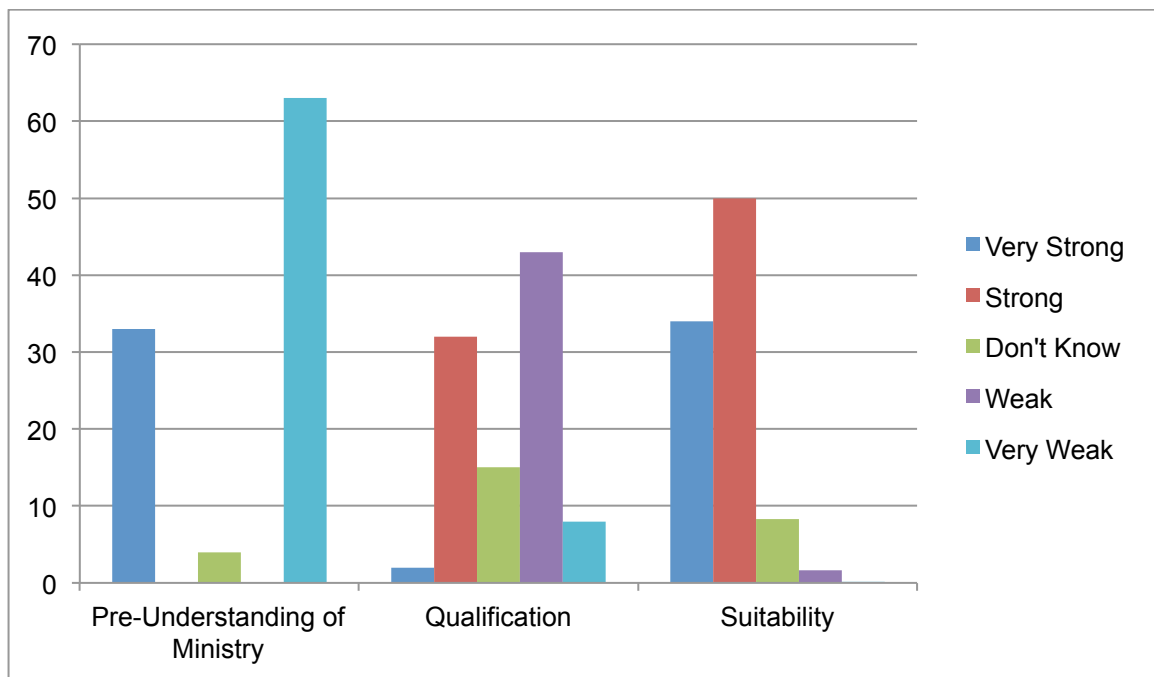
<Figure 3> Survey Result of Recruitment

### **Exploration**

Exploration is also one of the weaknesses in leadership development of the Korean church. As a matter of fact, the weakness of exploration is directly connected to the method of recruitment. Usually, recruitment happens when the leadership position is already vacant or will be soon. Therefore, in many cases, both the recruiter and the potential leader could not have

enough time and opportunity to explore each other. This is also true in Hyesung Church. When the writer asked the current leaders if they had the opportunities to explore the ministry and their roles in advance before they started their ministries, most leaders said that they could not. Actually, they learned what they were supposed to do after they were placed on current leadership positions.

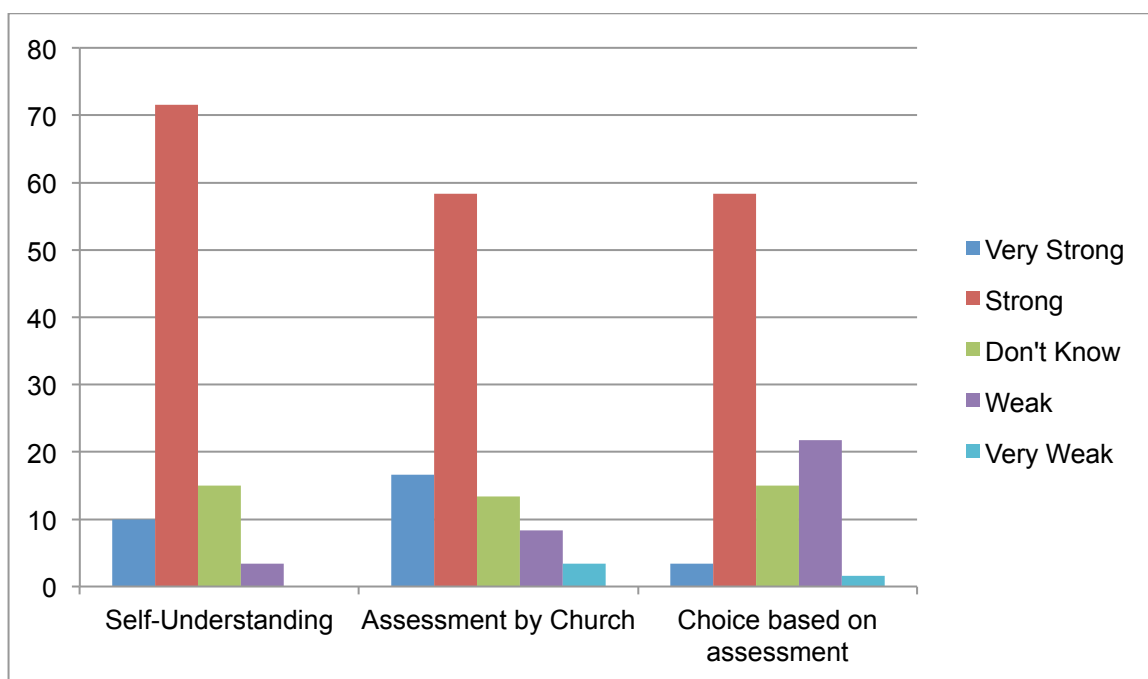
About pre-understanding of the qualification of the leadership position, the answer is similar even though it is lower than pre-understanding of ministry. Many lay-leaders did not know, in advance, what qualifications are required to accomplish their leadership position. However, many current lay leaders are satisfied what they are doing in their place, and they feel that they are doing suitable ministry for them.



<Figure 4> Survey Result of Exploration

## Assessment

When it comes to the assessment, the survey shows that this church has strength in assessment. Actually, the assessment does not happen in the discovering leadership process, but is separately accomplished by Pastor Chung as a seminar. No matter when the assessment is accomplished, most church members understand their personality and spiritual gifts, and Hyesung Church intentionally provides the opportunities for the church members to discover who they are and in what they are strong and weak.



<Figure 5> Survey Result of Assessment

## Leadership Developing Venues

When it compares to other similar size Korean Churches, this church provides many and various opportunities for church members to develop their leadership. Especially, this church is effectively using consulting and benchmarking to develop its ministry system, the church leaders, and lay leaders. Even though this church does not have specific categories concerning leadership

developing venues, the writer has sorted them in mainly two categories: process oriented venues and event oriented venues based on Malphurs and Mancini's categories.

### **Process Oriented Leadership Development Venues of Hyesung Church**

#### **1) Classroom**

The classroom is the most representative educational venue in Korea, including Korean churches. The classroom is one way communication venue when the church needs to clearly deliver a great deal of information about certain topics. In Hyesung Church, the classroom is used for educating new members and for some Bible study. Some examples of the classroom are as follows:

- ◆ New Membership Class
- ◆ Weekly small group leader's class
- ◆ Ezra Bible School
- ◆ Pre-wedding class

#### **2) Small Group**

The small group venue is also common venue in Hyesung Church for delivering information and building relationships. When it comes to small group ministry, the church leaders ask all church members to be involved in at least one small group. Small group ministry naturally nurtures potential small group leaders even though Hyesung Church does not use apprentice venues yet.

Furthermore, the small group venue is used for discipleship training programs and leadership training program for small group leaders. Small group team directors lead a few small groups composed of small group leaders to give them the model of leading a small group.

- ◆ Discipleship Training 201
- ◆ Discipleship Training 301
- ◆ Discipleship Training 401
- ◆ Small group for small group leaders led team directors

### **3) Consulting and Coaching**

Hyesung Church is being consulted by Han-Su Kim, Head Director of NCD Korea (Natural Church Development Korea Branch). First, the church leaders consult on overall church ministry, and examine and re-organize church ministry based on consultation. Secondly, a few department directors consult on specific ministry areas such as the education department and evangelism department. Especially, Hyesung Church has a plan to transition its education system and curriculum into Orange Ministry System by the assistant of NCD Korea. Also, Hyesung Church has American Church Vision Trip with NCD Korea. The list of consulting from NCD Korea is as follows:

- ◆ Church Ministry Consulting for Pastoral Pastor
- ◆ Small Group Consulting for Small Group Leaders
- ◆ Evangelism Strategy Consulting
- ◆ Education Department Consulting

## **Event Oriented Leadership Developing Venues of Hyesung Church**

### **1) Seminar**

In both quantity and quality, the strongest leadership developing venue of Hyesung Church is the seminar. This church provides various seminars for specific leadership groups or all church members in various topics. These seminars are helpful not only for current leaders to develop their own leadership, but also for potential leaders among the church members. Furthermore, these seminars are helpful to make a developing people culture in the church.

When it comes to the instructors of those seminars, some pastoral leaders of Hyesung Church lead some seminars, but most seminars are led by professionals of each topic. Furthermore, when it is hard to hold seminars in the church, the church leaders strongly encourage pastoral leaders or lay leaders to attend seminars out of the church, and then influence others with what they learn from those seminars. The examples of seminars inside and out are as follows:

- ◆ MBTI Seminar
- ◆ Parenting
- ◆ Teaching Skills
- ◆ Worship
- ◆ Communication
- ◆ Internet Addiction
- ◆ Problem Solving
- ◆ Old Testament Panorama
- ◆ Art of Teacher
- ◆ Remedial Reading Class

- ◆ Christian Home Schooling
- ◆ DNA Seminar (A kind of Church Growth Seminar)
- ◆ Cell Seminar (A kind of Small Group Seminar)
- ◆ Intercessory Prayer Seminar
- ◆ Remedial Reading Skill Seminar
- ◆ Mother-Wise Seminar.

## **2) Gateway and Retreat**

In Korean Churches, a gateway for training is not familiar or popular because when they can use a day for lay leaders, they usually have a kind of picnic to build relationships, not for training. However, a retreat is a common venue in Korean churches including Hyesung Church. Especially, Hyesung Church allows leadership groups to have a retreat, including on Sunday, if it is necessary. When it comes to Korean church's tradition, especially in Presbyterian Churches, having a retreat on Sunday is not permitted because most church members think that all church members should serve God in their own church on Sunday as much as possible. Therefore, having an official retreat which includes a Sunday is not common. However, the church leaders think that a retreat is also very important if the retreat is pursuing to grow and develop the leaders' spiritual growth. The examples of retreat are as follows:

- ◆ Small Group Leader Retreat
- ◆ Teacher Retreat
- ◆ Ministry Department Retreat
- ◆ Family
- ◆ Pastoral Leadership Retreat



◆ Elder Board Retreat

**3) Rally**

When it comes to a rally, once or twice a year, Hyesung Church has rallies for lay leaders, Sunday school teachers, small group leaders and all members. In a rally, the senior pastor or director of each department recasts the mission and the vision of each ministry, and all leaders celebrate their efforts for the ministry and have a banquet. The list of rally is as follows:

- ◆ Rally for Small Group Leaders
- ◆ Small Group Festival
- ◆ Rally for Sunday School Teacher.

**4) Benchmarking**

In Korean Churches, especially old Korean Churches, benchmarking is not common. One reason why it is not popular is directly connected to the tradition of Sunday Service. Not only cannot most church leaders go other churches to see and benchmark them on Sunday, but also they do not let the leaders visit other churches to see how they are ministering. However, Hyesung Church is effectively using benchmarking. Furthermore, Pastor Chung strongly encourages the church leaders and lay leaders to go and see other healthy and growing Korean churches, evaluate their ministry, and adopt strengths if necessary.

In addition to benchmarking other Korean Churches, in 2011 and 2012, Hyesung Church visited some American churches which are commonly considered as healthy and growing churches, such as Dream Center in Los Angeles, Oasis Church in Los Angeles, Mariners Church in Irvine, Saddleback Church in Lake Forest, Lakewood Church in Huston, and North Point

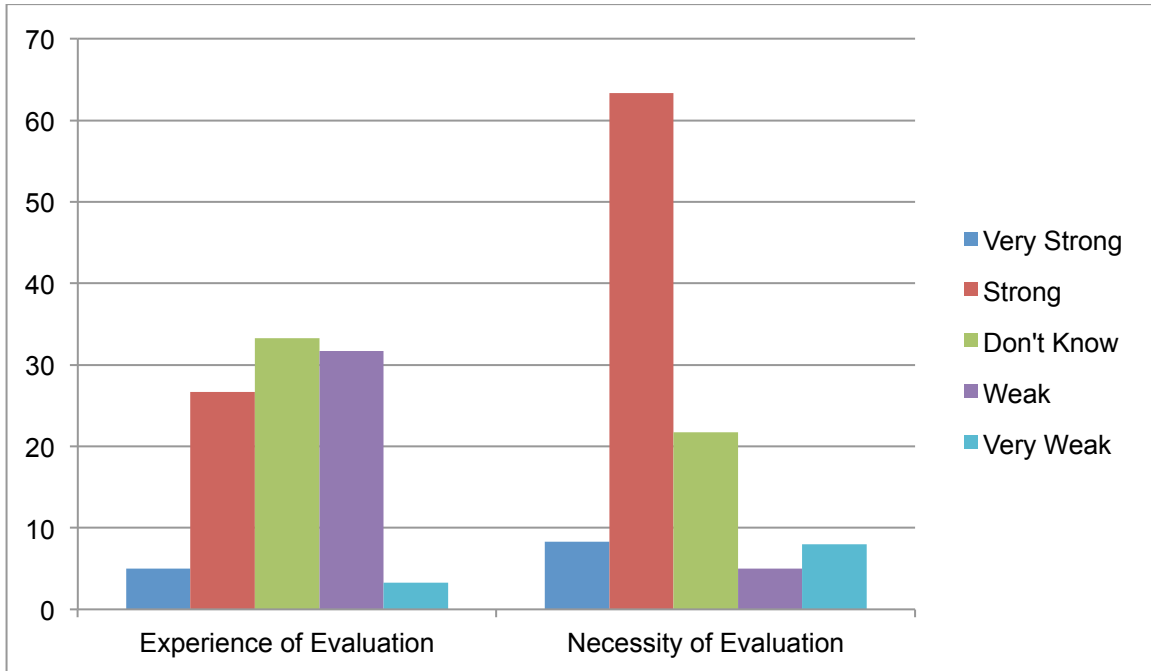
Community Church in Alpharetta. In these vision trips, Hyesung Church intentionally composed team members from various church member groups, such as pastors, ministers, elders, deacons, young adults. Furthermore, in the second visiting, the team attended Orange Ministry Conference 2012 in Atlanta, GA for transition of education system and curriculum.

## **Evaluation**

Even though evaluation is really important and necessary for effective church ministry, it is also very difficult to implement. Actually, evaluation makes people uncomfortable, so people usually want to avoid it. However, more significant reason why most Korean Churches have difficulty in evaluation is they do not have clear ministry descriptions for each leaders and each department. Especially, old and traditional churches commonly have this problem because they just know what ministry results are expected by their tradition, and this tradition is very subjective depending on the church leaders' experience or understanding of ministry.

When it comes to Hyesung Church, this church has similar reasons, but the church leaders currently try to overcome this problem. One effort is making a church ministry manual which shows ministry descriptions of each department and each leadership position in the church. In May, 2012, Hyesung Church made a team for church ministry manual, and the team is operating to gather all information and to clearly and coherently organize the church ministry.

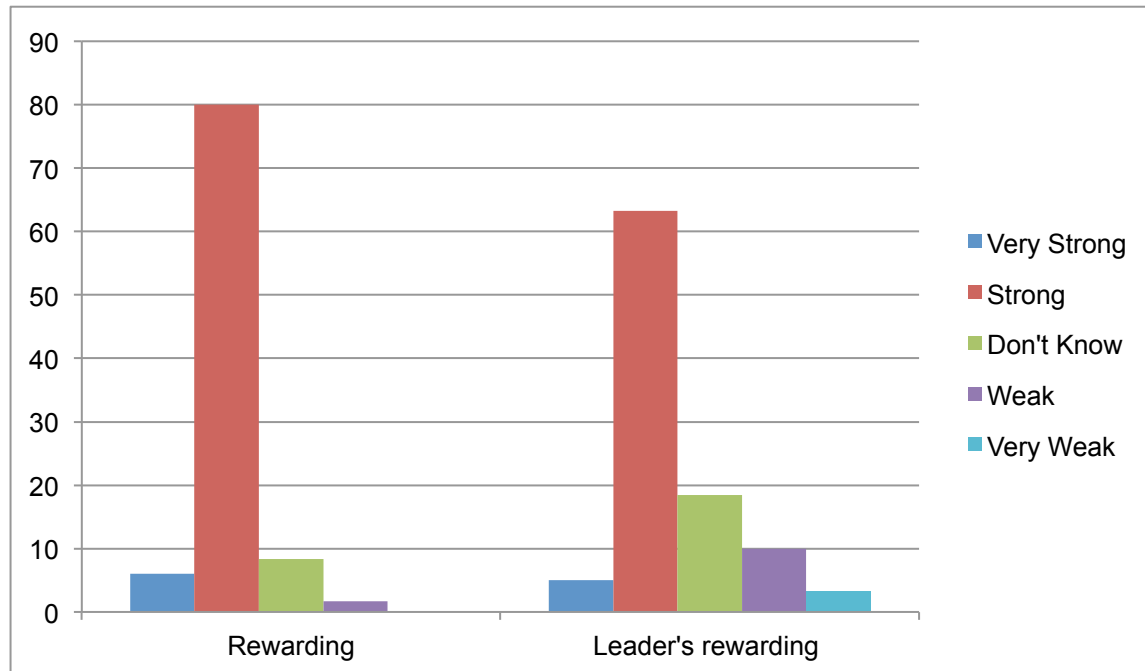
However, when considering the current situation of evaluation, implementing evaluation is quite weak based on the survey. Most leaders do not experience official or unofficial evaluation. Only some leaders sense their ministries are unofficially evaluated by the church leaders. Even though evaluation is not properly implemented, most leaders agree with the necessity of official evaluation for ministry growth.



<Figure 6> Survey Result of Evaluation

## Reward

When it comes to rewarding lay leaders, the survey says that most leaders feel they are rewarded because of what they serve. Even though there are not many celebrating venues in Hyesung Church, some expressions of appreciation are properly working, such as admirable words, private appreciation and meeting, and eating out in a group. Because Hyesung Church does not have strong evaluating tools, the rewarding system only focused on the leaders' general efforts, not on specific results which come from their effort and service. In addition, the survey says that the church leaders are good at expressing the appreciation and admirable words to the lay leaders.



<Figure 7> Survey Result of Reward

## Evaluation of Hyesung Church's Leadership Development Process

### The Strengths of the Process

First, Hyesung Church has a clear ministry philosophy which shows on what ministry the church should concentrate. Actually, a church's ministry philosophy is usually expressed in its core value system, a mission statement, and a vision statement. Hyesung Church's core value system, mission, and vision very clearly express its ministry philosophy based on biblical references. For the glory of God, the church should develop people, and the developed people should build the church. Therefore, developing leaders is the essential ministry of the church, and developing effective leaders is the best way to build a healthy church. Furthermore, the church leaders are passionate in communicating this ministry philosophy with the church

members. It is positively said that this church has very concrete foundation of leadership development process.

Secondly, Hyesung Church is passionate in developing leaders even though the process is not yet systematically organized as a whole process. As the writer mentioned above, the church leaders are ready to attempt new venues in developing leaders. One clear example is that this church has various leadership developing venues, and seeks new and more effective venues. Actually, it is not easy to change an old and traditional church in a short time. However, this church is experiencing fast change, and most church members are welcoming this change. The first reason why the old church members started to welcome this change is the church leaders' passion and devotion. Leader's clear vision and passion is contagious to others around the leader.

### **The Weaknesses of the Process**

First, even though Hyesung Church is using every possible resource, opportunity, and leadership developing venues, the process seems to be not yet organized and connected as a whole process. To have an effective and powerful leadership development process, systemizing the process as a whole process is quite important.

Secondly, some portions of the leadership development process are not yet set up, such as exploration and evaluation. When discovering potential leaders and motivating them to participate in church ministry, exploration is quite important because by exploration, the potential leaders will more clearly know about church ministry and its needs, and the church will more deeply understand the potential leaders as well.

Thirdly, Hyesung Church does not have a leadership development team as a separate team from the pastoral leadership team. In order to effectively develop leaders, a team which will

entirely devote itself into this process is really necessary. However, Hyesung Church does not have it yet.

### **Recommendations for the Process**

First, Hyesung Church needs to make a leadership development team which involves lay-leaders, in order to effectively and consistently develop lay leaders. As a matter of fact, the pastoral leadership group is currently accomplishing the role of leadership development team, and the group seems to greatly accomplish the role so far. However, when it comes to Korean church's ministry environment, most associate ministers, sometimes the senior pastor too, usually transfer to other churches in a few years. Furthermore, this transfer usually causes unexpected and unstable challenges in the church. Therefore, to have a stable and consistent leadership developing environment, the church needs to have a strong and stable team which is driven by the process, not by people.

In addition, if the church invests every possible resource in developing leadership experts from the church members, the effectiveness and stability will be increased. As Bill Donahue and Russ Robinson say in *Building a Church of Small Groups*, "Rather than looking for leaders, we suggest that you look for people. There's always greater supply of people than obvious leaders."<sup>15</sup> This will be easier than finding experts from outside of the church.

Secondly, Hyesung Church needs to make a ministry description for each leadership position. When leaders fully understand what they are expected to fulfill in their positions, they can do their best to satisfy the expected roles. Also, having a clear ministry description is important in evaluating and rewarding leaders. Without a standard, there is no good or bad.

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<sup>15</sup> Robinson and Donahue, *Building a Church of Small Groups*, 126.

When it comes to the ministry description, the best way to have them is to make a ministry manual, a kind of guide book. Fortunately, in May, 2012, Hyesung Church constituted a ministry manual making team, and the team is currently making the manual. No matter how long it will take or how much resources are required in making the manual, Hyesung Church should have a clear and actual ministry manual. This will be very helpful in leadership development process, too.

Thirdly, Hyesung Church needs to keep the balance in using leadership developing venues. One of strengths in Hyesung church's leadership development process is various leadership developing venues, but those venues should be strategically used to develop effective and well-balanced Christian leaders. In order to keep the balance, the church leaders need to conceive of an ideal leader that is expected to emerge by the process.

## Chapter Five

### Conclusion

In this thesis, the writer strived to establish a lay leadership development process in a local church setting, especially in a middle-sized Korean church. As the writer mentioned in chapter 2, in order to develop effective lay leaders, the church leaders should intentionally develop them, and they should establish a proper process depending on their ministry context. The process in this thesis is one of those processes which a local church can choose and use. However, the writer believes that if the church leaders fully understand the process in this thesis and partly or fully adopt it in their leadership development process, the effectiveness will be more increased. In summary, the writer has offered seven overall principles to develop lay leaders. They are as follows:

1. **Purpose**
2. **Philosophy**
3. **People**
4. **Process**
5. **Practice**
6. **Progression**
7. **Persistence**

#### **Purpose**

First, the church leaders should know that developing lay leaders is not simply a method of church growth, but the **purpose** of church ministry. As Hyesung Church's core value system



shows, all church ministries should ultimately be concentrated on bringing glory to God, and He will be glorified when His people become who He desires them to be. In this aspect, the church's task is exactly the same as the spiritual leader's task which Henry Blackaby and Richard Blackaby say in *Spiritual Leadership*. They say, "The spiritual leader's task is to move people from where they are to where God wants them to be."<sup>1</sup> By developing leadership, a local church can help God's people (Christians) to move where they are to where God wants them to be. Therefore, developing lay leaders in a local church is not an optional strategic ministry, but an essential and fundamental ministry which the church should do. In other words, developing lay leadership is one of the powerful ways which the churches should achieve what God asks them to do.

When it comes to the relation between church growth and developing lay leaders, the church growth may follow as a result of effective lay leadership development. However, the church growth should not be the purpose of developing leaders because when the influence is expanded, church growth will naturally follow.

### **Philosophy**

Secondly, to have effective lay leadership development process, the church should have a clear and firm ministry **philosophy** which is expressed in a core value system, a mission statement, and a vision statement. As much as the ministry philosophy is clear and firm based on the Bible, the lay leadership development process can firmly be established because this philosophy is the foundation of all church ministries including the process. Therefore, all church

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<sup>1</sup> Henry Blackaby and Richard Blackaby, *Spiritual Leadership*, 20-23.

members, including the church leaders, should fully understand the essential reasons why they should develop people (laity) to be effective Christian leaders through the ministry philosophy.

### **People**

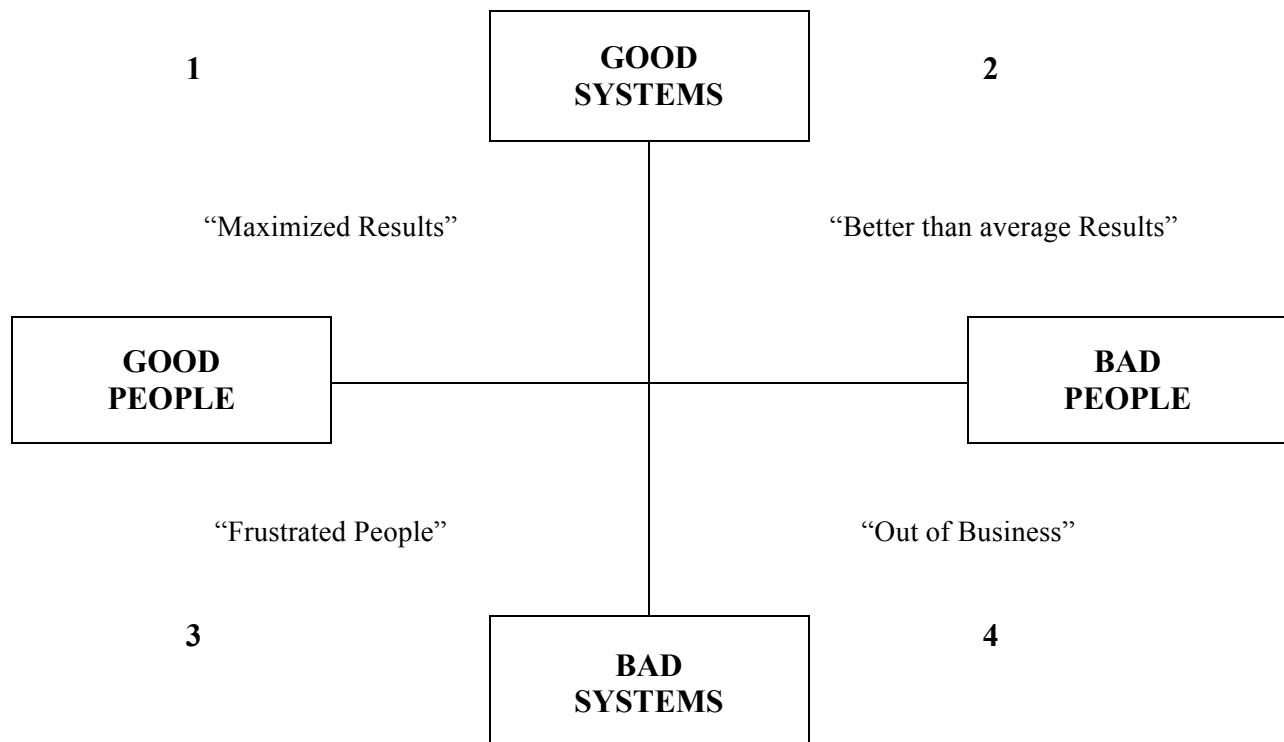
Thirdly, it is not overstated that the success of lay leadership development depends on whether the church has right **people** or not. Without the right people, this process will not operate effectively. Especially, the church leaders should select the right director who will operate this process, and furthermore, every staff who will work with the director should considerately be selected. In addition, if possible, the church needs to develop the director or staff of the process from among the church members even though it requires a long time and vast investment.

### **Process**

Fourthly, to have an effective lay leadership development process, the church should have a systematically effective **process**. In other words, the church should have a well systemized process as a whole. To increase the effectiveness of the process, each part or portion of the whole process should keep balance and be closely connected. In other words, the church needs an organic system. Rodney Dempsey who is a professor of Liberty Seminary gives a good chart to show the importance of having a good system in church ministry. Actually, this chart is designed to show the importance of a healthy system in a healthy church, but it is also valid for lay leadership development process. The chart is below.

**4 QUADRANTS:**

1. Good People/ Good Systems= Maximized Results
2. Good Systems/ Bad People= Better than average Results
3. Good People/ Bad Systems= Frustrated people
4. Bad Systems/ Bad People= Out of business



<Figure 8> Dempsey's Healthy Church Systems<sup>2</sup>

**Practice**

Fifthly, lay leadership development process should be a **practically** working process. In other words, the process should be productive and reproductive. Actually, the main purpose of

<sup>2</sup> Rodney Dempsey, "Healthy Church Systems" (Lecture Notes, LBTS, Lynchburg, VA.)

establishing this process is not on just making the process, but on truly developing leaders. As the result of this process, laity should be developed as well equipped and effective Christian leaders. Therefore, having a strong and systemized process is important, but producing and reproducing Christian leaders is more important.

### **Progression**

Sixthly, lay leadership development process should continuously **progress**. Even though a church establishes a very strong and effective process, it does not mean that the process is perfect. Therefore, even though the process is currently working effectively, the church leaders should evaluate the process in various ways, and renovate it regularly. This is one of the important reasons why a church should have a proper evaluation system. The church leaders should proactively develop the process.

### **Persistence**

Finally, to have effective process, the church should be persistent until the process works effectively. As LeRoy Eims says, “True growth takes time, tears, love, and patience,”<sup>3</sup> developing lay leaders also requires time, tears, love, and patience. Even though the process does not produce or develop lay leaders as quickly as the church leaders may expect, they should not be discouraged. Also, even though the process may work great, the church leaders should not be arrogant because this process, developing lay leaders, should be continued until God’s kingdom comes. No matter what condition the church is, persistence is really required in this process.

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<sup>3</sup> Eims, 12.

In conclusion, the writer wishes that this thesis is helpful for all Korean Christian leaders who develop laity into Christian leaders, and furthermore, he hopes all Christians will confess as Jesus did in John 17:4: "I have brought you glory on earth by finishing the work you gave me to do." This confession should be that of all churches as well.

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