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AN EFFECTIVE LEADERSHIP STRATEGY MODEL FOR LAKELAND KOREAN
PRESBYTERIAN CHURCH

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**An Effective Leadership Strategy Model: Preparing in Lakeland Korean
Presbyterian Church for Growth**

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ABSTRACT

The purpose of this project is to find out the strategy of building leadership for church growth. This thesis is primarily concerned with understanding church leadership and leadership development for effective ministry. The fundamental reason churches go through crisis in growth is due to a lack of leadership and strategy for leadership development.

To establish effective leadership strategy model, this project examined the leadership qualities and the process of leadership development from the Biblical perspective, and researched effective leadership types for church growth through a survey. The survey was performed on eight churches to look at the need of leadership. In addition to this, the author examined practical leadership development strategies and leadership principles for church growth based on the cases of Shinyang church.

Based on the result of the research in the leadership, the thesis will present an effective strategy models for building leadership to apply to local churches.

Abstract length: 150 words.

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INTRODUCTION

George Barna says in his book *Leaders on Leadership*, “The American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership.”¹ The fundamental reason churches go through crisis in growth is not because they do not know the principles or strategies of church growth, but it is because they do not have an effective leadership. Leadership is the most important factor for church growth, because it is impossible for churches to achieve sustainable growth without competent leadership of pastors and small group leaders to fulfill the church’s vision.

In his essay “Developing Three-Dimensional Leaders” Bolt says, “Leadership crisis is in reality a leadership development crisis.”² Lack of leadership in the church causes a domino effect for the future. Without having great leadership in the present, the church cannot have great leaders in the future. They will suffer not only from the absence of leadership in the present but also in the future. Rowland Forrnan, Jeff Jones, and Bruce Miller, compare in their book, *Leadership Baton*, church ministry to a relay race:

Nearly two thousand years ago Jesus handed the baton to his disciples. He gave to them the mission of the church, and they ran a good race. Just as important as running a good race was passing the baton to others. As Timothy, for example, received the baton from Paul, he understood that his job was to look for others to whom he would pass the baton. Over the centuries this baton has been passed down from Jesus, to the disciples, to the others, and to others still. . . .Jesus’

¹ George Barna, *Leaders on leadership* (Ventura, Calif: Regal, 1997), 18.

² James F. Bolt, “Developing Three-Dimensional Leaders,” *Leader of the future: New Essay by World-Class Leaders and Thinkers*, eds. Francis Hesselbein et al. (San Francisco: Jossey-Bass, 1996), 163.

mission has always depended on one generation of leaders handing the mission to the next.³

To win in church ministry, pastors must hand off their leadership baton to others well. Christian A. Schwarz says, in his book, *Natural Church Development*, the distinct features of the growing church in relation to leadership development as follows:

Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as “helper” in attaining their own goals and fulfilling their own vision. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate, and mentor individuals to enable them to become all who God wants them to be... Rather than handling the bulk of church responsibilities on their own, they invest the majority of their time in discipleship, delegation, and multiplication.⁴

According to Schwarz, sustainable church growth is closely related to empowering leadership development for church ministry. Many senior pastors in Korean churches do not focus on the leadership development for the next generation and hand off their leadership baton to others because of authoritarianism and a mindset attached to short-term results. This is a major reason that many Korean churches in Korea and in the USA are experiencing difficulties. Most Korean churches are strapped for good leadership and have no intentional strategies for developing leaders.⁵ Lakeland Korean Presbyterian Church (LKPC) for instance is not an exception. Therefore, one of the biggest needs in the Korean churches today is well-equipped leadership.⁶

³ Rowland Forman, Jeff Jones and Bruce Miller, *The Leadership Baton*, (Grand Rapids, Mich.: Zondervan, 2004), 21.

⁴ Ibid., 22- 23.

⁵ Ibid., 24.

In Matthew 28: 19-20, Jesus provided his disciples with the Great Commission; “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.”⁷

Rod Dempsey states that “the church exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning the entire world. The process of growing them in their faith and sending them is called discipleship, and it is God's will for every church”⁸ As Dempsey mentioned earlier, the central command of this verse is to make disciples. Jesus’ disciples made other disciples of all the nations as Jesus said.⁹ In this verse, making disciples includes not only evangelism but also baptizing, teaching, and obeying. In fact, the process of making disciples is in effect equivalent to the process of leadership development because the goal of leadership development is to develop disciples as leaders to be able to achieve the Great Commission.

Before the author began his new post as a senior pastor in Lakeland Korean Presbyterian Church (LKPC), the church was divided about six months prior. The previous senior pastor who had worked about six years resigned because of the aftereffects of the elder election. Negative effects of the division of the church and of the aftereffects of elder election were so serious that pastoral leadership of the senior pastor

⁶ *The Leadership Baton*, 23.

⁷ NIV, Matt. 28:19-20.

⁸ Rod Dempsey, “What is God’s Will for My Church? Discipleship!: The Purpose of Church,” in *Innovatechurch: Innovative Leadership for the Next Generation Church*, ed. Jonathan Falwell (Nashville, TN: B & H Publishing Group, 2008), 103.

⁹ Holman New Testament Commentary, Vol. 1, (Holman Reference; Nashville, TN, 2000), 484

could not have an effect on the church any more. Even though the previous senior pastor of LKPC had a good character, he did not have the leadership to overcome the conflicts and difficulties.

However, the senior pastor of Shin-yang Church in Korea has excellent leadership skills that can overcome such conflicts and difficulties. He had clear pastoral vision and principle, as well as passion for God's mission and for church growth. In addition, he was concerned about creating an effective system for church growth, and was concentrating on developing this system for church growth.

Comparing two leadership cases, the author realized the importance of a senior pastor's leadership. In fact, the church cannot effectively carry out the ministry for the kingdom of God when a pastor loses his or her leadership in the church. Therefore the church's growth and vitality are closely related to the leadership quality of senior pastors.

Rick Warren says, in his book, *Purpose Driven Church*, "The task of church leadership is to discover and remove growth-restricting diseases and barriers so that natural and normal growth can occur."¹⁰ According to him, "Church growth is the natural result of church health, and balance is the key to healthy church."¹¹ The purpose of leadership development for the church's growth also should be to create a healthy church to achieve the Great Commission.

The Statement of Purpose

This thesis is primarily concerned with leadership development for growth of the local church such as Lakeland Korean Presbyterian Church, because many churches are

¹⁰ Rick Warren, *Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 48.

¹¹ Ibid., 49; 122.

in trouble due to the lack of leadership. Though many churches know plenty of resources and programs for church growth, they are actually losing the growth because of the lack of leadership. Many senior pastors of the churches who are in trouble do not realize that their problems are due to the lack of leadership, as well as lack of leadership development strategy.

At this juncture, the author will present effective leadership qualities and development strategy for the church's growth so that pastors can apply them to their mission field. First of all, the author is greatly interested in the biblical leadership principles and leadership building strategy to effectively achieve the Great Commission as well as to effectively resolve the conflict of the church. The Leadership strategy model the author suggests would offer the dynamic power for healthy church growth.

To accomplish this purpose, this thesis will research leadership models for healthy church growth. The research is especially going to focus on the senior pastors' self-management for leadership development and building strategy of ministry group leaders for church growth. Here, the author will discuss the result of the survey and offer strategies for effective leadership building. Of course, the strategies the author suggests will be given on the basis of the results of the survey and of the lessons from literature about leadership.

The Statement of Scope and Limitations

As discussed in the statement of purpose, the goal of this thesis is to help build effective leadership strategies in the local church by providing theoretical and practical basis. The thesis stands on the premise that leadership development is crucial to the growth and vitality of the church. Leadership development strategies suggested in the

thesis is focused on the healthy growing church. Nevertheless it will not deal with the health of the church. Rather, it will be focused on the effective leadership building for senior pastors and the ministry group leaders.

The object of the survey is very limited so that the result cannot be applied to every local church. Theoretical foundation is also focused on the restricted issue. Practical issues will be primarily focused on the leadership development strategy for Lakeland Korean Presbyterian Church.

Measuring leadership levels in the local church through questionnaires can be somewhat subjective because of the church size and the relationship between pastors and responders can affect preference for leadership style and quality.

In the conclusion of the thesis, leadership-building strategies for LKPC are mostly influenced by Shin-yang Church that the author had worked on for 2 years as an assistant pastor. That is because not only did the senior pastor of the church show an example of the excellent leadership model for church growth but also the church is known as a model for healthy church growth in the denomination to which the church belongs.

Description of Methodology

This thesis will suggest effective leadership building strategies for the Lakeland Korean Presbyterian Church. For achieving this purpose the author will establish a biblical and theoretical basis and analyze the results of the survey. After that, the author will deal with leadership building strategies to apply to LKPC and local churches.

This thesis will consist of the chapters as follows:

Chapter one: In this chapter, the definition of leadership, and the biblical and theoretical basis about the necessity of leadership development to achieve healthy church

growth will be established, and seven leadership qualities for church growth will be suggested.

Chapter two: In this chapter, the result of the interview and the survey as to leadership development will be compared and analyzed.

Chapter three: In this chapter, leadership building strategy of Shin-yang church and the senior pastor's leadership of that church will be analyzed.

Chapter four: In this chapter, the effective leadership building strategies to apply to LKPC and local churches will be suggested concretely on the basis of the result of the survey and the readings as to leadership development.

Conclusion: In this chapter, some suggestions for Korean churches that want to develop a leadership building strategy will be offered, and leadership development strategies for LKPC will be introduced.

The Review of Selected Literature

Literature researches, as well as case studies, are also useful for mapping out a strategy for leadership building. The foundational books that the author reviewed for this thesis will be described below.

Spiritual Leadership was written by J. Oswald Sanders.¹² He discriminates here between natural leadership and spiritual as follows:

¹² J Oswald Sanders, *Spiritual Leadership*, (Chicago, IL: Moody Publishers, 2007).

Natural	Spiritual
Self-confident	Confident in God
Knows men	Also knows God
Makes own decision	Seeks God's will
Ambition	Humble
Creates methods	Follows God' example
Enjoys command	Delights in obedience to God
Seeks personal reward	Loves God and others
Independent	Depends on God

Figure 1. Differences between natural and spiritual leadership ¹³

According to him, both natural and spiritual qualities reach their greatest effectiveness when employed to serve God for his glory. Yet spiritual leadership transcends the power of personality and all other natural gifts. Oswald emphasizes on the full of the Holy Spirit as core quality of spiritual leadership than any other authors as to leadership. In his view, the influence of spiritual leadership shows others because it is penetrated, saturated, and empowered by the Holy Spirit. The reason why the fullness of the Holy Spirit is an indispensable quality for spiritual leadership is that the spiritual leadership requires superior

¹³ Ibid., 29.

spiritual power, which can never be generated by the self¹⁴ “Therefore likewise today, selection of kingdom leaders must not be influenced by worldly wisdom, wealth, or status.”¹⁵

Servant-Leader Within was written by Robert K. Greenleaf.¹⁶ In this book, Greenleaf suggested a servant-leadership model as a new leadership model. According to Greenleaf, “the great leader is first experienced as a servant to others and true leadership emerges those whose primary motivation is a deep desire to help others.”¹⁷ Larry C. Spears describes ten characteristics of the servant leader:¹⁸

Listening: Servant-leaders need to be reinforced by a deep commitment to listening intently to others.

Empathy: The servant-leader strives to understand and emphasizes with others.

Healing: Learning to healing is a powerful force for transformation and integration.

Awareness: General awareness, especially self-awareness strengthens the servant-leaders.

Persuasion: Another characteristic of servant-leaders is a reliance on persuasion, rather than using one’s positional authority, in making decisions within an organization.

Conceptualization: Servant-leaders seek to nurture their abilities to dream great dream.

¹⁴ *Spiritual Leadership*, 27.

¹⁵ *Ibid.*, 77.

¹⁶ Robert K. Greenleaf, *The Servant-Leader Within*, (NJ: Mahwah, Paulist Press, 2002).

¹⁷ *Ibid.*, 15.

¹⁸ *Ibid.*, 16-19.

Foresight: Foresight is a characteristic that enables to servant-leader to understand the lessons from past, the realities of the present, and the likely consequences of a decision for the future.

Stewardship: Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the need of others.

Commitment to the growth of people: Servant-leaders believe that people have an intrinsic value beyond tangible contributions as workers.

Building Community: Servant-leader sense that much has been lost in recent human history as a result of shift from local communities to large institutions as primary shaper of human lives.

Church Leadership was written by Lovett H. Weems, Jr.¹⁹ Weems insists on the importance of pastor leadership in this book. According to Weems, “the pastor is not the only leader in the life of church. However, within the local church, the greatest variable from one church to another is the pastor and the quality of the pastor’s leadership.”²⁰ Particularly at times of greatest change, the attitudes and skills of the pastor are very crucial.²¹

He suggests four elements of effective leadership: vision, team, culture, and integrity. According to Weems, “vision allows us to see beyond the barriers and obstacles to our mission. Vision is the gift of eyes of faith to see the invisible, to know the unknowable, to think the unthinkable, to experience the not yet.”²² Weems also suggests

¹⁹ Lovett H. Weems, Jr., *Church Leadership*, (Nashville TN: Abingdon Press, 1993), 27-28.

²⁰ Ibid., 27-28.

²¹ Ibid., 28.

²² Ibid., 39.

six functions of a vision, it: unites, energizes, focuses on priorities, serves as the ultimate standard, raises sights, and invites and draws others. Therefore “the first duty of a leader is to lead in establishment of an appropriate and shared vision.”²³

Weems also states the importance of team leadership in this book. According to him, “the more successful organization is, the more it requires a team for effective leadership. Thus, effective leaders understand the importance of the team and exert great effort in building the team.”²⁴

What he insists on for effective leadership is the culture of the church. According to Weems, “change and culture must work in tandem. If brilliant strategy does not have a healthy culture to carry it, the strategy will not work.”²⁵ “One reason culture is so important is that people never make judgments about organizations, including churches, on the basis of an objective assessment of reality. They make judgments based on perceptions that bear some resemblance to reality. Those perceptions are most powerfully communicated through the images and symbols of the culture.”²⁶ Therefore, leaders “must give attention to the symbolisms and images that are being conveyed through the culture.”²⁷

According to Weems, the integrity is an essential element of church leadership because the church leadership must be values-driven leadership. Weems sees integrity and credibility work in tandem. “One key to establishing and maintaining credibility is

²³ *Church Leadership*, 54.

²⁴ *Ibid.*, 70.

²⁵ *Ibid.*, 102.

²⁶ *Ibid.*

²⁷ *Ibid.*

the quality of relationships of trust that are established by the leader. Therefore, the priority of a leader is to establish a relationship of trust and respect with the people with whom the leader is working,”²⁸ and the moral lives of pastors should be exemplary and ethical proofer.²⁹

Leaders As Coach was written by David B. Peterson & Mary Dee Hicks.³⁰

According to the authors, “coaching is the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective. Coaches do not develop people, but equip people to develop themselves.”³¹ Five self-development strategies that the authors suggest are as follows:³²

Focus on priorities: Identify your critical issues and goal. Focusing on one or two goals helps people find the energy and resources to carry through on their development.

Implement something every day: Stretch your comfort zone. Development goals and tactics need to be translated into daily action to make change a reality.

Reflect on what happens: Extract maximum learning from your experience.

Without pausing to consolidate and assimilate learning experiences, the lesson can go to waste.

²⁸ *Church Leadership*, 128.

²⁹ *Ibid.*, 127.

³⁰ David B. Peterson & Mary Dee Hicks, *Leader As Coach*, (Minneapolis, Personnel Decisions International, 1996).

³¹ *Ibid.*, 14.

³² *Ibid.*, 20-21.

Seek feedback and support: Learn from other's ideas and perspective. With ongoing ballast and support of coaches and other resources, people can sustain and stay on course.

Transfer to next stop: Adapt and plan for continued learning. Periodically, people should step back from their plan for development and take stock of their progress.

Building Leaders was written by Malphurs and Mancini.³³ The authors emphasize on the necessity of leadership development and suggest practical directions. 5 steps for leadership development that the authors suggest in this book are as follows:

Step one: Discover new Leaders for development: It is an essential step to leadership development that consists of three ingredients: recruitment, exploration, and assessment.³⁴

Step two: Launch new leaders into their positions of leadership: Launching helps to assure that people who are gifted as leaders are ministering in leadership positions for which they are gifted.³⁵ Since Christian leaders can't do or be anything they want to serve effectively, they must be in positions commensurate with their divine design. Launching, then, involves the right people putting the right leaders in the right place (context) at the right time.³⁶

Step three: Develop new and current leaders for ministry in the church: All leaders have a need to grow and develop in terms of their character, leadership

³³ Aubrey Malphurs and Will Mancini, *Building Leaders*, (MI: Grand Rapids, Baker Books, 2004).

³⁴ Ibid., 128.

³⁵ Ibid., 141.

³⁶ Ibid.

knowledge, skills and emotions. Since no one will ever arrive at perfection in these areas, he or she must constantly strive to grow and develop. The mark of good leaders is that they are always learning and thus growing spiritually, intellectually, experientially, and emotionally.³⁷

Step four: Regularly evaluate your leadership-development process: Most ministries do little if any evaluation for at least two reasons. It makes some people uncomfortable, and they've never done evaluation before. These reasons, among other things, cause ministries to neglect evaluation. But when we failed to evaluate our leadership process, it becomes stale, dated, and brittle. In time it will become totally ineffective.

Step five: Regularly reward those in the leadership-development process: People feel honored when they are appreciated. Those who are leading and training to be leaders feel the same way. Sometimes appreciation can be overdone and make people very uncomfortable, but some appropriate, timely appreciation is better than showing no appreciation at all. Therefore those who are responsible for leadership development and who function in some way as leader-trainers should reward leaders.³⁸ One way to reward leaders is to make them heroes through sermon or rewarding them in public. Another way to reward leaders is financial compensation like personal letter, card, or certificate of appreciation. It would be good to celebrate leaders at least once a year.³⁹

³⁷ *Building Leaders*, 146.

³⁸ *Ibid.*, 187.

³⁹ *Ibid.*, 188-189.

The Leadership Baton was written by Forman, Jones, and Miller.⁴⁰ The authors suggest “Church-based leadership development” as the most biblical leadership development model.⁴¹ The authors define Church-based leadership development as “developing all believers to maturity and many to leadership in the local church, under the authority of local church leadership, with other churches, through an apprenticeship, on-job-approach, for church’s mission of multiplying churches worldwide to God’s glory.”⁴² According to them, “the church-based training will strength Christ’s church because it is based on biblical principles, building on historical developments, addresses complexities of the twenty-first century, and meets the needs of today’s local churches.”⁴³

The authors also point out seven pitfalls that leaders of Church-based training will avoid as follows:⁴⁴

Lack of ownership at the start: It is critical that your key leaders share the vision before you launch church-based leadership development. If they don’t, you are setting the stage for conflict.

Insecurity caused by speed of change: Any change is disruptive, so start slowly and give people time to adjust. It is better to go slowly and succeed than to go quickly and risk things blowing up in your face.

Division in the church: A church divided is a danger, especially when you choose to bypass your key leaders and start with a development group on the side. As

⁴⁰ Rowland Forman, Jeff Jones and Bruce Miller, *Leadership Barton*, (MI: Grand Rapids, Zondervan, 2004).

⁴¹ Ibid., 53.

⁴² Ibid., 54.

⁴³ Ibid., 53.

⁴⁴ *Leadership Barton*, 129-130.

sub-leaders learn more about the vision for developing all believers to maturity and many to leadership, they can easily become critical of those who haven't had the same opportunity to be exposed to the training.

Time pressure on the pastor: It will not work simply to add the task of training leaders to a pastor's already overflowing job description. Your church may have to hire additional support staff or equipping staff, or perhaps your pastors will have to decide to stop doing some less important tasks.

Disruption due to pastoral transition: Church-based training should not be launched just before a change in senior pastors takes place. Give time throughout the transition for church leaders to embrace the process so it can thrive through a pastoral changeover.

Elitism: Some trainees may develop an elitist mentality. Treat this as a serious character issue, and don't allow it to continue unchecked. Be sure you have a plan in place to offer a clear pathway for everyone else in the church to grow as leaders.

Training for training's sake: We can easily fall in love with learning and lose sight of the church's mission. We are training leaders in order to reach out to the lost, to spread the gospel by multiplying churches locally and worldwide.

Good to Great was written by Jim Collins.⁴⁵ The book begins with "Good is the enemy of Great"⁴⁶. According to Jim Collins the key reason why many leaders have no little that becomes great is they are satisfied with becoming good: "The vast majority of

⁴⁵ Jim Collins, *Good to Great*, (NY: New York, HarperCollins, 1990).

⁴⁶ Ibid., 1.

companies never become great, precisely because the vast majority become quite good- and that is their main problem”⁴⁷ His point belongs to church’s leadership too, because church leaders can never be great leaders when they are satisfied with being good.

Features of the good-to-great companies to apply to the local churches are as follows:

Level 5 leadership: Level 5 leaders embody a paradoxical mix of personal humility and professional will. They are ambitious, to be sure, but ambitious first and foremost for the company, not themselves. They are fanatically driven, infected with an incurable need to produce sustained results. They are resolved to do whatever it takes to make the company great, no matter how big or hard the decisions. They display a workmanlike diligence – more plow horse than show horse. They look out the window to attribute success to factors other than themselves. When things go poorly, however, they look in the mirror and blame themselves, taking full responsibility.⁴⁸

First who...Then What: Great leaders begin the transformation by first getting the right people on the bus (and the wrong people off the bus) and then figure out where to drive it. They do “who” questions come before “what” decisions – before vision, before strategy, before organization structure, before tactics.” Therefore senior leaders, when in doubt, must not build the person in disciplines as small group leaders but keep looking.⁴⁹

⁴⁷ *Good to Great*, 1.

⁴⁸ *Ibid.*, 39.

⁴⁹ *Ibid.*, 63.

Confront the Brutal Facts: When you start with an honest and diligent effort to determine the truth of your situation, the right decisions often become self-evident. It is impossible to make good decisions without infusing the entire process with an honest confrontation of the brutal facts. A key psychology for leading from good to great is the Stockdale Paradox: Retain absolute faith that you can and will prevail in the end, regardless of the difficulties, and at the same time confront the most brutal facts of your current reality, whatever they might be.⁵⁰

A Culture of Discipline: Sustained great results depend upon building a culture full of self-disciplined people who take disciplined action. A culture of discipline involves a duality. On the one hand, it requires people who adhere to a consistent system; yet on the other hand, it gives people freedom and responsibility within the framework of that system. A culture of discipline should not be confused with a tyrant who disciplines. They are very different concepts, one highly functional, and the other highly dysfunctional.

The Five Dysfunctions of a Team was written by Patrick Lencioni.⁵¹ In this book, Patrick points out five dysfunctions that the leaders must avoid:⁵² Absence of Trust, Fear of Conflict, Lack of Commitment, Avoidance of Accountability, and Inattention to Results.

⁵⁰ *Good to Great*, 88.

⁵¹ Patrick Lencioni, *The Five Dysfunctions of a Team*, (A Wiley Imprint, CA: Jossey-Bass, 2002).

⁵² *Ibid.*, 188-189.

Though Patrick points out five dysfunctions for teamwork the dysfunctions are closely related to a senior pastor's leadership building, because leadership building deals with small group leaders as a team. In fact, most leadership skills are the ways to effectively handle a leadership team. Especially many problems that occur in American-Korean Churches are caused by the dysfunctions of a leadership team. Therefore senior pastors must be able to overcome the dysfunctions of a team well to build small group leaders with effectiveness.

Patrick suggests the roles of the leaders to overcome the dysfunctions:

First, the leaders need to demonstrate vulnerability first in order to encourage the building of trust on a small group leader team as well as need to create an environment that does punish vulnerability.⁵³

Second, the leaders demonstrate restraint when their people engage in conflict, and allow resolution to occur naturally, as messy as it can sometimes be even though the leaders feel that they are somehow failing in their jobs by losing control of their teams during conflict. The leaders should be able to personally model appropriate conflict behavior.⁵⁴

Third, more than any other members of the team, leaders must be comfortable with the prospect of making a decision that ultimately turns out to be wrong. And the leader must be constantly pushing the group for closer around issues, as well as adherence to schedules that the team has set.⁵⁵

⁵³ *The Five Dysfunctions of a Team*, 201.

⁵⁴ *Ibid.*, 206.

⁵⁵ *Ibid.*, 212.

Forth, once the leaders have created a culture of accountability on a team, they must be willing to serve as the ultimate arbiters of discipline when the team itself fails. This should be a rare occurrence. Nevertheless, it must be clear to all team members that accountability has not been relegated to a consensus approach, but merely to a shared team responsibility, and that the leader of the team will not hesitate to step in when it is necessary.⁵⁶

Fifth, the leaders must be selfless and objective, and reserve reward and recognition for those who make real contributions to the achievement of group goals.⁵⁷

Primal Leadership was written by Daniel Goleman, Richard Boyatzis and Annie McKee.⁵⁸ The authors say in this book “Great leadership works through the emotion” because “in any human group, the leader has the maximal power to sway everyone’s emotions”⁵⁹ According to the authors, “Even if leaders get everything else just right, if leaders fail in this primal task of driving emotions in the right direction, nothing they do will work as well as it could or should.”⁶⁰ “Throughout history and in cultures everywhere, the leader in any human group has been the one to whom others look for

⁵⁶ *The Five Dysfunctions of a Team*, 220.

⁵⁷ Ibid.

⁵⁸ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership*, (Harvard Business School Press, MA: Boston, 2004).

⁵⁹ Ibid., 2.

⁶⁰ Ibid., 3.

assurance and clarity when facing uncertainty or threat, or when there's a job to be done. The leader acts as the group emotional guide."⁶¹

In fact, "optimistic, enthusiastic leaders more easily retain their people, compared with those bosses who tend toward negative moods."⁶² In other words, emotionally intelligent leaders attract talented people, while emotionally negative leaders – who are irritable, touchy, domineering, cold–repel people. That's because the leader with whom people most want to work in an organization probably has an ability to exude upbeat feeling. When people feel upbeat, they see the positive light in a situation and recall the good things about it, and when they feel bad, they focus on the downside.⁶³ Especially negative emotions like chronic anger, anxiety, or a sense of futility powerfully disrupt work, hijacking attention from the task at hand.⁶⁴

Transitioning was written by Dan Southerland.⁶⁵ He suggests, in this book, an eight-step process of vision. Though Dan suggests how to lead church through change, his suggestions is very useful for leadership development for church growth. That's because leadership is related with changing church to fulfill vision. The eight-step process of vision that he suggests is as follows:

⁶¹ *Primal Leadership*, 5.

⁶² *Ibid.*, 12.

⁶³ *Ibid.* 11.

⁶⁴ *Ibid.*, 13.

⁶⁵ Dan Southerland, *Transitioning*, (Grand Rapids, MI: Zondervan, 2000).

Preparing for Vision: Before receiving God's vision for his church you must prepare for vision. God's vision for the church is so immense that the preparation for that vision must be at its best.⁶⁶

Defining the Vision: To lead your church to be purpose driven, you must discover God's specific vision for your church.⁶⁷ Those specifics would include what He wants us to do, when He wants us to do it, and how he wants us to get the job done.⁶⁸

Planting the Vision: You must plant the vision with the key leaders in your church, so that your vision can become their vision. Just as we must take the time to prepare for vision before defining vision, we must now take the time to plant the vision with key leaders before sharing vision with the entire church.⁶⁹

Sharing the Vision: Before vision is shared with the church from the pulpit, it must be shared with the entire leadership team. Nothing devalues and alienates a leader as quickly as not knowing what is coming next before the rank and file know. If your leaders are not on board before you share the vision with the whole church, they will usually be your enemies and will lead others to resist the change.⁷⁰

Implementing the Vision: Most churches spend far too little time in preparation and move far too quickly into making changes. There is a reason that many churches

⁶⁶ *Transitioning*, 21.

⁶⁷ *Ibid.*, 43.

⁶⁸ *Ibid.*, 44.

⁶⁹ *Ibid.*, 68.

⁷⁰ *Ibid.*, 85-87.

that try to make major transitions fail. Principles to apply in implementing vision: Implement your change one at a time. Implement your changes in a strategic order. Put key leaders to work in visible places. Put people to work where they are vested. Build on your strengths, not your weaknesses. Go slow.⁷¹

Dealing with opposition: Anyone who is trying to do something for God will face some opposition as if it is a physical law of the universe that all moving objects encounter. In order to effectively deal with opposition, the leader needs to expect opposition and should be able to keep on track with a specific way like continually praying, working, encouraging, leading and watching.⁷²

Making Course Corrections: There are some course corrections that must be made along the way as you lead the church through transition. Possibilities will include caring for the neglected that are complaining, negotiating peace among various factions, and staying among the people.⁷³

Evaluating the Result: The proof that God's vision is being followed and implemented is really quite obvious – because the results are dramatic. Eight key evidences that vision has caught on as follows: Completion of the vision, Obvious demonstration of God's work, Continued opposition and criticism, Emergence of new leaders, Major contributions by the people, Renewed commitment to worship and obedience, New people joining in, and Openness to: further change.⁷⁴

⁷¹ *Transitioning*, 98-108.

⁷² *Ibid.*, 112-125.

⁷³ *Ibid.*, 131-140.

⁷⁴ *Ibid.*, 149-164.

Bible References

Matthew 28: 19-20, NIV “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.”

According to Dempsey, the central command of this verse is to make disciples. Baptizing, teaching and obeying are included in making disciples. The goal of the leadership development should be for making disciple to achieve the Great Commission.

Acts 1: 8, NIV “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and all Judea and Samaria, and to the end of the earth.”

Church leaders will receive power when they are filled with the Holy Spirit. Jesus empowered the disciples his power and authority through Holy Spirit. The leaders who are empowered by Holy Spirit should be the witnesses of Jesus.

Matthew 22: 37-39, NIV “Love the Lord your God with all your heart, with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourselves.”

Christian leadership’s root is to love God and to love neighbor. Love toward God makes passion for God and love toward neighbors makes compassion for people. Without love like this, church leadership is impossible because God is love.

John 13:5, NIV “After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.”

The model of the leadership that Jesus had shown and taught his disciples is serving. Therefore church leadership following Jesus' life and teaching should be begun with the serving.

Mark 10:45, NIV "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many"

Jesus is the best model as to servant leadership. Jesus taught his disciples that the true leadership comes from the serving to others, and actually lived as he taught. According to Robert Greenleaf, the true leadership emerges from those whose primary motivation is a deep desire to help others.⁷⁵

1 Peter 2:21, NIV "To this you were called, because Christ suffered for you, leaving you an example that you should follow in his steps."

"Serving and suffering are paired in the teaching and life of our Lord."⁷⁶ Without suffering, there is no servant leadership in the church.

2 Timothy 2:2, NIV "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach other."

In this verse, Paul asks Timothy to train leader. Since the job of the leader is to make more leaders, every leader in a ministry must be a leader-maker.⁷⁷ The best way that the ministry sustains itself into next generations is to train other leaders.

Ephesians 4:11-12, NIV "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers"

⁷⁵ *The Servant Leader Within*, 14.

⁷⁶ *Spiritual Leadership*, 24.

⁷⁷ *Building Leaders*, 25.

Paul says that God gives us pastors whose task to equip God's people for the work of ministry. Therefore successful pastoral ministry is depended on how well equipping others to do ministry.⁷⁸

Matthew 16: 18, NIV “And I will tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”

Jesus is building the church through leaders like Peter who believes in that Jesus is the Christ, the Son of God. The subject building the church is Jesus and the object is the church leaders. Pastors should focus on building the church through leaders like Peter.

2 Corinthians 3: 5-6, NRSV “Not that we are competent of ourselves to come anything as coming from us; our competences is from God, who has made us competent to be ministers of a new covenant”

Competent leadership is a gift from God. Therefore the talents God has given to each of us should be used positively for effective leadership. Leadership is in essence a ministry of stewardship because spiritual leadership comes from God.⁷⁹

Exodus 18: 17, 21 NIV “Moses' father-in-law replied, “What you are doing is not good.”, “But select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens.”

The overloaded job without empowerment of leaders is not good. The leaders have to build leaders to share their overloaded job for effective leadership. “Moses would

⁷⁸ *The Leadership Baton*, 35.

⁷⁹ *Church Leadership*, 17.

not negate his own authority but enhance it” by building leaders following Jethro’s advice.⁸⁰ The key to ministry is leadership development for competent and Godly leadership.

Acts 6:7-3 NIV, “Brothers, choose seven men among you who are known to be full of the Holy Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word”

Apostles were able to keep the priority of ministry by building new leaders to share their overloaded work and empowering the leaders their responsibility and authority.

Philippians 2: 3-4, NASB “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others.”

Selfishness is the biggest enemy of church leadership because it comes from pride, not from love. Humility is an essential quality for church leadership because church leaders are able to show their leadership when they look out for the interest of others.

Numbers 12:3, NIV “Now Moses was a very humble man, more humble than anyone else on the face of the earth.”

Moses was the most humble man in those days. As Jim Collins illustrated in his book, *Good to Great*, the personal character of the great leadership is closely related with humility.⁸¹

⁸⁰ *Holman Old Testament Commentary*, 79.

Acts 2:17, NIV “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams”

After being filled with Holy Spirit, Peter cited the prophecy Joel to address the crowd. According to Peter’s address, the visions and dreams is result of being filled with Holy Spirit. To lead church leadership is the vision from God.

Proverbs 29:18, KJV “Where there is no vision, the people perish”

According to Greenleaf, “The failure to foresee may be viewed as an ethical failure because a serious ethical compromise today is sometimes the result of a failure at an earlier date to foresee today’s events and take the right actions when there was freedom to act.”⁸²

1 Corinthians 9: 25; 27, NIV “Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.” “I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize”

In the verses, Paul stresses that Christians must go into strict training as if runners who want to win in the games go into strict training. Paul trained for his daily spiritual life to get the prize of which God has been prepared for him. No discipline, no leadership.

2 Timothy 1:7, NIV “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline”

⁸¹ *Good to Great*, 27.

⁸² *The Servant Leader Within*, 54.

Paul had commissioned Timothy to oversee many churches in the Roman province of Asia, and this task required a spirit of power, of love and of discipline. Self-discipline is needed to stretch us beyond our own comfort zones and areas of inertia.”⁸³

Isaiah 6:8, NIV “Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us? And I said, “Here am I. Send me?”

The first quality of church leaders is to listen to the voice of God calling for his mission and to respond with devoted heart for the mission.

Summary

Chapter one is primarily concerned with the leadership building for church growth. As George Barna mentioned in his book, *Leaders on Leadership*, the Korean church as well as the American church is losing the influence due to a lack of strong leadership. The reason why leadership is the most important factor for healthy church growth is that the church cannot achieve healthy and sustainable church growth without a spiritual and competent leader to fulfill church’s vision.

Leadership crisis is related to a leadership development crisis because influential leadership in relation to long-term period is closely relevant with leadership development. Most Korean churches are strapped for good leadership and have no intentional strategy for developing leader. Lakeland Korean Presbyterian Church also is no exception. Therefore, one of the biggest needs for church growth is well-equipped leadership.

⁸³ Kenneth D. Boa, “Leadership Quality: Self-Discipline” Kenboa.org Blog, http://www.kenboa.org/text_resources/free_articles/5368 [accessed Sep 13, 2011].

CHAPTER ONE

THEORETICAL AND BIBLICAL BASIS FOR THE CHURCH LEADERSHIP

Definition of Leadership

This chapter provides the theoretical basis of leadership before building the leadership strategy. The biblical and theoretical basis for leadership begins with the definition of leadership. There are many definitions about leadership. James C. Georges, of the ParTraining Corporation said “Leadership is the ability to obtain followers.” John C. Maxwell said “Leadership is influence”¹ That influence, Maxwell says, is also related to obtaining people and changing. Dwight Eisenhower who was the president of the U.S. said “Leadership is the art of getting someone else to do something you want to do because he wants to do it.”² Therefore leadership can be defined as the ability to get followers to achieve leader’s vision.

In order to more correctly understand leadership, it must be discerned from the similar concepts. People often confuse leadership with management, because both of them deal with how to run an organization as well as how to move followers for their purpose. In order to understand leadership correctly, the differences between leadership and management should be understood. Warren Bennis states, *On Becoming a Leader* the differences are as follows:

¹ John. C Maxwell, *Developing the leader within you*, (Nashville: Thomas Nelson, 1993), 1.

² Leadership Now, “Quotes on Leadership” LeadershipNow Blog_ <http://www.leadershipnow.com/leadershipquotes.html> [accessed Sep 13, 2011].

The manager	The Leader
Administers	Innovators
A Copy	An Original
Maintains	Develops
Focuses on system and structure	Focuses on people
Relies on control	Inspires trust
Has a short-range view	Has a long-range perspective
Asks how and when	Asks what and why
His/her eyes are on the bottom line	His/her eyes are on the horizon
Accepts the status quo	Challenges the status quo
Is the classic good soldier	Is his or own person
Does things right	Does the right thing

Figure 2. Differences between manager and leader ³

According to Warren Bennis leaders are who master the context, while managers are who surrenders to it.⁴ “To manage means to bring about, to accomplish, to have

³ Warren Bennis, *On Becoming A Leader*, (New York: Basic Book, 2003). 42.

⁴ *On Becoming A Leader*, 41.

charge of or responsibility for, to conduct. Leading is influencing, guiding in a direction, course, action, opinion. The distinction is crucial".⁵

As leadership and management are distinguished, secular leadership and spiritual leadership also need to be distinguished. Although spiritual leadership is related with achieving special purposes like secular leadership, the purpose of spiritual leadership is very different with secular one, because spiritual leadership is not for secular success, but for fulfilling God's will.

J. Oswald Sanders distinguishes, in his book, *Spiritual Leadership* differences between spiritual leadership and natural one as follows.⁶

Natural	Spiritual
Self-confident	Confident in God
Knows men	Also knows God
Makes own decision	Seeks God's will
Ambition	Humble
Creates methods	Follows God' example
Enjoys command	Delights in obedience to God
Seeks personal reward	Loves God and others
Independent	Depends on God

Figure 3. Differences between natural leadership and spiritual one.

⁵ Peter Coutts, "Leadership vs. Management," Peter Coutts Blog, entry posted October 1, 2000, <http://www.telusplanet.net/public/pdcoutts/leadership/LdrVsMngt.htm>, [accessed Sep 13, 2011].

⁶ J Oswald Sanders, *Spiritual Leadership*, (Chicago, IL: Moody Publishers, 2007), 29.

According to Oswald, spiritual leadership blends natural and spiritual qualities and both of them reach their greatest effectiveness when employed in the service of God and for His glory.⁷ He continues “Yet spiritual leadership transcends the power of personality and all other natural gifts. The personality of the spiritual leader influences others because it is penetrated, saturated, and empowered by the Holy Spirit.”⁸ Therefore a true spiritual leader is the one who gives control of his life to the Holy Spirit so that the Spirit’s power can flow through him or her to others.⁹

Biblical Basis of the Old Testament for Leadership

In the Bible, God reveals himself as the one who searches for a person. In other words, God is the one to look for a person who is ready to lead, to commit to full discipleship, and take on responsibility for others.¹⁰ The Bible shows us that God looks for a person to respond to God’s calling on the historical turning point. God looked for Moses when he tried to deliver the Israel from the Egypt¹¹ and appeared in front of Joshua when he tried to make the Israelites settle down in the Canaanite land.¹² When the first king of Israel, Saul had not kept the Lord’s command, God looked for a man after his own heart; “The Lord has sought out a man after his own heart and appointed him

⁷ *Spiritual Leadership*, 28.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid., 17.

¹¹ NIV, Exodus 3: 1-12.

¹² NIV, Joshua. 1:1-9.

leader of his people”¹³ In the Post Exile Period, even when God had to reconstruct the Israelite through rebuilding the wall of the Jerusalem, he looked for Nehemiah and Ezra who were competent and Godly; “I look for a man among them who would build up the wall”¹⁴ Like this, God works through competent and godly leaders to achieve his will.

The Old Testament clearly illustrates that God looks for and builds leaders to achieve God’s will. Though God is omnipotent He was in need of the leaders who would carry out his work, and who would allow Him to work through them. Great leaders of the Old Testament became the leaders by calling and choice of God, not by their own authority and ability. Because of this reason, the leaders of the Old Testament seem to depend on charismatic leadership from above, but their leadership is not falsified by themselves but controlled by God.

The books of 1 and 2 Kings teach the success of Israel’s kings and the fate of the nation depended on the king’s allegiance and obedience to God and God’s law. God prospered the nation when the kings led the people in obedience to God’s law.¹⁵ But when the kings abandoned God’s law, the nation had to pay a severe price.¹⁶

As the author mentioned above, leader’s influence is very decisive for the future of all organizations and communities. These days, many church ministries are going through difficulty because of their inadequate leadership, much as in the days of Israel’s

¹³ NIV, 1 Samuel 13:14.

¹⁴ NIV, Ezekiel 22:30.

¹⁵ Aubrey Malphurs and Will Mancini, *Building Leaders*, (MI: Grand Rapids, Baker Books, 2004), 25.

¹⁶ Ibid.

kings. In other words, most church ministries stumble because they have no trained, competent leadership in place.¹⁷

The necessity of leadership-development is described very clearly in Exodus 18. Moses was leading the people of Israel, numbering about two million toward the Promised Land. “Moses served not only as the direct spokesman for God but also as the chief arbiter for the people.”¹⁸ The people brought their daily disputes to Moses. From sunrise to sundown, Moses should take a seat to decide their matters, and the people had to wait to get a few minutes with Moses. “Moses would soon wear himself out with the countless demands upon his time.”¹⁹ Moses’ leadership did not seem tight to Jethro, Moses’ father-in-law, and Jethro comments, “You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone”²⁰ Jethro continually advises Moses to expand his leadership base by delegating much of the decision- making to capable men from all the people.²¹

Specifically Jethro counseled Moses to divide the group into thousands, hundreds, fifties, and tens, and then to appoint the leaders for them. The chosen leaders were to be men who fear God and are trustworthy to people. “In following Jethro’s advice, Moses would not negate his own authority but enhance it.”²²

¹⁷ Ibid.

¹⁸ *Holman Old Testament Commentary*, 78.

¹⁹ Ibid., 79.

²⁰ NIV, Exodus. 18:18.

²¹ *Holman Old Testament Commentary*, 79.

²² Ibid.

The key to church ministry is leadership development for competent and Godly leadership. If pastor and ministry group leaders do not have competent and devoted leaders, the church, whether small or large, will not prosper.²³

Biblical Basis of New Testament for Leadership

In the New Testament, Jesus Christ and Paul show the leadership model for the church. First of all, “Jesus modeled the priority of Leadership development.”²⁴ Jesus’ first ministry during his public life was to call his disciples. (Mk. 1:14-20; Mt. 5: 18-22) Luke and John dramatically described the process that Jesus calls his disciples. (Lk. 5:1-11; Jn. 1: 35-51)

As the ministry grew over time and followers multiplied, Jesus focused on his disciple, not crowd.²⁵ In the end of his ministry, Jesus poured his life into his disciple because he knew that they would make a difference in the first century world.²⁶

Although Jesus focused on the Twelve, he intentionally spent even more time with three of the disciples –Peter, James, and John.²⁷ James was martyred in A.D 44 as mentioned in Acts 12:1-5. Peter and John are reputed to be pillars of the church as Paul

²³ *Building Leaders*, 11.

²⁴ *Building Leaders*, 24.

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ James F. Bolt, “Developing Three-Dimensional Leaders,” *Leader of the future: New Essay by World-Class Leaders and Thinkers*, eds. Francis Hesselbein et al. (San Francisco: Jossey-Bass, 1996), 163.

explains in Galatians 2:9. “This further demonstrates Jesus’ intention with the Twelve was to build leadership for the church at large.”²⁸

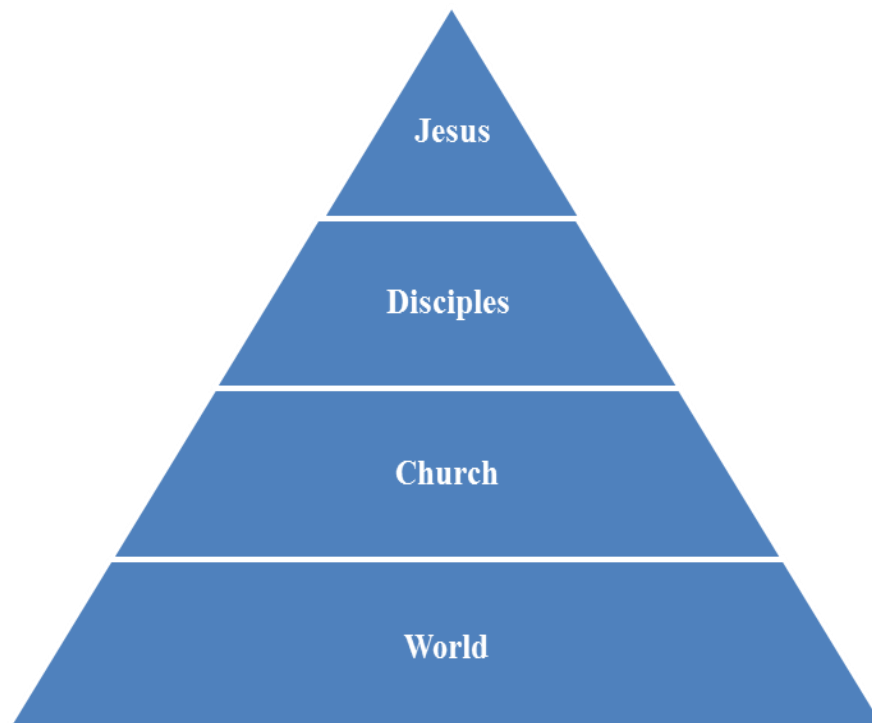


Figure 3. Leadership process in the early church

In 2 Timothy 2:2, Paul commands Timothy to train leaders; “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others”²⁹ Paul trained and mentored his disciples in the same way with Jesus. This verse shows that a leader for multiplication train other leaders throughout the ministry.³⁰

²⁸ *Building Leaders*, 24.

²⁹ NIV, 2 Timothy 2:2.

Aubrey Malphurs and Will Mancini state, “Failure to train emerging leaders put the future of any ministry in serious jeopardy.”³¹ Bill Hybels says in his book, *Courageous Leadership* “I think leaders are at their best when they are raising up leaders around them”³² Jim Collins says “First Who . . . Then What” about the importance of excellent leaders for the organization. Those explain why the core job of the church leader is to develop other leaders and to build competent and godly leaders.³³ Therefore leaders to achieve sustainable church growth must ask as follows: “What happens to the work if God should suddenly take me home or direct me elsewhere?”³⁴

“The mark of good leaders is that they continually develop leaders at every level of the ministry who will take the organization well into the future.”³⁵

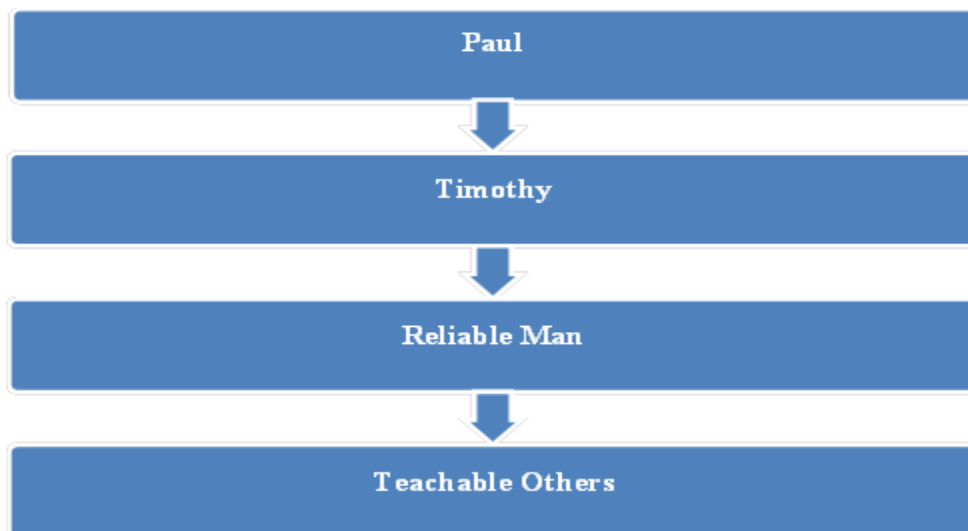


Figure 4. Paul’s Leadership process by 2 Timothy 2: 2

³⁰ Ibid., 26.

³¹ Ibid.

³² Bill Hybels, *Courageous Leadership* (Grand Rapids, Mich.: Zondervan, 2002), 122.

³³ *Building Leaders*, 25-26.

³⁴ Ibid., 26.

³⁵ Ibid.

2 Timothy 2:2 shows Paul's ministry legacy. "It consists of Timothy, reliable man, and teachable others."³⁶ The leader's burning desire as trainers and consultants is that their leadership legacy would be like that of Paul.³⁷

In Ephesians 4:11-12, Paul says to the saint in Ephesus, "It was he who gave some apostles, some to be prophets, some to be evangelist, some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." Even though Paul says the purpose that God builds the leaders of the church in these verses, considering church situation now, these verses can be interpreted in relation to the task of the pastors. The task of the pastor is to equip God's people for the work of ministry,³⁸ namely, the spiritual leaders to build up the body of Christ.

Rowland Forman, Jeff Jones and Bruce Miller say in their book, *The Leadership Baton* that "if we evaluate pastors primarily on how well they are doing ministry as individuals, we are emphasizing the wrong criterion."³⁹ They insist that evaluators must question as follows: "How well are our pastors equipping others to do ministry? How many people have they empowered to do ministry? How successful are the people around them?"⁴⁰

³⁶ *Building Leaders*, 28.

³⁷ *Ibid.*, 28.

³⁸ Rowland Forman, Jeff Jones and Bruce Miller, *The Leadership Baton*, Leadership (Grand Rapids: Zondervan, 2004), 35-36.

³⁹ *Ibid.*, 35.

⁴⁰ *Ibid.*, 36.

Seven Elements for Effective Leadership

“From its beginning the church recognized the need for some persons to be set apart for the leadership for the community.”⁴¹ The church father Jerome put it, “There can be no church community without a leader or team leaders.”⁴² Obviously, the pastor is not the only leader of the church but the pastor’s leadership is the most important for church growth. Of course, even though the pastor can achieve nothing alone, the church cannot make a successful transition without the leadership of the pastor.⁴³ Especially at times of greatest change, the leadership of the pastor is crucial. The primary focus here is on the leadership qualities of the pastor. Leadership qualities that will be mentioned below are true for many leaders within the church as well.

There are many leadership qualities for church growth. In the view of the author, seven leadership qualities are necessary: Confidence of the Calling, Being filled with Holy Spirit, Clear Vision, Self-discipline, Serving, Humility and Empowerment.

Confidence of the Calling

The calling of God makes a difference with secular leadership. The Old Testament clearly shows us that great leaders became the leaders of Israel through calling and choosing by God. Exodus chapter 2 and 3 clearly show us how important God’s calling is for successful ministry. Even though he was one of the greatest leaders of Israel in the Old Testament era, he failed when he tried to deliver the Hebrews under the Egypt’s oppression without God’s calling. Moses could not become a successful leader until God built him as a leader of Israel.

⁴¹ Lovett H. Weems, Jr. *Church Leadership* (Nashville: Abingdon Press, 1993), 27.

⁴² *Church Leadership*, 27.

⁴³ *Ibid.*, 28.

Beside Moses, the great prophets like Isaiah and Ezekiel carry out their mission through the calling of God. (Isa 6:1-13; Eze 2:1-10) Even Jesus started his public life with the calling of God. (Mt 3:16-17; Mk 1:9-12; Lk 3:21-22)⁴⁴ Like this, the great leaders of the Bible became leaders through the calling of God. What the Bible illustrates through these stories is that spiritual leadership comes from God and belongs to God.

According to Brent Filson, people can greatly improve their job and career performance when they embrace leadership as a sacred calling.⁴⁵ Confidence in the calling of God is a primary factor for church leadership because it makes spiritual devotion. Since church leadership is ultimately for the Great Commission, a pastor must have the confidence of salvation and in the calling of God.

“Calling is inner witness”⁴⁶ so that it cannot have objective standards for it. In fact, psychological and personal confidence can be misunderstood as the calling of God, and the calling can be misused as tools to hide their true motive.⁴⁷ Therefore a pastor should check up the calling of God toward themselves honestly as well as be able to wait for the calling of God for the ministry.

Filling with the Holy Spirit

⁴⁴ In fact, these paragraphs are as to Jesus’ baptism but Rodney, in his *Holman New Testament Commentary on Mark* insists that the descent of the Spirit on Jesus indicated his anointing and empowerment for his ministry. Since the calling of the Bible also is as to God’s mission and empowerment, Jesus’ baptism can be understood as to his calling.

⁴⁵ “Leadership as sacred calling” Carolyn Townes Blog, entry posted August 13, 2007, <http://equipandempower.blogspot.com/2007/08/leadership-as-sacred-calling.html> [accessed Sep 13, 2011].

⁴⁶ Ravi Zacharias, “On Leadership and Calling: An Interview with Ravi Zacharias,” Ravi Zacharias International Ministries Blog, entry posted November 15, 2005, <http://www.rzim.org/just-thinking/on-leadership-and-calling-an-interview-with-ravi-zacharias/> [accessed Sep 13, 2011].

⁴⁷ Leopold A. Foullah, “The call to Leadership,” Ezine Articles Blog, entry posted July 10, 2008, <http://ezinearticles.com/?The-Call-to-Leadership&id=1315472> - Jul 10, 2008 [accessed Sep 13, 2011].

The New Testament illustrates that spiritual leadership comes from being filled with the Holy Spirit. In the Gospels, Jesus' public life begins after Jesus was baptized by John. According to the Gospels, when Jesus was baptized by John, the Holy Spirit descended on him like a dove and lighting. (Mt 3:16; Mk1:10; Lk 3:22; Jn1:32) Even though Jesus was the Son of God, he was in need of being filled with the Holy Spirit to accomplish his ministry.

In Acts 1:4-5, Jesus commanded his disciples that they must wait for the gift God promised, being baptized with Holy Spirit; "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit"

In Acts 1:8, Jesus said that his disciples would receive power from the Holy Spirit; "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."⁴⁸

Actually the disciples in the early church could show their spiritual leadership after the Holy Spirit descended on them at Pentecost. Primary standards choosing new leaders in the early church were to be full of the Spirit and wisdom; "Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom"⁴⁹ According to J. Oswald Sanders, "Spiritual leadership requires Spirit-filled people. Other qualities are important; to be Spirit-filled is indispensable."⁵⁰

J. Oswald continually describes being filled with Holy Spirit as follows;

⁴⁸ NIV, Acts 1:8.

⁴⁹ NIV, Acts 6:3.

⁵⁰ *Spiritual Leadership*, 77.

To be filled with the Spirit means simply that the Christian voluntarily surrenders life and will to the Holy Spirit. Though faith, the believer's personality is permeated, mastered and controlled by the Spirit. The meaning of "filled" is not "to pour into a passive container" but "take possession of the mind." . . . Under the Spirit's control, natural gifts of leadership are lifted to their highest power, sacrificed for holy purpose. Through the work of the now ungrieved and unhindered Spirit, all the fruit of the Spirit start to grow in the leader's life. His witness is more winsome, service more steady, and testimony more powerful.⁵¹

Therefore selection of church leaders must not be influenced by worldly wisdom, wealth, or status because appointing leaders with a secular or materialistic outlook in the church prevents the Holy Spirit from making spiritual progress in that place.⁵²

Clear Vision

Jesus began his ministry with his clear vision: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."⁵³

Before Jesus was taken up into heaven, he also gave his disciples this great command as new vision; "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."⁵⁴

God allows the disciples to be filled with Holy Spirit at Pentecost in order to achieve the vision of the kingdom of God, the Great Commission. After being filled with

⁵¹ *Spiritual Leadership*, 80.

⁵² *Ibid.*, 77-78.

⁵³ NIV, Luke 4:18-19.

⁵⁴ NIV, Matthew 28:19-20.

the Holy Spirit, the leadership of the disciples was able to influence the crowd. In Acts 2, Peter addressed the crowd about the Holy Spirit and vision like this: “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.”⁵⁵

Peter’s address shows us that the visions and dreams are a result of being filled with the Holy Spirit. John C. Maxwell says in his book, *Developing the Leader Within You*, “All effective leaders have a vision of what they must accomplish. That vision becomes the energy behind every effort and the force that pushes through all the problems.”⁵⁶ Jerry Falwell says in his book, *Building Dynamic Faith* “Our life dreams give us energy and purpose”⁵⁷ According to Maxwell, “Without vision, leaders’ energy ebbs low, personal agenda begins to surface, and people scatter.”⁵⁸ These statements explain why the vision is the core quality of leaders for church growth.

Greenleaf explains the dangers of the ministry without vision as follows:

The failure to foresee may be viewed as an ethical failure because a serious ethical compromise today (when the usual judgment on ethical inadequacy is made) is sometimes the result of a failure at an earlier date to foresee today’s events and take the right actions when there was freedom to act. The action that society labels “unethical in the present moment is often really one of no choice”⁵⁹

⁵⁵ NIV, Acts 2:17.

⁵⁶ John C. Maxwell, *Developing the Leader Within You*, (Nashville, TN: Thomas Nelson, 1993). 139.

⁵⁷ Jerry Falwell, *Building Dynamic Faith*, (Nashville, TN: World Publishing, 2005). 31.

⁵⁸ *Developing the Leader Within You*, 139.

⁵⁹ Robert K. Greenleaf, *The Servant Leader Within*, (Mahwah, NJ: Paulist Press, 2003), 54.

Greenleaf sees the lack of the vision an ethical failure because responsible leaders must be able to see not only the end results of the policies and methods they advocates but also the influences that they will have for future generations.⁶⁰

Burt Nanus says, in his book, *Visionary Leadership*, “Right vision attracts commitment and energizes people. Right vision creates meaning in worker’s lives. Right vision establishes a standard of excellence. Right vision bridged the present and future.”⁶¹

According to Sanders, the pessimists see difficulty in every opportunity, while the optimists see opportunity in every difficulty.⁶² Such real optimists are those who have the vision of kingdom of God because the vision makes optimism and hope.⁶³ Therefore in order for pastors to carry out their leadership effectively, they must have clear vision for the kingdom of God. That is because the right vision for the kingdom gives the follower real hope and positive power.

Self-discipline

Jesus and Paul are models of self-discipline. It is recorded in the Synoptic Gospels that Jesus was led by the Holy Spirit into the desert to be tempted by the devil after fasting forty days and forty nights. (Matt 4:1-2; Mark 1:12-13; Luke 4:1-2) The victory of Jesus over the temptation of the devil is related with being led by the Holy Spirit and fasting for forty days. Though Jesus was the Son of God he had self-discipline by fasting for forty days and by being led by Holy Spirit. Jesus also trained his disciples superbly for their future roles by his example and precept.

⁶⁰ Ibid.

⁶¹ Burt Nanus, *Visionary Leadership*, (San Francisco, CA: Jossey-Bass, 1992), 16-17.

⁶² *Spiritual leadership*, 57.

⁶³ Ibid.

Paul also understood the importance of discipline very clearly. In 1 Corinthians 9:24-25, he stresses that Christians must go into strict training as if runners who want to win in the game go into strict training:

Do you know that in a race all the runner run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. Therefore I do not run like a man running aimlessly, I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize ⁶⁴

Paul trained his spiritual life to get the prize for which God had prepared for him, as well as asking the leaders of the Corinthian church to have discipline. He also advised his beloved disciple Timothy to have discipline for his mission: “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline”⁶⁵ That is because “Paul had commissioned Timothy to oversee many of churches in the Roman province of Asia, and this task required a spirit of power, of love and of discipline.”⁶⁶

J. Oswald says about the importance of the self-discipline of the leaders as follows:

Before we can conquer the world, we must first conquest the self. A leader is a person who has learned to obey a discipline imposed from without, and has then taken on more rigorous discipline from within. Those who rebel against authority and scorn self-discipline – who shrink the rigors and turn from the sacrifices – do not qualify to lead.... Lazy and disorganized people never rise to true leadership.⁶⁷

⁶⁴ NIV, 1 Corinthians 9: 24-25.

⁶⁵ NIV, 2 Timothy 1:7.

⁶⁶ Kenneth D. Boa, “Leadership Quality: Self-Discipline” Kenboa.org Blog, http://www.kenboa.org/text_resources/free_articles/5368 [accessed Sep 13, 2011].

⁶⁷ *Spiritual Leadership*, 52.

John C. Maxwell states, “All great leaders have understood that their number one responsibility was for their own discipline and personal growth and were willing to pay to the price for it.”⁶⁸ Harry S. Truman said, “In many readings the lives of great men, I found that the first victory they won was over themselves”⁶⁹ Beside these men, many scholars say that self-discipline must become first of leadership development since many leaders fail because of inner issues than outer ones.⁷⁰ First of all, “self-discipline is needed to stretch us beyond our own comfort zones and areas of inertia.”⁷¹

Leaders are able to be born again as great leaders through self-discipline. Boa says “If a leader shows strong discipline, others will see it and cooperate with the expectations placed on them.”⁷² Therefore in order to be a great leader, leaders must train themselves for priority for ministry, time management, hard work, persistence, honesty, responsibility, a positive attitude, and etc.

Serving

Greenleaf says, in his book, *The Servant Leader Within*, “True leadership emerges from those whose primary motivation is a deep desire to help others”⁷³ According to him, servant leadership begins with the feeling that wants to serve others first.⁷⁴ Jesus is the

⁶⁸ *Developing the Leader Within You*, 161-163.

⁶⁹ *Developing the Leader Within You*, 161-163.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Kenneth D. Boa, “Leadership Quality: Self-Discipline” Kenboa.org Blog, http://www.kenboa.org/text_resources/free_articles/5368 [accessed Sep 13, 2011].

⁷³ *The Servant Leader Within*, 15.

⁷⁴ Ibid.

best model for servant leadership. In Mark 10: 45, Jesus clearly said to his disciple the purpose of his ministry: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Though Jesus had all authority in heaven and on earth, he used his authority to serve others.

Jesus showed the example of serving by washing the feet of his disciples first, and then commanding his disciples to practice serving: “After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him...I have set you an example that you should do as I have done for you.”⁷⁵

When a dispute arose among the disciples as to which of them was considered to be greatest, Jesus taught them as follows:

The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.⁷⁶

The model of the leadership that Jesus had shown his disciples is the importance of serving. Therefore church leaders following Jesus should carry out servant leadership on the basis of the example and teaching of Jesus.

Humility

Paul said to the Philippians “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”⁷⁷ The verse shows us that the

⁷⁵ NIV, John 13:5; 15.

⁷⁶ NIV, Luke 22: 24-25; Matthew 20:20-28.

⁷⁷ NIV, Philippians 2:3.

basic attitude of the minister is humility. Great leaders of the Bible also showed in humility. Moses was the most humble man in those days: “Now Moses was a very humble man, more humble than anyone else on the face of the earth.”⁷⁸ John the Baptist said to Jesus “He must become greater; I must become less.”⁷⁹ Paul also showed advance in humility with the passing of years:

Early in his ministry, he acknowledged: “For 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 sinner – of whom I am the worst” (1 Timothy 1:15)⁸⁰

Jim Collins describes in his book, *Good to Great*, level 5 leaders’ personal character as follows:

During interviews with the good-to-great leaders, they’d talk about the company and the contributions of other executives as long as we’d like but would deflect discussion about their own contributions. . . Those who worked with or wrote about the good-to-great leaders continually used words like quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, understated, did not believe his own clippings; and so forth.⁸¹

The study of Jim Collins illustrated that the personal character of the great leadership is closely related with humility. But the humility of the good-to-great leaders is not passive but passionate and positive. Humility is very influent to the followers because it comes from integrity of the person.

⁷⁸ NIV, Numbers 12: 3.

⁷⁹ NIV, John 3:30.

⁸⁰ *Spiritual Leadership*, 62.

⁸¹ *Good to Great*, 27.

Integrity is defined in the dictionary as “the state of being complete, unified”⁸² According to John Maxwell, people with integrity are whole people so that they can be identified by their single-mindedness.⁸³ Therefore, they have nothing to hide and nothing to fear.⁸⁴ That’s because “a person with integrity does not have divided loyalties (that’s duplicity), nor is he or she merely pretending (that’s hypocrisy).”⁸⁵ Duplicity and hypocrisy come from the mind to be recognized and to be served by others, while integrity comes from humility. Therefore true humility comes from the mind to serve and to recognize others because those who are willing to serve and recognize others do not need to pretend or hide.

Dwight Eisenhower said that the integrity is the supreme quality for a leader: “In order to be a leader a man must have follower. And to have follower, a man must have their confidence. Hence, the supreme quality for a leader is unquestionable integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office.”⁸⁶

According to John Maxwell, since eighty-nine percent of what people learn comes through visual stimulation, 10 percent through audible stimulation, and 1 percent through other senses, the more followers see and hear their leader being consistent in action and word, the greater their consistency and loyalty.⁸⁷ Therefore, to achieve church growth,

⁸² *Developing the Leader Within You*, 35.

⁸³ *Developing the Leader Within You*, 36.

⁸⁴ *Ibid.*

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*, 38-39.

⁸⁷ *Ibid.*, 38.

church leaders should be sincere in promise, faithful in discharge of duty, upright in finances, loyal in service, and honest in speech.⁸⁸

Empowerment

Aubrey Malphurs and Will Mancini define empowerment as; “The intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for the ministry.”⁸⁹ Jesus showed the example of the empowerment like this in Matt 28:18-20:

Then Jesus came to them and said, “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.

That verse is the great commission that Jesus commanded for his disciples. When Jesus gave his disciples the great commission, he gave his disciples the authority of the Father, and of the Son, and of the Holy Spirit. Jesus gave his disciples not only the great commission but also the authority and power to carry it out.

The example of the empowerment of Jesus is recorded more detailed in Matthew chapter 10: 1, and in Luke chapter 10: 19: “He called his disciples to him and gave them authority to drive out evil spirit and to heal every disease and sickness” (Mt 10:1) “I have given you authority to trample on snakes and scorpions and to overcome all the power of enemy; nothing will harm you.” (Lk 10: 19)

⁸⁸ *Spiritual leadership*, 64.

⁸⁹ *Building leaders*, 40.

When Jesus sends his disciples he always gives them the power to achieve their mission. In the same way, all pastors should be able to empower and encourage the laity leaders like Jesus in church ministry.

In the book of *Natural Church Development*, Christian A. Schwarz says about a leader's features of growing the church in relation to the empowerment leadership as follows:

Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as “helper” in attaining their own goals and fulfilling their own vision. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate, and mentor individuals enabling them to become who God wants them to be. . . . Rather than handling the bulk of church responsibilities on their own, they invest the majority of their time in discipleship, delegation, and multiplication.⁹⁰

Actually the laity leaders implement their job with responsibility when they are delegated the proper authority from the pastor, whereas inappropriate empowerment of the pastor causes serious troubles and crisis in the church. Actually many Korean churches are divided because of the inappropriate empowerment to the laity leaders. Therefore the pastor must fully consider “First who...then what” that Jim Collins mentioned as a feature of level 5 leader before delegating the authority to the laity leaders.

Summary

There are many definitions about leadership. In a nutshell, leadership can be defined as the ability to get followers to achieve the leader's vision. Warren Bennis distinguishes between leader and manager. According to him, “Leader is who master the

⁹⁰ Christian A. Schwarz, *Natural Church Development*, (Carol Stream, IL : ChurchSmart Resources, 1996), 22-23.

context, while manager is who surrender to it.” J. Oswald Sanders distinguishes between spiritual leadership and natural. According to him, a true spiritual leader is the one who gives control of his life to the Holy Spirit so that the Spirit’s power can flow through him to others.

The Bible shows us that God looks for a person to respond to God’s calling on the historical turning point. God looked for Moses when He tried to deliver the Israel from the Egypt, and appeared at the front of Joshua when He tried to make the Israel settle down in the Canaanite. In the Post Exile Period, God reconstructed the Israelite through Nehemiah and Ezra who are competent and godly. Moses overcame his leadership limitation by building other leaders and empowering his authority.

Jesus Christ and Paul show the leadership model for the church. First of all, “Jesus modeled the priority of Leadership development.”⁹¹ Even though Paul was the great leader of the church, he continually reproduced his disciple as the leader. The principles of leadership multiplication is that “Leaders training leaders who, in turn, train other leaders throughout the ministry.”⁹²

There are many leadership qualities in the Bible, but seven qualities for leadership are remarkable. The seven qualities to apply for church growth are Confidence of the Calling, Filling with the Holy Spirit, Clear Vision, Self-discipline, Serving, Humility, and Empowering.

⁹¹ *Building Leaders*, 24.

⁹² *Ibid.*, 26.

CHAPTER TWO

THE CHURCH SURVEY AS TO LEADERSHIP BUILDING

Targets Used for This Survey

The author carried out a survey of 500 numbers of eight churches as to leadership development for church growth. The author intentionally carried out a survey of churches belonging to various denominations and size for objectivity. Lakeland Korean Presbyterian Church, where the author is working as a senior pastor, also participated in the survey to compare other churches and to set up an effective leadership building strategy.

Two churches among them are Korean churches in Korea and six churches are Korean-American churches in Florida, USA. The churches' denomination participated in the research are as follows: PCUSA (Presbyterian Church in U.S.A), PCA (Presbyterian Church in America), KPCA (Korean Presbyterian Church in Abroad), KUMC (Korean United Methodist Church), PCK (Presbyterian Church of Korea), KECA (Korean Evangelical Church in America), and KAICAM (Korean Association of Independent Churches and Missions).

The church sizes that participated in the survey are as follows: Three churches with less than 100 members, two with less than 200 members, one with less than 500 members, one with less than 1000, and one with less than 2000 members.

The survey is divided into three main categories: First, a senior pastor's quality for church growth. Second, a senior pastor's leadership style for church growth. Third, the necessity for the leadership building strategy for church growth.

The 500 people who participated in the survey are mostly small group leaders of each church or positive members involved in church ministry, and most of them tended to respect their senior pastor and to follow the pastor's leadership well. Therefore the result of the survey is considered to be optimistic rather than critical. Figure 5 is general information about churches that participated in the survey:

Church	Senior Pastor	Location	Denomination	Members
Shinyang Church (SHI) http://www.shinyang.or.kr/	Lee, Man-gyoo	Seoul Korea	Presbyterian Church of Korea	2000
SeoroSarang Community Church (SCC) http://srsrch.or.kr	An, Kum-nam	Suncheon Korea	Korean Association of Independent Churches and Missions	1000
Korean Presbyterian Church of Tampa (KPT) http://www.kpctampa.org	Kim, Yong-il	Tampa Florida, USA	Presbyterian Church in U.S.A	500
Tampa Korean First Methodist Church (TKM) http://tampakfmc.org/	Kwak, Choon-shik	Tampa Florida, USA	Korean United Methodist Church	200
Tampa Korean Evangelical Church (TKE) http://www.tampaduranno.org	Choi, Jae-ho	Tampa Florida, USA	Korean Evangelical Church in America	80
The First Korean Presbyterian Church of Orlando (FKO) http://orlandofirst.hompee.org/	Ko, Chang-ju	Orlando Florida, USA	Korean Presbyterian Church in Abroad	180
Korean Community Church of Fort Myers (KCF) http://www.kpcfortmyers.org	Park, No-moon	Fort Myers Florida, USA	Presbyterian Church in America	50
Lakeland Korean Church (LKC) http://lkpc.onmam.com/	Man, Jae-hwa	Lakeland Florida, USA	Korean Presbyterian Church in Abroad	70

Figure 6. General information about churches that participated in the survey

Role of Senior Pastor for the Effective Growth of Church

Amongst those scholars who presented various principles for the effective church growth, Weems pointed out the role of a senior pastor as the most important factor.⁹³ His assertion is convincing because many of the successful cases of church growth involved the leadership of the senior pastor, while no cases could be found without that factor. Through the survey conducted on 500 people in eight different churches, the important characteristics expected of senior pastor for the church's growth are asked.

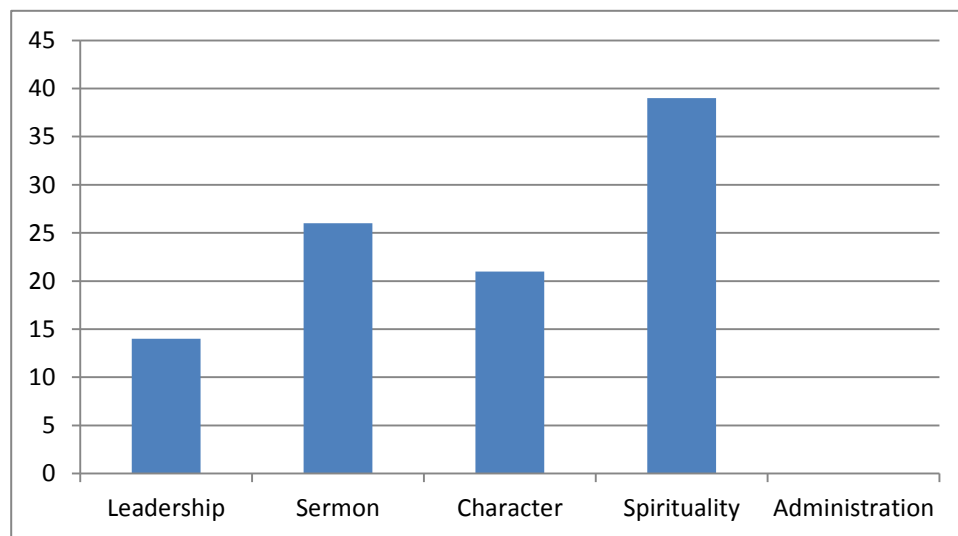


Figure 7. The most needed quality of a senior pastor for church growth

When asked for the most needed quality of a senior pastor for church growth, 39% of the respondents regarded spirituality as the most important characteristic of senior pastor for the church's growth. Other characteristics considered most important were; sermon (26%), character (21%), and leadership (14%). According to the survey, Christians in Korean churches seem to expect their senior pastor to be a spiritual leader.

¹ Lovett H. Wheems, Jr. *Church Leadership*. (Nashville TN: Abingdon Press, 1993), 27-28.

In other words, Korean Christians expect their senior pastor to have a leadership that touches their spirit, which is different from secular leadership. According to Oswald, “Churches grow in every way when they are guided by strong, spiritual leaders with the touch of the supernatural radiating in their service.”

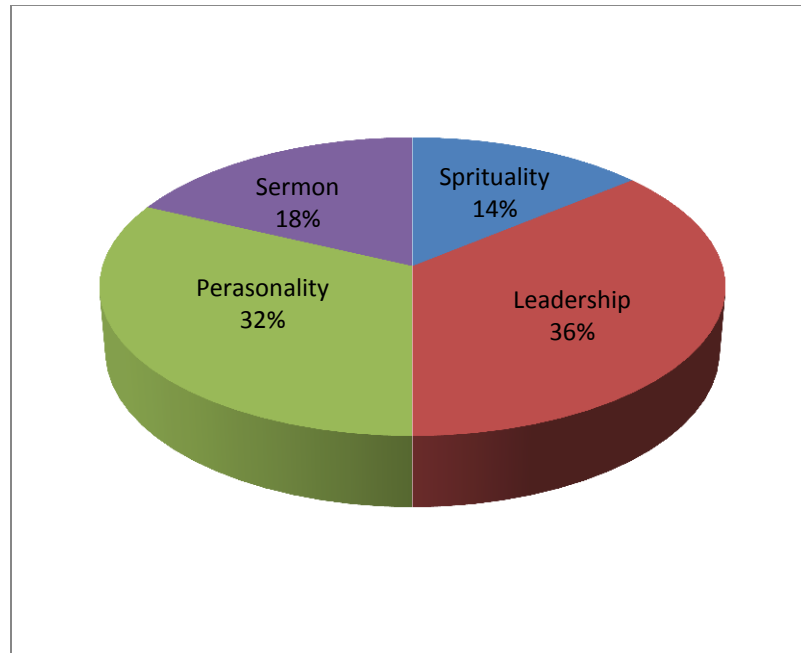


Figure 8. The most needed quality of a senior pastor for church growth (Pastor's answer)

In the case where pastors were surveyed for the same question, the result was the opposite of that from the laity. The most important characteristic of a senior pastor was leadership (36%), character (32%), sermon (18%), and spirituality (14%). While the church members considered spirituality and sermon as the most important characteristics expected of the senior pastor for the church growth, pastors considered leadership and character as the most important.

There seemed to be a difference between pastors and laities when considering spirituality and leadership. Pastors seem to put more emphasis on leadership since they actually practice it in churches.

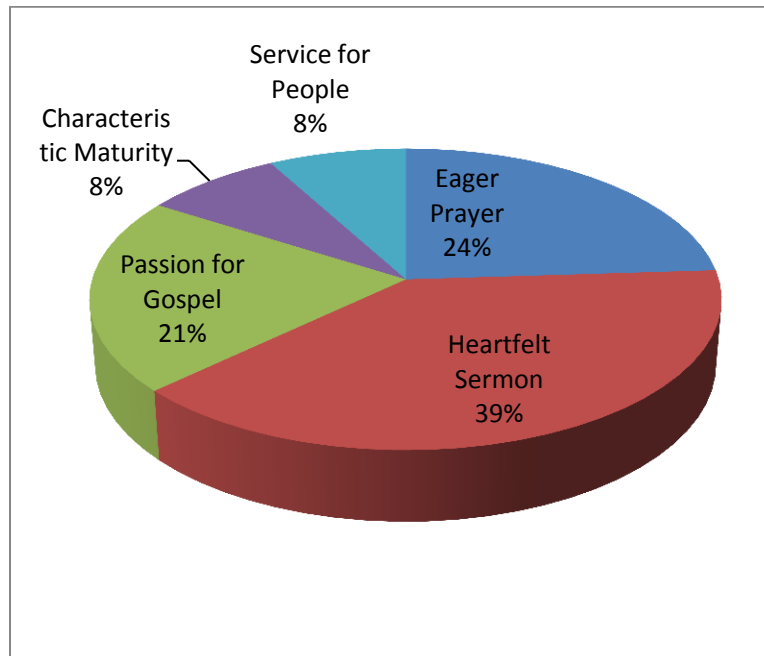


Figure 9. When spirituality of pastor is recognized

According to the question that asked when spirituality of a senior pastor is recognized, 38% of the respondents said it was during a heartfelt sermon. Other answers included when they saw their pastors pray (24%), and when they saw the pastor's passion for the Gospel (21%). Korean Christians seem to have a strong tendency to recognize their senior pastors spiritually when a sermon is heartfelt and when they see the pastor praying earnestly. Results of such surveys suggest that for effective spiritual leadership, pastor's spirituality through heartfelt sermon and earnest prayer should be felt by the church members.

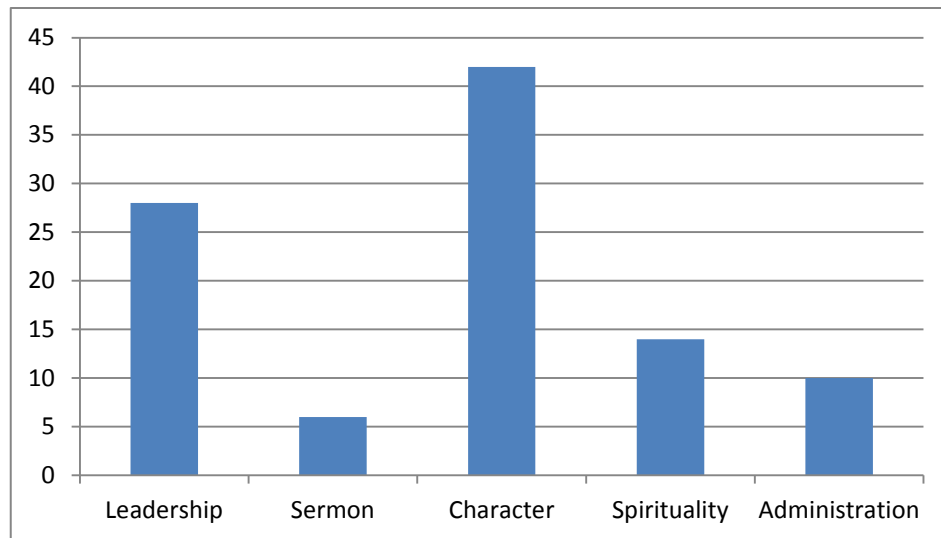


Figure 10. The major reason of conflict between pastors and laities

Conflict between pastors and church members may be considered as one of the biggest obstacles in a church's growth, and reasons for such conflict were studied through the survey. Church members considered character (42%) as the most significant reason for conflict, and leadership (28%) as second. Pastors also considered their character (68%) the most significant, then leadership (23%) as second. Many people who participated in this survey were small group leaders in their churches. This suggests that the laity leaders experience the conflict more than regular members of the church. In fact, conflict between pastors and the laity leaders is considered the main cause of problems in Korean churches. And such cases seem to be more profound in Korean immigrant churches in the United States. A questionable character in the pastor causes conflicts in the church in terms of leadership. Therefore, the good character of pastors is very important for the pastor's leadership.

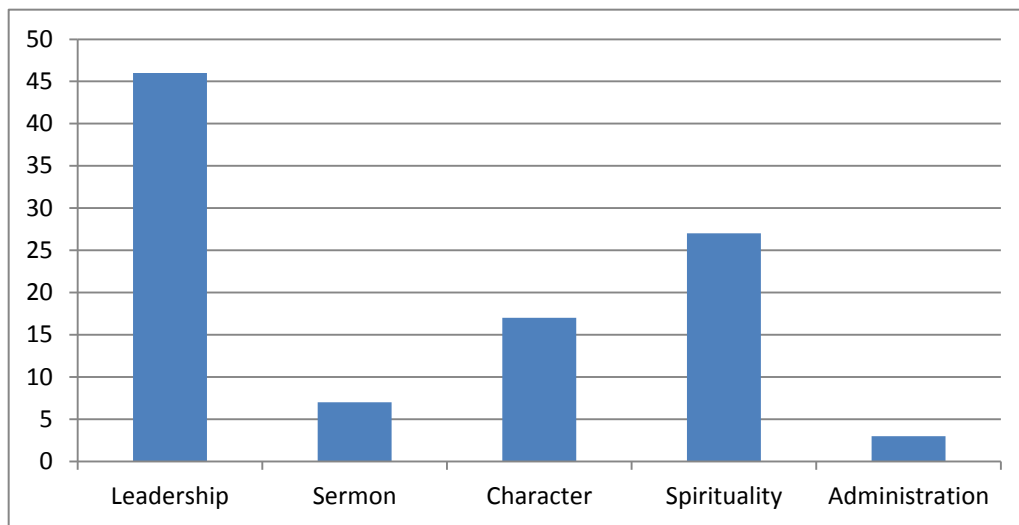


Figure 11. The qualities that pastors must equip when the church goes through crisis

Korean Christians considered leadership (46%) as the most important quality that pastors must equip when the church goes through conflicts and crisis. Second was spirituality (27%). Pastors also considered leadership (64%) as the most important, and spirituality (23%) as second. Although respondents answered that problems with the pastor's character and leadership are the main causes of church's conflicts and crisis, they considered the pastor's leadership and spirituality as very important factors for resolution. It seems that pastors, more than church members, think of leadership as an important factor.

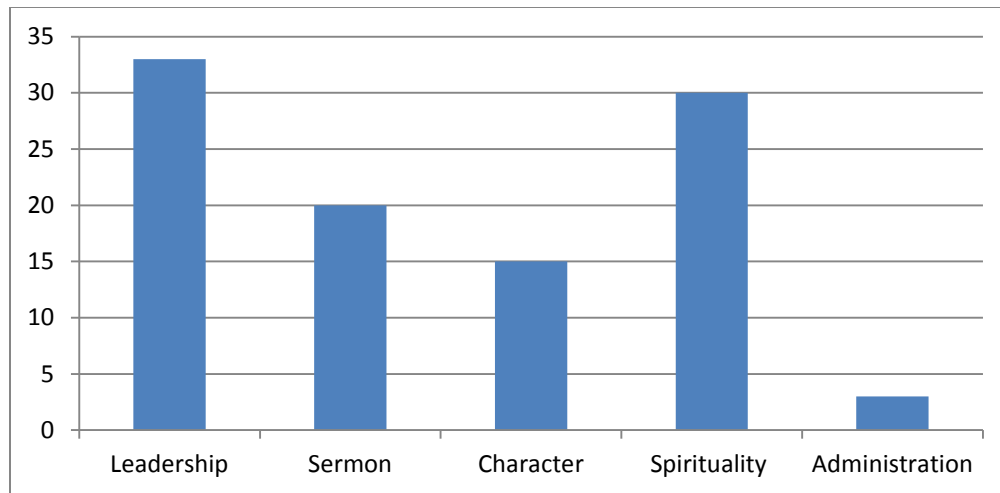


Figure 12. Characteristics that help accomplish the vision of the church

For characteristics that help accomplish the vision of the church, leadership (33%) was considered the most important, and spirituality (30%) as second. Pastors also responded that leadership (87%) is the most important. This suggests that pastors, more than church members, consider leadership as an important characteristic. In fact, setting a vision for the church and accomplishing it is closely related to the church's growth. The results from the surveys point out leadership and spirituality as the key factors for church's growth.

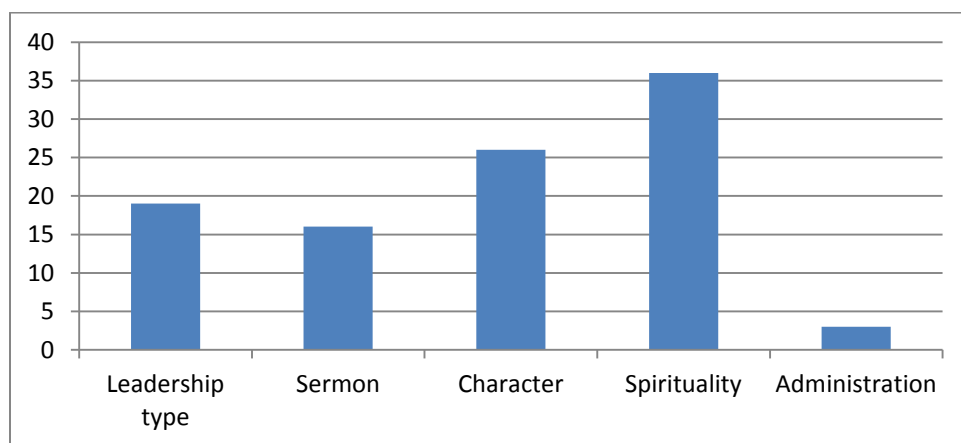


Figure 13. Factors that influence pastor's leadership

When asked for factors that most influence a pastor's leadership, respondents answered spirituality (36%), and then character (26%). Pastors have responded with integrity (37%) and leadership (36%). This result reemphasizes the fact that pastor's character and leadership is closely related.

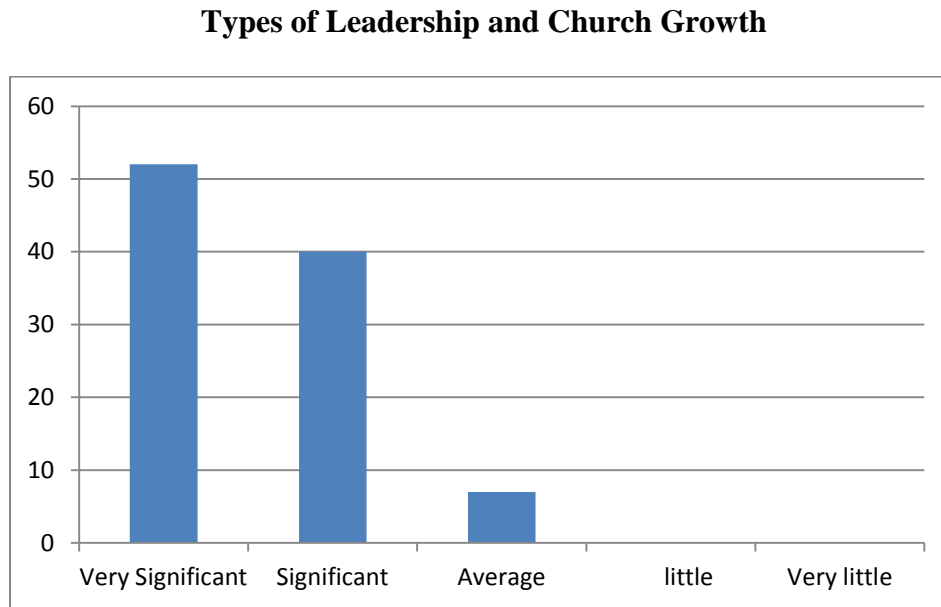


Figure 14. Significance of the leadership style for church growth

When asked for the significance of leadership style of the pastor in relation to the church growth, most respondents answered that it is very significant (52%) and significant (40%). Less than 1% of the respondents saw no significance. Pastors responded with very significant (43%) and significant (57%). More than 90% of the respondents in the case of both pastors and regular church members considered the leadership style very important for church' growth.

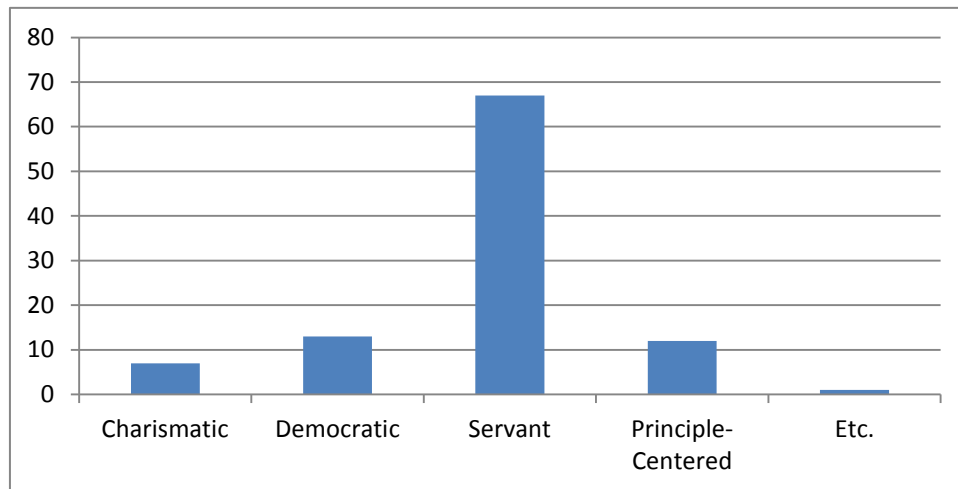


Figure 15. Leadership style needed for church growth

When asked for the specific style of leadership that can help effectively accomplish church growth, 67% of the regular church members responded servant leadership style as the most important, followed by democratic leadership (13%), leadership of principle (12%), and charismatic leadership (7%). Regular church members overwhelmingly demanded the servant leadership style towards their pastors.

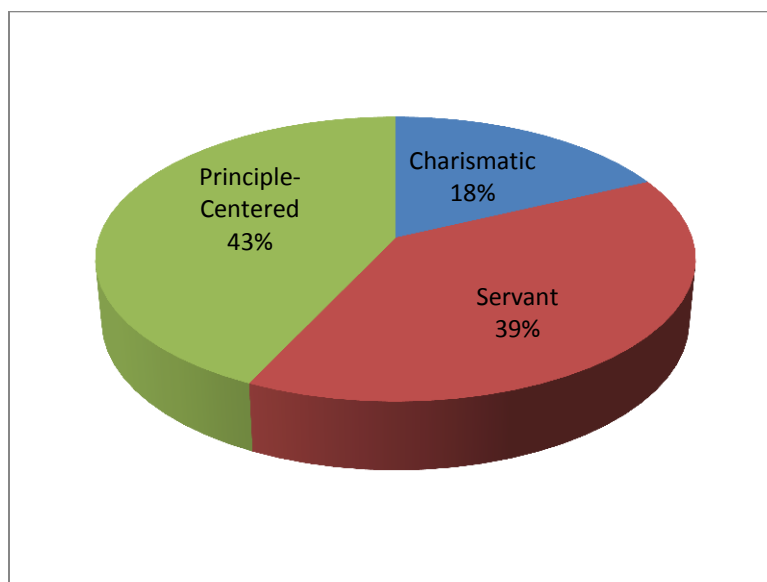


Figure 16. Leadership style needed for church growth (pastors' answer)

However, pastors responded principle-centered leadership style (43%) as the most important, followed by servant leadership (39%), and charismatic leadership (18%). The pastor respondents pointed out the importance of mutual balance between the servant leadership style and the principle-centered one. Many of the pastor participants were concerned that servant leadership without clear principles may result in something that is no different from the secular relationships.

As for Korean Christians, reasons for their heavy emphasis on servant leadership can be inferred in two different aspects: For one, the importance of servant leadership was continuously emphasized through sermons. The other aspect is the negative perception on authorities of the Korean society may have influenced them to prefer servant leadership. The result of this survey shows how authoritative leadership cannot be sustained anymore.

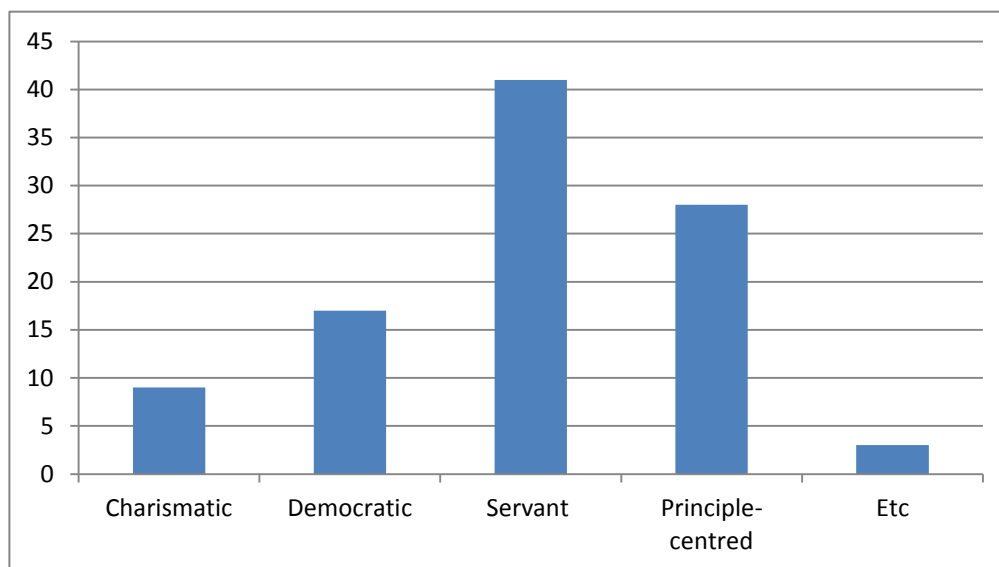


Figure 17. Leadership style exhibited by a senior pastor

When asked to categorize the leadership style exhibited by the church's pastor, respondents mostly answered it servant leadership (41%), and principle-centered leadership (28%). Those churches where pastors have categorized themselves as servant leaders had higher proportions of the same answer, while a similar pattern was observed in the case of principle-centered leadership. When the pastors were asked about their own leadership, they answered principle-centered (55%), servant (27%), charismatic (9%), and democratic (9%).

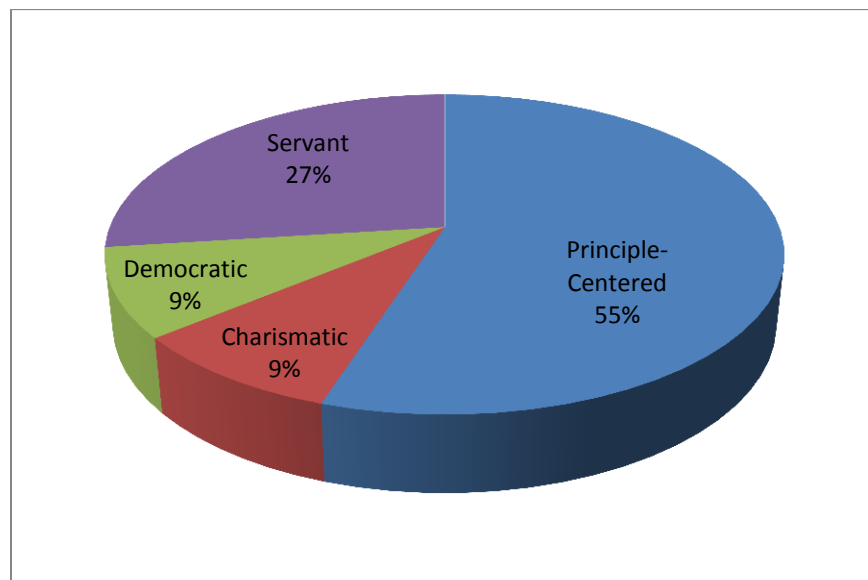


Figure 18. Leadership style of pastors themselves

When respondents were asked for the leadership style in regards to their own pastors, laities have answered servant (41%) while only 27% of the pastors considered themselves as servant. In regards to the principle-centered leadership, 55% of the pastors considered themselves as principle-centered, although only 28% of the regular church members responded the same.

Deduced from the result of the survey, pastors have a strong tendency to pursue the principle-centered leadership for healthy church growth, while the laity has a strong tendency to expect servant leadership from pastors. In addition, leadership style that pastors seek was different from leadership style that the laity actually experiences from pastors. The laities of Korean churches have a tendency to evaluate the leadership style of pastors by personal relationship or external image rather than by objective standards, whereas pastors have a tendency to evaluate the leadership style of pastors by the actual need for church growth.

Church Growth and Leadership Building

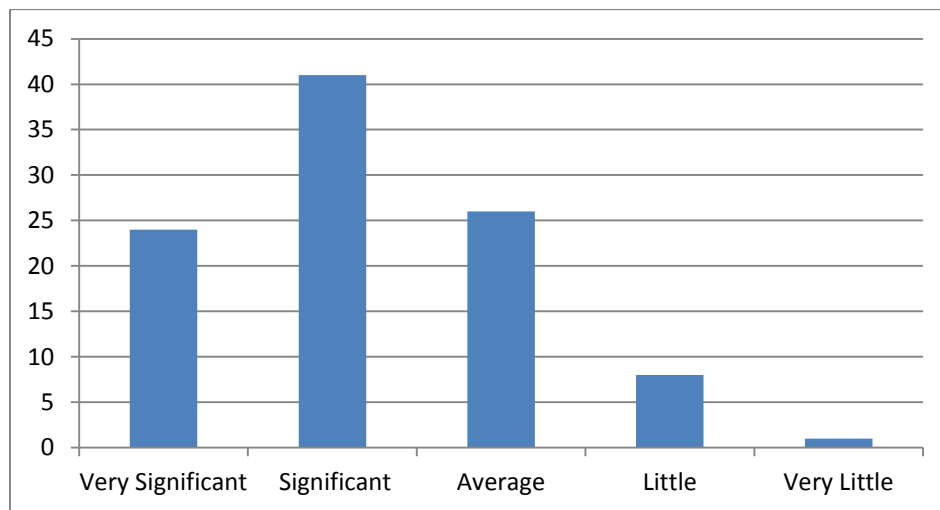


Figure 19. Influence of small group leaders for church growth

When asked for the influence of small group leaders on church growth, regular church members mostly responded with very significant (24%) and significant (41%). More than 65% of the respondents considered that small group leaders are closely related to church growth.

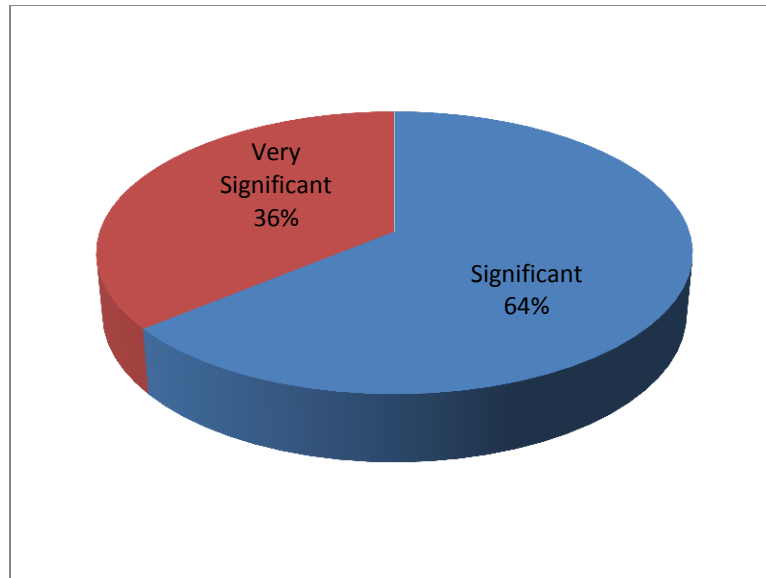


Figure 20. Influence of small group leaders for church growth (pastors' answer)

As for pastors, their responses were mostly significant (64%), and very significant (36%). Pastors seemed to consider that small group leaders, compared to regular members, are more influential for church growth.

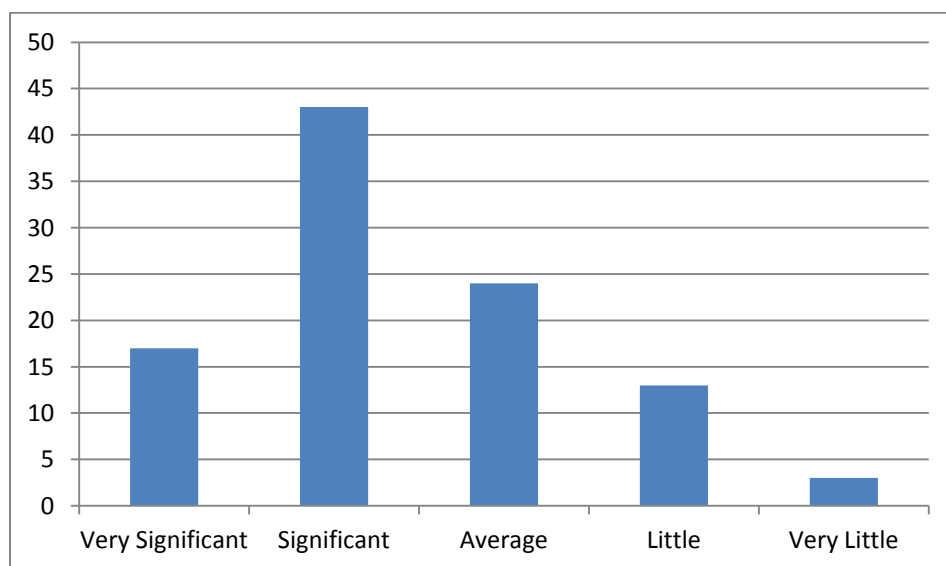


Figure 21. Senior pastor's concern for small group leadership building

When asked how much emphasis is put on training small group leaders in respondents' churches, answers were aggressive (17%) and very active (43%). In perspective of regular church members, about 60% of the pastors seem to be active in training small group leaders.

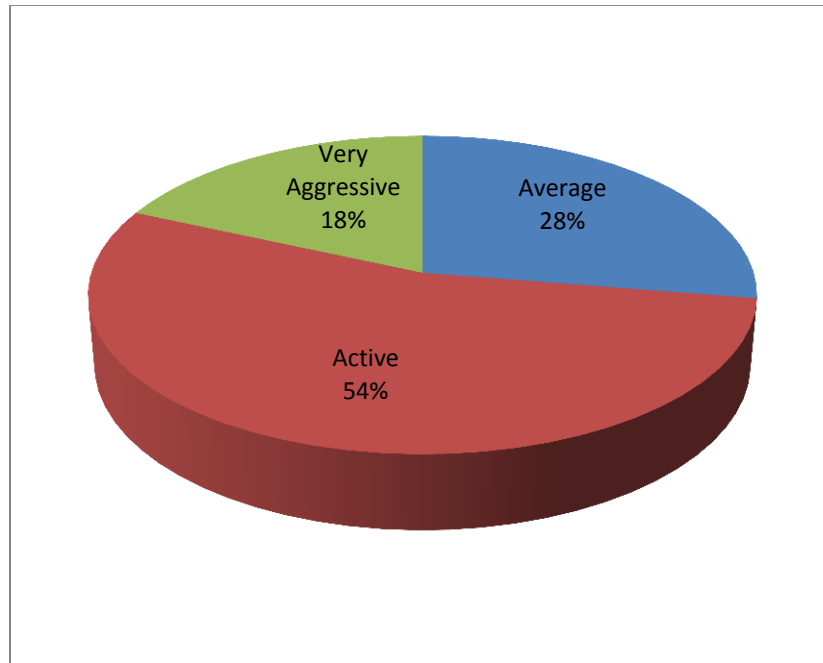


Figure 22. Senior pastor's concern for small group leadership building (pastors' answer)

As for pastor respondents, 18% answered aggressive and 55% very active. About 73% of the pastors said that they are active in training small group leaders. Calculating the proportion of how much importance the philosophy of pastors has in training small group leaders is reflected upon the responses by regular church members; 82%.

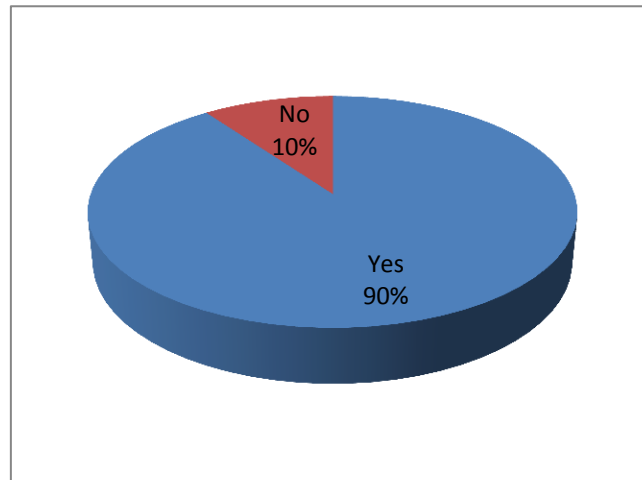


Figure 23. Necessity of leadership training for small group leaders

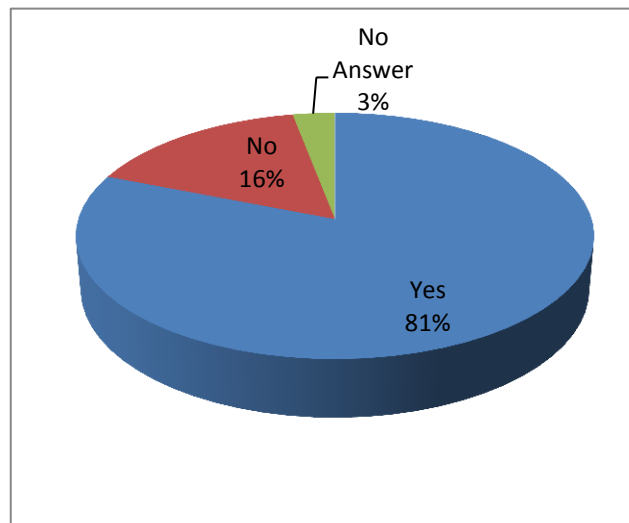


Figure 24. Necessity of leadership training for normal church member

When regular church members were asked if they should be trained through a special leadership program to become a group leader, 90% of the respondents answered that such training is necessary. Also, when asked if such training is needed to other regular church members, 81% answered yes. Most of the church members agreed to the need of training before becoming a leader. Such result of the survey suggests that small

group leaders without prior training are not considered capable of having effective leadership.

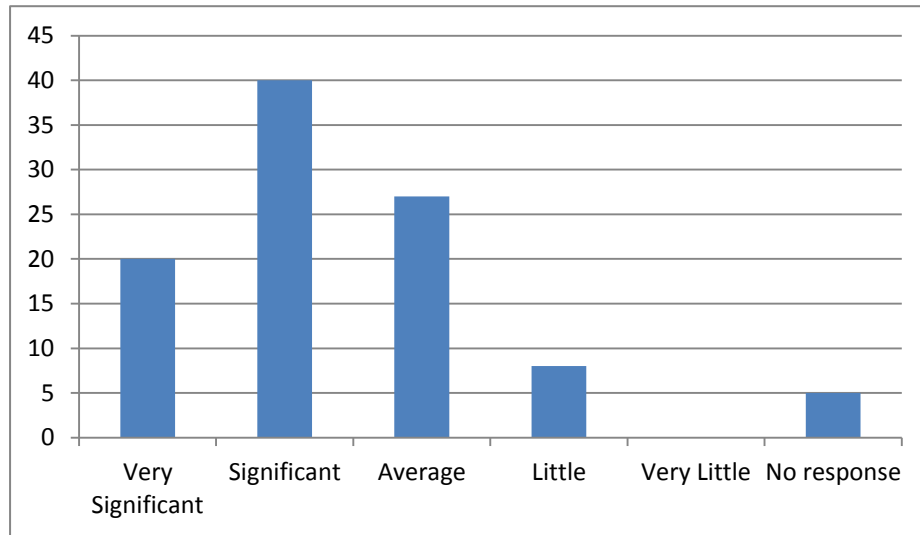


Figure 25. Level of empowerment for small group leaders

When asked for the level of empowerment senior pastors give to small group leaders, 20% of the respondents said very high and 40% said a quite significant level. About 60% of the regular church members consider that senior pastors are entrusting a sufficient amount of authority to small group leaders. Most survey respondents had a good relationship with senior pastors, and the level of empowerment of the senior pastors seemed higher than what the author thought. Therefore the author surveyed the frequency of communication between small group leaders and senior pastors.

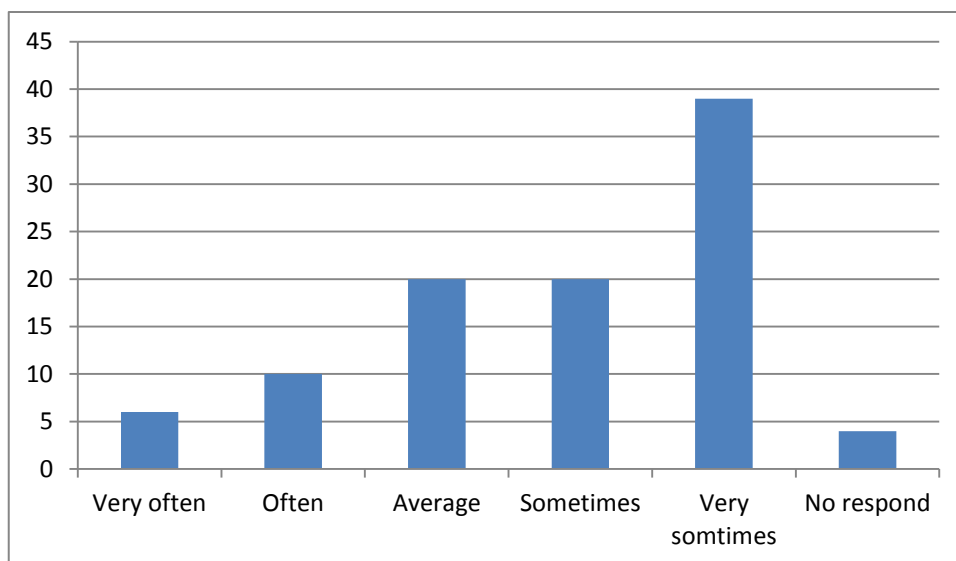


Figure 26. Degree of communication between senior pastors and small group leaders

When asked the frequency of communication between small group leaders and senior pastors, only 6% said very frequent, and 10% said frequent. About 16% said that they communicate with senior pastors frequently and more than 63% showed that they do not communicate very often. This suggests that the Korean churches still do not have good communications between senior pastors and small group leaders.

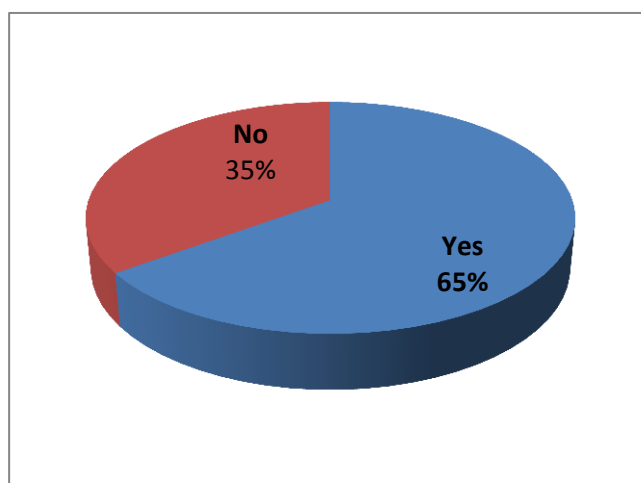


Figure 27. Rate of participants in leadership training program

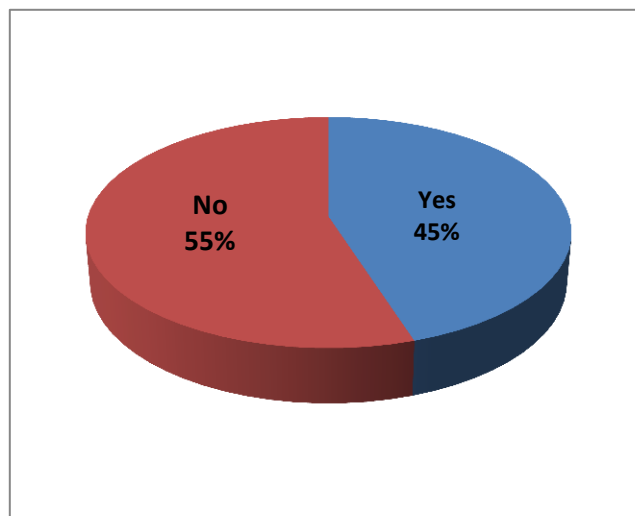


Figure 28. Rate built as small group leaders among trainee

Among the regular church member respondents of this survey, 65% were participating or have participated in some form of small group leadership training. In fact, 45% of the respondents acted as group leaders. Calculating the proportion of the trainees that becomes actual leaders, it comes out to be 69%.

Summary

According to the results of the survey, small and large churches are aware of the importance of leadership training. Not only pastors, but also laities think that leadership training is important for church growth. More importantly, members themselves felt the importance and need for leadership training prior to becoming a leader.

However, there were different perceptions between pastors and church members in terms of the characteristics and leadership style necessary for pastors. Regular church members emphasized spirituality and heartfelt sermons from the pastor as the most important factors for church growth, while pastors stressed leadership and character. The

fact that regular church members look at superficial aspects of leadership while pastors consider the practical situations, may have resulted in the difference in what was considered to be most important.

As for the leadership style of pastor to vitalize church ministry, regular members overwhelmingly stress an importance on servant leadership. However, pastors more often emphasize principle-centered leadership rather than servant leadership. That is because pastors have an assignment that should resolve the practical obstacles faced in their field. Actually leadership cannot be exercised once the principles start to get distorted. The author believes a pastor's leadership may be exercised effectively when it is faithful to the biblical principles. The reason why servant leadership of a pastor is very important is because Jesus set an example.

The author of *The Premium Leadership* compares the leadership to a club. It means that various leadership styles are needed because there is no leadership style to fit every situation. Therefore applying leadership style to fit the occasion of the church is very important. Even with the different perceptions between church members and pastors, churches in general understand that leadership development is very important for vitalizing the ministry. What is most important would be the willingness to put them into practice.

CHAPTER THREE

A CASE STUDY OF SHINYANG CHURCH AS A MODEL FOR LEADERSHIP BUILDING STRATEGY

In this chapter, the author will take a closer look at one of the exemplary leadership building churches, specifically the Shinyang church and its senior pastor Mangyoo Lee. Shinyang church was founded in Seoul, South Korea in 1964 and a denomination of the church belongs to the Presbyterian Church of Korea. Pastor Lee began his new post as a senior pastor in the church in 1991, and today there are about 2,000 church members.

Shinyang church is one of the churches that is growing in good relation with the district neighborhood. Particularly, Senior pastor Man Kyu Lee's leadership and church system is being presented in various seminars as a model for healthy-growing churches. The author had served as an assistant pastor during the reorganization period and participated in programs that are still, with some constructive modifications, in effect to this day. In this chapter, Pastor Lee's strategies for building leadership will be examined along with his pastoral vision and philosophy as one of the propositions for revitalizing church.

Pastoral Philosophy of Shyingyang Church

Pastor Lee defines Shinyang church as "the church that runs in accordance with its pastoral philosophy."¹ He describes that the hardest obstacle to church ministry is the problems that result from conflicts with church leaders. In many cases when a new senior pastor is appointed, Korean churches face leadership conflicts with existing church

¹ Mangyoo Lee, *Pastoral Ministry that Saves and Builds People*, (Seoul, South Korea: Korea Pastoral Ministry Institution, 2010), 16.

leaders.² This conflict usually exhausts pastors and results in a recession of the church. Pastor Lee says that the conflicts usually are not because pastors carry out wrong ministry, but are inevitable phenomena that the pastors go through when they carry out true ministry. It means that those pastors who are more obedient to God's will may have a higher chance of experiencing conflicts.³

Pastor Lee says that there are many pastors who try to resolve such conflicts through good communication and personal relationship skills, or good use of political dynamics, or the balance of the power, but such approaches cannot resolve the fundamental cause of the conflict and may rather become a fatal trap for ministers who premised on absolute obedience to God. Pastors may have to give up the essential principles and convictions when they start focusing on the dynamics of the power and the wits of others, rather than relationship with God and biblical principles.⁴

Pastor Lee says that it is hard to establish a ministry based on a healthy pastoral philosophy; that it would be harder in the beginning and would entail sacrifices and losses. However, he mentions that establishing this ministry would be effective in building a good spiritual leadership.⁵ Therefore, a church or ministry needs to run in accordance to clear pastoral philosophy.

Pastor Lee describes his own pastoral philosophy as the following: "Shinyang church's most prioritized philosophy for pastoral ministry is to save and build people. Shinyang church runs according to this philosophy. Therefore, all the ministries are

² *Pastoral Ministry that Saves and Builds People*, 15.

³ Ibid.

⁴ Ibid., 15-16.

⁵ Ibid.

focused on accomplishing this purpose, and this purpose is also the standard for utilization of all personnel and resources in the church.”⁶

Pastor Lee has set up the following ministerial visions on top of the pastoral philosophy mentioned above:

Shinyang church’s ministry is a ministry that ‘saves and builds people.’ The pastoral ministry is to build people who God entrusted as mature Christians to live for devotion for God and for service for the world. Shinyang church’s focus for ministry is not on ministry itself, but on people. To save and build people is the main focus. People are not tools for ministry but the purpose of ministry. The goal of church ministry is not to do the ministry through the laity, but to build the laity as healthy and mature Christian through ministry. The pastor is not a CEO but a shepherd that cares for the sheep. A church is not a place of sheep for the ranch’s sake, but a ranch that exists for sheep. Therefore, all resources and capabilities of a church, including all the structures and facilities, are mere tools for saving and building people.⁷

As described above, Pastor Lee’s philosophy for church ministry is focused on people. He emphasizes the fact that people should not be considered as means of ministerial success or means of carrying out the ministry. But many pastors actually regard people as mere tools for success of the church growth and the ministry itself. Consequently, they neglect the importance of church ethics and the essence of church ministry. Pastor Lee’s pastoral philosophy fundamentally challenges such reckless growth-centered churches.

Shinyang Church’s Purpose Statement

The purpose statement functions to share the pastoral philosophy with church members, especially the laity leaders. Therefore, the purpose statement should not only be able to clearly reflect the senior pastor’s philosophy for the ministry, but also church members should be able to readily remember it. The purpose statement not only should

⁶*Pastoral Ministry that Saves and Builds People*, 15-16.

⁷ *Ibid*, 42.

be shared amongst church members in the field of the ministry, but also church members should be able to readily remind it. Pastor Lee has written the following purpose statement of the Shinyang church reflecting upon his pastoral philosophy.

Shinyang church's sole purpose is to save and build people; we serve God through the worship being filled with moving-heart, healing and blessing, and the confessional life, and train all members to become mature Christians with devotion toward God and service toward the world. The purpose of the train is to carry out the mission of God targeted towards all aspects of human life⁸

Shinyang church's purpose statement follows the basic pastoral philosophy of Pastor Lee. The purpose of the church to save and build people is presented more concretely in the purpose statement. The purpose statement reflects very well the pastoral philosophy of Lee to build people who are fully used for God through worship, service, and mission. Pastoral philosophy of Lee and the purpose statement of Shinyang church show how important it is to conceptualize the ministry for church growth because having a clear conceptualization of the ministry means that the church can focus on the fundamental ministry and reduce consumptive activities.

⁸ *Pastoral Ministry that Saves and Builds People*, 43.

Vision and Strategy of Shinyang Church

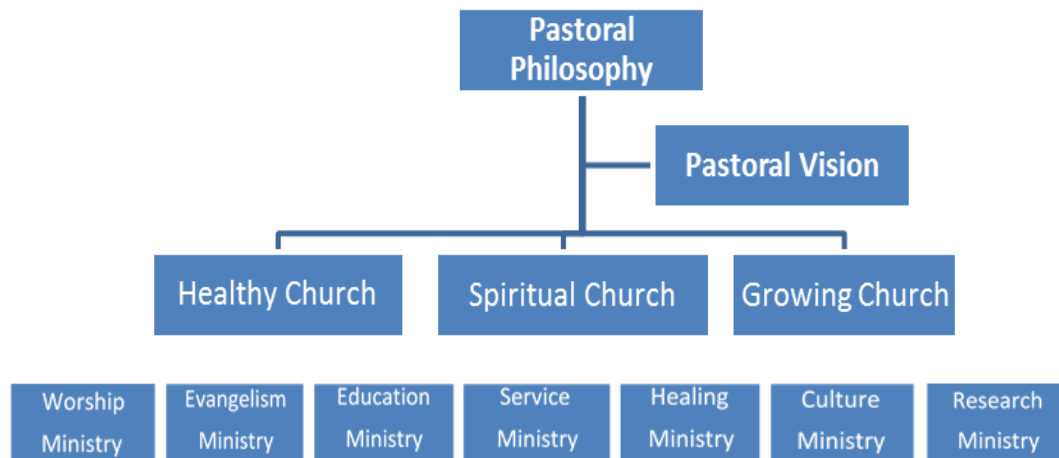


Figure 29. Vision and strategy of Shinyang Church

Pastor Lee has set the pastoral philosophy for church growth first, and then he came up with the visions for the church based on that philosophy. The vision can be summarized in a statement, “a church that saves and builds people.” The vision of Shinyang church is composed of three specific visions, which are to save people, to build people, and to build a church. Pastor Lee describes the vision as a calling, because true vision is not for a success of pastoral ministry, but for accomplishing the mission that God entrusted us. The vision of Shinyang church is as the following:

Three Visions

Vision to save people:

Build 700 thousand people as holy worshipers before God.

Expand mission field into all nations and into the daily life.

Vision to build people:

Build believers as the holistic worshipers. (Devotion for God)

Build believers as the holistic servants. (Devotion for Neighbor)

Build believers as the holistic evangelist. (Devotion for Evangelization)

Vision to build church:

Build laities as healthy leaders to be in charge of a sustainable church growth.

Build Shinyang Church as a model to lead the spirit of the age.

Pastor Lee set up the vision for church growth, and then, he set up key goals and strategies to execute the vision. If these concrete goals and strategies are not set, the vision of the church will fade into something very vague and cannot come up with practical strategies. Therefore, concrete goals and strategies need to be established well for the effective execution of a vision. Shinyang church has set the following three goals and seven strategies in order to effectively accomplish its vision.

Three Goals

Spiritual Church: to put priority on worship and to reinforce the word of God and prayer in order to spiritually build every church's organizations, ministries and laities.

Healthy Church: to set up the structure and strategy of church on the basis of ministry model of Jesus and Paul and to increase the effectiveness of ministry by strengthening organization and improving facilities.

Growing Church: to achieve spiritual, qualitative, and quantitative growth through evangelism, service, and effective ministry strategy.

Seven Strategies

Worship ministry strategy: to have a worship service being filled with moving-hearts, healing, and blessing through specialized worship service.

Evangelism ministry strategy: to make the laities evangelize by themselves through effective evangelism training.

Education ministry strategy: to build spiritual and healthy laities by setting a good example, not only knowledge delivery.

Service ministry strategy: to practice the love and service of Jesus and to achieve evangelism of the local through social ministry.

Healing ministry strategy: to be in charge of healing ministry through prayer, training for spirituality, and the inner healing center.

Culture ministry strategy: to evangelize to youth and young adults by using their culture as an effective tool for mission.

Research ministry strategy: to research the programs for healthy church growth by linking professional institutions for church growth, and to share the programs with local churches.

Ministry System of Shinyang Church

Up until now, most Korean churches except a few mega-churches relied heavily on the personal leadership and spirituality of the pastor rather than equipping an effective system. However in such a diversified and specialized modern society, ministries with heavy reliance on a pastor's individual capabilities cannot help but to have a limit. Without an effective systemization, no pastor would be able to set a long-term vision for the church growth, and would concentrate all capabilities of the church members. Thus,

pastors need to implement a system rather than exercising their personal abilities. Pastor Lee emphasizes the need of systemization in ministry as the following.⁹

The reason why systemization of church ministry is needed is because the pastor's spiritual leadership cannot merely be followed, imitated, or even learned. Moreover, it would not be correct to regard every pastor as an excellent spiritual leader with great ministerial capabilities. Yet, Korean churches to these days still rely their whole ministry on a personal leadership of the pastor. In fact, some of the mega-churches have accomplished a great growth, as well as an amazing success of ministry. However personal abilities cannot be universal or be generalized, thus, expecting every pastor to be as such is impractical. Therefore, churches and pastors need not rely on personal leadership but need to systemize the ministry, which will help carry out spiritual leadership.¹⁰

Pastor Lee insists when a church systemizes personal, materialistic, and institutional resources and Holy Spirit works for church ministry, the church can rightfully carry out the function and the mission. In this diversifying society, pastors should not carry out the ministry through their individual capabilities but should implement the ministry that runs by system.¹¹ In order for pastors to exercise an influential leadership, a system to make the most of their abilities, as well as to amplify the synergy effect of church members' devotion, is needed.

Phenomena that the leadership of the pastor is emphasized for church growth today is a counter-evidence of the fact that modern ministry is becoming systemized. Therefore modern churches' leadership needs ability not only to present vision and to carry out it, but also to manage the system of church effectively.

⁹ *Pastoral Ministry that Saves and Builds People*, 38.

¹⁰ *Ibid.*, 39.

¹¹ *Ibid.*

Shinyang church basically operates in 4 different ministry teams, which can be described as a diamond system like this:

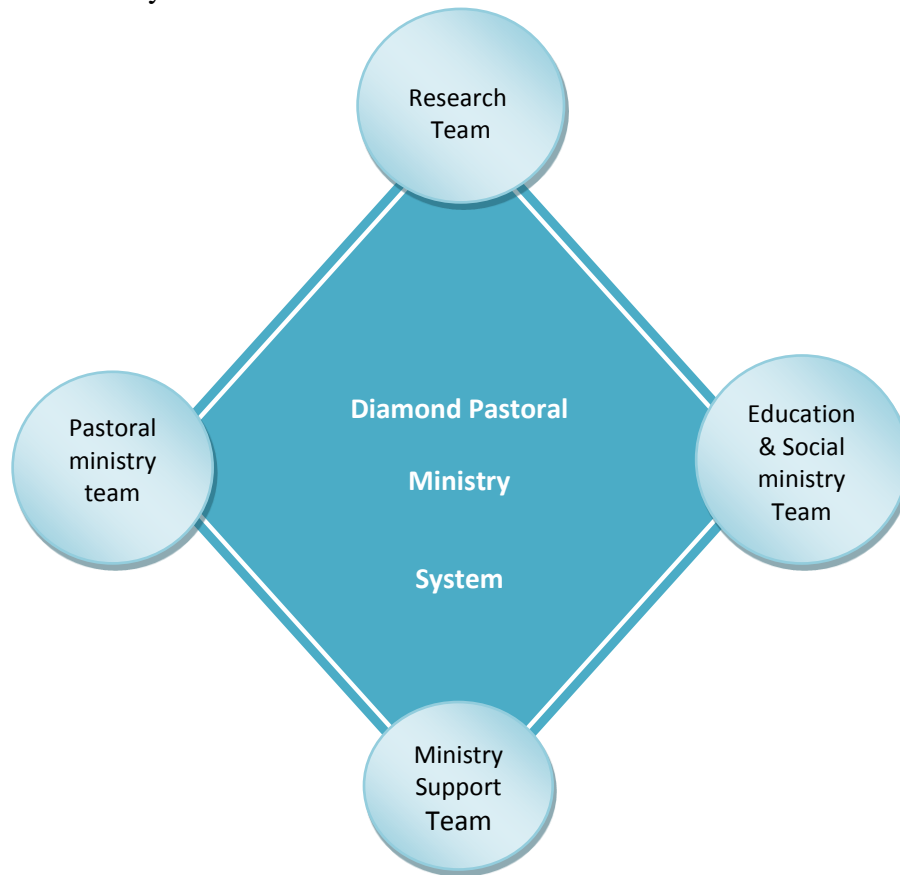


Figure 30. Pastoral ministry system of Shinyang Church

The pastoral ministry team is in charge of the whole ministry including worship, sermon, spirituality, service, mission, training, and visits. This team is in charge of all the ordinary ministerial activities.

Morning-come land mission team is in charge of the education and social ministry. This team broadens the educational services from church members to the neighborhood, and is in charge of the job to transform them holistically through education, training, and services.

A research team investigates and suggests effective ministerial programs and strategies for church growth that are tested by professionals.

The ministry support team prepares and provides all the spatial, personal, materialistic resources needed for church ministry and is in charge of personal management, maintenance of administrative facilities, and finance.

Leadership Building System of Shinyang Church

Shinyang church has a leadership building system that is called “MS 4 steps.” It is a training process that builds current and new church members as servants with their motto “One trained individual can change the world.” MS comprises of: the literal meaning of church’s Korean name “Shinyang”; reflecting the globalization trend with a combination of words “Morning, come, Land,” that became an English name of the church, and representing an educating and training pastoral ministry called ‘Ministry System’. 4 steps literally mean four different steps within the training process.¹²

Pastor Lee describes the purpose of MS 4 Steps as that “each member of the church becomes a minister rather than being just a helper”.¹³ Therefore pastors must help each member to carry out their own individual ministry. MS-4-Steps emphasize on the “change” within a church member who can exert practical and influential leadership.

Pastor Lee sees a creative ministry that surpasses individual limitations of a pastor possible when the leadership of the laity is built and expects that these leaders, in accordance to pastoral philosophy for the ministry, can grow up to the level where each

¹² *Pastoral Ministry that Saves and Builds People*, 160.

¹³ *Ibid*, 159.

can plan, execute, and take responsibility through leadership training. According to Pastor Lee, in order to build the church healthily, pastors must see the laities, not as the object for enlightenment, but as the co-worker to build the church.¹⁴

Pastor Lee also diagnoses the problems of ministries based on his extensive ministerial experiences as following:

The issue of church ministry is the problem of minister's weakness rather than of the evilness. When compared with other organizations and institutions, it is a general trend of church that the zealous rather than the skilled and competent are to be leader of the church. However, in our diversified and specialized time, a good leader cannot be with simple eagerness and loyalty. Many conflicts that a church goes through are because of the side effects that occur when nonprofessional people take a professional ministry. Because of the wrong view of the church ministry that everybody can do them well, church ministers neglect professionalism of the church. And the more important the post the persons hold, the more they tend to neglect the fact that they must be train.¹⁵

According to Pastor Lee, eagerness alone of volunteers cannot not fulfill church ministry effectively. In fact, the conflict of many churches is caused by untrained eagerness, leadership lacked professionalism, and a lack of self-discipline. In order to build a healthy church in the diversified and specialized society, laity leaders must be built through effective leadership training. The focus of the training should be transformation.

Shinyang church is building the laity leaders through "MS 4 Steps". Until now, Shinyang church has already trained 1300 out of the 2000 people through MS 4 Steps. Most laities of the church agrees with pastoral philosophy of a senior pastor, and are being built as leaders who are serving the church through this course.¹⁶

¹⁴ Interview of Pastor Lee, (October 10, 2012, Shinyang church office, Seoul, South Korea).

¹⁵ Ibid, 161.

¹⁶ Interview of Pastor Lee, (October 10, 2012, Shinyang church office, Seoul, South Korea).

The core value of MS 4 Steps that pastor Lee emphasizes is “the training to help and build others rather than growing leadership to teach and instruct.”¹⁷

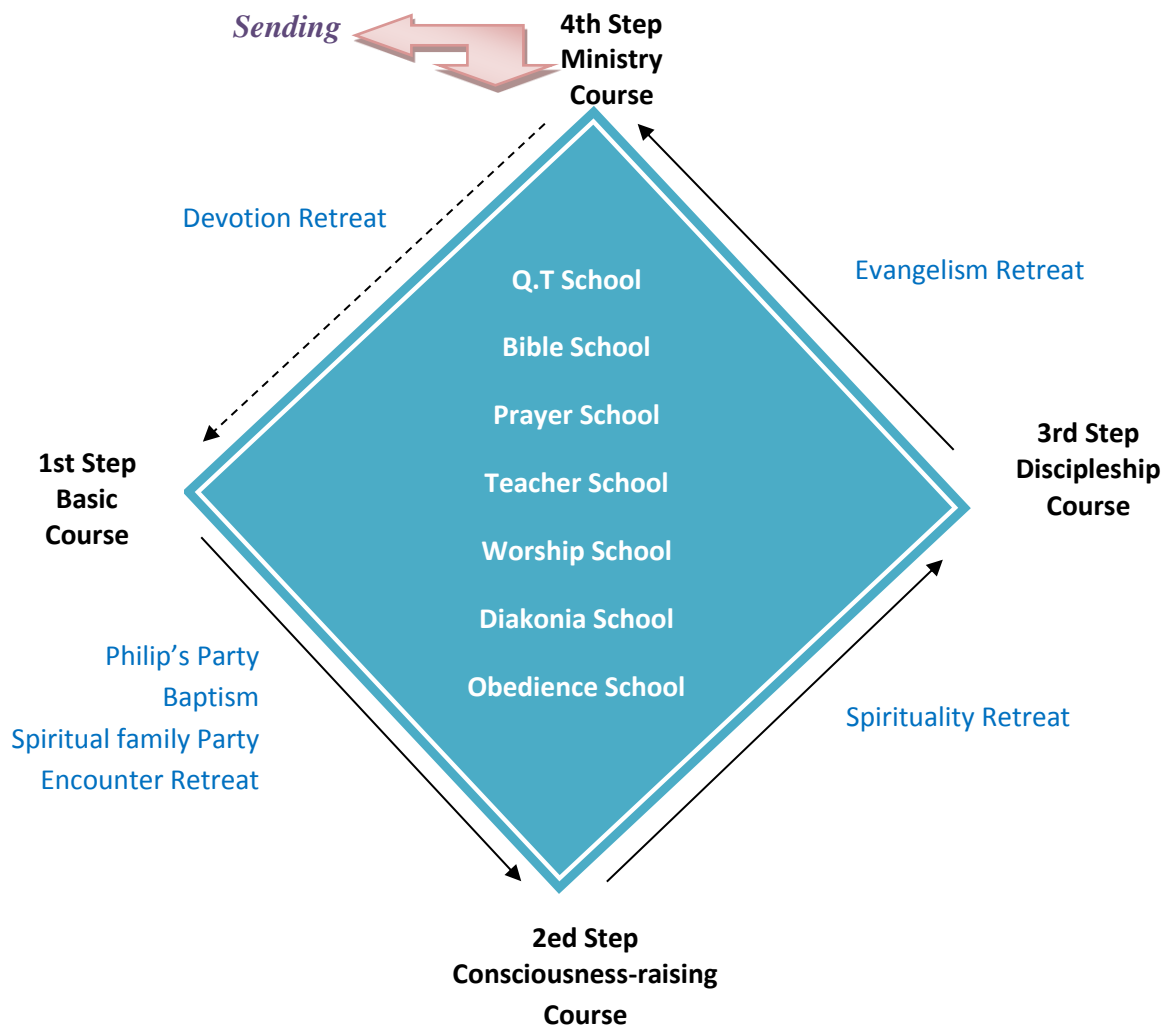


Figure 31. MS 4 STEPS of Shinyang Church

¹⁷ Ibid. 160.

Curriculum of MS Four Steps is as follows:

First step: Basic Course - Confidence of salvation, Basis of faith, and Sharing of church vision

Second step: Consciousness raising Course - Consciousness-raising education through Christian core doctrines

Third step: Discipleship Course - Specialized evangelism training

Forth step: Ministry Course - Education to send trained leaders to the field

Those who want to register as a member at a church must pass the first step.

Those who finished the study course must participate and experience the course in each step. Those who finish the first step course become a registered member through ‘Encounter Retreat (Confidence of salvation and spiritual touch)’, Philip party (Part for inviting friend-non believer), and Spiritual family party (celebration for new membership). And new believers are baptized into the church.

First Step/ Basic course		
Purpose	To focus on saving souls through Christian basic doctrine and share church’s vision	
Content	1) Sharing Vision 2) Confidence of salvation 3) Worship 4) Word and prayer 5) Sacrament	► After Bible study program Encounter Retreat Philip’s Party Baptism Spiritual family Party

Figure 32. MS First Step Curriculum of Shinyang Church

The second step is carried out for whom completed the first step, and those who finished this course experience profound self-discovery and Holy Spirit through Spiritualization retreat.

Second Step/ Consciousness-raising Course		
Purpose	To get attendance confidence of salvation through Jesus Christ and to help them live life walking with God.	
Contents	1) Meditation of the word 1 2) Meditation of the word 2 3) Meditation of the word 3 4) God 5) Jesus Christ	6) Holy Spirit 7) Spiritualization Retreat 8) Kingdom of God 9) Ecclesiology 10) Eschatology

Figure 33. MS Second Step Curriculum of Shinyang Church

The third step is carried out for those whom finished the second step, and those who finish this course will learn effective evangelism skills through retreats, and evangelize neighbor in practice. Many people realize evangelism is the most effective tool to experience the power of God through this course.

Third Step/ Discipleship Course		
Purpose	To train discipleship of Jesus and effective evangelism skill so that leaders are able to live evangelizing life in their field.	
Contents	1) Language of Christian 2) Family of Christian 3) Leadership of Christian 4) The mission of Christian 5) Life style of Christian	6) Self-identification 7) Power of prayer 8) Power of evangelism 9) Effective evangelism Skill 10) Effective relationship Skill.

Figure 34. MS Third Step Curriculum of Shinyang Church

The fourth step is carried out for those whom finished the third step, and those who finish this course are trained according to their gift through schools that the church prepared for effective ministry. Now, there are various schools in the church: Worship School, Q.T School, Bible Reading School, Diakonia School, Worship-song School, Happy Family School, Obedience School, Prayer School, Small group leadership School, and school for Sunday school teachers.

Fourth Step/ Ministry Course	
Purpose	To understand small group and to be in charge of ministry by the gift as preliminary course for small group leaders
Contents	1) Multiplying Small Group (1, 2) 2) Leadership for Effective Small Group (3, 4) 3) Gift Check (5, 6) 4) Leadership Practice (7, 8, 9) 5) Retreat for Devotion (10)

Figure 35. MS Fourth Step Curriculum of Shinyang Church

Characteristic of Leadership of Pastor Lee

It is the leadership of Pastor Lee that the author focuses on among the research for the Shinyang Church growth. That is because as Weems says in his book, *Church Leadership*, the core key for church growth is the leadership of the senior pastor. In this point, the author will deal with the leadership of Pastor Lee on the basis of the result of the survey of Shinyang Church and his interview.

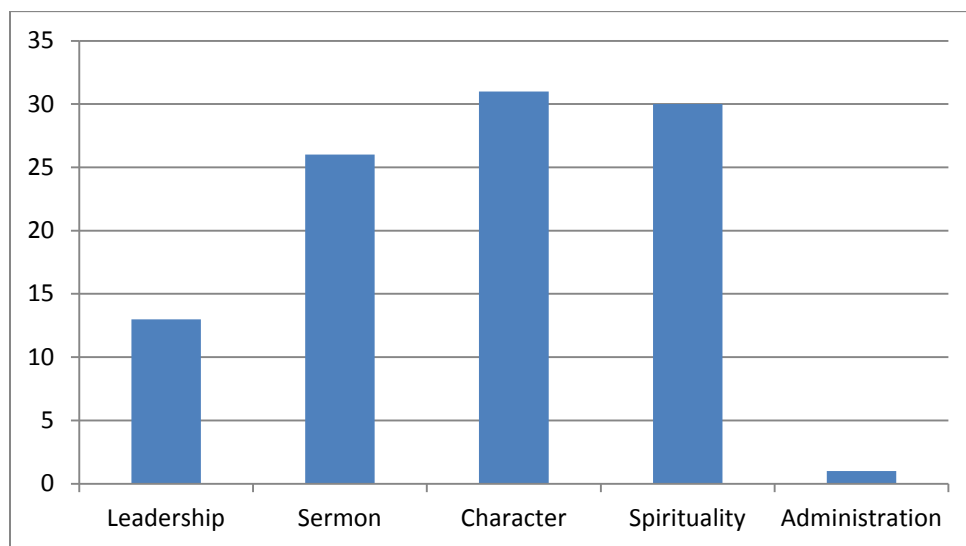


Figure 36. Pastor's quality of church growth

31% of the respondents of Shinyang church regarded character as the most important quality of the senior pastor for the church growth. Other qualities considered most important were; spirituality (30%), sermon (26%), and leadership (13%). Pastor Lee answered character as the most important quality of the senior pastor for the church growth.

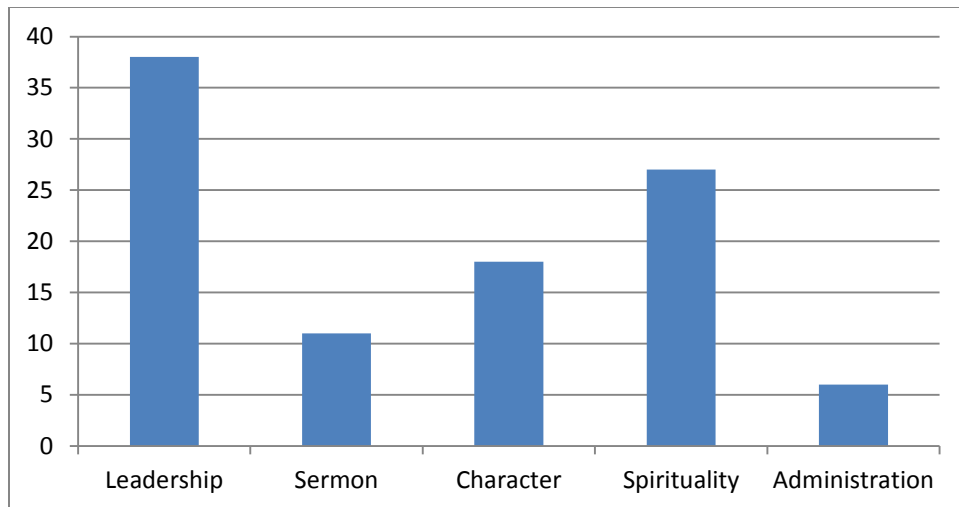


Figure 37. Pastor's quality to effectively accomplish the vision of the church

For qualities of senior pastor to effectively accomplish the vision of the church, 38% of the respondents considered leadership as the most important, and spirituality (27%) as the second. Pastor Lee also considered leadership as the most important.

The laities of Shinyang church and Pastor Lee shared the view of qualities of a senior pastor to vitalize church and effectively accomplish the vision. This means that Pastor Lee has an easier time exercising leadership than other pastors. That is because leadership conflict between the senior pastor and the laity leaders are decreased during diagnosing the issues of the church and finding an alternative.

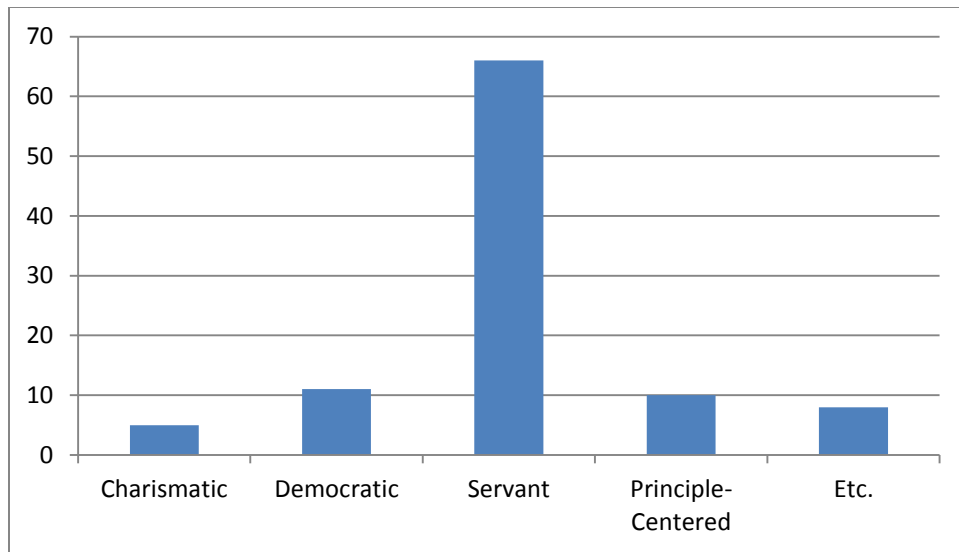


Figure 38. Effective leadership style to accomplish the church growth

When asked for the specific style of leadership that can help effectively accomplish church growth, 66% of the laity responded servant leadership as the most important, followed by democratic leadership (13%), principle-centered leadership (12%), and charismatic leadership (7%). Pastor Lee said that sometimes charismatic leadership from the pastor is needed for church growth as well. According to Pastor Lee, not regal charisma of authoritarian and dictatorial meaning, but spiritual charisma from being filled with Holy Spirit is needed for church growth.

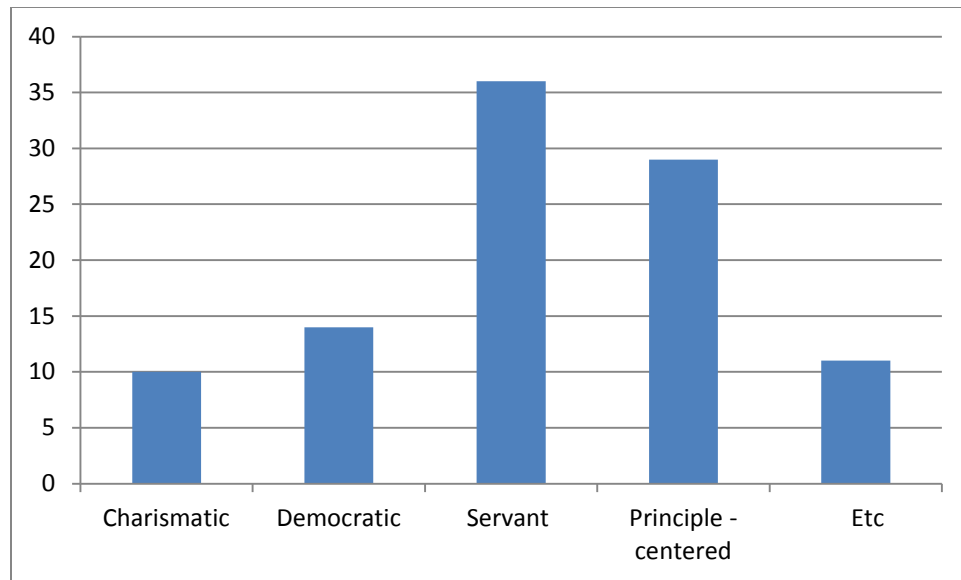


Figure 39. Leadership Style of Pastor Lee

When asked for the leadership style of Pastor Lee, 36% of the laity respondents answered his leadership as servant leadership, 29% as principle-centered leadership, 14% as democratic leadership, and 10% as charismatic leadership, whereas Pastor Lee regarded his leadership style as principle-centered leadership. According to the author's opinion, Pastor Lee's leadership style seems to exercise principle-centered leadership in his ministry field. Nevertheless the majority of the respondents answer his leadership style as servant leadership. The reason why the respondents considered his leadership style as servant leadership is because of his thrifty life style.

In the author's view, healthy church leadership must be in harmony between principle-centered leadership and servant. That is because servant leadership without principle is difficult to build the order and morality of an organization, and principle centered leadership without practice of service is difficult to attract voluntary devotion from members. Servant leadership must be a tool to keep biblical principles and to exercise them. If not, it is apt to fall to humanistic leadership, not for God's glorification.

Therefore, servant leadership must not be a purpose for church growth by itself but must be in harmony with universal principles of the Bible.

Pastor Lee's principle-centered leadership on the basis of his pastoral philosophy is in the same vein with leadership that Rick Warren emphasizes in his book, *Purpose Driven Church*. Rick Warren insists that church must be a Purpose Driven Church on the basis of Great Commission and Great Command to achieve healthy and sustainable growth, while Lee insists on being principle-centered church, working on the basis of healthy pastoral philosophy on the basis of the Bible. Though Pastor Lee did not suggest five biblical purposes for church ministry like Rick Warren, he says the purpose of church is to save and build people, and the purpose must lead the church. The same characteristic of both of them is principled-centered leaders on the basis of biblical purposes and clear pastoral philosophy.

According to Pastor Lee, three conditions must be equipped in order that pastors effectively exercise their leadership. First, pastors must have good judgment and the trust of the church members. That is because pastors' leadership is built when pastors trust their coworkers and followers and are entrusted by them in return. The trust on the pastor is built when the pastor's judgment is good and exacted.¹⁸ Therefore the pastor needs wisdom for good judgment as well.

Second, there should be an effective system of church leadership. That is because pastor's leadership cannot be exercised without the effective church system to support the

¹⁸ Interview of Pastor Lee, (October 10, 2012, Shinyang church office, Seoul, South Korea).

pastor's leadership. Therefore the ministry system that the pastor can effectively exercise the leadership must be built democratically and healthily¹⁹

Third, there must be empowerment for the laity leaders. Since healthy church leadership is built through spontaneous participation of the laities, the church should be able to give them an appropriate empowerment.²⁰

Pastor Lee's leadership for church growth belongs to principle-centered leadership. The merit of his leadership is clear and biblical pastoral philosophy, which enables him to set up a long-term and effective ministry plan. But Pastor Lee does not exercise his leadership excellently with only principle-centered leadership. He has built the system for effective ministry on the basis of clear principles, and his morality is also excellent. In addition to, he has stronger passion for church ministry than any other pastor. His leadership that should be able to achieve healthy church growth is the result of his healthy pastoral philosophy and principles, his excellent morality, and his passion for the mission.

Summary

Pastor Lee defines Shinyang church as the church that runs in accordance with its pastoral philosophy, and the foundation of his pastoral philosophy is saving and building people. Shinyang church runs according to this pastoral philosophy. The vision of the church also is built on the pastoral philosophy, and embodies it.

¹⁹ Interview of Pastor Lee.

²⁰ Ibid.

According to Pastor Lee, without an effective systemization, no pastor would be able to set a long-term vision for the church growth, and would concentrate all capabilities of the church members. In order for pastors to exercise an influential leadership, a system to make the most of their abilities, as well as to amplify synergy effect of church members' devotion, is needed.

Shinyang church basically operates in 4 different ministry team areas, and has a leadership building system that is called "MS 4 steps." The core value of MS 4 Steps is the training to help and build others. Pastor Lee says that three conditions must be equipped in order that pastors effectively exercise their leadership: "Good judgment of the pastor; Appropriate empowerment for the laity leaders; and Effective system of the church."²¹

Pastor Lee's leadership for church growth is belongs to principle-centered leadership. In addition to, he has strong passion for church ministry. His leadership that should be able to achieve healthy church growth is the result from his healthy pastoral philosophy and principles, his excellent morality, and his passion for the mission.

²¹ Interview of Pastor Lee.

CHAPTER FOUR

MODEL FOR LEADERSHIP

In this chapter, the author will deal with leadership-building strategy for church growth on the basis of the outcome of the survey, and the theoretical study about leadership. First of all, the author will deal with the self-leadership development strategy of a senior pastor because the role of the senior pastor is crucial for church growth. Second, the author will deal with effective leadership building strategy to build the leaders of ministry groups. Third, the author introduces leadership-building strategies of Shinyang Church and LKPC to apply to each church.

Leadership Qualities for Senior Pastor

According to Weems, “the pastor is not the only leader in the life of church. However, within the local church, the greatest variable from one church to another is the pastor and the quality of the pastor’s leadership.”¹ Particularly at times of greatest change, the attitudes and skills of the pastor are crucial.² John C. Maxwell says, “All great leaders have understood that their number one responsibility was for their own discipline and personal growth, and were willing to pay the price for it. Many potential leaders fail because of inner issues than outer ones.”³ Therefore the pastors must be eager to develop pastoral leadership for church growth. In order to develop the leadership, the pastors must first understand the leadership qualities necessary to achieve church growth.

¹ Lovett H. Weems, Jr., *Church Leadership*, (Nashville TN: Abingdon Press, 1993), 27-28.

² Ibid., 28.

³ John C. Maxwell, *Developing the Leader Within You*, (Nashville, TN: Thomas Nelson, 1993). 161-163.

Many leadership scholars and pastors dealt with various leadership qualities for church growth. As to spiritual leadership for the church growth, seven qualities that the author suggested are as follows:

Confidence of Calling from God: Confidence in the calling of God is a primary factor for church leadership because it makes spiritual devotion. People can greatly improve their job and career performance when they embrace leadership as a sacred calling.⁴

Being Filled with Holy Spirit: Primary standards choosing new leaders in the early church were to be full of the Spirit and wisdom. Therefore selection of church leaders must not be influenced by worldly wisdom, wealth, or status because appointing leaders with a secular or materialistic outlook in the church prevents the Holy Spirit from making spiritual progress in that place.⁵

Clear Vision: “All effective leaders have a vision of what they must accomplish. That vision becomes the energy behind every effort and the force that pushes through all the problems. Without clear vision, leaders’ energy ebbs low, personal agenda begins to surface, and people scatter.”⁶

Serving: Jesus is the best model for servant leadership. According to Greenleaf, “True leadership emerges from those whose primary motivation is a deep desire to help

⁴ “Leadership as sacred calling” Carolyn Townes Blog, entry posted August 13, 2007, <http://equipandempower.blogspot.com/2007/08/leadership-as-sacred-calling.html> [accessed Sep 13, 2011].

⁵ Ibid., 77-78.

⁶ John C. Maxwell, *Developing the Leader Within You*, (Nashville, TN: Thomas Nelson, 1993). 139.

others”⁷ Therefore church leaders following Jesus should carry out servant leadership on the basis of the example and teaching of Jesus.

Humility: The study of Jim Collins illustrated that the personal character of the great leadership is closely related with humility. Humility is very influent to the followers because it comes from integrity of the person. That humility is not passive but passionate and positive because true humility comes from the mind to serve and to recognize others.

Empowerment: Actually the laity leaders implement their job with responsibility when they are delegated the proper authority from the pastor. But inappropriate empowerment of the pastor causes serious troubles and crisis in the church. Therefore the pastor must fully consider “First who...then what” that Jim Collins mentioned as a feature of level 5 leader before delegating the authority to the laity leaders.

Self-discipline: “All great leaders have understood that their number one responsibility was for their own discipline and personal growth and were willing to pay to the price for it.”⁸ “If a leader shows strong discipline, others will see it and cooperate with the expectations placed on them.”⁹ Leaders are able to be born again as great leaders through self-discipline.

‘Confidence of Calling from God’ and ‘Being filled with Holy Spirit’ are qualities for only church leadership, while Vision, Humility, Serving, Empowerment, and Self-discipline are qualities for not only church leadership, but also secular leadership. The

⁷ Robert K. Greenleaf, *The Servant-Leader Within*, (NJ: Mahwah, Paulist Press, 2002), 15.

⁸ *Developing the Leader Within You*, 161-163.

⁹ Kenneth D. Boa, “Leadership Quality: Self-Discipline” Kenboa.org Blog, http://www.kenboa.org/text_resources/free_articles/5368 [accessed Sep 13, 2011].

reason why pastors must know leadership qualities for church growth is that the pastors are able to effectively develop their leadership when they know leadership qualities well.

Effective Leadership Types

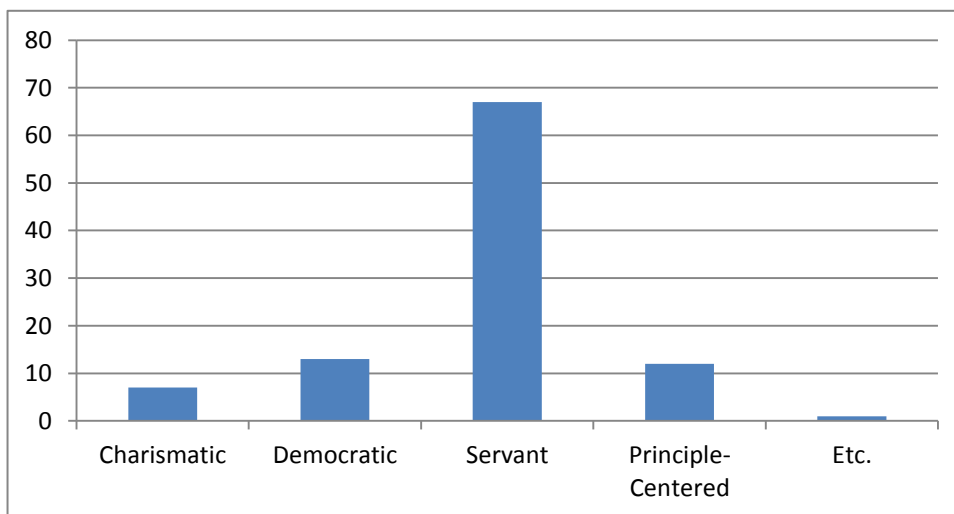


Figure 40. Leadership style needed for church growth (laities' response)

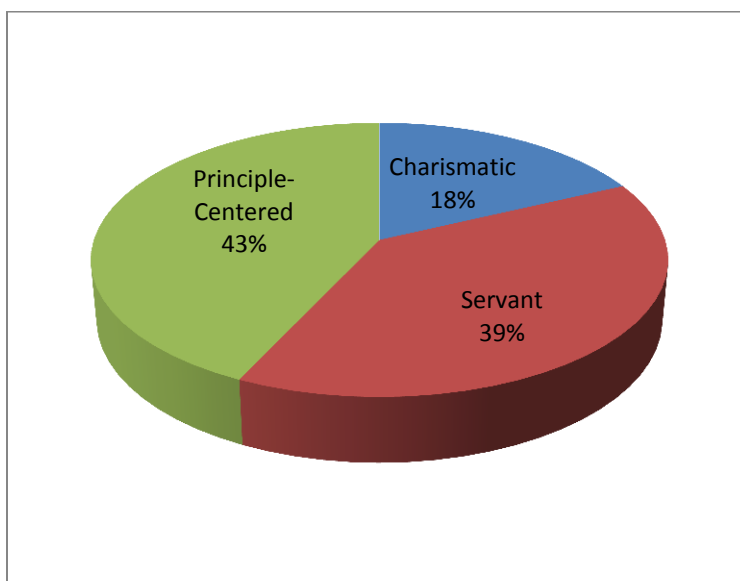


Figure 41. Leadership style needed for church growth (pastors' response)

According to the survey, most laities think that leadership style of the pastor needed for church growth is the servant leadership, while pastors think that the principle-centered leadership is more important than the servant leadership. Even though the leadership style for church growth that each pastor insists is different by the condition of the church, pastors think principle-centered leadership is very important for church growth. The author believes that the pastor's leadership for church growth must keep the balance between servant leadership and principle-centered leadership. That is because the servant leadership without the biblical principles is apt to lose the direction, and the principle centered-leadership without serving is apt to lose the flexibility.

The authors of *Primal Leadership* compare leadership styles with the array of clubs in a golf pro's bag:

Imagine the styles, then, as the array clubs in a golf pro's bag. Over the course of a match, the pro picks and choose from his bag on the demands of the shot. Sometimes he has to ponder his selection, but usually it is automatic. The pro "senses" the challenge ahead, swiftly pulls out the right tool, and the elegantly puts it to work. That's how high-impact leaders operate too.¹⁰

According to the authors of *Primal Leadership*, leaders with the best results used many of the six distinct styles depending on business situation rather than practicing just one particular style.¹¹ They summed up six distinct leadership styles in a nutshell:¹²

Visionary

How it builds resonance: Moves people toward shared dreams.

Impact on climate: Most strongly positive.

When Appropriate: When changes require a new vision, or when a clear direction is needed.

¹⁰ Daniel Goleman, Richard Boyatzis and Annie Mckee. *Primal Leadership*. (Boston, MA: Harvard Business School Press, 2004), 54.

¹¹ Ibid.

¹² Ibid., 55.

Coaching

How it builds resonance: Connects what a person wants with the organizations' goals.

Impact on climate: Highly positive

When Appropriate: To help an employee improve performance by building long-term capabilities.

Affiliative

How it builds resonance: Creates harmony by connecting people to each other.

Impact on climate: Positive

When Appropriate: To heal rifts in a team, motivate during stressful times, or strengthen connections.

Democratic

How it builds resonance: Values people's input and gets commitment through participation.

Impact on climate: Positive

When Appropriate: To build buy-in or consensus, or to get valuable input from employees.

Pacesetting

How it builds resonance: Meets challenging and exciting goals.

Impact on climate: Because too frequently poorly executed, often highly negative.

When Appropriate: To get high-quality results from a motivated and competent team.

Commanding

How it builds resonance: Soothes fears by giving clear direction in an emergency.

Impact on climate: Because so often misused, highly negative.

When Appropriate: In a crisis, to kick-start a turnaround, or when problem employees.

Bill Hybels places, in his book, *Courageous Leadership*, various leadership styles into 10 categories:

The Visionary Leadership Style

What distinguishes the visionary leader is that he or she has a crystal clear picture in mind of what the future could hold. Such a leader casts powerful visions and has indefatigable enthusiasm for turning those visions into reality.

The Directional Leadership Style

The directional style of leadership doesn't get much press, but it is exceedingly important. The strength of this leader is his or her uncanny, God-given ability to choose the right path for an organization as it approaches a critical intersection.

The Strategy Leadership Style

Strategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps. This gift of leadership allows an organization to march intentionally toward the actualization of its mission.

The Managing

According to some leadership literature, the term “managing leader” is an oxymoron. That’s because some leadership experts draw careful distinctions between what managers do and what leaders do.

The Motivational

They [Leaders with the motivational style] have that God-given ability to keep their teammates fired up. They are on the constant lookout for “sagging-shoulders and dull eyes,” and they move quickly to inject the right kind of inspiration into those who need it most.

The Shepherding

The shepherding leader is a man or a woman who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently, and prays for them diligently.

The Team-Building

The team-building leader knows the vision and understands how to achieve it, but realizes it will take a team of leaders and workers to accomplish the goal.

The Entrepreneurial

The entrepreneurial leadership style has a unique twist. Entrepreneurial leaders may possess any of the other leadership styles, but what distinguishes these leaders from the others is that they function optimally in start-up mode.

The Reengineering

While entrepreneurial leaders love to start new endeavors, reengineering leaders are at their best in turn-around environments. These leaders are gifted by God to thrive on the challenge of taking a troubled situation and turning it around.

The Bridge-Building

Bridge-building leaders make important contributions to large organizations such as parachurch ministries, denominations, and educational institutions because they have the unique ability to bring together under a single leadership umbrella a wide range of constituent groups.

According to Bill Hybels, “the reason why men like Washington, Lincoln, and Roosevelt were such popular and effective leaders is that their leadership style meshed

well with the needs of a complex pluralistic society.”¹³ In connection to this, Hybels says as follows:

I am increasingly convinced that highly effective leaders often have impact not only because they are highly gifted but also their leadership styles mesh perfectly with specific ministry needs. It follows then that discovering and developing unique leadership styles is another major key to leadership effectiveness. . . . Then consider how you and your team members might have even greater impact by matching your particular styles with specific leadership needs in your church.¹⁴

In fact, there is no leadership style to be applied to every situation in the church because every church has different assignments for church growth. Therefore, the pastors need wisdom and good judgment to be able to understand and diagnose the situations and problems that they faced correctly.

Leadership Principles Identified from Shinyang Church

Pastor Lee, Senior Pastor of Shinyang Church, places emphasis on principle centered leadership as an effective leadership style for church growth. According to Pastor Lee, the most important factor to build the principle-centered leadership is the pastoral philosophy because the pastor cannot exercise continuous and consistent leadership without healthy pastoral philosophy on the basis of the Bible. He also emphasizes on the strategy for church growth and the well-organized system because no matter how much competent a pastor is, he cannot exercise his leadership well without effective strategies and systems for church growth.

Pastor Lee stated ten leadership principles for church growth in an interview:¹⁵

¹³ Bill Hybels, *Courageous Leadership*, (Grand Rapids, MI: Zondervan, 2002), 140.

¹⁴ Ibid., 141.

¹⁵ Interview of Pastor Lee, (October 10, 2012, Shinyang church office, Seoul, South Korea).

First, build a right pastoral philosophy: A good church does not base its ministry on political dynamics but on right pastoral philosophy.

Second, build a clear and empathic vision: The vision of the church must come from a healthy pastoral philosophy, and all church members should be able to easily remember and understand.

Third, build an effective strategy: If concrete goals and strategies are not set, the vision of the church will fade into something very vague and will not be able to carry out ministries effectively.

Fourth, build an effective system: Without an effective systemization, no pastor would be able to set a long term vision for the church growth, or would gather all capabilities of the church members.

Fifth, build devoted small group leaders: A creative ministry that surpasses individual limitations of a pastor is possible when healthy laity leaders are built and these leaders, in accordance to pastoral philosophy, can grow up to the level where each can plan, execute, and take responsibility.

Sixth, make a clear finance system: If the finance system of the church is not clear, healthy church growth is not possible, because people are most sensitive to finance problem.

Seventh, make a difference. (Prove your excellence): Once pastors fail any ministry, pastors are apt to lose confidence and the trust of a person. Therefore pastors must succeed in everything as much as possible.

Eighth, make full use of every situation with a positive mind: When met brutal reality, pastors must keep a positive mind and look for the best solution. Pastors should be able to use every situation positively for their ministry.

Ninth, do your best in every job: When pastors do their best in every job, people will trust and follow them. Do not be lazy or postpone what is to be done.

Lastly, be confident in every job and always keep an honorable act: Pastors should not be afraid of failure, and should try in every job with confidence. They should not lose pastor's dignity.

Lee's principles for leadership mentioned above came from his real experience in the pastoral ministry. The church's situation that he began his new post as a senior pastor was seriously degenerated. The church was going through difficulty because of a heavy bank loan and serious conflict between members.¹⁶ The members of the laity leader group demanded secular compromise of his pastoral philosophy and beliefs from him. Because of that, he had to worry about the survival as the pastor rather than normal ministry.¹⁷ In the process of transforming the church, he was tried in the furnace. His suggestions for leadership are the principles he attained in the process of overcoming such trials and growing the church. These days many pastors of Korean churches and Korean Immigrant churches are going through similar difficulties as Pastor Lee. Considering the reality of the Korean churches going through leadership crisis like this, the leadership principles that pastor Lee suggests may be very useful standards that the pastor must check up for church growth.

¹⁶ Interview of Pastor Lee.

¹⁷ Ibid.

Effective Ministry Groups

Bill Donahue demonstrated theoretically why small group centered churches are needed today as follows:

God's communal image for humanity is the gathering of small group... Since God himself lives and works in community and since we are created in God's image, then we too are created in and for community. You cannot come to understand the true nature of God unless and until you accept that he is not simply an individual. . . Just as God designed us to live in community with him, he designed us to be communal with and to reproduce spiritual life to others. This interdependence among humans is part of God's created order, not a consequence of the Fall...God created us as separate individuals, yet made us capable of being an inseparable part of another human being.¹⁸

They continually describe four blessing that true community offers:

First, strength for life's storms: When recovery and support are needed in the life's storm, each individual can be helped to carry a load too heavy to bear alone by members of the community.¹⁹

Second, wisdom for making important decision: As Proverbs 15:22 explains, "Plans fail for lack of counsel, but with many advisors they succeed." The more advisors you have, God says, the more like you are to make right choice.²⁰

Third, accountability which is vital to spiritual growth: We need friends to hold us accountable and offer acceptance while we change. Spiritual friendship can provide unique opportunities for spiritual growth, especially when we covenant to be mutually vulnerable and tell the truth.²¹

¹⁸ Bill Donahue and Russ Robinson, *Building a Church Of Small Group* (Grand Rapids, MI: Zondervan, 2001), 35-38.

¹⁹ Ibid., 38-39.

²⁰ Ibid., 40.

²¹ Ibid., 41.

Fourth, acceptance that helps us repair our wounds: We need community to achieve lasting transformation. But during this change we also need acceptance and care, something that, more than any other institutions, the church is uniquely suited to offer, especially through a network of small groups.²²

In fact, “people don’t come to church simply to satisfy spiritual needs. They come to us internally wired with a desire for connection.”²³ According to Donahue and Robinson, the best organization to satisfy such a desire is a small group in the church.

Besides Donahue and Robinson, many scholars studying church growth insist that the most important organization for church growth is multiplying small groups. That is because the multiplying of small groups is not only the most biblical organization, but also the most effective means for evangelism.

The assertions mentioned above explain why small groups are needed for an effective ministry. Even though forms of ministry group depend on kind of ministry, the most suitable group form for effective ministry would be small group.

²²*Building a Church Of Small Group*, 42.

²³ *Ibid.*, 24.

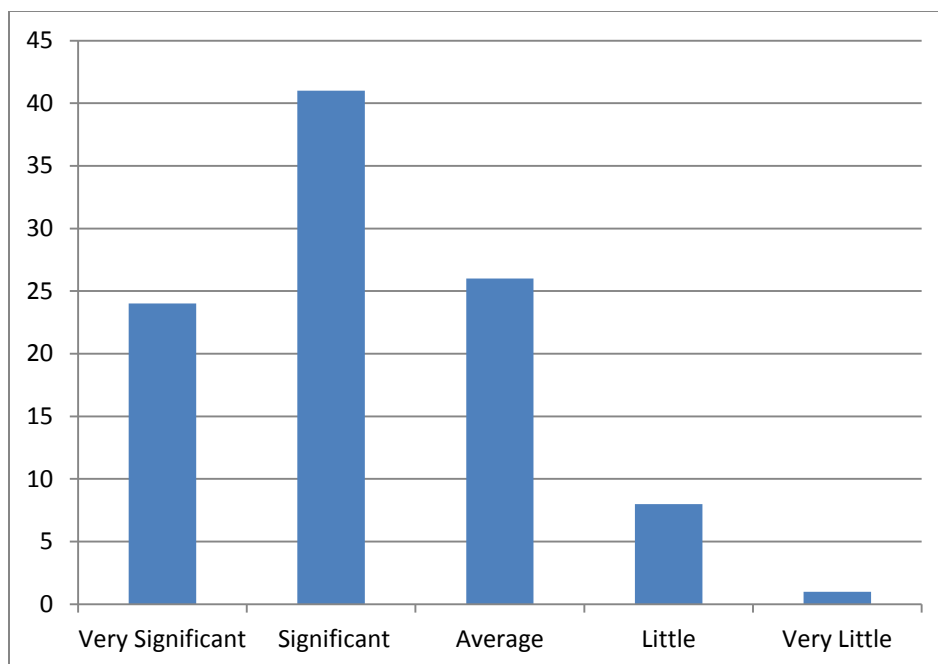


Figure 42. Influence of small group leaders for church growth (laities' response)

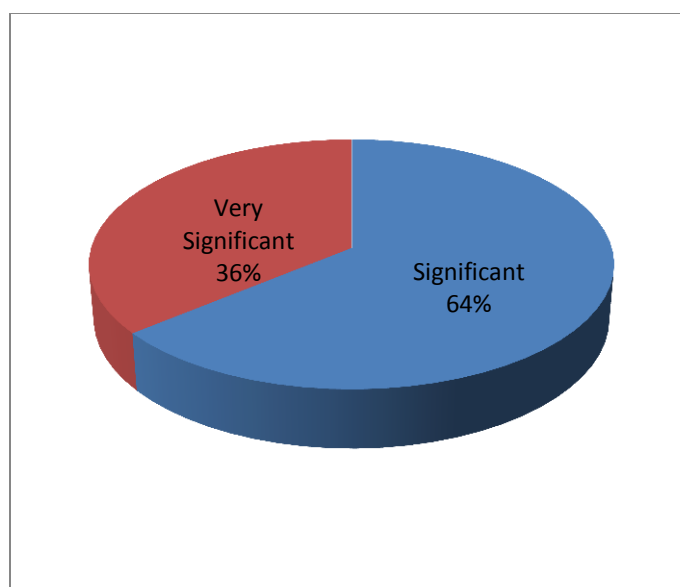


Figure 43. Influence of small group leaders for church growth (pastors' response)

According to the survey, most of the laities think that laity leaders of ministry groups have a vital influence on church growth. Pastors also think that the roles of them are very important for church growth.

In figure 41, 65 percent of the laity respondents think that the laity leaders are closely related with church growth. In figure 42, almost 100% of the pastor respondents think that the laity leaders are closely related with church growth. This survey shows us that the ministry building the laity leaders is not a choice but a necessity for church growth.

According to Donahue and Robinson, “the future of small group ministry rests on the small group leaders’ shoulders in a church.”²⁴ Whallon states that “without adequate leadership a small group is doomed.”²⁵ Even though the assertions mentioned above explain why training for small group leaders is needed, these assertions also belong to every ministry group leaders.

Schwarz says “if they [small groups] are to have a positive effective on both quality and numerical growth in the church, they must be holistic groups which go beyond just discussing Bible passages to applying its message to daily life.”²⁶ According to Schwarz, “Holistic small groups are natural place for Christians to learn to serve others – both in and outside the group – with their spiritual gifts.”²⁷ He continues, “The planned

²⁴ Bill Donahue and Russ Robinson, *Building a Church Of Small Group* (Grand Rapids, MI: Zondervan, 2001), 123.

²⁵ Doug Whallon, “Leadership – The Critical Factor.” Steve Barker, Judy Johnson, Rob Malone, Ron Nicholas, and Doug Whallon, *Good Things Come in Small Groups* (Downers Grove, IL: InterVarsity Press, 1985), 38.

²⁶ Christian A. Schwarz, *Natural Church Development*, (Carol Stream, IL : ChurchSmart Resources, 1996), 32.

multiplication of small groups is made possible through the continual development of leaders as a by-product of the normal group-life.”²⁸ Therefore the discipleship becomes practical in the context of holistic groups with the transfer of life, not rote learning of abstract concepts.²⁹

Rick Warren says, in his book, *Purpose Driven Church*, “A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church”³⁰ That could be said for every ministry group as well. Therefore a Great Commitment to the Great Commandment and the Great Commission will grow a Great Ministry Group.³¹

Rick Warrens also says the five purposes of the church as follows: Worship, Ministry, Evangelism, Fellowship, and Discipleship. According to Warren, the five purposes must be in equilibrium with others in order that church grows. That is because “church growth is the natural result of church health, and the church health can only occur when our message is biblical and our mission is balanced”³²

On the basis of *the Purpose Driven Church* and *Natural Church Development*, the author might conclude that ministry group for church growth must include the core elements as follows: Loving God and people, Making disciples, Dedicating to ministry, Changing a life, and Multiplying members.

²⁷ *Natural Church Development*, 32.

²⁸ Ibid.

²⁹ Ibid.

³⁰ *The Purpose Driven Church*. 102.

³¹ Rick Warren concluded what the church is to be and to do as two statements by Jesus summarize it all: the Great Commandment (Matt 22: 37-40) and the Great Commission (Matt 28:19-20).

³² Ibid., 49.

Effective Leadership Training Process

Malphurs and Mancini define leadership development as “the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”³³

According to the survey, 81 percent of the respondents said that the small group leaders must be built through leadership training program. 90 percent of the respondents said that attendants who regularly participated in the church need the leadership training. Most respondents agreed on the need for leadership training for the leaders of ministry groups and regular attendants. Therefore, the most important thing for leadership building of ministry groups is a senior pastor’s will for leadership development.

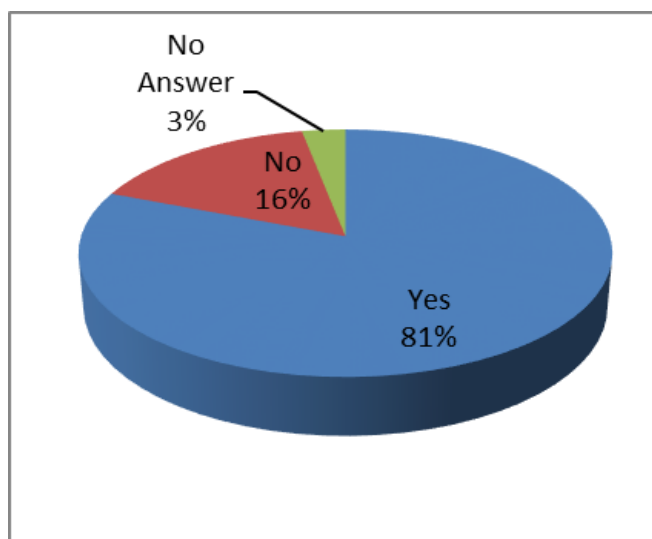


Figure 44 Small group leader and leadership training.

³³ Aubrey Malphurs and Will Mancini, *Building Leaders*, (MI: Grand Rapids, Baker Books, 2004), 23.

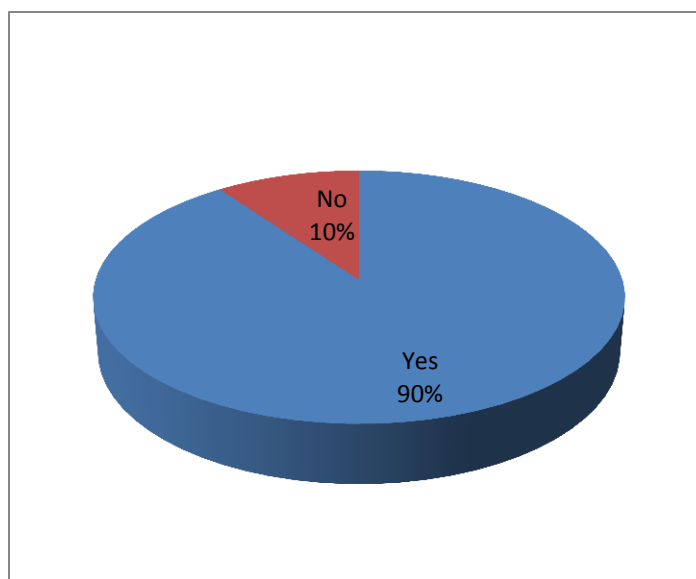


Figure 45. Regular attendants and leadership training

The result of the survey shows us why leadership training for the leaders of ministry groups is needed. In fact, it is also related with the authority of leadership. In order to show effective leadership in the group, the leaders should have the authority which followers are able to trust in and respect. If the leaders do not have the authority like this, they would fall short of follower's expectations. According to the survey, the respondents wanted their leaders to be built through the leadership training. Onnuri church and Sarang Church, represent the mega churches of Korea, also build the leaders of ministry groups through radical training. That is because "no matter how hard a well-intentioned person tries, without training he or she will not be successful at any endeavor"³⁴ John Ortberg says, "Training helps us do what we cannot accomplish

³⁴ *Building A Church of Small Groups*, 135.

through sheer effort.”³⁵ Therefore leadership training is core key for successful leadership building.

Dave Earley states, “If leadership is the determining factor, why do few small group leaders effectively multiply themselves by developing effective leaders? I believe it’s because, even though most small group leaders have a passion to be used of God to raise up effective leaders, they’re not sure how to do it. They need a practical strategy to make it happen.”³⁶

Earley also suggested nine practical strategies for leadership development on the basis of the study of disciple-making ministry of Jesus, and the multiplying ministry of Barnabas into the life of Paul, and his ministry experience:³⁷

First, dream of the difference you can make by multiplying effective leaders: The first step for developing new group leaders is to dream of mentoring healthy, growing, multiplying leaders. No one has ever become a multiplying leader without dreaming about it.³⁸

Second, demonstrate multiplying leadership: Example is not the main thing influencing others. It is the only thing. Those who effectively multiply their ministry start by modeling multiplying ministry. You have to model the type of leadership you want to develop in others.³⁹

³⁵ *Building A Church of Small Groups*, 135.

³⁶ Dave Earley, *Turning Members into Leaders* (Houston, TX: Cell Group Resources, 2001), 10.

³⁷ *Ibid.*

³⁸ *Ibid.*, 13-17.

³⁹ *Ibid.*, 24-25.

Third, discover potential leaders: Multiplying leaders mean cooperating with God in His plan to find and mentor potential leaders into multiplying leaders. The key to discovering potential leaders is praying persistent prayers.⁴⁰

Fourth, deepen the relationship with them: Developing a deepening relationship isn't overly complicated. It begins by simply caring for someone. Caring is giving people emotional food. In order to do this, leaders should have the time to communicate them often, appreciate them with whole heart, recognize them from pulpit or in front of their peers, and encourage them appropriately.⁴¹

Fifth, describe the vision to them: One of the most important tools in the tool kit of the multiplying leader is describing the dream. You can have a big, powerful dream of multiplying your life, but unless and until you pass the dream of multiplication on to someone else, you'll never multiply.⁴²

Sixth, determine expectations and commitments: There are often two levels of expectations and commitments. The first level is for people who are just "trying on" group leadership. The second level would be for the person who's successfully fulfilling the first level commitments and is rapidly heading for the leadership of a group.⁴³

Seventh, develop the potential leader: The goal of developing disciples is to develop them to do something. In other words, the goal is to develop the leaders who will

⁴⁰ *Turning Members into Leaders*, 40.

⁴¹ *Ibid.*, 46-48.

⁴² *Ibid.*, 57.

⁴³ *Ibid.*, 73.

develop other leaders. The goal is not to merely build a group. It is to build up leaders to grow their ministry groups.⁴⁴

Eighth, deploy them into leadership: It is wrong to send out potential leaders who don't have a reasonable chance to succeed. If they step out to lead and fail, the results are very damaging. First, it hurts them and reduces the likelihood they'll want to lead in the future. Second, it hurts those they lead, who may be embittered by a bad experience. Third, it hinders the reputation of the Lord.⁴⁵

Lastly, putting it all together: Inspiration and information without application lead to frustration. The multiplying leaders keep taking potential leaders to the next step of progress.⁴⁶

Aubrey Malphurs and Will Mancini suggest five steps for the leadership-development process:

Steps in Leadership Development
Step 1: Discover Leaders
Step 2: Launch Leaders
Step 3: Develop Leaders
Step 4: Evaluate Leaders
Step 5: Reward Leaders

Figure. 46. Five step process for leadership development⁴⁷

⁴⁴ *Turning Members into Leaders*, 79-80.

⁴⁵ *Ibid.*, 92.

⁴⁶ *Ibid.*, 101.

Three Steps for Successful Leadership Building

On the basis of several books about leadership development included the two books mentioned above, the author set up a three step process for leadership development as follows: Recruiting, Developing and Sending.

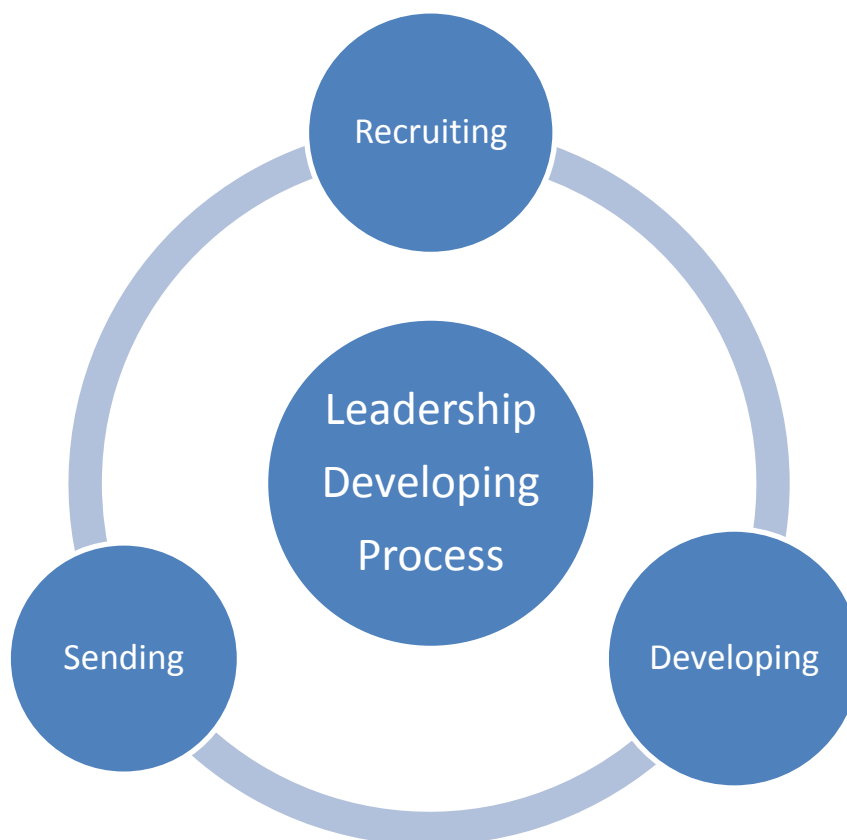


Figure 47. Three step process for leadership development of LKPC

⁴⁷ Aubrey, and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*, (Grand Rapids, MI: Baker Books, 2004).

Recruitment Strategy

Malphurs and Mancini define “recruitment as the never-ending process of inviting potential leaders into ministry at the various levels of the church.”⁴⁸ Donahue and Robinson say, “The small group ministry in a church rises and falls on the quality of its leaders.”⁴⁹ Therefore the ministry developing competent and Godly leaders for every ministry groups as well as small group leaders must become a top priority.

Two Keys that Malphurs and Mancini suggest to recruit new leaders are aggressive listening, and bold and consistent asking:

Aggressive listening: “It involves paying attention to what people are saying. Recruiters should be looking for any indication of undiscovered leaders, that is, people who draw the attention of existing leaders, who are seen taking the initiative, who give 110 percent, or who clearly embrace the mission, vision, and values of the church.”⁵⁰

Bold and consistent asking: “Asking must be bold in the sense that leaders call emerging leaders to the transcendent cause of kingdom work. The real problem in recruiting leaders is often not their lack of commitment. Asking also must be persistent. Leaders must keep asking potential leaders until they get a decided yes or no. Most people won't make a significant life investment into leadership after just one ask.”⁵¹

The suggestion above is very practical and useful. In fact, since many pastors are lack of such three factors, they fail to recruit emerging leaders. As mentioned above,

⁴⁸ *Turning Members into Leaders*, 101.

⁴⁹ *Building A Church of Small Groups*, 123.

⁵⁰ *Building Leaders*, 131.

⁵¹ *Ibid.*, 132.

every church member cannot be built into a leader of church. Therefore, when recruiting new leaders, pastors and existing leaders must consider their adequacy as a leader.

Donahue and Robinson states three things to consider when recruiting new leaders: Affection, Reputation and Expectation⁵²

Affection: “Whether a leader is an introvert or an extrovert, he or she must have a basic love and affection for people. You cannot develop authentic relationships without loving people, whether they are seekers or believers. Look for small group leaders who know that all people matter to God and who have a special place in their heart for those seeking him.”⁵³

Reputation: “A person’s reputation offers clues to that person’s preparation for leadership. Inquire the person’s character, trustworthiness and way of relating to others through their close people.”⁵⁴

Expectation: “Make sure candidates understand and support expectations for service...Never give spiritual authority to a person who will not submit to spiritual authority.”⁵⁵

Earley also states about people to watch out for discovering potential leaders:

First, people with overwhelming life situation: People in these situations may need the group at this time, but may not be ready to train to enter training.⁵⁶

⁵² *Building A Church of Small Groups*, 124.

⁵³ *Ibid.*, 25.

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*, 26.

⁵⁶ *Turning Members into Leaders*, 42.

Second, people with excessive emotional baggage: People with excessive emotional baggage probably won't have the stamina to go through the rigors, demands, and disappointments of leadership. When selecting people with excessive, be sure it's what God is leading you to do.⁵⁷

Third, people with "Killer" attitudes: People with these attitudes [Fear and Grumbling, Rebellion, Dishonesty, Arrogance] are very dangerous to place in leadership.⁵⁸ Many problems and conflicts in churches are caused by improper leaders. Actually, "it is harder to remove a leader than to properly qualify one."⁵⁹

Therefore, when recruiting new leaders, pastors should seriously consider things that Earley suggests above.

Development Strategy

A definition of development that Earley describes is, "the process of cooperating with God by using every available resource to help another person become a multiplying small group leader."⁶⁰ There are mentioned some strategies for effective leadership development in Earley's book, *Turning Members into Leaders* and in the book of Donahue and Robinsons, *Building a Church of Small Groups*. These strategies are very useful for the pastors to design strategies for building leaders.

Earley suggested strategies to effectively develop small group leaders as follows:

⁵⁷ *Turning Members into Leaders*, 42.

⁵⁸ *Ibid.*, 43.

⁵⁹ *Building A Church of Small Groups*, 126.

⁶⁰ *Turning Members into Leaders*, 80.

Have a weekly or twice a month meeting time with your apprentices: This meeting need not last long, but it is essential. The more often you meet with and intentionally train your leaders, the more rapidly they will be ready to lead an effective, growing multiplying group.

Use every possible resource: Try to see that apprentices get at least one resource each week. Consider the resources to be like vitamins. The more they get, the healthier they'll be, and the faster they'll develop.

Try to do at least one step of training development with your potential leaders every time you meet: Always be training in something. If you meet weekly and give them at least one new thing every week, it will amaze you what they can learn in a year.

Ask potential leaders what role they most want or need you to play for them at a given time: People learn best when they're motivated to learn. The best way to help potential leaders grow is to cooperate with their current motivations.

Ask yourself every week, what can I do to help my potential leader be better prepared to lead a healthy, growing, multiplying group? This may only take a few minutes, but it will be helpful. If you do this, you'll stay focused on developed and be much more effective.

Train them the way you wish: Make mental notes of several elements you wish someone had taught you. These may include: Skill you had to learn the hard way, what works best for you, and what you regret doing.⁶¹

Donahue and Robinson suggest seven guidelines to consider when training small group leaders, particularly in the classroom:

Address real and immediate needs: Training actually becomes exciting when small group leaders acquire skills they can soon apply to their own small groups. Don't bother training leaders in skills that they may need someday.

Support with Scripture: Training events will appear too much like workplace training unless we feed and inspire leaders with truth from God's Word. Most small group skills are relational, and Scripture offers valuable advice about how to develop relationships, handle conflict, shepherd people, build spiritual disciplines into people, and lead with character.

Train through experiences: Experiential training is the most memorable and enjoyable. As people practice skills together and learn from one another, their confidence grows and their friendships deepen. In experiential learning,

⁶¹ *Turning Members into Leaders*, 86.

individuals do more than receive information; they develop a community of learning.

Inspire and motivate: Training should never be boring. Cast vision and tell stories. Remind people of what they are doing what they are doing and how important it is in the kingdom.

Provide tools and resources: Leaders appreciate a new skill. But they enjoy it even more when they receive a tool or resource that helps them apply this skill in one of their next small group meetings.

Keep it focused: Never try to train more than two skills in a session. It's better to do brief, focused, practical, exciting training than to overwhelm leaders with twelve different skills. For ongoing training, it's best to provide short sessions that don't eat up your leader's time.

Do not overtrain: The more supervision you provide a leader, the less initial training they will require. If you plan on allowing them to lead alone without any supervision, then you must train them extensively before ever giving them a small group to work with.⁶²

The suggestions above can be applied to every ministry groups. But In order to execute these practical suggestions, pastors should be hard workers. If not, they cannot execute leadership developing strategies like these. In fact, many pastors fail in leadership development, not because they do not know effective strategy, but because they do not have the passion and diligence it requires. Therefore pastors must equip themselves with effective strategies and eagerness for leadership development.

Sending Strategy

Earley says, "The task of a multiplying small group leader isn't complete until the leader's potential leaders are leading their own groups and sending out their own leaders."⁶³ Therefore pastors must not only send out trained leaders into every ministry

⁶² *Building A Church of Small Groups*, 139-141.

⁶³ *Turning Members into Leaders*, 91.

group but also encourage them to continually reproduce other leaders. According to Earley, “it is wrong to send out potential leaders who do not have a reasonable chance to succeed.”⁶⁴ Earley describes why we must set new leaders up for success as follows:

If they step out to lead and fail, the results are very damaging. First, it hurts them and reduces the likelihood they’ll want to lead in the future. Second, it hurts those they lead, who may be embittered by a bad experience. Third, it hinders the reputation of the Lord. Therefore, we want to do all we can to ensure the highest possible change for success.⁶⁵

Besides that, there are three things to consider before sending out new leaders: Empowerment, Celebration and Evaluation.

Empowerment: According to Malphurs and Mancini, “empowerment is the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for the ministry.”⁶⁶ Bill Hybels says, in his book, *Courageous Leadership*, “Leaders don’t become leaders until someone actually puts a baton of responsibility in their hand.”⁶⁷ That explains why empowerment for leaders is such an important consideration.

Celebration: The celebration for the leaders of ministry groups is to encourage the new leaders and to give them public responsibility. Encouragement seems to be oxygen to the soul, and there are no leaders who do not need encouragement any more.⁶⁸ Reward can be involved in the celebration process. Senior Pastors should be able to use public worship service, retreat and group meeting as opportunities for celebration.

⁶⁴ *Turning Members into Leaders*, 92.

⁶⁵ Ibid.

⁶⁶ *Building leaders*, 40.

⁶⁷ *Courageous Leadership*, 126.

⁶⁸ Hans Finzel, *Empowered Leaders*, (Nashville, Tennessee: W Publishing Group, 1998), 54.

Evaluation: According to Malphurs and Mancini, most ministries do little evaluation because of two reasons. It is true that evaluation makes some people uncomfortable. “But when we fail to evaluate our leadership process, it becomes stale, dated, and brittle. In time it will become totally ineffective.”⁶⁹ Therefore senior pastors must do regular evaluation for effective leadership development.

Pastors can ask questions like the following for evaluation: “Is the process actually developing leaders? How can we train our leaders better next week? What is this person doing well? In what area does this person need to improve? What would you suggest that he or she do to improve?”⁷⁰

“The key to effective evaluation is to focus on what your emerging leaders are doing well”⁷¹

Summary

Since the attitudes and skills of the pastor are crucially important for church growth, especially at times of the greatest change, pastors must develop their leadership through their own discipline and personal growth. In order for pastors to develop their leadership effectively, they must understand the leadership qualities for church growth and various leadership styles.

There is no leadership style to be applied to every situation in every church because every church has different assignments for church growth. Therefore, the pastors

⁶⁹ *Building leaders*, 185.

⁷⁰ *Ibid.*, 185.

⁷¹ *Ibid.*

need wisdom and good judgment to be able to understand and diagnose the situations and problems that their churches are facing.

In order for a church to effectively grow, holistic small groups are needed. According to Donahue and Robinson, God's communal image for humanity is the gathering of small groups. In fact, "People do not come to church simply to satisfy spiritual needs. They come to us internally wired with a desire for connection." The best organization to satisfy such a desire is a small group in the church. Therefore ministry groups of church are effective to keep forms of small group.

According to the survey, most of respondents think that the leaders of ministry groups have vital influence on church growth and training for the leaders is needed, because no matter how hard a well-intentioned person tries, without leadership training, will be a successful leader. Therefore leadership training is the key for a successful ministry.

As Earley states, people to watch out for discovering potential leaders are those who are with overwhelming life situation, with excessive emotional baggage, and with "Killer" attitudes: Fear, Grumbling, Rebellion, Dishonesty, Arrogance. Many problems and conflicts in churches are caused by improper leaders. That is because "it is harder to remove a leader than to properly qualify one."⁷²

Development is the process of cooperating with God by using every available resource to help another person become a competent leader for vitality of a ministry

⁷² *Building A Church of Small Groups*, 126.

group.⁷³ Many pastors fail in leadership development, not because they do not know effective strategy, but because they do not have the passion and diligence it requires.

“It is wrong to send out potential leaders who do not have a reasonable chance to succeed.”⁷⁴ If leaders who be sent to ministry groups step out to lead and fail, the results are very damaging to leadership building strategy. Therefore the leaders who have the highest chances for success of ministry should be equipped and sent.

⁷³ *Turning Members into Leaders*, 80.

⁷⁴ *Ibid.*, 92.

CONCLUSION

As the author mentioned above, Korean churches are facing a church growth crisis. Even though there are many causes of church decline, the primary cause is the lack of pastoral leadership and laity leadership development. No healthy leadership means no healthy church growth. Therefore, the key for church growth is discovering and developing spiritual leadership. Pastors must discover and develop not only their own leadership but also godly and competent the laity leader for ministry groups. That is because leadership crisis is also a crisis of leadership development.

The result of the survey also clearly showed that leadership development is the core element for long-term church growth, and the laity expects their group leader to be well-disciplined leader through leadership training. Therefore, the pastors must have not only the self-leadership building strategy but also the laity leadership building strategy.

In order to build leadership effectively, pastors must understand what leadership is. Leadership can be defined as the ability to fulfill a leader's vision through followers. Warren Bennis distinguishes between leadership and management, and J. Oswald Sanders distinguishes between a secular leadership and spiritual one. Bennis says "Leader is who master the context, while manager is who surrender to it."¹ Sanders says, "Spiritual leadership transcends the power of personality and all other natural gifts, and the personality of the spiritual leader influences others because it is penetrated, saturated, and empowered by the Holy Spirit."²

Discrimination like this would be a very significant job if the pastors want to build an influenced pastoral leadership. That is because through this process, the pastors

¹ *On Becoming A Leader*, 41.

² *Ibid.*

are able to have the right understanding of what real leadership is. Leadership is not skills to deal with people or ways to effectively achieve goals, but moving the heart of people. The reason why visionary leadership is very positive is that it has power to move the heart of people. We should not forget that “the great leaders ignite our passion and inspire the best in us.”³

In order to develop competent and inspire-able leadership for church growth, pastors must know the biblical and effective leadership qualities for church growth and train them. The author already suggested seven basic leadership qualities above: Calling from God, Being Filled with Holy Spirit, Clear Vision, Humility, Serving, Empowerment, and Self-discipline.

Second, pastors must know the strengths and weaknesses of basic leadership styles. That is because pastors should be able to apply various leadership styles and skills to ministry field as necessary.

The author of *Primary Leadership* suggests six leadership styles, as to basic leadership styles that the pastors must know. They are Visionary, Coaching, Affiliative, Democratic, Pacesetter, and Commanding leadership style. Bill Hybels suggests ten leadership styles in his book, *Courageous Leadership*: Visionary, Directional, Strategy, Managing, Motivational, Shepherding, Team-Building, Entrepreneurial, Reengineering, and Bridge-Building.

There is no leadership style that would be applied to every situation in the church because every church has different assignments for church growth. Therefore, the senior pastors need wisdom and good judgment to be able to understand and diagnose the situation and the problems that they face.

³ *Primal Leadership*. 3.

Third, pastors must know the leadership principles to apply the ministry field. Pastor Lee's principles would be very helpful especially to Korean church pastors: Build a right pastoral philosophy, Build a clear and empathic vision, Build an effective strategy, Build an effective system, Build devoted small group leaders, Make a clear finance system, Make a difference (Prove your excellence), Make full use of every situation with positive mind, Do your best in every job with passion, and Be confidence in every job and always keep an honorable act.

Fourth, pastors must build godly and competent small group leaders because the church's growth rests on their shoulder. There is no church growth without the vitality of the leaders of various ministry groups. Even though there are many leadership building strategies for small group leaders, the author suggested effective leadership building strategies on the basis of three step processes: Recruiting, Developing, Sending.

The reason why the author simply suggests three steps is because no matter how good the process is, too many steps in the process can cause confusion to those who apply it.

These days the most serious problem of Korean immigrant churches is the leadership conflict between senior pastors and elders or traditional laity leaders. That is because problems mentioned above remain unsolved in the church. The church cannot grow healthily until conflicts like these become resolved. Therefore, the core assignment of pastoral leadership in the Korean immigrant churches is to figure out the issues of leadership conflict. In order to figure out the conflict like this, pastors must build healthy ministry group leaders and good administration systems.

Finally the author will introduce the leadership building strategy of Lakeland Korean Presbyterian Church (LKPC). It is set up as a result of the study for leadership building strategies for the church's growth. This leadership building strategy also consists of three steps, that is, Recruiting, Developing and Sending. And the leadership development program of LKPC consists of a 4 steps training course. The leadership development course of LKPC is called DMS, which is the acronym for Discipleship Ministry for Small group. A diagram for leadership development strategy of LKPC is described below.



Figure 48. Three steps leadership building strategy of LKPC

First Steps / 8 weeks	
•	Basic Truth of Christianity (Bible Study)
•	Q.T and Q.T Sharing (Text/ Daily Bread)
•	Reading Bible (three chapter per day- Matthew, Mark, Luke, John, Acts)
•	Memorize the bible verse (Main verse in each chapter)
•	Regular Attendance to worship service and prayer meeting. (two times per week)
•	Retreat (two or three days)
•	Service for Church (four weeks)
•	Celebration and worship service for ministry devotion
•	Preparation for Next Step
⇒	Recruiting for Second Step or assistant for first step
⇒	Writing sworn statement for leadership training
⇒	Open ceremony for Second Steps

Second Steps / 8 weeks	
•	Changing life and Blessing (Bible Study)
•	Q.T and Q.T Sharing (Text/ Daily Bread)
•	Reading Bible (two chapter per day- Paul's Epistle)
•	Memorize the bible verse (Main verse in each chapter)
•	Regular Attendance to worship service and prayer meeting. (two times per week)
•	Retreat (two or three days)
•	Service for Church (four weeks)
•	Award and worship service for ministry devotion.
•	Preparation for Next Step
⇒	Recruiting for Third Step or assistant for second steps
⇒	Writing sworn statement for leadership training
⇒	Open ceremony for Second Steps

Third Steps / 8 weeks	
•	Devoting Life and Discipleship (Bible Study)
•	Q.T and Q.T Sharing (Text/ Daily Bread)
•	Reading Bible (Three chapter per day- Genesis-Deuteronomy)
•	Memorize the bible verse (main verse in each chapter)
•	Regular Attendance to worship service and prayer meeting. (three times per week)
•	Retreat (two or three days)
•	Service for Church (Four weeks)
•	Award and worship service for ministry devotion.
•	Preparation for Next Step
⇒	Recruiting for small group leader or assistant for fourth step
⇒	Writing sworn statement for leadership training
⇒	Open ceremony for Sending

Fourth Steps / 8 weeks	
•	Spiritual Leadership and Ministry (Bible Study)
•	Q.T and Q.T Sharing (Text/ Daily Bread)
•	Reading Bible (Three chapter per day- Joshua~2 Kings)
•	Memorize the bible verse (main verse in each chapter)
•	Regular Attendance to worship service and prayer meeting. (three times per week)
•	Retreat (two or three days)
•	Service for Church (Four weeks)
•	Award and worship service for ministry devotion.
•	Preparation for Next Step
⇒	Recruiting for small group leader or assistant for fourth step
⇒	Writing sworn statement for leadership training
⇒	Open ceremony for Sending

Figure 49. Four step leadership developing course of LKPC

Since LKPC is located in the small town and is targeting Korean-Americans in that area, it is very difficult to set up re-productive ministry groups. Nevertheless there are needs for small groups in LKPC because a pastor cannot fully satisfy the needs of each individual and private care of every church member. Therefore, the needs like Healing, Counseling, Encouraging, Intimate Conversation, Fellowship, Spiritual Experience, and Private Testimony must be satisfied through the various ministry groups. That is why the various ministry groups and the leaders for these groups must be built in small size churches like LKPC as well.

Most Korean Immigrants in the U.S. have a sense of inferiority, loneliness and a feeling of social alienation. Because they had to survive in strange circumstances, they put in more effort than any other people in the U.S. As a result, they have come to be too defensive and self-centered in the process of protecting themselves in such circumstances. In order for the Korean immigrant churches to keep on growing, issues like this should be touched upon and figured out through ministry groups, and the pastors must focus on the essential mission of the church, the Great Commission and the Great Commandment.

The ministries of many Korean immigrant churches, especially small size churches, tend to incline toward fulfilling the secular desire of church members, like social fellowship or being held in honor among others rather than the discipleship or the changing of their life. That is also serious problem. Therefore the church must keep a balance between the needs of church members for the connection and the mission of the church for the kingdom of God. Leaders of ministry groups should also be built with people who have the ability to carry out such a role. The future of Korean immigrant

churches would be grim if healthy leaders for ministry group like these are not built in the church.

No matter how excellent the leadership building strategy is, the strategies cannot be applied to every church, because the issues of every church have each different specialty in its degree. For example, leadership style and role of pastors between small churches and large or mega churches cannot be the same. And pastors' leadership style and role is different by level of education, economy, and local culture. Therefore the pastors must have the right judgment for diagnosis and resolution of some problems in order that they execute their leadership effectively.

The most important key for church growth is the strong will and passion of the pastor to achieve it because the will and passion of the pastor from God have power to move the hearts of the people. There are no pastors who can achieve the goal without them.

APPENDIX A

QUESTIONNAIRE AS TO CHURCH GROWTH AND LEADERSHIP

1. How old are you?
2. What is your gender?
 - (1) Male
 - (2) Female
3. What do you do for a living?
4. What is your position in your church?
 - (1) Senior Pastor
 - (2) Full Time Pastor
 - (3) Board Members
 - (4) Small Group Leader
 - (5) Attendant
 - (6) Others ()
5. What's the name of your church?

A. Senior pastor's role for Church growth

6. What is the most necessary quality of a senior pastor for church growth?
 - (1) Pastor's leadership
 - (2) Pastor's sermon
 - (3) Pastor's personality
 - (4) Pastor's spirituality
 - (5) Pastor's administrative capability

7. Why do you think church members have trouble with the senior pastor in the church?
 - (1) Pastor's leadership
 - (2) Pastor's sermon
 - (3) Pastor's personality
 - (4) Pastor's spirituality
 - (5) Pastor's administrative capability

8. What is the most necessary quality for a senior pastor when the church goes through a crisis or conflict?
 - (1) Pastor's leadership
 - (2) Pastor's sermon
 - (3) Pastor's personality
 - (4) Pastor's spirituality
 - (5) Pastor's administrative capability

9. What is the most necessary quality for a senior pastor to effectively carry out the vision of the church?
 - (1) Pastor's sermon
 - (2) Pastor's personality
 - (3) Pastor's spirituality
 - (4) Pastor's leadership
 - (5) Pastor's administrative capability

10. What has the greatest effect on a senior pastor's leadership?
 - (1) Pastor's sermon
 - (2) Pastor's personality
 - (3) Pastor's spirituality
 - (4) Pastor's administrative capability

B. Senior pastor's leadership style and Church growth

11. How important is a senior pastor's leadership style for church growth?

- (1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

12. What senior pastor's leadership style is needed for church growth?

- (1) Charismatic Leadership
- (2) Democratic leadership
- (3) Servant leadership
- (4) Principle centered leadership
- (5) Others ()

13. What is your senior pastor's leadership style? (Lay Believer Only)

- (1) Charismatic Leadership
- (2) Democratic leadership
- (3) Servant leadership
- (4) Principle Centered Leadership
- (5) Others ()

14. What is your leadership style? (Pastor Only)

- (1) Charismatic Leadership
- (2) Democratic leadership
- (3) Servant leadership
- (4) Principle centered leadership
- (5) Others ()

15. How interested are you in the leadership development for yourself?

- (1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

16. Do you have a self-leadership development guide or strategy?

- (1) Yes (2) No

C. Leadership Building for church growth (Lay Believer Only)

17. How much do the small group leaders in your church contribute to church growth?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

18. How much does your church focus on the leadership development for small group leader?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

19. Have you ever attended a leadership training program at your church?

(1) Yes (2) No

20. Were you ever built as a leader through the leadership training program?

(1) Yes (2) No

21. Do you think that you would need to have specific leadership training program in order to become a leader? If not, explain why. ()

(1) Yes (2) No

22. Do you think that training for leadership is needed for those who attend church regularly?

(1) Yes (2) No

23. If yes, why do you think the leadership training is needed for them? (optional)

$$\left(\begin{array}{c} \text{ } \\ \text{ } \\ \text{ } \end{array} \right)$$

24. Do you attend a small group meeting of your church?

(1) Yes (2) No

25. How much does your senior pastor empower your small group leaders?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

26. How often do you have time to communicate with your senior pastor about your ministry?

(1) Always (2) Frequently (3) Sometimes (4) Rarely (5) Never

D. Leadership Building for church growth (Pastor Only)

27. How much do the small group leaders contribute to church growth?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

28. Do you think leadership training is needed for those who attend the church regularly?

(1) Yes (2) No

If yes, why do you think the leadership training is needed for those? (optional)

()

29. How much do you focus on the leadership development for small group leaders in your church?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

30. Do you have specific leadership development strategies for board members or small group leaders?

(1) Yes (2) No

31. How much do you empower your authority to your small group leaders?

(1) Extremely (2) Good (3) Fairly (4) Little (5) Passive

32. How often do you have time to communicate with your small group leaders for church ministry?

(1) Always (2) Frequently (3) Sometimes (4) Rarely (5) Never

APPENDIX B

INTERVIEW WITH THE SENIOR PASTORS AS TO THE CHURCHES GROWTH

1. How many adult members do you have in your church?
2. What do you think the core value of church ministry is?
3. How much effect does the pastor's philosophy of ministry have on his leadership?
4. What do you think the core quality of leadership would be?

If so, why would the leaders need to equip such qualities?
5. How are senior pastor's leadership and church system related?
6. What church system allows a senior pastor to show effective leadership?
7. What do you think of your leadership style?
8. Why do you think it is important to build small group leaders for church growth?
9. What is your concrete strategy and program to build small group leaders?
10. What do you expect from the small group leaders?
11. How much time and finance are you willing to spend on building small group leaders?
12. What percentage of your church members is participating in leadership training program? And how much percent among them have been built as leaders?

APPENDIX C

RESPONSES OF EACH CHURCHES ABOUT QUESTIONNAIRE AS TO CHURCH
GROWTH AND LEADERSHIP

Church	Leadership	Sermon	Character	Spirituality	Administration
SHI	13	26	31	30	1
SCC	3	21	13	63	
KPT	20	56	12	12	
TKM	11	39	11	39	
FKO	17	21	25	35	2
TKE	4	20	44	41	1
KCF	15	20	10	55	
LKC	25	17	21	37	
Total	14	26	21	39	

Figure 6. The most needed quality of a senior pastor for church growth

Church	Leadership	Sermon	Character	Spirituality	Administration
SHI	21	8	45	15	11
SCC	20	6	35	31	8
KPT	52	4	32	4	8
TKM	18		30	22	30
FKO	28	16	52	4	
TKE	24		62	5	5
KCF	30	5	40	25	
LKC	30	4	43	4	17
Total	28	6	42	14	10

Figure 9. The major reason of conflict between pastors and laities

Church	Leadership	Sermon	Character	Spirituality	Administration
SHI	54	6	20	19	1
SCC	19	8	15	58	
KPT	48	8	20	20	4
TKM	50	22	18	5	5
FKO	44	31	25		
TKE	62		9	25	4
KCF	40		15	45	
LKC	48	8	20	20	4
Total	46	7	17	27	3

Figure 10. The qualities that pastors must equip when the church goes through crisis

Church	Leadership	Sermon	Character	Spirituality	Administration
SHI	38	11	18	27	6
SCC	24	14	7	53	2
KPT	32	24	12	32	
TKM	22	34	22	22	
FKO	42	31	14	13	
TKE	38	19	24	19	
KCF	35	15	5	35	10
LKC	30	10	17	38	5
Total	33	20	15	30	3

Figure 11. Characteristics that help accomplish the vision of the church

Church	Leadership Type	Sermon	Character	Spirituality	Administration
SHI	24	17	36	20	3
SCC	8	29	16	42	5
KPT	12	36	20	28	4
TKM	17	29	17	31	6
FPO	21		33	46	
TKE	24	19	33	24	
KCF	20		20	60	
LKC	23		35	38	4
Total	19	16	26	36	3

Figure 12. Factors that influence pastor's leadership

Church	Very Significant	Significant	Average	Little	Very little
SHI	56	36	3	2	3
SCC	45	37	16	1	1
KPT	76	24			
TFM	67	22	11		
FKO	31	54	15		
TKE	43	57			
KCF	50	50			
LKC	50	36	14		
Total	52	40	7		

Figure 13. Significance of the leadership style for church growth

Church	Charismatic	Democratic	Servant	Principle-centered	Etc
SHI	10	14	36	29	11
SCC	7	14	65	12	1
KPK	4	12	24	52	8
TKM	14		65	17	4
FKO	19	36	16	29	
TKE		34	33	33	
KCF	5	10	55	25	
LKC	14	18	36	30	2
Total	9	17	41	28	3

Figure 16. Leadership style exhibited by a senior pastor

Church	Very Significant	Significant	Average	Little	Very Little
SHI	25	52	20	3	
SCC	27	41	27	5	
KPT	20	32	28	20	4
TKM	22	44	22	12	
FKO	28	45	24	3	
TKE	25	40	30	5	
KCF	25	50	25		
LKC	23	27	32	14	4
Total	24	41	26	8	1

Figure 18. Influence of small group leaders for church growth

Church	Very Significant	Significant	Average	Little	Very Little	No Response
SHI	30	45	17	5	3	
SCC	26	62	13	1		
KPT	8	12	52	20		8
TKM	17	44	39			
FKO	36	42	14	5		3
TKE	10	35	40	5		10
KCF	25	65	10			
LKC	5	18	32	27		18
Total	20	40	27	8		5

Figure 20. Senior pastor's concern for small group leadership building

Church	Very Significant	Significant	Average	Little	Very Little
SHI	22	53	22	3	
LEO	26	50	20	3	
TKP	4	20	48	28	
OFP	33	42	25		
TFM	22	39	33	6	
DUR		50	10	35	5
FKP	15	75		10	
LKP	14	13	37	18	18
Total	17	43	24	13	3

Figure 24. Level of empowerment for small group leaders

Church	Very often	Often	Average	Sometimes	Very Sometimes	No respond
SHI	4	5	18	17	39	17
SCC	7	10	15	15	40	13
KPT		4	8	48	36	4
TKM	11	6	22	17	44	
FKO	13	23	19	20	25	
TKE		10	25	10	55	
KCF	10	20	35	15	20	
LKC			18	27	55	
Total	6	10	20	20	39	4

Figure 25. Degree of communication between senior pastors and small group leaders

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