

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

**A Study of the Principles of Missional Pastoral Leadership for South Korean Churches**

A Thesis Project Submitted to  
The Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

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Liberty University School of Divinity

**Thesis Project Approval Sheet**

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Liberty University School of Divinity, 2017

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Since 2000, the Korean Church has increasingly lost public confidence. The reason for this is that pastors have focused on church growth. They have entirely missed the essence of missional ecclesiology. However, the church is generated from the mission of the triune God to redeem all creation. The church should not be identified as a building or a place but as the people of God who are to be sent into the world to participate in the mission of God. The purpose of this thesis project is to present the principles of missional pastoral leadership for an existing Korean church by examining the essentials of missional ecclesiology and the characteristics of the appropriate missional pastoral leadership for the missional church. Literary research and surveys on the attitudes about missional ecclesiology were used; the survey was presented to 50 Korean pastors of various age groups and levels of ministry experience.

Thesis Project Topic length: 149 words.

## **Dedication**

To my wife, Haekyung, who labored, sacrificed, and suffered with me to fulfill a dream.

To my daughters, Haero and Eunhu, who love me and support what God has called our family to do.

To my parents, Lee Buse and Park Jangshim, who raised me with faith and love, and my mother-in-law, Jung Minja, who prayed for me every early morning.

To Oesa-ri Church, Hwangsan Sideung Church, The Light and Salt Presbyterian Church, my friends, and sponsors that did so much to encourage and enable me to write this thesis project.

Finally, to my God, who saves me, calls me, and works so powerfully in me, be all Praise and Glory and Honor for ever and ever!

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## **Chapter 1**

### **Introduction**

If your church were closed today, how would your church members react? Would they be very sad, or would they be indifferent? Probably, most of them would be troubled. What about the reaction of local people? Would local people really feel sorry that the church is closed or would people try to come up with a positive response? A church in a region should have a neighborly relationship with the people of the community in which it is located. If a church is separated from or indifferent to its local community, it is not a normal or a healthy church. In fact, the church should be linked closely to the community, and the two should continually influence each other. In the missional church, a close relationship between the local church and the community is essential for the existence of the church.

### **The Statement of the Problem**

Since 2000, the Korean Church has faced an overall crisis. Externally, negative reactions to Protestants are prevalent in Korea,<sup>1</sup> which currently demonstrates a loss of public confidence in Protestant churches. In 2013, the Christian Ethics Movement of Korea was commissioned by Global Research to conduct a questionnaire survey on public confidence in the church in South Korea with 1,000 men and women Korean nationals aged over 19 years. This survey showed

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<sup>1</sup> Noh Young-sang, "A Study on Analysis of Social Image Abasement and Empowerment of the Korean Churches in the 21st century," *10th Somang Theological Forum the Kingdom of God and Church Participation* Part 2 (Seoul: Presbyterian Theological University Press, 2010). In this article, Noh presents a few ways of expressions about negative images of Christianity: Religious Fanatic, the Image of the Crusade, the Image of the Childhood, Gaedokkyo (Ugly Christianity), Zzaktung Image (the Fake Image).

that, of those surveyed, only 19.4% had public confidence of the Korean Church.<sup>2</sup> It is shocking that only two out of ten Koreans trust the church. Also, believers are increasingly leaving Protestantism. According to the 2005 Korean Population and Housing Census, the Protestant population, which was 8.76 million (19.7%) in 1995, has decreased by 144,000 (1.4%) over the past ten years.<sup>3</sup>

The reason for this current evaluation can be found in the characteristics of the basic faith of the Korean Church. From the early days of missionaries, the Korean Church tended to understand the church and the world in a dualist way. Dualistic ways of thinking in the church can produce a faith without practice because it does not emphasize responsible action in faith. This leads to contradictions in which disagreements arise between life in the church and the realm of everyday life. Also, because Korea was originally a non-Christian society, Koreans who hold to the Christian faith have naturally tended to condemn the world outside the church as a secular entity. The Korean Church has a religious structure that emphasizes the church as the ‘ark of salvation.’

Also, the Korean Churches that have conflicting relationships with the world naturally have a church-centered faith pattern. In the past 120 years, the Korean Church has primarily expressed love and passion for God only through love and passion for the church. Most of the ministry of the church is performed from a church-centered perspective. In other words, the

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<sup>2</sup> Christian Ethics Movement of Korea, 2013 Basic Report on Public Confidence of Korean Churches Survey Results (Seoul: Christian Ethics Movement of Korea & Global Research, 2013), 6.

<sup>3</sup> Park Yong-mi, “The Korean Church has not changed for the past 10 years, but the Protestantism population is expected to decline in the 2015 Population and Housing Census” *Christian Newspaper*, accessed November 10, 2015. <http://www.kidok.com/news/articlePrint.html?idxno=94301>.

church became the subject and purpose of their mission. This pattern of church-centered faith appears in the form of serving the church. Good church members refer to those who keep Sunday holy and serve well within the church. This is characteristic of the Korean Church. However, in light of the nature of the church designed to be sent to the world, it is not enough for the church to only gather together.

In addition, the characteristic of the church that is focused on gathering together is that the pastors have the most important role and meaning in the church. The ministry and organization of these churches were formed with a pastor-centered structure. Pastors have concentrated their pastoral capacity on caring for the church congregation. In the end, these pastors focused only on gathering church members together with the aim of growing and expanding the local church apart from the community. They also understood missions solely as an overseas mission and treated it as just one of the church programs. These churches were not aware of the nature of the “missional church” that was sent into the world.

This pastor-centered structure makes church members dependent on pastors and consequently reduces the roles and responsibilities of the laity. By doing this, the Korean Church has hierarchically understood not only the relationship between pastor and layman, but also the office of the church. By limiting the practice of missions by laymen to regular church ministry, the sense of responsibility of the layman in realizing the kingdom of God in the community, and more broadly in the world, has been weakened significantly.

In the end, the most important cause of the decline of the public confidence of the Korean Church is the failure of pastoral leadership to recognize the missional nature of the church. Because of the explosive growth of churches in the 1970s and 80s, Korean pastors concentrated

on ministry within the church. At that time, they did not need more attention outside the church and did not have to pay attention outside the church, because many people were coming into the church.<sup>4</sup> Unfortunately, most pastors are obsessed with the idea that things are okay if their church is growing. Pastors paid more attention to the ministry in the church only for church expansion; they were not seeking the kingdom of God for the community. However, things have changed since the mid-1990s. The Korean Church now has experienced stagnant growth. Korean pastors have recognized that the church growth theory is no longer useful or applicable. Now, in the era of distrust that began in the 2000s, Korean churches have begun to realize that the existing church-centered pastoral paradigm is not enough for ministry. In fact, churches began to realize they had completely missed the missional nature of the biblical church.

This thesis project attempts to examine the nature of the missional church as a biblical church. It considers the characteristics of the missional pastoral leadership as the appropriate pastoral form for the missional church by comparing these characteristics with traditional pastoral leadership. The role of a pastor in the local congregation in a young church such as the Korean Church is particularly important. The researcher also examines Korean pastors' attitudes on problems in the Korean Church and on missional ecclesiology. In conclusion, the researcher presents the principles of missional pastoral leadership as an alternative for the Korean Church through a model church case for each principle.

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<sup>4</sup> Han Kook-il, *The Theory and Practice of the Missionary Church*, (Seoul: Presbyterian Theological Seminary Press, 2016), 312.

### **Statement of Limitations**

There are some qualifying factors to consider while reading this thesis project that limit expectations and give clarity to readers.

The first limitation is the character of pastoral leadership. The project reviews and discusses pastoral strategies and practical principles to implement a missional church structure in the procedural operations of an existing church. Important factors in pastoral leadership such as moral character, ethical qualities, spirituality, and church vision will not be discussed. This thesis project will not evaluate or discuss about how the ministries of lay leaders influence the church.

Another limitation is related to the regional setting of the Korean Church. This thesis project utilizes the South Korean Church as a religious background. Korean-American churches in North America or overseas Korean churches are not within the scope of this thesis project because their situation is very different in many ways. Furthermore, the researcher focuses on the role of pastoral leadership for the existing church, not church plants.

Finally, the effectiveness of the principles of pastoral leadership presented in this thesis project will not be discussed, because these principles have not been executed in personal practice. This thesis project focuses on preparation in view of pastoral strategies, though no steps have been taken to practice these principles because the researcher has not worked as a senior pastor. Accordingly, the content of this thesis project must be read bearing these considerations in mind.

### **Statement of Methodology**

This thesis project evaluates theological considerations as a theoretical basis through a

literature review of research published in recent years about missional ecclesiology. It addresses missional pastoral leadership, which is appropriate for the missional church, while comparing it to existing traditional pastoral leadership. This thesis project then surveys and analyzes the consciousness of Korean Church problems and the missional church of Korean pastors. The researcher presents the principles of missional pastoral leadership by exemplifying model churches for each principle. A summary of each chapter developing these topics is provided below followed by a brief explanation of each chapter's purpose.

#### Chapter 1: Introduction

The Introduction announces the purpose and significance of this thesis project and describes the scope and methodology of the thesis project. The introduction also introduces research literature on missional ecclesiology.

#### Chapter 2: The Essence of Missional Ecclesiology

This chapter deals with the essence of the missional church and theological basis of the missional church. In addition, the researcher tries to describe the biblical considerations regarding missional church structure and the theological importance of these in a Korean context.

#### Chapter 3: Characteristics of Missional Pastoral Leadership

In this chapter, the characteristics of missional pastoral leadership are presented as the suited form for the missional church, by comparing them with traditional pastoral leadership characteristics. This chapter points out the problems of pastoral leadership in Korean churches, and proposes practical solutions from the point of view of missional ecclesiology.

#### Chapter 4: Survey and Analysis

This chapter examines the consciousness of Korean Church problems and missional



pastoral leadership of Korean pastors with a variety of ages and levels of work experience, and analyzes the results.

#### Chapter 5: The Principles of Missional Pastoral Leadership

This chapter proposes the principles of missional pastoral leadership as a key alternative for the Korean Church and its pastors. Also, it identifies practical principles of missional pastoral leadership through model church cases, in which churches are seen applying each of the principles.

#### Chapter 6: Conclusion

Finally, the researcher organizes a studied summary of this thesis project. This chapter also suggests recommendations for the direction of new leadership and additional research to readers who are interested in a deeper study of missional pastoral leadership.

### **Theoretical Basis**

#### Historically

The discussion of the missional church began with a new understanding of the church in missiology. Historically, the concept of mission in the New Testament church is evident from the story of the expansion of the Christian movement in the first-century world. Mission activity also took place through the church during different periods of the church's history as the Christian movement spread into new areas.

However, since the rise of the modern mission movement of the past 200 years, scores of mission societies came into existence that worked through or alongside the churches in the West. Most were designed to preach the message of the gospel to other places in the world. William

Carey articulated in his famous treatise in 1792 that mission is essentially a specialized function based primarily on the biblical mandate that Christians are personally responsible to obey the Great Commission.<sup>5</sup> In general, churches formed many agencies to carry out specialized missions throughout the world. This work became known as world missions. In world missions, the church delegated missionary work to specifically called and trained persons known as foreign missionaries.

During the past fifty years, the discipline of missiology has undergone a significant shift from defining missions as a task of the church to understanding missions as an inherent aspect of the nature of the church. Missional theology argues that the church should recognize the church itself as a missional church in its own environment. Emil Bruner said, “The Church exists by mission, just as a fire exists by burning. Where there is no mission, there is no Church.”<sup>6</sup>

And missional theology connects the missionary nature of the church with the mission of the Triune God. The concept of the Triune God in a mission to all of creation was described under the title of *Misso Dei* by Wilhelm Anderson in 1952 at the meeting of the International Missionary Council (IMC) at Willingen, Germany.<sup>7</sup> This Conference stressed the missionary nature of the church. As was stated at the Willingen Missionary Conference itself: “There is no

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<sup>5</sup> The connection between obedience to the Great Commission and the formation of specialized mission structures to carry out this work is found in William Carey, the father of modern missions, in his seminal treatise, *An Enquiry into Obligation of Christians to Use Means for the Conversion of the Heavens* (London: Hodder and Stoughton, 1792).

<sup>6</sup> Emil Bruner in 1931 described the missional life of the church well in his *The Word and the World* (London: Student Christian Movement Press, 1931) p. 108.

<sup>7</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 20th Anniversary edition, 2011), 492-494.

participation in Christ without participation in His mission in the world. That by which the Church receives its existence is that by which it is also given its world-mission.”<sup>8</sup>

While this convergence of thinking was taking place in the discipline of missiology, similar developments were occurring within the discipline of ecclesiology. One of the most significant was the reshaping of Roman Catholic understanding of the church by the Vatican II in the early 1960s. The historical focus of the Roman Catholic Church on the institutional nature of the church was modified through an emphasis on the church as a community, a people of God, and subsequently matured with an emphasis on the church as a missional community.<sup>9</sup> In particular, theologian Hans Küng, who participated as a theological counselor for the Council, said in his book *The Church* in 1967: “All the work of the church must be focused on completing the apostolic mission to the world. Being a church and doing mission is not a separate matter. The apostolate is inherited from the continuing recognition and presentation of this fact that the church has been sent to the world through obedience.”<sup>10</sup>

One other source contributing to the field of ecclesiology was a series of applied movements that focused on strategies in North America. The movements were as follows: (1) Church renewal movement (1960s and 1970s), (2) Church growth movement (1970s and 1980s) (3) Church efficiency campaigns (1980s and 1990s), (4) Church Health Movements (1990s and 2000s), and (5) Emerging Church Movements (1990s and 2000s). These movements were

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<sup>8</sup> International Missionary Council, *The Missionary Obligation of the Church* (London, UK: Edinburgh House, 1952), 3.

<sup>9</sup> This shift is treated at length in Hans Küng, *The Church*, (London, UK: Bloomsbury Academic, 2001).

<sup>10</sup> *Ibid.*, 460.

largely caused by efforts to respond to the constantly changing circumstances of the church. These movements, which primarily focused on strategy and reflected the pragmatism of American culture, which tends to focus on technology. However, these movements have been criticized for not focusing on the reality of the existence and activity of God but focusing on the purpose and mission of the church too much.<sup>11</sup>

Thus, these insights and contributions from the disciplines of missiology and ecclesiology need to be integrated. This integration is necessary to form a combined view of mission based on the redemptive reign of the Triune God in all creation with an understanding of church that views it both as a living community of God's people and as a historical institution. In other words, it is necessary in order to develop a missiological ecclesiology.<sup>12</sup>

### Theologically

As noted above, the developments that gave birth to the modern missional movement have unfortunately resulted in the conclusion that the concepts of church and mission are two separate entities. This dichotomy was fully established in the institutional and organizational life of Protestant Christianity at the beginning of 20th century. However, by mid-century, it was becoming increasingly clear that the various biblical and theological concepts were being fundamentally redefined to understand the relationship between church and mission.

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<sup>11</sup> Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation*. (Grand Rapids, MI: Baker Academic, 2011), 8-9. Kindle.

<sup>12</sup> Darrell L. Guder (Editor), *Missional Church: A Vision for the Sending of the Church in North America*, The Gospel and Our Culture Series, (Grand Rapids, MI: Eerdmans: 1998).

One of the key theological developments that began to shift the conversation from a theology of mission to missional theology was the renewal of interest in Trinitarian studies. A profound shift in Trinitarian thinking took place through the influence of Karl Barth. Barth reclaimed a theological understanding of God's Trinitarian self-revealing during the demise of classical liberalism. In focusing on the essential unity within the divine community, Barth reclaimed the classical meaning of "mission" within the interrelations of God as that of sending: The Father sent the Son, and the Father and the Son sent the Spirit. This conception changed the methods of thinking about mission by shifting the rationale and agency for mission away from the church to the life of the Trinity. Barth stressed, "the term '*missio*' was in the ancient Church an expression of the doctrine of the trinity-namely the expression of the divine sending forth of self, the sending of the Son and Holy Spirit to the world."<sup>13</sup> He then proceeded to connect these movements within the Trinity to the gathering, forming, and sending of the church into the world. Barth's point was that there is mission because God is a sending God. The church could no longer be the starting point of mission. Rather, the church was now understood as being the result of God's mission.

In this context, the biblical theology movement developed in the 1940s and 1950s. It built on the work of Princeton scholar Geerhardus Vos and included such figures as George Eldon Ladd and Herman Ridderbos, who contributed substantially to the focus on the "already" and

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<sup>13</sup> This quote by Barth from his 1932 address to the Brandenburg Mission Conference appears in English in *Classic Texts in Mission and World Christianity*, ed. Norman E. Thomas (Marknoll, NY: Orbis Books, 1995), 106.

“not yet” aspects of the reign of God.<sup>14</sup> The distinction was made between those aspects of the reign of God that were already present, the “already” of the reign, and were those aspects of the reign of God that were yet to come, the “not yet” of the reign. Various conceptions of this polarity emerged in such phrases as “the church between the times” and “the presence of the future.” Many church leaders in 1950s and 1960s began to broaden their understanding that the missionary Triune God through Jesus was announcing God’s redemptive work in the world in terms of the already/not yet of the reign. Thus, it was God through the Spirit who was gathering, forming, and sending the church into the world to bear witness to the gospel.

The renewal of Trinitarian studies laid the necessary theological groundwork for formulating an understanding of mission as *Missio Dei*, the mission of God. This phrase came into vogue following the Willingen Conference of the International Missionary Council in 1952. Karl Hartenstein used the term in his follow-up report on the Willingen meeting to speak of mission as “participating in the sending of the Son, in the *Missio Dei*, with an inclusive aim of establishing the lordship of Christ over the whole redeemed creation.”<sup>15</sup> The conception of *Missio Dei* was further popularized in George F. Vicedom’s book *Missio Dei* (translated into English in 1965), which reported his reflections on the Willingen Conference. Vicedom’s understanding of *Missio Dei* emphasized that mission needs to be understood as God’s mission

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<sup>14</sup> Geerhardus Vos, *Biblical Theology: Old and New testaments* (1948; repr., Carlisle, PA: Banner of Truth, 1975); George Eldon Ladd, *Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids, MI: Eerdmans, 1959); Herman Ridderbos, *The Coming of the Kingdom* (Phillipsburg, NJ: Presbyterian & Reformed, 1962).

<sup>15</sup> Rodger C. Bassham, *Mission Theology, 1948-1975: Years of Worldwide Creative Tension, Ecumenical, Evangelical, and Roman Catholic* (Pasadena, PA: William Carey Library, 1979), 332.

“from beginning to end.”<sup>16</sup> He made it clear that God is the acting subject. “The mission, and with it the church, is God’s very own work. . . . [Both the church’s mission and the church] are only tools of God, instruments through which God carries out His mission.”<sup>17</sup>

However, the basic issue was left unresolved: Should *missio Dei* be understood primarily in relationship to God’s work of redemption and thereby see the church as a specialized way or generalized way of understanding God’s work in the world? The majority at Willingen clearly learned toward the former understanding, but it was not long before others began to act on the latter understanding. The key figure for this approach was J. C. Hoekendijk, a Dutch missiologist who was influential in helping to shape the conversation within the World Council of Churches during the 1960s. His primary concern was to shift the focus of God’s work in the world to that of establishing *Shalom*, a concept that reframed previous understandings of Christology. “This concept in all its comprehensive richness should be our leitmotif in Christian work. God intends the redemption of the whole of creation.”<sup>18</sup> The understanding of God’s mission in this way resulted in making the world the primary place of God’s mission. In this approach, God is understood to already be present and active in the world, with the church being responsible for discovering what God is doing and then seeking to participate in that.

In sum, Karl Barth’s theology, which utilized a Trinitarian approach to God’s mission, continued to influence the formation of ecclesiological and missiological dialogues in the 1950s

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<sup>16</sup> Bosch, *Transforming Mission*, 482.

<sup>17</sup> George F. Vicedom, *The Mission of God: An Introduction to the Theology of Mission* (St. Louis: Concordia, 1965), 5-6.

<sup>18</sup> J. C. Hoekendijk, *The Church Inside Out* (Philadelphia: Westminster, 1966), 19-20.

and 1960s. The biblical theology movement helped to understand God's mission in terms of God's reign. In the end, these theological developments disrupted the dichotomy between church and mission after the Willingen Conference and made it possible to establish the missionary nature of the church. In other words, the essence of the church cannot be defined apart from mission, and mission cannot be conceived of apart from the missional relationship with the world of the church.

### Biblically

The basic definition of the church is the people of God who are called in Christ (1 Cor 1: 1, 2; Eph 2:19). In the New Testament, the 'church' came to be called the *ecclesia*, which means "a called-out assembly by God from the world."<sup>19</sup> The New Testament authors were describing the concrete, historical, visible church that existed in their day, and which rapidly spread throughout the Mediterranean world. The church, or *ecclesia*, was to live as a people whose existence and identity was shaped by God. The researcher intends to explain mainly biblical images that illustrate the existence of the church and new type of human community in this world that was also holy.<sup>20</sup>

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<sup>19</sup> Although *synagogue*, which means "a gathering together" was more commonly used to describe the Jewish movement in Palestine. The Septuagint had used this word to translate the Hebrew word "people of God." In the Hellenistic world, it was used to describe a political gathering, an official meeting of an assembly of citizens. This usage is found in Acts 19:29: "to be settled in the regular assembly [*ecclesia*]." Craig Van Gelder, *The Essence of the church*, 163.

<sup>20</sup> Paul Minear in *Images of the Church in the New Testament* identified ninety-six images and analogies that are used in the New Testament to refer to the church. Minear points out that most of images about the church are not central to understanding the essential nature of the church. Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia, PA: Westminster, 1960).



## People of God

The image of the people of God makes direct and intentional connections with the Old Testament story. The Apostle Peter uses a series of images to make this connection: “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession.” (1 Pet 2: 9<sup>21</sup>). The church is pictured here as the New Testament fulfillment of Old Testament prophetic expectations regarding the people of Israel. This new people, this spiritual Israel, found its identity through a common faith in the saving work of Christ, not through blood lines. The people of God were and will continue to be formed around a different identity: one that transcends race, ethnicity, and nationalism. In the end, it is the nature of the church to live in reconciled relationship with God and one another as a new “people of God.”

## Body of Christ

The image of the human community as a body was a social-political idea current in Hellenistic circles in Paul’s day.<sup>22</sup> By relating this idea to the crucified Christ, Paul connected the sharing of the sacrament of bread and cup with the participation in the suffering and death Jesus experienced in his body. “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 10:16-

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<sup>21</sup> Unless otherwise noted, all biblical passages referenced are in the English Standard Version (Wheaton, IL: Good News Publishers, 2016).

<sup>22</sup> Peter C. Hodgson, *Revisioning the Church: Ecclesial Freedom in the New Paradigm* (Minneapolis, MN: Fortress Press, 1988), 29-30.

17). The church became united through partaking in sacrament of the crucified body of Christ. The church as the body of Christ is to live as a united community in sacrificial love and fellowship. Also, the church as the body of Christ is to live as a new community with dynamic, gift-shaped interdependence (Rom 12: 4-5).

### **Communion of Saints**

The concept of the communion of saints is foundational for understanding the church. The term communion is a translation of *koinonia*, which refers to what we share in common (from *koine*-common). *Koinonia* is better translated as “fellowship” in English. The essential idea of the church as a fellowship of saints means that we now experience God and each other in reconciled relationships based on the common grace in Christ. God created a new type of human community in Christ: a fellowship. “God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.” (1 Cor 1: 9). God through the Spirit created this communion of saints. Being in fellowship indicates that the church by nature exists as a social community.

### **Creation of the Spirit**

Jesus taught his disciples that when he had left them, another would come to be their Advocate-Helper. This Advocate-Helper is the Spirit of God, sent to indwell the community of faith with the fullness of God’s presence and power. The primary focus of the New Testament is not on individual Christians but on the formation of a new type of community, a new humanity that was indwelt by the Spirit. Many New Testament images bear witness to the inherently

corporate character of the church: God's temple, dwelling place of God (1 Cor 3:16; Eph 2:19), living stones built into a spiritual house (1 Pet 2:5), members of the household of God (Eph 2:19), and citizens with the saints (Eph 2:19). These images indicate that the church is the community which is essentially created by the work of the Holy Spirit.

### **Sent-ness by the Triune God**

“Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” (John 20:21). God the Father sent His Son Jesus to the world. God the Father and Jesus the Son also sent the Holy Spirit to the world. Jesus and the Holy Spirit were both sent out from God. Thus, the Triune God is the missionary God who sends and is sent. The Trinitarian God is the sending, missionary God and at the same time the church is by nature the “being sent” community. John 17:18 says: “As you sent me into the world, so I have sent them into the world.” The target of the mission of the church is the world. The active subject of mission is a community that is experiencing the *perichoresis* of the Trinity. John 17:21 records Jesus' prayer: “that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.” The community of the disciples, the church, is by nature missionary. The church is the community who lives with the Triune God.

In short, the church is the people of God who are reconciled with God and others. Being a church means living through interdependence with others in an active communion. Also, as a social community, the church reflects the social reality of the Trinity God. The sending of God's mission is the starting point of mission and missional church. The object of the missional church is to reach the world. The church is a community in which the Triune God reflects and

experiences perichoresis.

In summary, biblical teaching and theological reflections throughout the history of the church have given many people some rich understanding of the essential characteristics of the missional church's nature. It is this nature of the church that serves as the foundation for understanding the ministry and organization of the church.

## **Review of Literature**

### Books

*Missional Church: A Vision for the Sending of the Church in North America*<sup>23</sup> edited by Darrel L. Guder. This book is a historically monumental as a starting point for the missional church movement. This book is the result of a three-year research project undertaken by The Gospel and Our Culture Network to answer the question: What would a theology of the church look like that took seriously the fact that North America is now a mission field? This volume was written by an ecumenical team of six noted missiologists: Lois Y. Barrett, Inagrace T. Dietrich, Darrell L. Guder, George R. Hunsberger, Alan J. Roxburgh, and Craig Van Gelder. The authors presented a strong challenge to recover the nature and vocation of a missional church in North America. They examine the basic characteristics and background of a missional church, the historical analysis of the North American context, the theological heart of a missional ecclesiology, the basic theology of the church's vocation as the apostle to the world, the

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<sup>23</sup> Darrell L. Guder, ed. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, The Gospel and Our Culture Series, 1998).

relationship between the church's apostolate to the world and its distinctive ecclesial practices, the nature and practice of missional leadership, and the structural implications of a missional ecclesiology. They then presented a biblically based theology that takes seriously the church's missional vocation for the structure and practices of the church. This book is revolutionary in ecclesiology.

*The Forgotten Ways: Reactivating the Missional Church*<sup>24</sup> by Alan Hirsch described the nature of Apostolic Genius and incarnational impulse of the early church as the primal missional potencies of the gospel and of God's people. This book provided six simple elements of missional DNA to form a complex and living structure: "Jesus Is Lord!", the simple confession to change the world; Disciple Making; Missional-Incarnational Impulse; Apostolic Environment; Organic Systems; and Communitas, Not Community. This book will appeal to those who are leading emerging missional churches by trying to help these churches formulate a missional paradigm in the twenty-first-century world.

*The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*<sup>25</sup> by Craig Van Gelder and Dwight J. Zscheile reviewed the key theological concepts of "missional" and missional churches that influenced the missional church conversation when it was introduced in the 1998 publication of the now seminal book *Missional Church: A Vision for the Sending of the Church in North America* (Darrel L. Guder). This book placed the missional

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<sup>24</sup> Alan Hirsch, *The Forgotten Ways: Reactivating the missional church*. (Grand Rapids, MI: Brazos Press, 2009).

<sup>25</sup> Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. (Grand Rapids, MI: Baker Academic, 2011. Kindle).

church conversation within the perspective of how it has been enriched by biblical and theological developments and developed the four primary branches of conversation partners that emerged out of diverse understandings of the word “missional:” Discovering missional, Utilizing missional, Engaging missional, and Extending missional. This book is well worth careful reading at the present time for church leaders who desire to see a missional church movement.

*The Missional Leader: Equipping Your Church to Reach a Changing World*<sup>26</sup> by Alan J. Roxburgh and Fred Romanuk proposed that missional leadership cultivates an environment that releases the missional imagination of the people of God that were called the church as the eschatological and social order of God’s reign. The authors provided a five-step leadership framework for missional communities called “the Missional Changing Model:” Creating Awareness, Creating Understanding, Evaluation, Creating Experimentation, and Commitment. Helpful to this author were the discussions regarding the nature of leadership, leadership development, and the discussion about cultivating a cultural imagination within a congregation in their community.

*Missional Renaissance*<sup>27</sup> by Reggie McNeal clearly examined a missional sending theology by addressing the idea that God is sending his people into the world just as he sent his people his Son and his Holy Spirit to the world (p. 21). This book attempted to explain three shifts which are the signature characteristics of the missional church: from internal to external in

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<sup>26</sup> Alan J. Roxburgh, and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World*. (San Francisco, CA: Jossey-Bass, 2006).

<sup>27</sup> Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church*. (San Francisco, CA: Jossey-Bass, 2009).

terms of ministry focus, from program development to people development regarding core activity, and from church-based to kingdom-based in terms of leadership agenda. These three shifts called for a new scorecard for the missional church, rather than the typical church scorecard (how many, how often, how much): externally focused ministry, people development efforts, and a kingdom-oriented leadership agenda. Church leaders who desire to see the missional church movement must sit up and heed this message.

*Introducing the Missional Church*<sup>28</sup> by Alan J. Roxburgh and M. Scott Boren began by covering what it means to not be the missional church in the context of the early 21st century. This book identified three-way missional conversations between the gospel, the church and the context instead of asking questions about what it means to be the church. These included Reconsidering our context: the West is now a mission field, Rethinking the Gospel: the *missio Dei*, and Reimagining church: a sign, witness, and the foretaste of God's dream for the world. Consequently, the authors proposed a missional journey which is formed by the Spirit of God at work in the ordinary people of God in a local church context through the process of the Missional Change Model that initiates new rounds of awareness, understanding, evaluation, and experimentation. This work will aid pastors in leadership when building their own local contexts.

*Church 3.0: Upgrades for the future of the Church*<sup>29</sup> by Neil Cole offered insight and information about how to make a shift from Church 2.0 to Church 3.0 to release spontaneous

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<sup>28</sup> Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church*. (Ada, MI: Baker Publishing Group, 2009).

<sup>29</sup> Neil Cole, *Church 3.0- Upgrades for the future of the Church*. (San Francisco, CA: Jossey-Bass, 2010).

church multiplication movements in a Western context. Cole proposed that the change to Church 3.0 is a shift from a program-driven and clergy-led institutionalized approach to church to one that is relational, simple, and viral in its spread. After all, instead of seeing church as something that serves its people, church should become people who serve: God, one another, and a hurting world. This book provided an insider's look at the important considerations necessary for the church to make a difference in the world.

*The Mission of God's People: A Biblical Theology of the Church's Mission*<sup>30</sup> by Christopher J. H. Wright. This book was essential to the development process of this thesis project. This book began with a fundamental question: "Who are we and what are here for?" (p.23). Wright said, "If the Bible renders to us the grand mission of God through all generations of history, what does it tell us about the mission of God's *people* in each generation, including our own? What is *our* mission?" (p.17). Wright then explored the Bible and gave readers the whole Bible with a whole theology for the whole task of mission tied to creation, redemption, and new creation. He presented the idea that biblical theology and mission are integrally related to each other. "And there should be no mission of the church carried on without deep theological roots in the soil of the Bible." (p. 20). Thus, Wright powerfully answered the question of who we are and why we are here.

*Sentness: Six Postures of Missional Christians*<sup>31</sup> by Kim Hammond and Darren

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<sup>30</sup> Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*. (Grand Rapids, MI: Zondervan, 2010).

<sup>31</sup> Kim Hammond and Darren Cronshaw, *Sentness: Six Postures of Missional Christians*. (Westmont, IL: Inter Varsity Press, 2014).



Cronshaw. This book holds the theological foundation that the church is God's *sent community* to the world for the mission of God and demonstrated actual cases for missional life. In particular, the authors strongly argued that the mission field of the church is the very communities that belong to the local congregation, not only cross-cultural fields. They asserted that the church should seek the most appropriate and effective way to meet the needs of and communicate to the culture of the community. This book presented six postures of missional Christians, as follows: 1. Sent People, 2. Submerged Ministry, 3. Shalom Spirituality, 4. Safe Places, 5. Shared Life, and 6. Standing in the Gap. This book presented a new breakthrough for the crisis of the Korean Church.

*The Shaping of Things to Come: Innovation and Mission for the 21st-century Church*<sup>32</sup> by Michael Frost and Alan Hirsch. This book presented a way to move the church into the post-modern era of the 21st century. The authors challenged the church to awaken apostolic imagination as the core of biblical faith and then boldly participate in the missional calling in the present era. The missional calling is for Christians to live the gospel life within their cultural context, rather than to commit to an institutional church that is far removed from the cultural situation. The authors worked to convince readers that the church should shift from the institutionalized church to the missional church, from church growth to mission, and from inside people to outside people. Consequently, they argued that missional churches are the best way to plant a new and culturally diverse church as a missional community. This book can powerfully

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<sup>32</sup> Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-century Church* (Peabody, MA: Hendrickson Publishers, 2003).

inspire pastors and ministers to restore the authentic church.

*Invitation to World Missions*<sup>33</sup> Timothy C. Tennent, the author, is also president of Asbury Theological Seminary. He was the professor of world missions and director of mission programs at Gordon-Conwell Theological Seminary. This book was published with the 100th anniversary of the World Missionary Conference in Edinburgh in 1910. This was to celebrate the conference as a practical starting point of the twentieth century world mission and to present the new trends of missiology in the twenty-first century. He attempted to reorganize missiology with a Trinitarian framework and suggested a mission theory and theology for the 21st century based on this framework. This distinctive text was arranged in three parts according to the Trinity's roles, relationships, and activity. In particular, Tennent's unique insights formed these aspects of Trinity Missions: 'New Creation' culture theology, Evangelical religion theology, Incarnation holistic missionary theology, pneumatology-centered presence theology and Kairos transformation. This book was very helpful to understand theological reflection and the biblical basis of mission. This book could be a milestone in mission theology.

*Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*<sup>34</sup> by Will Mancini. This book was written to practically help missional churches plan strategies and develop processes. Mancini encouraged traditional churches to break away from the religious consumerism that every pastor battles and carry the heartbeat of Jesus to the

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<sup>33</sup> Timothy C. Tennent, *Invitation to World Missions*. (2nd edition, Grand Rapids, MI: Kregel Academic & Professional, 2010).

<sup>34</sup> Will Mancini, *Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement*. (San Francisco, CA: Jossey-Bass, 2008).

surrounding community with their Church Unique. Mancini proposed the Vision Pathway to lead to a lifestyle of visionary leadership, over and against the concept of a vision statement. The Vision Pathway included the steps of Discover your Kingdom Concept, Develop your Vision Frame, Deliver your Vision Daily. This book contained an important aspect of the biblical principle that God's reign affects the configuration of the self-understanding of the church. However, this approach is not sufficiently deep, considering the reality of God's activities in the world. The author tended to focus on a strategic concern for the future of the church.

*The Essence of the Church: A Community Created by the Spirit*<sup>35</sup> by Craig Van Gelder.

This book is a primer that provided a foundation to understand the missionary nature of the church. Craig Van Gelder's concern was to present a framework for understanding the history of ecclesiology and clearly emphasize the role of the Holy Spirit who works in the world as well as in the church. He also concentrated on developing a biblical perspective on what is to be expected when God creates the church. He concluded that the church is essentially missionary, and the local congregation exists as a witnessing community that reveals God's redemptive reign in the community. The church is a missionary community to be sent forth to the world, and every Christian must live a missionary life in their daily field. Finally, the author emphasized that the perception of the nature of the church should be a top priority, ministry should be created from the nature of the church, and that organization be established to deal with the ministry.

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<sup>35</sup> Craig Van Gelder, *The Essence of the Church: A Community Created by the Spirit*. (Ada, MI: Baker Publishing Group, 2000).

*The Gospel in a Pluralist Society*<sup>36</sup> by Lesslie Newbigin was written to encourage confidence in a church that feels they cannot boldly proclaim the truth of the gospel in a pluralistic society. Newbigin criticized the scientific reason of Western culture and rationalistic humanism while understanding the most fundamental problem of the society as the theory of knowledge. Newbigin emphasized the importance of the congregation as the hermeneutics of the gospel and the role of pastoral leadership to bear witness to the gospel as a public truth in Western society. This book is a classic that greatly awakened the importance of the mission of the church to the Western culture.

*The Missional Church and Leadership Formation Helping Congregations Develop Leadership Capacity*<sup>37</sup> by Craig Van Gelder. This book is the third in Missional Church Series published by the William B. Eerdmans Publishing Company. It utilized the missional church conversation as a lens with which to engage an important dimension of U. S. church life: leadership formation. The chapters of this book are the essays presented for discussion at the third annual Missional Church Consultation hosted by Luther Seminary in Saint Paul, Minnesota in November 2007. This volume was intended to extend the conversation about the missional church by engaging the issues associated with leadership formation. The authors contributed some fresh insights and new research into thinking further about missional church leadership formation. The sixth chapter, in the second section of three essays, argued theologically and

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<sup>36</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society*. (Grand Rapids, MI: Eerdmans, 1989).

<sup>37</sup> Craig Van Gelder, *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*. (Grand Rapids, MI: W. B. Eerdmans, 2009).

theoretically for the involvement of all of God's people in a congregation to help shape and form vision as the more desirable approach to missional leadership in contrast to a vision developed by a single leader.

*Called to Awaken the Laity: Principle and Practice of Discipleship Training by Ok Han-hum.*<sup>38</sup> Pastor Ok applied discipleship training, which was regarded as an exclusive property to mission organizations, to the Sarang community church in Seoul. This book, which was published in 1984, became the starting point of discipleship training influence in the Korean Church and a crystallization of such discipleship training ministry. In part 2, "The Church Sent to the World," the ecclesiology as the philosophy of ministry presented the apostolic nature of the church. This is closely related to the theological basis of missional ecclesiology in this thesis project.

*The Theory and Practice of Missional Church*<sup>39</sup> by Han Kook-il. The book covered the theory and practice of the missional church. Kook-il argued that local Korean congregations urgently request new directions and paradigms in the crisis of Korean Church. He presented a discussion of the missional ecclesiology movement that can play an important role in solving the problems faced in connection with the characteristics possessed by the Korean Church. In summary, the key contents were as follows: 1. The Shift from 'mission without communication' into 'mission with communication;' 2. From church growth-centered strategy to the regional

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<sup>38</sup> Ok Han-hum, *Called to Awaken the Laity: Principle and Practice of Discipleship Training*. (Seoul: International Disciples Training Institute, 2010).

<sup>39</sup> Han Kook-il, *The Theory and Practice of Missional Church*. (Seoul: Presbyterian Theological Seminary Press: 2016).

cooperation with the local community; 3. Interpretation and support for the activities of the local church missions; 4. Missional pastoral leadership; and 5. Proposal of a community development model (Making Village Movement). This book was a very excellent guide for applying missional church structures and strategies to the Korean Church.

*A Missiological Dialogue between Lesslie Newbigin and John Calvin*<sup>40</sup> was Pastor Hwang Young-ik's Ph.D. dissertation, "A Comparative Study between Lesslie Newbigin's Missional Ecclesiology and John Calvin's Missiology" except that the subtitle of the introduction is revised. Despite the differences of time and experience, Hwang attempted to engage in the theological encounters of Newbigin, a missionary theologian of the twentieth century and the root of missional ecclesiology, and the reformer John Calvin. Hwang was convinced that when readers reach the true meaning and depth of the missional church that Newbigin speaks of, they can see the true church of which Calvin speaks. As a result, this book is a great guide to how pastors in Calvinism traditions should embrace Newbigin's missional ecclesiology.

*Missional Ecclesiology: A Biblical-theological Approach by Centered of the Temple Concept*<sup>41</sup> by Shin Hyeon-su. Hyeon-su argued academically through Scripture in the book that the missional church is the essence of the biblical church. He went back to the temple of the Old Testament as the underlying foundation of the church. He emphasized the fact that the temple in the Old Testament had a missionary function for all nations, including the Gentiles, as well as a

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<sup>40</sup> Hwang Young-ik, *A Missiological Dialogue between Lesslie Newbigin and John Calvin*. (Seoul: Dream book, 2015).

<sup>41</sup> Shin Hyeon-su, *Missional Ecclesiology: A Biblical-theological Approach by Centered of the Temple Concept*. (Seoul: Christian Literature Crusade, 2011).

ritual role. He also identified common denominators and differences of traditional Protestant and missional ecclesiology. He evaluated Craig Van Gelder's ecclesiology and reflected the risks of the emerging church movement. He then attempted a concrete approach to worship, baptism and the Eucharist, prayer, evangelism, education, and social services of the local church in a missional church perspective as an alternative for Korean churches. In short, this book is noteworthy in that it focused on a theory of missional church as it related to the temple.

*Re\_form Church: American Missional Churches that Lead the Revolution.*<sup>42</sup> Pastor Lee Sang-hoon has searched for missional churches in North America for years to understand the missional ecclesiology movement, has analyzed their worship and ministries and discovered a new and creative ministry paradigm. This is a case study report of ten North American churches based on the author's missiological perspective and missional church principles. Through this book, the author presented missional principles and practices for Korean churches that are facing the same crisis as the North American Church. The researcher used two of the churches listed in this book as model churches for the principles of missional pastoral leadership.

### Articles

“Historical Perspectives on the Missional Church Movement: Probing Lesslie Newbigin's Formative Influence”<sup>43</sup> by Michael W. Goheen. Dr. Goheen, professor of missiology

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<sup>42</sup> Lee Sang-hoon, *Re\_form Church: American Missional Churches that Lead the Revolution* (Seoul: Church Growth Institute, 2015).

<sup>43</sup> Michael W. Goheen, “Historical Perspectives on the Missional Church Movement: Probing Lesslie Newbigin's Formative Influence” *Trinity Journal for Theology & Ministry*, Vol. IV, no. 2. (Fall, 2010).

at Calvin Theological Seminary, is recognized as a leading scholar on the thought of Lesslie Newbigin. In this article, he probed the deeper historical roots of the missional church. He considered the missional church as the product of a long history that extends throughout the 20th century. Also, he presented that Lesslie Newbigin (1909-1998) played a formative role as a towering figure in this development of the missional church. In short, this article described very well the historical development of the missional church movement within the theological perspective of Lesslie Newbigin.

“Relational Leadership and the Missional Church”<sup>44</sup> Jacob J. Breedt and Cornelius J. P. Niemandt seriously attempted to examine the nature of the church and the character of leadership based on the nature of the triune God. The argument presented in this article is that the church is life in the Trinity and the organization and understanding of leadership in the church must, therefore, reflect this life in the Trinity. This article on leadership in the church was rooted in an understanding of the church and what the church is. Also, the authors emphasized that the church is a Trinitarian experience of God and Christian community should, therefore, be a relational and missional community. In conclusion, the authors presented a relational leadership theory as follows: Leadership is a function, Leadership is contextual, Leadership is shared interdependency, Leadership is a relationship, and Leadership is balance. This paper was very helpful for obtaining biblical and theological insights on leadership for the missional church.

“Reflection upon Korean and American Evangelical Church Models for Effective

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<sup>44</sup> Jacob J. Breedt and Cornelius J. P. Niemandt, “Relational Leadership and the Missional “Church” *Verbum et Ecclesia*, Vol. 34, no 1 (2013).



Strategy in Developing Missional Churches”<sup>45</sup> by Kyoung Jun Park. This thesis project presented a Korean-American evangelical church model of effective strategies in developing missional churches. Park considered missional churches a paradigm shift from a focus on church buildings and programs to a focus on missions and outreach. He presented a set of case studies of nine well-known Korean churches. He then suggested seven strategic processes for a missional church transformation of an existing church: Missional Vision, Ignite Worship, Spiritual Needs-Centered Prayer, Spontaneous Outreach, Intentional Discipleship, Organic Ministry, and Network Effect. This paper was written with the theme of the missional church, but the concept of the missional church is ambiguous and the core strategy referred to in this paper seems to be no different than the contents of the healthy church movement.

“Images of the Missional Church: Leadership, Culture, and Practices in Context”<sup>46</sup> by Brian Vann Miller. This research aimed to identify common characteristics in the motivation of leadership, organizational culture, and the primary practices of five leading missional communities through a case study methodology. The research provided images of the life of the sent people of God and the background for the current rise of the missional movement. The author asserted that in the twenty-first century North America the pastoral leader assumes an apostolic function in leading the community of faith to new people groups. This paper was helpful for understanding approximate information about leadership, culture, and practices of the

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<sup>45</sup> Park Kyoung-Jun, “Reflection upon Korean and American Evangelical Church Models for Effective Strategy in Developing Missional Churches.” (*D. Min diss. Liberty University School of Divinity, 2013*).

<sup>46</sup> Brian Van Miller, “Images of the Missional Church: Leadership, Culture, and Practices in Context.” (*D. Min diss., Asbury Theological Seminary, 2011*).

missional church.

“A Study on the Pastoral Leadership for Missional Church”<sup>47</sup> by Wonk-il Park. Wonk-il Park’s doctoral dissertation was a paper written on the theme of missional pastoral leadership. The purpose of this dissertation was to articulate the biblical, historical and theological meanings of “missional church” and to study pastoral leadership as a practical theme to aid in changing a traditional church into a missional church. He suggested methods for the missional church such as: “transformational leadership,” “servant leadership,” and “self-leadership.” This research would be useful to develop leadership for missional churches in Korea.

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<sup>47</sup> Park Wonk-il, “A Study on the Pastoral Leadership for “Missional Church” (*PhD diss., Hoseo Divinity School in Hoseo University, 2014*).

## Chapter 2

### The Essence of Missional Ecclesiology

Missional ecclesiology has emerged as a major theme in missiology from the academic reflections of missiologists on the decline of the American church in the 1980s.<sup>48</sup> At that time, the primary missiological issue was what role the church should play and what the reason was for the existence of the church in modern North American life and the emerging postmodern culture. Many churches have tried to solve problems they faced with management techniques and organizational skills, but these have caused many problems. In missional ecclesiology, the essence of the church is unique, and the church is the result of the Holy Spirit's activity in the world. In other words, the church is comprised of God's people called by the Holy Spirit to live as a missional community. Therefore, missional ecclesiology understands that mission is not one of the various functions of the church, but a core nature of the church. The church must participate fully in the mission of the Triune God who redeems and restores all creation. The missional essence of the church by nature should be applied to the identity, ministry, and organization of the church.

The concept of 'Missional Ecclesiology'<sup>49</sup> was first used and generalized by North

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<sup>48</sup> "Most of the statistics tell us that nearly 50% of Americans have no church home. In the 1980s, membership in the church had dropped almost 10%; then, in the 1990s, it worsened by another 12%. Some denominations reported a 40% drop in their membership. And now, over half way through the first decade of the 21st century, we are seeing the figures drop even more!" Krejcir, Richard J., "Statistics and Reasons for Church Decline" *Francis A. Schaeffer Institute of Church Leadership Development* (2012), accessed <http://www.churchleadership.org/apps/articles/default.asp?articleid=42346&columnid=4545>.

<sup>49</sup> The term 'missional ecclesiology' is not a concept invented by Lesslie Newbigin. Newbigin emphasized the fact that mission is the essence of the church, and through his book he only advocated his missionary thought and the nature of the church. The terms 'missional church' and 'missional ecclesiology' have different meanings and categories. The latter is a term that expresses a certain theological theoretical system as a professional theological

American pastors and scholars. In 1998, a book entitled *Missional Church: A Vision for the Sending of the Church in North America* was published by Darrell L. Guder and his project team ‘The Gospel and Our Culture Network’ (GOCN). The term ‘missional church’ was first officially published in the title of this book. The various scholars who participated in this project were constantly researching and publishing very practical articles for application to the ministries in North America from various perspectives with the theme of missional ecclesiology. Their research was not about innovating the ministry structure of the church at the church growth level, nor developing attractive programs that are designed from the preferences of the people. They were not seeking another strategy for the church, but rather a new understanding of the nature of the church. They sought to have the Western Church view missions as an integral part of the church, when missions and churches were typically separated. Their research theme was how the church as a witnessing community of the gospel, sent into the world, participates in God’s mission in the world. The authors argued that the American church had lost its identity and was facing a crisis,<sup>50</sup> for although the American cultural and social situation had moved beyond the

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term, and the former has the general meaning of a church with missionary identity as the essence and central task of the church. In other words, the former refers to a church with certain characteristics, and the latter refers to a specific theological system of theories. However, both can be regarded as a term used almost indiscriminately, and in general, missional ecclesiology is accepted when referring to the theory of the missional church. Hwang Young-ik, *A Missiological Dialogue Between Lesslie Newbigin and John Calvin* (Seoul: Dream Book, 2015), 46.

<sup>50</sup> Ross Douthat’s book *Bad Religion* provided an illuminating account of the loss of Christendom in the United States after World War II. Ross Douthat, *Bad Religion: How we Became a Nation of Heretics* (New York: Free Press, 2012). He attributed the change to five major social catalysts: 1. political polarization between left and right, which took many churches captive (mainline Protestants toward the left, evangelicals toward the right) and weakened credibility. 2. the sexual revolution and the birth control pill that fueled it. 3. the dawn of globalization and the impression that Christianity was imperialistically Western. 4. the enormous growth in the kind of material prosperity that always works against faith. 5. the loss of the elites and the academic cultural institutions they control. Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 256.

modern era into the postmodern era, the church had not yet escaped the frames of traditional functional Christian society.<sup>51</sup>

The study of missional ecclesiology began with a missiological review of the changes in European society and Christianity, which have a common background to the Western church. Many missiologists who had a serious sense of crisis regarding the situation of the North American church formed a Christian society like European churches and were influenced by Newbigin's missionary insights. Thus, missional ecclesiology can be regarded as a self-reflective theology and an academic movement that originated in North America.<sup>52</sup>

Choi Hyung-keun, a Korean missiologist, defined the term 'missional' as "the people who are called by God to emphasize the essential character and calling of the church." In this sense, missional church is "a church that is more concerned with its existence, purpose, and way of life than with simply sending and sponsoring. Therefore, mission is to participate and transform itself, rather than to send missionaries of the church to the world. In this sense, mission is the essence of the church."<sup>53</sup>

Darrell L. Guder stated the characteristic of missional ecclesiology in the book *Missional Church* (1998), that mission is sending and that God is a sending God. Guder wrote:

The ecclesiocentric understanding of mission has been replaced during this century by a profoundly theocentric reconceptualization of Christian mission. We have come to see that mission is not merely an activity of the church. Rather, mission is the result of God's

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<sup>51</sup> Kim Eun-hong and Jung Hye-hyun, *Missional Ecclesiology* (Seoul: GMD, 2006), 158.

<sup>52</sup> Guder, *Missional Church*, 21. Seung-hyun Jung, in his introduction to the Korean translation, assessed missional ecclesiology as a sort of self-reflective theology.

<sup>53</sup> Choi Hyung-keun, "What is Missional Church?" *Journal of Ministry and Theology*, March, 285. Korea: Duranno Press, (2013), 40.

initiative, rooted in God's purposes to restore and heal creation. 'Mission' means 'sending' and it is the central biblical theme describing the purposes of God's action in human history.<sup>54</sup>

Reformed theologian Craig Van Gelder summarized the themes published in various North American literature presentations on missional ecclesiology in four ways:

1. *God is a missionary God who sends the church into the world.* This understanding shifts the agency of mission from the church to God. It is God's mission that has a church rather than a church that has a mission.
2. *God's mission in the world is related to the reign (kingdom) of God.* This understanding makes the work of God in the world larger than the mission of the church, although the church is directly involved in the reign (kingdom) of God.
3. *The missional church is an incarnational (versus an attractional) ministry sent to engage a postmodern, post-Christendom, globalized context.* This understanding requires every congregation to take on a missionary posture for engaging its local context, with this missionary engagement shaping everything a congregation does.
4. *The internal life of the missional church focuses on every believer living as a disciple engaging in mission.* This understanding makes every member a minister, with the spiritual growth of every disciple becoming the primary focus as the body is built up to participate more fully in God's mission in the world.<sup>55</sup>

This flow of missional ecclesiology has gone beyond the study of missiology and has led to the formation of an ecclesiological discourse that has explored the nature and identity of the church. In other words, the 'missional church conversation' centered around North America has held a strategic importance for exploring the nature and identity of the church among numerous denominational and congregational church leaders and for urging their churches to change.<sup>56</sup>

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<sup>54</sup> Guder, *Missional Church*, 4. It should be noted that David Bosch is also regularly quoted as a primary source on this point. For example: "The classical doctrine of the *Missio Dei* as God the Father sending the Son, and God the Father and Son sending the Spirit, [is] expanded to include yet another 'movement': Father, Son, and Holy Spirit sending the church into the world." [David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 390.]

<sup>55</sup> Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective (The Missional Network): Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011), 3-4, Kindle.

<sup>56</sup> Craig Van Gelder ed. *The Missional Church and Denomination: Helping Congregations Develop a Missional Identity* (Grand Rapids, MI: William B Eerdmann Publishing Company, 2008), 5-6.

Through this argument, missional ecclesiology has become a challenging idea that required sincere reflection and a constant search for the nature and role of the church, pastoral ministry, and many activities of the church, regardless of the church's classification as ecumenical or evangelical. This affected the understanding of the church and the paradigm of missions.

As a preliminary study about missional ecclesiology, this thesis project attempts to reveal the essential characteristics of missional ecclesiology by examining the historical, theological, and biblical foundations.

### **The *Missio Dei* as the Origin of the Missional Church**

In missional ecclesiology, the church is understood as the people who have been sent for mission. This is in stark contrast to the existing ideas about church. Reformers emphasized the 'Marks of the True Church': "The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults."<sup>57</sup>

The church formed by the Reformation was thought of as "the place where certain things happen." In other words, this view of the church had engendered the idea that the church was a place to worship together or to have Christian nurture. Reformers did not emphasize the church as a community with mission responsibilities toward the world, whether near or far. In the

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<sup>57</sup> Belgic Confession (1561), Article 29: The Marks of the True Church. Cf. Charles E. Van Engen states a historical overview of ecclesiology in his book, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids, MI: Baker Academic, 1991), 53-58.

“Called to Awaken the Laity,” Ok Han-hum criticized the definition of the church in traditional ecclesiology is too passive about mission, which weakens the missionary calling of the earthly church. Ok Han-hum said, “Calvin strongly encouraged us to place God’s sovereignty in all areas of the world, but he did not raise his voice to the effect that the church should be a witness of the gospel for this work. This is why their ecclesiology was criticized for being static.”<sup>58</sup> In other words, their point of view is that the more true the church is, the more likely it is that the world should be kept at a distance by the church.<sup>59</sup>

However, since the middle of the twentieth century, understandings about the church have begun to change. The conception of the church as a facility or institutional organization and its activities has faded; the church has now become recognized as a community gathered by a universal calling and sent out for the mission of God. As a result of these developments, conceptualizations of mission have been transformed from an ecclesiocentric view to a theocentric view. In other words, mission is not seen as the work of the church but the work of God. Among these changes, *missio Dei*<sup>60</sup> (the mission of God) was emphasized as the missional

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<sup>58</sup> Ok Han-hum, *Called to Awaken the Laity: Principle and Practice of Discipleship Training* (Seoul: International Disciples Training Institute, 2010), 85.

<sup>59</sup> But there is another historical analysis of the Reformers. Horst Burkle commented that while the Reformers were unable to perform missions properly or to engage in partial and subordinate roles because they were devoted to a reformed theological interest for the transformation of the Body of Christ, the Reformed thought contained a crucial perspective and starting point for mission theology. Horst Burkle, *Mission Theology*, trans. Lee Jung-bae (Seoul: Concordia Press, 1988), 71. The crucial perspective for mission theology should be viewed as a new understanding of the gospel and a pursuit of the true church community. Fred H. Klooster argued, “the Reformation deserves to be called one of the greatest home missionary projects of all history.” Fred H. Klooster, “Mission: The Heidelberg Catechism And Calvin”, *Calvin Theological Journal*, (Grand Rapids, MI: Jan. 2013), 186.

<sup>60</sup> *Missio Dei* was supposedly coined by Karl Hartenstein when he had heard Barth teach on mission and the Trinity in 1928. The phrase originally meant the “sending of God,” but at the Willingen World Mission Conference in 1952 it was modified to mean the activities of God in the world. See Christopher J. H. Wright, *The*



foundation of the church.

Karl Barth, in developing his doctrine of the Word of God, utilized a Western understanding of the Trinity to reframe the discussion of God theologically. This Western Trinitarian tradition focused on the essential unity within the divine community and then proceeded to elucidate the distinct roles of the three persons of God. In returning to this Western Trinitarian tradition, Barth reclaimed the classical meaning of “mission” within the interrelations of God as that of sending: The Father sent the Son, and the Father and the Son sent the Spirit. This conception changed the playing field for thinking about missions by shifting the rationale and agency for missions away from the church and placing them instead within the life of the Trinity. Barth stressed that, “the term *missio* was in the ancient church an expression of the doctrine of the Trinity—namely the expression of the divine sending forth of self, the sending of the Son and Holy Spirit to the world.”<sup>61</sup> He then proceeded to connect these movements within the Trinity to the gathering, forming, and sending of the church into the world. Barth’s point was that there is mission because God is a sending God.<sup>62</sup>

By this, the church was reestablished as a community that flourished by God’s mission and gathered for that mission. The church began to understand itself as a community sent by God, not as a certain place. Mission was recognized as more than one of the ministries of the

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*Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 133.

<sup>61</sup> This quote by Barth from his 1932 address to the Brandenburg Mission Conference appears in English in *Classic Texts in Mission and World Christianity*, ed. Norman E. Thomas (Maryknoll, NY: Orbis Books, 1995), 106; the original source in German appears in Karl Barth, *Theologische Fragen und Antworten* (Zollikon: Evangelischer Verlag, 1957), 104–5, 114–15.

<sup>62</sup> Van Gelder and Zscheile, *The Missional Church in Perspective*, 26-27.

church. The nature of the church is missionary because the church itself is formed by the work of God's calling and sending. Mission is found in the mission of God in the world, rather than the efforts of the church to expand on its own. South Africa's missionary theologian David Bosch described the missional foundation of the church as *missio Dei* in his book *Transforming*

*Mission:*

Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another 'movement': Father, Son, and Holy Spirit sending the church into the world. ... In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God. ... Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love.<sup>63</sup>

God is a missionary God. God the Father sent His only begotten Son, Jesus Christ, to this earth, and thus God the Son was sent (John 3: 17, 5:30, 11:42, 17:18). Then God the Father and God the Son sent the Holy Spirit to the earth. God has sent not only angels and prophets, but Himself for mankind. *Missio Dei* reveals who God is. God is the sending God. The Triune God is a sending God and is revealing Himself in His sending. The German theologian Georg F. Vicedom says that the record of the sending of God is very broad in the Bible. He stated that God's salvation and activity for the world were described in the Bible as 'sent' and "God always exists in the sending. The sending is an expression of his presence in judgment and grace. Therefore, the *missio* is a testimony to His divinity."<sup>64</sup>

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<sup>63</sup> David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books; 20th Anniversary edition, 1991), 390.

<sup>64</sup> Georg F. Vicedom, *The Mission of God: An Introduction to a Theology of Mission*, trans. Gilbert A.

The Trinitarian God not only sends but also was sent. God not only sends angels and prophets for mankind, but he was also willing to send himself. Jesus Christ, the only begotten Son, was willing to be sent to this lowly earth, and began the redemption work. The Holy Spirit was sent to this earth on a fast and strong wind on Pentecost and has not ceased to do the work of salvation; he will not cease until the second coming of Jesus Christ (John 14:26, 15:26, 16:7). Likewise, the Trinitarian God is a sending and sentness God. The sending of God is God's mission to save men, even though men have fallen. His love has not left because of man's sin and fall. God began the mission by sending the necessary things and by sending himself directly to the earth. He will accomplish the mission and eventually complete it. In this context, Dutch professor H. H Rosin said that the *missio Dei* is literally written in English as 'God's mission' or 'the mission of God' rather than 'the sending of God.'<sup>65</sup>

Biblical theologian Christopher Wright interpreted the whole story of the Bible with the center as God's sending. He stated that the long story of God's sending reached its climax in the one whom God sent into the world so that the world through him should be saved.<sup>66</sup> Wright emphasized that mission is not a work of the church but is participation in God's life:

God the Son is sent by God the Father and God the Spirit. God the Spirit is sent by God the Son and God the Father. The apostles are sent by God the Son and God the Spirit. Only God the Father is the unsent sender. He sends the Son and the Spirit, but he himself is never "sent". The mission of God's people, then, is not some external structure built by

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Thiele and Dennis Hilgendorf (St. Louis, MO: Concordia Publishing House. 1965), 10.

<sup>65</sup> H. H. Rosin, *'MISSIO DEI': An Examination of Origin, Contents and Function of the Term in Protestant Missiological Discussion* (Netherlands: Interuniversity Institute for Missiological and Ecumenical Research Department of Missiology, 1972), 1-2.

<sup>66</sup> Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan: 2010), 220-221.

the church itself – a program or strategy devised by an institution. Sending in mission is a participation in the life of God. The mission of God’s people, in this dynamic sending and being sent that God the Holy Trinity has done and continues to do for the salvation of the world and the revelation of his truth.<sup>67</sup>

John 20:21, which says, “As the Father has sent me, I am sending you,” has been quoted as an important basis for missional ecclesiology. This passage infers that the church was sent to the world as a missionary community. If ‘we are in Christ’ and ‘Christ is in us,’ His sending (the phrase “I am sending you”) is linked to the sending of the Son by the Father.

Theologian Ross Hastings pointed out that this commission contains more an ‘is;’ that is, a current reality, than something that ought to be done. Hastings also asserted that the church is missional and Christians are missional because they are conjoined to the missional God and therefore enabled by him, the sending triune God.<sup>68</sup> Hastings stressed that the church of Christ has a place in the *missio Dei* to participate in the mutual life (John 5:21, 25-26; the as . . . so of life), love (John 13:34; 14:21, 23; 15:9; the as . . . so of love), and therefore the mission (John 17:18; 20:21; the as . . . so of sentness) of the Father and the Son. Therefore, Hastings stated two theological themes of John 20:21:

1. “As the Father has sent me” describes Jesus’ sentness as evidence of the great theme of the *missio Dei*: God is the sending God.
2. “So am I sending you” entails the sentness of Jesus as the paradigm for our sending because of our union with him: we are a sent community of people, the church.<sup>69</sup>

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<sup>67</sup> Ibid., 211.

<sup>68</sup> Ross Hastings. *Missional God, Missional Church: Hope for Re-evangelizing the West* (Downers Grove, IL, IVP Academic, 2012), 249.

<sup>69</sup> Ibid., 249.

The sending God is the biblical God. Mission is God's defining attribute, in that his missions elucidate the triune being of God as love. *Missio Dei* is a term that expresses that God is a fundamentally missional God. Mission is also a defining attribute of the church because it is the church of the missional God. Mission must be the participation of the church and its persons in the sending God.

Craig Van Gelder and his colleague Dwight Zscheile believe *missio Dei* calls Christians to a careful reworking of both ecclesiology and practice. They support the idea of the church as far more incarnationally involved in the life of its community, and they believe firmly in the importance of contextualization and cultural engagement.<sup>70</sup> If God already has a mission, then a church should not do mission by designing methods to draw people into their services. It must be responsive to what God is already doing in the world. Alan Roxburgh wrote that the one question missional churches ask over and over is this: "What is God up to in this neighborhood?" The missional church listens to people in the community and "becomes open to being surprised by God's purposes."<sup>71</sup> Rather than simply announcing to the world what it needs to know, the church listens and learns what God is doing and then gets involved.

In summary, this *Missio Dei* has important implications with respect to the existence and purpose of the church. Missions come from the Triune God, and God governs missions. The

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<sup>70</sup> Van Gelder and Zscheile, in the book *The Missional Church in Perspective*, state that missional theology calls the church to "reciprocity, mutuality, and vulnerability" (133); because the Trinity is seen as a nonhierarchical, mutual community of persons, the missional church must have a reciprocal, open, and dynamic relationship to the world (110).

<sup>71</sup> Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What It Is, Why It Matters, and How to Become One* (Grand Rapids, MI: Baker, 2009), 93.

church also must exist directly for God's mission. The church cannot exist without God's mission. Mission is the essence of the church. Without mission, there is no church. In the end, God's mission is the most important and fundamental purpose of the existence of the church. The church exists for God's mission and was created through God's mission. The church was the result of the sending and saving work of God. The church is not first, but God's mission is first, and the church was created as a result of God's mission.<sup>72</sup>

### **The Ontological Character of the Triune God as a Representation of Missional Church**

Theocentric missional theology also restored the character of the triune God. Paul Stevens, reflecting the sentiments of Colin Gunton, said, "Mission is God's own going forth — truly an *ekstasis*<sup>73</sup> of God. He is Sender, Sent and Sending (John 17:18; cf. 16:5-16; 20:21-2)."<sup>74</sup> Because all believers are in union with this God, and because the church is an extension of who

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<sup>72</sup> Therefore, Newbigin says that "the Church is not so much the agent of the mission as the locus of the mission. It is God who acts in the power of his Spirit, doing mighty works, creating signs of a new age, working secretly in the hearts of men and women to draw them to Christ." Lesslie Newbigin, *The Gospel in a Pluralist Society*, (Grand Rapids, MI: Eerdmans Publishing Company, 1989), 119.

<sup>73</sup> This word has the following meaning in Greek: 1) any casting down of a thing from its proper place or state, displacement 2) A throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God. 3) Amazement, the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonderment. *The NAS New Testament Greek Lexicon*. <http://www.biblestudytools.com/lexicons/greek/nas/ekstasis.html>

<sup>74</sup> Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*, (Grand Rapids: Eerdmans, 2000), 194. This Sender, Sent and Sending paradigm reflects the same pattern as Barth's construal of the Trinity as Revealer, Revelation and Revealedness. See Colin Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T&T Clark, 1991); Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids, MI: Baker, 2000), 324.

Christ is, ecclesiology is pushed back into the doctrine of God, making the conclusion that the church is a missional church inevitable. As Stan Grenz wrote:

Christians declare that the touchstone of community is the eternal triune life and God's gracious inclusion of humans in Christ by the Spirit, constituting them as participants in the perichoretic Trinitarian life. This theological-ecclesiological perspective leads Christians to view every social reality in accordance with its potential for being a contribution to, prolepsis of, or signpost on the way toward the participation in the divine life that God desires humans to enjoy.<sup>75</sup>

At the heart of the argument presented by *Missional Church*, a textbook of missional ecclesiology, the Trinitarian God sends the church to the world to participate in the mission of God. This conception of the Trinity is rooted in the classical Western tradition, which emphasized God's single divine reality and the independent ministry of the three persons associated with the world. However, reformed theologian Van Gelder criticized the reliance on such a concept as a tendency to view God in modalistic terms.<sup>76</sup> That perspective could not adequately account for the biblical story of God involved in the world.<sup>77</sup> So Van Gelder explored Trinitarian theology a bit deeper and drew primarily from the Eastern tradition of the church and especially from the Cappadocian fathers of the fourth century.<sup>78</sup> Then, he explained the Trinity of the Eastern church tradition, which is referred to as the 'social Trinity,' as follows:

The social Trinity is conceived as a relational community of equality and mutuality within which the distinctive identity of each person of the Trinity is fully maintained as Father, Son, and Spirit. There is an irreducible otherness within God in relation to each person of the Trinity. This deep interrelated communion of the three persons of the Trinity

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<sup>75</sup> Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Ada, MI: Baker Academic; 2006), 324.

<sup>76</sup> See especially Jürgen Moltmann, *The Trinity and the Kingdom* (Minneapolis: Fortress, 1993).

<sup>77</sup> See Moltmann, *Trinity and the Kingdom*, 10-16.

<sup>78</sup> Van Gelder and Zscheile, *The Missional Church in Perspective*, 52-53.

is often expressed by the word *perichoresis*, which refers to the mutual indwelling within the threefold nature of the Trinity. All three persons of the divine community mutually indwell one another in a relational unity while maintaining their distinct identities.<sup>79</sup>

Ross Hastings also emphasized that the doctrine of *perichoresis* is an expression of the united love of the Triune God:

Thus, God’s self-revelation that leads to a saving knowledge of God in humans and their eternal communion with him is emphasized in the Cappadocian tradition as being an expression of the common will and action of the three divine hypostases. This will is an expression of the love that unites the three persons within the Godhead— a love stemming from the Father but shared within the Trinity. That united love in its “inexhaustible depth and intensity... overflows and surpasses the boundless limits of divine being in order to embrace, save, and transfigure the object of its affection.”<sup>80</sup>

The Eastern tradition of understanding the Trinity, then, begins with the relationality of the three divine persons, whose unity is found in the source or origin of the Father, as well as in their *perichoresis*,<sup>81</sup> or mutual indwelling. In this view, God’s very being is not an abstract divine substance characterized by certain attributes, but rather it is profoundly personal. There is no personal identity without relationality.<sup>82</sup> The Orthodox tradition, in particular, has stressed the generative, outward reaching love (*ekstasis*) and communion (*koinonia*) of the three persons. The

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<sup>79</sup> Ibid., 54.

<sup>80</sup> Ross Hastings, *Missional God, Missional Church: Hope for Re-evangelizing the West* (Downers Grove, IL: IVP Academic, 2012), 254-255; J. Breck, “Divine Initiative: Salvation in Orthodox Theology,” in *Salvation in Christ: A Lutheran-Orthodox Dialogue*, ed. John Meyendorff and Robert Tobias (Minneapolis: Augsburg Fortress, 1992), 108.

<sup>81</sup> *Perichoresis* is a Greek term used to describe the triune relationship between each person of the Godhead. It can be defined as co-indwelling, co-inhering, and mutual interpenetration. Alister McGrath writes that it “allows the individuality of the persons to be maintained, while insisting that each person shares in the life of the other two. An image often used to express this idea is that of a ‘community of being,’ in which each person, while maintaining its distinctive identity, penetrates the others and is penetrated by them.” Alister E. McGrath, *Christian Theology: An Introduction*, 3rd ed. (Hoboken, NJ: Wiley-Blackwell, 2001), 325.

<sup>82</sup> John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir’s Seminary Press, 1985), 41.



Trinity is a community whose orientation is outward, and whose shared love spills over beyond itself.

Moreover, the concept of *perichoresis*, or the mutual indwelling/interpenetration of the three persons in a dynamic, circulating movement, has offered rich analogies for human interdependence and relational community.<sup>83</sup> This can foster a view of mission as the participation of the church in the Triune God's life and movement within all creation, rather than the isolated actions of individual Christians or individual churches on behalf of God. Therefore, Van Gelder explained that the sending movement from Father to Son to Spirit to church to the world could result in making the church primarily an instrument and rendering the world a mere 'target' of mission.<sup>84</sup>

Missional ecclesiology is also a representational ecclesiology. Colin Gunton stated that "From this point of view, the church is learning that it is called to be a 'finite echo or bodying forth of the divine personal dynamics,' a temporal echo of the eternal community that God is."<sup>85</sup> Barth described the church as "the provisional representation of the whole world of humanity

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<sup>83</sup> See Jürgen Moltmann, "Perichoresis: An Old Magic Word for a New Trinitarian Theology," in *Trinity, Community and Power: Mapping Trajectories in Wesleyan Theology*, ed. M. Douglas Meeks (Nashville: Kingswood Books, 2000), 111–25; Colin E. Gunton, *The Promise of Trinitarian Theology*, 2nd ed. (Edinburgh: T&T Clark, 1997).

<sup>84</sup> "In an instrumental view, the church primarily exists to do something; the character of its being is neglected. What remains is a purposive ecclesiology in which the wider framework of God's Trinitarian agency recedes. Its eschatological dimension, or the way in which the church embodies the future toward which God is drawing all humanity, is unfortunately underemphasized. The church exists merely to accomplish something on behalf of God. The most popular example of this kind of instrumental ecclesiology is Rick Warren, *The Purpose-Driven Church* (Grand Rapids, MI: Zondervan, 1995)." Van Gelder and Zscheile, *The Missional Church in Perspective*, (Grand Rapids, MI: 2011), 202-203.

<sup>85</sup> Colin E. Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T. & T. Clark, 1991), 72, 74, 79. See especially Leonardo Boff, *Trinity and Society*, trans. Paul Burns (Marknoll, N.Y.: Orbis, 1988), 232-42.

justified in Christ.”<sup>86</sup> In this theological understanding, missional church, following the ideas of Newbigin, is understood to be the “hermeneutic of the gospel” to describe how the church as a concrete community provides the interpretive key to God’s wider purposes for humanity.<sup>87</sup>

Thus, missional ecclesiology and missions involve partaking in a shared, interdependent, common life as the body of Christ in which difference is not cause for division.<sup>88</sup> The church is not a collection of individuals who choose to associate primarily to have their spiritual needs met or do some good in the world. Rather, the church is a community of mutual participation in God’s own life and the life of the world; it is a participation characterized by openness to others. Just as the Trinity’s interdependent, communal life is generative and outward reaching in love, so too must the church’s life be focused toward others and the world. This is clear in Jesus’s prayer:

As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me (John 17:21b– 23).

Also, relational Trinitarian theology gives us a vision of God as a dynamic community of mutuality, openness, difference, and love that makes space for others to participate.<sup>89</sup> Arising

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<sup>86</sup> Karl Barth, *Church Dogmatics* (Westminster: John Knox Press; 1st Authorized English translation under license from T&T Clark edition, 1994), IV/1, 643.

<sup>87</sup> Lesslie Newbigin, *Gospel in a Pluralist Society*, 222– 33.

<sup>88</sup> See Zizioulas, *Communion and Otherness*, 1– 12.

<sup>89</sup> Newbigin realized that the Triune God is a community of love with the Father and the Son together by making one of the Holy Spirit. He said, “It was a community of joy and love in the life of the Trinity that existed before all things were created.” In other words, he found the spirit of union and love of the community in the Triune God’s unity and love. Lesslie Newbigin, *Living Hope in a Changing World*, trans. Lee Hae-rim, (Seoul: Sarang, 2006.), 23-24.

from the concept of *perichoresis* and different roles, and the equal glory principle, by analogy the missional church will be known as the servant of the kingdom without concerns about subordination. It will have *kenotic*,<sup>90</sup> submissive character reflective of the King. Missional churches will not, therefore, understand themselves to be in competition with other local churches, but will see themselves as interdependent communities. The individuals of a missional church will also have a servant or *kenotic* character. The church will not hoard its privileges but have an openness to all humanity.<sup>91</sup>

In short, the concept of God's mission reflects the nature of the Trinity God. God's nature is personal and relational. God exists in the Triune in mission. God's mission work involves sending the Son and the Holy Spirit. Mission is the will and the actions of love and grace of the Father, the Son, and the Holy Spirit. The core argument in the missional church is that the Trinity God is the missionary God who sends the church into the world to participate in the mission of God. The church is not a group of individuals involved in simply fulfilling spiritual needs or maintaining religious goods in the world. The church is a community that participates in the life of God and engages the world. Ultimately, God will continue and complete his mission, beginning with his own triune attributes. Therefore, the missional God asks present churches to participate in the missionary journey to bear witness to the kingdom of

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<sup>90</sup> The term kenosis comes from the Greek word *kenoo*, translated "emptied" in chapter 2 of Paul's letter to the Philippians: "Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men" (Phil. 2:6-7 NASB). What has come to be called "Kenotic theology" attempts to understand the incarnation of the second person of the Trinity in light of the kenosis of Philippians 2:7. Its aim is to solve some of the supposed paradoxes arising from Jesus having both a divine nature and a human nature. *Theopedia*. <http://www.theopedia.com/kenosis>.

<sup>91</sup> Hastings, *Missional God*.

God through the cross and resurrection of Christ and the creative work of the Holy Spirit.

### **Missional Church that Represents the Reign of God**

The concept of the kingdom of God can be defined in various ways. However, for the past half-century, many scholars suggested that to understand the church in the field of biblical studies, one should begin with an understanding of the kingdom of God.<sup>92</sup> Obviously, the understanding of the church must begin with the declaration that the redemptive reign of God originates in the person of Jesus.<sup>93</sup>

Jesus Christ preached the gospel by proclaiming the message that the kingdom of God was near. After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”<sup>94</sup> The Gospels described Jesus’ life, death, and resurrection as God’s actions in fulfilling his purpose for the salvation of this world. In other words, Jesus’ coming, crucifixion, and resurrection are portrayed as crucial and true eschatological events in world history. The promises of salvation and the covenant of the Old Testament were fulfilled by Jesus through the New Testament as the incarnated Son of God, the anointed Redeemer (Messiah in Hebrew,

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<sup>92</sup> The literature on this is extensive, but some important contributions include: Hermann Ridderbos, *Coming of the Kingdom*, ed. Raymond O. Zorn, trans. H. de Jongste (Philadelphia: Presbyterian & Reformed, 1962), 334-96; Kung, *The Church*, 41-104; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974), 105-19; Donald Senior and Carroll Styhlmuller, *The Biblical Foundations for Mission* (Marknoll, N. Y.: Orbis, 1983), 141-60; and Bosch, *Transforming Mission*, 31-35.

<sup>93</sup> Guder, ed., *Missional Church*, 77-109.

<sup>94</sup> Mark 1: 14-15, New International Version.

Christ in Greek), and the ruler and judge of the world. Later, the churches of the New Testament declared Jesus to be the living Lord of the nations, the Christ of God, who had risen again after his death on the cross. In this respect, the proclamation of Jesus that God's reign is near is meant by his continuing presence as the living, reigning, and glorified Lord.<sup>95</sup>

In this regard, the church must find its identity in the relationship of God's reign through Jesus Christ. Jesus established that the kingdom of God<sup>96</sup> means God's redemptive rule. This is the message that created the church. Van Gelder emphasized that the redemptive reign of God is the foundation for identifying the nature, ministry and organization of the church.<sup>97</sup> Ultimately, the church with its origins in the Gospel can be defined in the kingdom of God as the 'eschatological community of salvation.' Hans Küng appropriately described the connection between the church and the kingdom of God as follows:

The eschatological community of believers comes from the preaching of the reign of God—the reign of God is its beginning and its foundation. And it moves towards the revealed consummation of the reign of God—the reign of God is its goal, its limitation, its judgment. The Church is not the kingdom of God, but it looks towards the kingdom of God, waits for it, or rather makes a pilgrimage towards it and is its herald, proclaiming it to the world.<sup>98</sup>

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<sup>95</sup> Ibid., 115.

<sup>96</sup> Van Gelder said, "The word '*basileia*', translated from the New Testament into 'kingdom', refers primarily to the king's sovereignty. The territory or place is only a secondary concept of the country, and when Jesus used '*basileia*' in this way, it simply refers to the whole world of the creations. The basic concept of the kingdom of God implies that God has strongly intervened in human history with authority restored to life based on the power of redemption in Jesus." Van Gelder, *The Essence of the Church*, 121.

<sup>97</sup> Ibid., 119.

<sup>98</sup> Küng, *The Church*, 95.

Also, the church and the reign of God are distinct concepts, but they are also very closely connected. When the church was referred to in the Gospel of Matthew, the passage established a relationship between God's reign and the church. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you lose on earth shall have been loosed in heaven."<sup>99</sup> Jesus also said that the illustration of the grass that grows in the field was analogous to the kingdom of heaven. "The field is the world, and the good seed stands for the people of the kingdom . . . The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil . . . Then the righteous will shine like the sun in the kingdom of their Father . . ."<sup>100</sup> Here the Messianic community is understood as the children of God's reign on the earth as His interim people who will shine like the sun in the coming reign. In other words, the church is comprised of children of God's divine reign. The church is the fruit of the kingdom of God and a testimony to His rule. Hermann Ridderbos emphasized this point in the book *Coming of the Kingdom*:

The *basileia* (reign, kingdom) is the great divine work of salvation in its fulfillment and consummation in Christ; the *ekklesia* is the people elected and called by God and sharing in the bliss of the *basileia*. Logically the *basileia* ranks first, and not the *ekklesia*. The former, therefore, has a much more comprehensive content. It represents the all-embracing perspective, it denotes the consummation of all history, brings both grace and judgment, has cosmic dimensions, fills time and eternity. The *ekklesia* in all this is the people who in this great drama have been placed on the side of God in Christ by virtue of

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<sup>99</sup> Matthew 16:18-19, New American Standard Bible.

<sup>100</sup> Matthew 13:38, 41-43, New American Standard Bible.

the divine election and covenant.<sup>101</sup>

Therefore, the church does not possess the reign of God, but rather is possessed by the reign of God. This makes the church an agent of the kingdom of God. The nature and existence of the church are derived from the presence of the kingdom. The ministry of the church is an expression of God's redemptive work in the world. At the same time, however, God's reign should not be separated from the church. The church is a community formed by those who have entered the reign of God and received it. The church is a people shaped by the redemptive reign of God. The church is not an end in itself. The church is a place where the children who are governed by God unite to represent the presence and characteristics of God's reign. The church has a clear calling to prove the reality of God's redemptive power in the world. The unique nature of the church is to demonstrate kingdom value and to reveal kingdom power. The church has a distinct purpose: to carry out a ministry of participating fully in the redemptive work of God in the world.<sup>102</sup>

This divine reign of God is expressed in the church in a unique way, though not entirely or exclusively.<sup>103</sup> Leslie Newbigin correctly understood the relationship between God's reign and

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<sup>101</sup> Ridderbos, *Coming of the Kingdom*, 354.

<sup>102</sup> Van Gelder, *The Essence of the Church*, 139-141.

<sup>103</sup> The desire to distinguish between the two has sometimes led to views that ultimately separate them, including those of some ecumenical circles during the 1950s and 1960s. As a representative Dutch theologian, Hans Hoekendijk insisted: "The church cannot be more than a sign. She points away from herself to the Kingdom; she lets herself be used for and through the Kingdom in the *oikoumene* [the whole inhabited earth]. There is nothing that the church can demand for herself and can possess for herself (not an ecclesiology either). God has placed her in a living relationship to the Kingdom and to the *oikoumene*. The church exists only *in actu*, in the execution of the apostolate, i.e., in the proclamation of gospel of the Kingdom to the world." J. C. Hoekendijk, *The Church Inside Out*, ed. L. A. Hoedemaker and Pieter Tijmes, trans. Isaac C. Rottenburg (Philadelphia: Westminster Press, 1966), 43. This view, however, regards the church entirely as inappropriate to God's mission.

the church:

The . . . danger to be avoided is the separation of the Kingdom from the church. It is clear that they cannot and must not be confused, certainly not identified. But they must also not be separated. From the beginning the announcement of the Kingdom led to a summons to follow and so to the formation of a community. It is the community which has begun to taste (even only in foretaste) the reality of the Kingdom which can alone provide the hermeneutic of the message.<sup>104</sup>

For Newbigin, the church is an eschatological community living with the hope of the kingdom of God. The life of the church on earth is supernatural, a life of faith, hope and love in this world.<sup>105</sup> The hope of the church is ultimately the hope of the kingdom of God, which has already been, but not yet completed, in the coming of Jesus Christ. He identified that, “the church is not only a sign but also the agent of the kingdom on earth.”<sup>106</sup> Newbigin demonstrated a fuller perspective by saying that, “the church lives in the midst of history as a sign, instrument, and foretaste of the reign of God.”<sup>107</sup> The church exists in the world as a “sign” that the redemptive reign of God is already fully present. It serves as a “foretaste” that the eschatological future of the redemptive reign has already begun. It also serves as an “instrument” under the leadership of the Spirit to bring that redemptive reign to bear on every dimension of life.

If these things are true, then the church represents the reign of God. The church represents the divine reign as a sign and a foretaste. The church also represents divine reign as an

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<sup>104</sup> Lesslie Newbigin, “Recent Thinking in Christian Belief: VIII. Mission and Missions,” *Expository Times* 88, no. 9 (1977): 261.

<sup>105</sup> Lesslie Newbigin, *The Household of God*, trans. Hong Byung-ryoung, (Seoul: IVP, 2010), 154-155.

<sup>106</sup> Howard A. Snyder, *Kingdom, Church, and World: Biblical Themes for Today*, (Eugene, OR: Wipf & Stock Publisher, 2001), 80.

<sup>107</sup> Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: Eerdmans, 1978), 124.



agent and instrument. The church here represents active participation in God's reign. The church carries the authority of divine reign (Matt 16:19; John 20:19-23) under Jesus' sovereign rule over all creation. For this reason, Paul called Christians those who were 'working together for the kingdom of God' (Col 4:11) and suffering for the reign of God (1 Thes 1: 5). The church represents the meaning of the embassy of divine reign (2 Cor 5:20).

### **Conclusion**

The most important truth to confess is that God exists. God's existence is the foundation for understanding the existence of the church. The church belongs to God, and has a new nature given by God.

When individuals have confessed that God exists, they experience the existence of God, the Trinity. This Trinity represents the social community of the three persons in the Triune God. The presence of God, a kind of social community, provides the basis for understanding the social nature of the church. Because God is relational, the church is also a kind of relational community.

When God exists, He is also working, and He works as a missionary God who sends Divine aid. God sent his Son into the world to accomplish salvation. The Father and the Son have sent the people of God into this world. The Father and the Son have also sent the Holy Spirit to create the people of God into a missional people. In order to gain a proper view of the church, one must understand that God is active in this world.

The church must bear witness to the redemptive reign of God through its nature as the missional church. The church must remain in the reign of the fully active and redeeming

kingdom of God by submitting to the guidance and teaching of the Bible and the Holy Spirit. The church must become a new community that expresses the intention of the creation plan and the aspiration of recreation as much as it expects a new heaven and a new earth. Thus, the missional church can be portrayed as a sign of the coming of the Messiah. The existence, ministry, and announcement of the church are the signs of “already” and “not yet” of the coming of Jesus Christ. These signs persist in the world through the constant work of the Holy Spirit, and, through Jesus Christ, there is hope to renew the human community in all things presently and in the final reconciliation with God. In this regard, the church is a preview community, and is the foretaste and the pioneer of the reign of God.

Today, the fallen world is looking forward to the completion of God's redemptive rule initiated by Christ's work and conducted by the Holy Spirit. However, the presence of the church in this world fallen through sin proves that heaven has already begun to work through the presence and power of the Holy Spirit in believers. This is evident, though sin has not yet been sufficiently judged and the force of evil has not been sufficiently removed. The church, a renewed kind of humanity, has a responsibility to bring God's redemptive power to all of creation, large or small. This is an essential characteristic of the missional church.

## Chapter 3

### Characteristics of Missional Pastoral Leadership

The Missional Church concept restored the emphasis of the mission field to the local church and emphasized the missionary nature of the local church as a sent-ness community by embracing a philosophy that based the origin and purpose of the church on God's mission. The missional church recognizes the whole world as a mission field and urges all members and all Christians to participate in God's mission. Strong leadership is required to form such a missional community. The role of the pastor is especially important in this process.

However, the pastoral paradigm that has existed since the middle of the twentieth century needed to be changed, not only in the Western Church but also in the Korean Church.

Traditionally, the role of pastoral leadership was to care for members of the church, and not to consider people outside of the church. This type of pastoral leadership used a church-centered leadership model for church life. In this model, the pastor's main ministry was to motivate church members and to engage them in worship, prayer, Bible study, and evangelism. The pastor was generally not required to care for those outside of the church.

However, since the mid-1990s, Western churches and Korean churches have not grown much. Also the church growth theory that led to this church model has demonstrated some limitations in its application and effectiveness,<sup>108</sup> and, as a result, pastors began to realize that the

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<sup>108</sup> The Church Growth movement was a movement within evangelical Christianity which aimed to develop methods to grow churches based on business marketing strategies. It was started by Donald A. McGavran, a Fuller Theological Seminary theologian and developed by Peter Wagner in the 1970s and the 1980s. Thus, many people have heard the gospel, and the number of church members has increased. However, the side effects were noticeable. Notably, McGavran's argument was criticized as being very pragmatic and humanistic, emphasizing the abuse of indiscreet social scientific methodology and excessive pastoral leadership. In addition, he reduced the concept of the

existing pastoral paradigm was insufficient. Pastor-led leadership had been influential in the era characterized by authoritarianism and growth. The more recent era characterized by long-term recession and slow growth required that pastoral leadership be creative, challenging, and flexible. The role of the pastor was important in both scenarios, but its application in more recent situations required an approach that differs from that used in the church growth era.

Generally, leadership is understood as the ability to convey one's goal to others, to share his goal awareness, and to work together to accomplish the goal.<sup>109</sup> Hersey, Blanchard, and Natemeyer defined leadership regarding organizational mechanics: "Leadership is typically defined as the process of influencing the activities of an individual or a group in efforts toward goal accomplishment."<sup>110</sup>

Dr. Dempsey defined Christian leadership as ". . . the process of influencing individuals to follow God's plan for their lives and become all they can be for Christ and His mission."<sup>111</sup> If this definition applies to pastoral leadership, pastoral leadership is the process by which the pastor uses his influence to follow God's plan for the life of the church and the congregation, and

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kingdom of God by placing the purpose of mission in church growth. The church growth movement is focused on the quantitative expansion of the church and makes numerical growth the only standard of success, so that the faith of the believers is shifted to external growth only and weakens the church's sense of social participation. Despite these problems, the Korean Church adopted the principle of church growth indiscreetly, without understanding the theological principles of the theory precisely. It also resulted in the church becoming an organization with a fuller management mindset, such as a kind of customer centric enterprise that meets the individual's spiritual needs. For further discussion, see the thesis: Shin Myeong-seon, "Church Growth from the Viewpoint of Reformed Theology" (MDiv diss., Korea: Korea Theological Seminary, 2001), 41-61.

<sup>109</sup> Sang-bok Kim, *The Church and Pastoral Leadership* (Seoul: Emmaus, 1987), 77-78.

<sup>110</sup> Paul Hersey, Kenneth H. Blanchard, and Walter E. Natemeyer, *Situational Leadership, Perception, and the Impact of Power* (Escondido, CA.: Center for Leadership Studies, 1979), 142-47.

<sup>111</sup> Dave Earley and Rod Dempsey, *Disciple Making Is. . . : How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2013), 199.

as a result, makes all the people of God to be for Christ and His mission. This concept, however, relies heavily on the personality of the leader for success as well as the leader's abilities, skills, roles, and relationship with his followers.

However, pastoral leadership in missional churches is different. In missional churches, leadership should be defined in terms of mission, and not regarding organizational structure or human dynamics. In missional churches, leaders give priority to encouraging the people of God to join the mission of God to the world. The relationship between the leader and the follower is secondary. The question of leadership formation must be asked only regarding what God is doing in forming the social community known as the ecclesia.<sup>112</sup> Indeed, when it comes to the purpose of pastoral leadership in the field of general leadership, the connection to God's existence and work is often excluded. In missional churches, leaders must demonstrate the identity of the people of God who are involved in the life of God and exert a strongly missional influence in their life toward all people of the world. In this respect, Dr. Van Engen defines leadership this way: "Leadership is the corporate event whereby the people of God move forward in mission in the world as they live out their vision of God's call and will for them stimulated by 'leader/catalysts' and mobilized by the Holy Spirit in response to what God is doing in their midst and in their context of mission in the world."<sup>113</sup>

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<sup>112</sup> Alan J. Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006), 118. In this book, Roxburgh and Romanuk argued that before anything else, leadership is about our identity as people who are participating in God's life and given work to be in done in the world. Leadership is about an identity formed out of knowing the telos, which in turn can be known only from participating in the life of God. Therefore, leadership is fundamentally about forming character and living a life shaped by virtue.

<sup>113</sup> Charles E. Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church*, 165.

In the end, the purpose of missional leadership is about the formation of a people who demonstrate the redemptive and eschatological characteristics of God's reign through Jesus Christ. The early church believed it was being formed as God's alternative community within a regnant empire; consequently, leadership was about the formation of a people. Leadership entailed formation of such a people as witnesses to great works of God in Jesus Christ. Alan J. Roxburgh described missional leadership in this way: "Missional leadership is about creating an environment which the people of God in a particular location may thrive."<sup>114</sup>

In other words, the ministries of church leaders were given to enable the church to perform its missional responsibility in this world. The pastor serves to make people who live a life of witness to Jesus Christ by participating in the ministry of the Holy Spirit who creates and governs the church.

Ephesians 4:11-13 describes how the specific ministries of church leadership (apostles, prophets, evangelists, pastors and teachers) are given to the church by Christ " And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood,[e] to the measure of the stature of the fullness of Christ." Paul's conception of this leadership was directly rooted in his understanding of Jesus Christ as the one who fulfills God's promise and reveals God's purpose for all creation.<sup>115</sup>

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<sup>114</sup> Roxburgh and Romanuk, *The Missional Leader*, 122.

<sup>115</sup> A detailed explanation of this can be found in chapter 7 of Guder, *Missional Church*, 185-189: 1. Missional leadership is shaped by the revelation of Jesus Christ. 2. Missional leadership is shaped by the Spirit's

Throughout this thesis, the form of pastoral leadership appropriate for practicing missional churches will be called “missional pastoral leadership.” This missional pastoral leadership contrasts with existing traditional pastoral leadership. To this end, the researcher describes the characteristics of the “Christendom”<sup>116</sup> model as a structural operational method, because Christendom as a socio-political reality has declined over the last 250 years. In fact, since Constantine, the emperor of Rome, publicly endorsed Christianity in AD 313, Christianity became the only official religion of the empire in AD 380 under Theodosius I, and the church has been institutionalized. In this Christendom model, political influence became a necessity in forming the organization and culture of the church.

These changes led to the mass production of nominal believers who were members of the system, and an attractional ecclesiology aimed at quantitative growth. The church was not a missional church with the aim of transforming the world, but rather a church that gathered in a holy place, apart from the world that was tainted by sin and perishing. However, after the modernism that pursued quantitative growth faded, the postmodern era began, and the Western

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formation of the post-Pentecost community. 3. Missional leadership is shaped by the recovery of eschatology. 4. Missional leadership shapes a people who demonstrate and announce God’s intention for creation. Leadership in the redeemed community will be shaped by the understanding of humanity’s original purpose and God’s missional intention for creation.

<sup>116</sup> The Oxford English Dictionary defines this word: The worldwide body or society of Christians. <https://en.oxforddictionaries.com/definition/christendom>. The English word “Christendom” is a compound word of Christ and the Kingdom that refers to the entire Christian world that appeared in Europe at about the sixth century A.D. Philip Jenkins stated that its nature refers to a bygone era in which the Christian religion represented the central justification and organizing force of society. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, (New York: Oxford University Press, 2011), 3. Alan Kreider has also been studying on this subject for a long time, and defined Christendom as a culture that wants to subdue all areas of the human experience under Christ’s supremacy. Alan Kreider, *The Change of Conversion and the Origin of Christendom* (Eugene, OR: Wipf & Stock Publication, 2007).

church, which remained within the confines of Christendom's structure and its ongoing theological, missiological, and ecclesiastical influences, eventually declined. Missional ecclesiology must overcome these existing Christendom structural methods and restore the essence of the church as a form of being that exists in the world and transforms the world.

### **Beyond Christendom**

Historically, Christendom referred to a religious culture that dominated European society from at least the eleventh century A.D. until the end of the 20th century. Its origins dated back to the year 313, when the Roman Emperor Constantine was converted. After the conversion of Emperor Constantine, Christianity became the only legal religion as the state religion by the end of the fourth century, and Constantine invited church leaders to assist him in making the Roman Empire a Christian society. In the following decades, it seemed like tremendous revival ensued that consisted of massive church growth, wonderful new church buildings, changes in laws and customs, church leaders in political and social roles, and Constantine ruling as a Christian emperor.

The basis of the Christendom system was a close partnership between the church and the state. Throughout the medieval period, the church provided religious legitimization for state activities, and the state provided secular force to back up ecclesiastical decisions. The Christendom system assumed the church was associated with the Christian status quo. Supporters of Christendom have argued that this system enabled the lordship of Christ to be



exercised over every aspect of society and that it demonstrated the triumph of the gospel.<sup>117</sup>

The Christendom system, as a partnership of church and state, permanently transformed European social customs and religious patterns and even affected all individuals and social structures for over a thousand years.<sup>118</sup> Members of the society were considered Christians from the very beginning regardless of their choices. The early dynamic and revolutionary movement of Christianity disappeared and became a religious institution with a structure, a priesthood, and a sacrament. In particular, the future hope for the coming kingdom of God weakened and the kingdom of God tended to be understood as a land of peace after death. Newbigin regarded this eschatological tendency as ‘privatized eschatology,’ “which pins any hope that it has to the vision of personal blessedness for the soul after death. This naturally diminishes the sense of responsibility for public affairs and a share in God’s project in his world.”<sup>119</sup>

Also, Christendom greatly distorted the view of missions, which led to the misperception of the church. David Bosch explained that the mission paradigm of the medieval Catholic

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<sup>117</sup> Stuart Murray, “Christendom and Post-Christendom” *Post Mission*, April, 2010. <http://missionalchurchnetwork.com/wp-content/uploads/2010/04/christendom-murray.pdf>, 3.

<sup>118</sup> Stuart Murray summarized twelve effects as follows: 1. The adoption of Christianity as the official religion of city, state or empire; 2. The assumption that all citizens (except for the Jews) were Christian by birth; 3. The development of a ‘sacral society,’ where there was no effective distinction between sacred and secular, where religion and politics were intertwined; 4. The definition of ‘orthodoxy’ as the common belief, determined by socially powerful clerics supported by the state; 5. The imposition of a supposedly ‘Christian morality’ on the entire population (although normally Old Testament moral standards were applied); 6. A political and religious division of the world into ‘Christendom’ and ‘heathendom;’ 7. The defense of Christianity by legal sanctions to restrain heresy, immorality and schism, and by warfare to protect or extend Christendom; 8. A hierarchical ecclesiastical system, based on a diocesan and parish arrangement, which was analogous to the state hierarchy and was buttressed by state support; 9. A generic distinction between clergy and laity, and the relegation of the laity to a largely passive role; 10. Obligatory church attendance, with penalties for non-compliance; 11. The practice of infant baptism as the symbol of obligatory incorporation into this Christian society; 12. The imposition of obligatory tithes to fund this system. Ibid., 2.

<sup>119</sup> Lesslie Newbigin, *Gospel in A Pluralistic Society*, 113.

Church was a form of political conquest of the nation's pagans and forcible baptism. Bosch criticized the characteristics of the ecclesiology of the medieval Catholic Church as follows:

First, the ecclesiasticization of salvation. Just as Cyprian's statement that "extra ecclesiam nulla salus" (There is no salvation outside the [Catholic] church), the missionary premise is that only those who participate in the sacrament of the Catholic Church can be saved, abandoning the theology of Augustine to be justified by faith.

Second, the church and the state. At this time, political power was sanctified by the church as a blessing of God, and instead the state was obligated to support and protect the church. The missionary responsibility of the church appeared in the form of political conquest of the state. So, the wars for colonization could be understood as missionary wars.<sup>120</sup>

This Christendom model historically refers to the period when the church was influencing temporal, secular powers. Its highest point of influence was during the medieval period, and its influence continued through the Reformation until the Eighteenth century. This influence was lost at the end of the Twentieth century when Christendom's ideas and practices fell into speculation and were swept away by the ideals of modernity and the impact of the Enlightenment. Christianity is no longer central to Western culture. Michael Frost and Alan Hirsch criticized Christendom as follows:

Christendom has moved Christianity into a maintenance mode. Christendom, when viewed from a missiological perspective, is more than the symbiotic relationship between church and state that resulted in a move away from the normative apostolic-missionary mode of the New Testament . . . We don't mean to discount the incredible mission movements that occurred sporadically in the fifth to the tenth centuries. But it is fair to say that by the triumph of Christendom in the eleventh century, mission was no longer seen as necessary within Europe . . . Mission was used as a means of colonization and advancement of various state interests.<sup>121</sup>

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<sup>120</sup> David Bosch, *Transforming Mission: Paradigm Shifts in theology of Missions* (Maryknoll, NY: Orbis Books, 1991), 222-235.

<sup>121</sup> Frost and Hirsch, *The Shaping of Things to Come*, 35-36.

Today's missional ecclesiology must overcome the Christendom model. Christendom is not a biblical form of the church. It is only one way the church has manifested itself in the past, and sometimes in the present. The Christendom system lost the missionary dynamics of the Christian faith and turned the church into a cultural, institutional religion. More radical and fundamental reformation is required in this age. To do this, it is essential that pastors change their perception of the church and mission through a shift to missional pastoral leadership. Obviously, mission is not the activity of the church, but the work of the Triune God, and the church does not exist in itself but is formed by and exists for the Triune God's mission. God wants to heal and restore all creation by sending God's people into the broken world. Into this ministry, God calls pastors as church leaders.

This thesis project attempts to present the characteristics of missional pastoral leadership by comparing these characteristics with the existing pastoral paradigm.

### **Concept of the Church**

The existing pastoral leadership paradigm has focused on building and maintaining dedicated sacred buildings or places of worship as the center of church life. Usually, the concept of the church and the center of experience for church members has been the church "building." This presupposes the focus of the Christian faith on a church life in the church. The association of buildings with "church" fundamentally alters the way the church perceives itself. It becomes more static and consequently, almost exclusively attractional.<sup>122</sup>

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<sup>122</sup> Ibid., 138.

In the Christendom system, the church was so deeply affected by the building that it did not properly determine that the building as a tool had a real influence on the consciousness and social response of the congregation. Once the building was built, the church programs and budgets were largely determined around buildings. To service the mortgage, the church had to keep the pews filled and the offerings steady, and so the pattern of attraction into the church was reinforced by and confirmed in the numerical growth of the church. When people attend a church service, they understand that they come into the church building to meet God. When a church has a sanctuary in which to worship God, the building gradually strengthens a sacred-versus-secular worldview for the church members. Eventually, the building subtly starts to direct the theology presented by the building.<sup>123</sup>

Especially in Korea, churches and megachurches have spent tens of billions and hundreds of billions of dollars to build church buildings in the name of “temple construction.” Pastors know that the church building can no longer be a temple, but the reason for building the temple, now called the chapel, is often to induce the material devotion of church members as much as possible. This is a terrible misrepresentation of the will of God and a sinful act.<sup>124</sup>

Above all, the excessive construction of and focus on elaborate buildings in the Korean Church has consumed the interest and energy of the church members, thus making it impossible for them to concentrate on the important things they should do. In other words, the church

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<sup>123</sup> Ibid., 23. Cf. Marshall McLuhan, *Understanding Media: The Extensions of Man* (London: Abacus, 1964).

<sup>124</sup> Park Young-don, *The Distorted Face of Korean church: What is the problem in Korean Church?* (Seoul, Korea: Inter Varsity Press, 2013), 41.

building has come to the point of fundamentally interfering with the missional nature and responsibility of the church. An understanding of the church that is centered on the building makes it very difficult to grasp the true missionary position of the church, whose purpose for existence is to move toward the lost world through the calling of God. Howard Snyder wrote in *The Problem of Wineskins* that the church building demonstrated five problems of the Western Church: “Our church buildings, then, witness to the immobility, inflexibility, lack of fellowship, pride and class divisions in today’s church. The gospel says, ‘Go,’ but our church buildings say, ‘Stay,’ The gospel says, ‘Seek the lost,’ but our temples say, ‘Let the lost seek the church.’”<sup>125</sup>

Snyder also wrote:

Christians did not begin to build church buildings until about A.D. 200. This fact suggests that, whatever else church buildings are good for, they are not essential either for numerical growth or spiritual depth. The early church possessed both these qualities, and the church’s greatest period of vitality and growth until recent times was during the first two centuries A.D. In other words, the church grew fastest when it did not have the help or hindrance of church buildings.<sup>126</sup>

For the early church, the home was the assumed meeting place. In fact, Robert Banks pointed out something interesting about the first purposefully built church buildings: “Not until the third century do we have evidence of special buildings being constructed for Christian gatherings and, even then, they were modeled on the room into which guests were received in the

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<sup>125</sup> Howard A. Snyder, *The Problem of Wineskins: Church Structure in Technological Age* (Downers Grove, IL: Inter Varsity Press, 1975), 69-73. Also, Snyder asks the following questions as to whether one’s church is faithful to the biblical understanding of God’s people: Does the church spend more on buildings than outreach? Does the church hold all its gatherings in the church building? Does the church put maintenance and construction before mission and evangelism? Does the church refuse to use its building for other than ‘sacred’ functions? Does the church measure spirituality by number of people present within the four walls? He called such a church an edifice complex by criticizing that it is almost totally ignorant of what the Bible means by the church. *Ibid.*, 73.

<sup>126</sup> *Ibid.*, 69.

typical Roman and Greek household.”<sup>127</sup> The early church had no recognized, dedicated buildings other than houses and public spaces. Even when the church constructed its buildings, they were modeled after a living room that could accommodate about 30 people.<sup>128</sup> The living room is a place of fellowship, hospitality, and security. This does not mean that church meetings should be limited to families; the church can gather as various groups of people in various environments. However, it is important to remember that the physical environment also presents a message to those present.

In a missional ecclesiology, however, the church is not recognized merely as a place or a building. In a Christian community, a building is only needed as a meeting place. A building is just a tool. It is never the only tool. If the tool reduces the ability of the people in the church to fulfill the mission and purpose of God’s people, then the pastor, as a church leader, must raise questions and deal with the problem properly. In the Bible, the church is God’s people called in Christ (1 Cor 1: 1-2, Eph 2:19). As the people of God, the church is a temple where God dwells together with His people. This does not refer to a temple as a specific building, but to the people of God. In the Old Testament, the tabernacle and the temple were concrete expressions of the promise that God was with His people; it was a symbol of Immanuel (God with us).<sup>129</sup> In the

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<sup>127</sup> Robert J. Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting*, Revised ed. (Grand Rapids, MI: Baker Academic, 1994), 41.

<sup>128</sup> *Ibid.*, 41.

<sup>129</sup> The presence of the Holy Spirit in the church is the realization of the Old Testament motif that the tabernacle was filled with clouds that symbolized the Holy Spirit. This was also seen as a fulfillment of a new covenant that God would dwell among us with the Holy Spirit, not a hand-made temple in the end times (1 Cor 3:16-17; 6:19-20; 2 Cor 6:16). Gordon D. Fee, *Paul, the Spirit and the People of God* (Ada, MI: Baker Academic, 1996), 18.

New Testament, the church referred to a new temple based on the death and resurrection of Jesus, the gathering of individual Christians in whom dwelt the Holy Spirit (1 Cor 3:16; 6:19). The Apostle Paul said that the church is “a place where God dwells in the Spirit” (Eph 2:21-22).

Also, the church is sent into the world to fulfill God’s will to save the world (Matt 28:19-20; John 20:21; Eph 2:10). Therefore, the church, as the people of God called out from the world, is the organic, institutional, and temporal expression of God’s reign that Jesus came to realize through His death on the cross and resurrection. Pastors should be able to properly use the place of worship and the church building while recognizing the privileges and unique calling of the church. Pastors of a missional church should lead the people of God to implement missional living in daily life rather than simply encourage church life within the church building.

### **Mission Mode and Impulse**

The traditional church has used an attractional mode. In the traditional church model, once a church is established in a particular community, then the church uses various methods to attract people into the building. It is not unbiblical to be an attractive church and to bring in unbelievers. Nevertheless, if the focus of the church is to attract people in a charming manner, and if the church expects that people will come to worship because the church has good qualities, the church will lose sight of its true purpose for the sake of becoming attractive to outsiders. Many traditional churches invest resources to provide comfortable seating, ample parking, a fun program for kids, good sermons, and great music.

In traditional churches, pastors demand through their actions that people come within the holy boundary of the congregation to hear the gospel. One of the key premises of the traditional

church is the assumption that God is one who cannot meet outside the official church meeting, or at least that such an authorized meeting is the best place to learn about God.<sup>130</sup> Therefore, evangelism in this type of church usually refers to the members of the church attracting unbelievers and bringing them to a church where they can experience God. Evangelism became more about attracting people in than about reaching out to them.

The “Come-to-us” attitude of the traditional church that seeks to attract unbelievers to the church through the church’s own appeal is not biblical. Jesus, Paul, other disciples, and early church leaders all had a “Go-to-them” attitude. If the church limits the place where God can meet the world to a certain time and specific building which many unbelievers feel they cannot approach or participate in, surely the gospel may be obstructed. The “Come-to-us” approach is internally oriented because the church has been structured and designed to attract people into the church. Reggie McNeal argued that the missional church should shift the ministry focus from internal to external.<sup>131</sup> The missional church must engage the community beyond its walls because it believes that this engagement is why the church exists. McNeal pointed out that this shift redefines the target of ministry:

Internally focused churches and ministries (and people, for that matter) consume

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<sup>130</sup> In particular, Korean churches cannot but emphasize the way of entering into the church from the secular world in order to have faith in a non-Christian society. In missiological terms, the tendency of "come-structure" is stronger than "go-structure". Han Kook-il, *The Theory and Practice of the Missionary Church*, 17.

<sup>131</sup> McNeal proposed three shifts that must happen when a church decides to become a more missional church both in thinking and in behavior: 1. From internal to external in terms of ministry focus 2. From program development to people development in terms of core activity 3. From church-based to kingdom-based in terms of leadership agenda. He said that “These shifts are the signature characteristics of what missional means. They are not destinations; they are compass settings. They point you into the new world. They will move you from doing church as primarily a refuge, conservator, and institutional activity in a post-Christendom culture to being a risky, missionary, organic force in the increasingly pre-Christian world in North America.” Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco, CA: Jossey-Bass, 2009), 16.



most of their energy, time, and money on a wide range of concerns, from survival to entertainment. Success in the internally focused culture is defined in terms of organizational goals. Leaders in these situations focus their efforts on helping the ministry achieve these goals (attendance, budget, new program widgets, improved widget performance). In other words, the scorecard is tied to activity focused on the organization itself. Externally focused ministry leaders take their cues from the environment around them in terms of needs and opportunities. They look for ways to bless and to serve the communities where they are located.<sup>132</sup>

Pastors and lay people who desire to realize the missional church model must go boldly to where unbelievers gather, and not wait for people to come into the church. From this point of view, church leaders must shift the structural paradigm of ministry from the “Come here” structure common to the growth age to the “Go there” structure necessary in the postmodern era. To practice missional ministry, a church must expand the scope of pastoral activities and form missional leadership that restores outward-directed mobility to the institution.<sup>133</sup> Eventually, the missional church recognizes that the church should not have a spirit of reigning in the community, but rather a spirit of serving them, and acknowledges that it must obey the missionary command to move away from self-focus and toward a desire to be salt and light in the community.

This type of ministry is the “incarnational mode”<sup>134</sup> encouraged by the pastoral

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<sup>132</sup> Ibid., 6-7.

<sup>133</sup> Han Kook-il, *The Theory and Practice of the Missionary Church*, 317.

<sup>134</sup> Frost and Hirsch stated, “For us the Incarnation is an absolutely fundamental doctrine, not just as an irreducible part of the Christian confession, but also as a theological prism through which we view our entire missional task in the world. ... When we talk of the Incarnation with a capital I we refer to that act of sublime love and humility whereby God took it upon himself to enter the depths of our world, our life, and our reality in order that the reconciliation and consequent union between God and humanity may be brought about. This ‘enfleshing’ of God is so radical and total that it is the bedrock upon which rests all subsequent acts of God in his world.” Frost and Hirsch, *Shaping of Things to Come*, 74-75.

leadership of missional churches that promotes missions. Michael Frost and Alan Hirsch

explained the theological implications of incarnation:

1. Identification: Is an act of unspeakable humility, God takes upon himself all the conditions, even the limitations, the struggles, and the doubts of humanity (Phil. 2:6– 8; Heb. 5:7– 8).
2. Locality: The coming of God among us was not just a momentary theophany, but constituted an actual “dwelling” among us (John 1:14).
3. The Beyond-in-the-midst (2 Cor. 5:19): The eternal, transcendent God was and is right here, in our midst. In Jesus, God came into direct personal contact with humanity which he so loves. In Jesus, God meets each of us personally.
4. The Human image of God (Col. 1:15): All who would wish to know who God is and what he is like need look no further than the person of Jesus (John 1:18; 14:9). All true perspectives of God must pass through the very particular lens of the man called Jesus of Nazareth.<sup>135</sup>

Therefore, to practice incarnational mission in missional pastoral leadership, a focused approach is needed to identify with the community in all possible ways without compromising the truth of the gospel itself. The church must delve deeper into the cultural life of the local community. In other words, people in the community should be perceived as members of a potential congregation in a broad sense. Church members should be careful not to treat people from the local community exclusively as outsiders because they do not attend the church. The church must always strive to be a neighbor who lives with the local people with the intention of seeking to bring them to Christ. To do this, pastors should be willing to communicate with and engage the local community.

In this sense, the New Testament mission power is formed not by centripetal, but by centrifugal action, and centered sets, not bounded sets, define the approach.<sup>136</sup> Missional

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<sup>135</sup> Ibid., 55-56.

<sup>136</sup> Frost and Hirsch tried to distinguish between centered sets and bounded sets. “The attractional church is

churches should build close links with local communities and create strong relationships with unbelievers through social contacts. God is a missionary God. God the Father sent His Son into the world, into human lives, into human history. Therefore, the incarnational model of mission entails people who practice the missional style of church, and who are sent to various situations to spread the gospel. They are to take the gospel in a concrete, incarnational manner so that people experience Jesus Christ in their cultural meaning system.

### **Worldview and Spirituality**

Traditional pastoral leadership presupposes a dualistic worldview. A dualistic worldview separates the divine and the secular, the holy and the unholy, those who are inside the church and those who are outside the church. In fact, the roots of the attractational attitude mentioned above can be found in the dualistic spirituality of the church. As an institutionalized organization in the Christendom model, the church sought to attract people with the goal of quantitative growth through membership increases. The church became a holy place of salvation after it escaped from the world tainted with sin and driven to destruction. In this way, the church was similar to the ark of Noah.<sup>137</sup> Based on this dualist worldview, the church thoroughly maintained the

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a bounded set. That is, it is a set of people clearly marked off from those who do not belong to it. Churches thus mark themselves in a variety of ways. The missional-incarnational church, though, is a centered set. This means that rather than drawing a border to determine who belongs and who doesn't, a centered set is defined by its core values, and people are not seen as in or out, but as closer or further away from the center. In that sense, everyone is in and no one is out. Though some people are close to the center and others far from it, everyone is potentially part of the community in its broadest sense. A useful illustration is to think of the difference between wells and fences. This infiltration, for it to be missional, must be marked by the following commitments: Holiness, Prayer, and Socializing." Ibid., 68-78.

<sup>137</sup> The Korean Church's favorite images of church are the "Ark of Salvation" and the "Refuge" concepts. Within these concepts, a large gap that cannot be broken between the church and the world is formed, dualistic

attitude of attractional ministry. This viewpoint habitually considered unbelievers as people in the “outside” world, and those who attend church are perceived as “in here.” In this view, there can be no church to transform the world in the world.

The dualistic structure of the church can be represented by the following diagram. In this diagram, if those who attend to church come into the church (middle circle in Figure 1), they generally recognize the church as a place of safety and reassurance because God is in the church and governs them. Then the people start to experience God by giving worship (the overlap of the left and center circles in Figure 1). Finally, people in the church must go out into the world (right circle in Figure 1). In a dualistic perception, the world is a dangerous place for Christians. A dualist does not perceive God in the world. Although this diagram is an oversimplification, it represents a standard church experience.

In this situation, those who come to the church are fundamentally tailored to live a dualistic life. Here, God is a god of the church, not a God of all creation, including the church. There is also no missional sensitivity to surrounding communities with this perspective. The church ministry is the work of church professionals and experts. This is the understanding of Christendom, yet it does not fit into the New Testament at all. Dualism has made it nearly impossible for Christians in the last 1,700 years to connect internal faith with external practice. Dualism has also prevented Christians from sharing their ethics, lifestyle, and faith in truth with others. This credibility gap between the world of the church and the world outside of the church

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perceptions are fixed, resulting in a deformed Christian image that turns away from the world and applies faith only to activities in the church. Han Kook-il, *The Theory and Practice of the Missionary Church*, 19.

is, as theologian Helmut Thielecke calls it, a modern form of Docetism.<sup>138</sup>

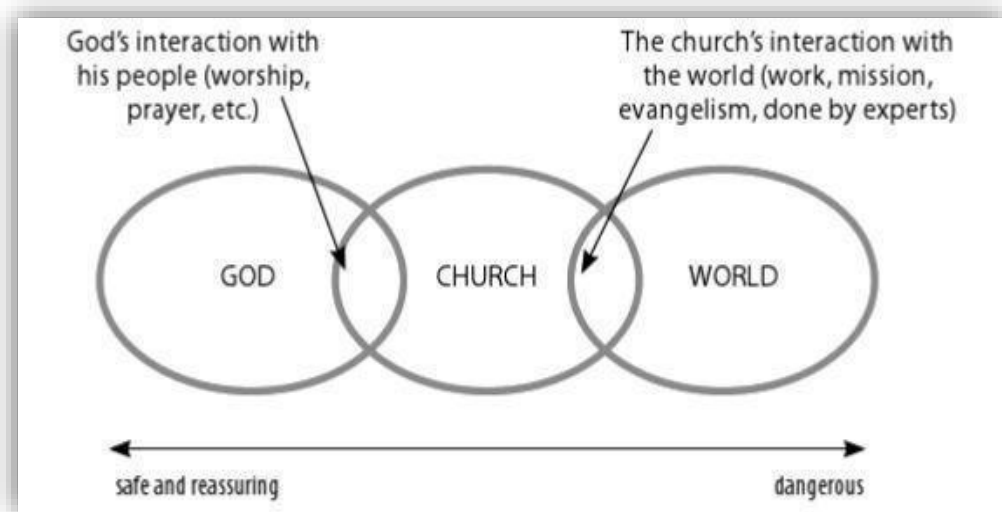


Figure 1: Dualistic / Christendom Mode<sup>139</sup>

However, because the missional church is organically present in its own community, it must reject the dualism of Western Christianity in order to practice integrated worldview. There are other ways to see God, the world, and the church, such as an incarnational way. The incarnational perspective is an innovative shift from the normative Christendom church.

<sup>138</sup> “Docetism is a dualistic heresy. It is, in essence, a Platonic way of thinking about life. The Greek philosopher Plato taught the idea of gradations of reality. Spirit or mind or thought is the highest. Matter or the material is less real. With this distinction, there came to be ethical gradations as well. Matter came to be thought of as morally bad, while spirit was morally good.” Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (Ada, MI: Baker Books, 2006), 245.

<sup>139</sup> Frost and Hirsch, *Shaping of Things to Come*, 196.

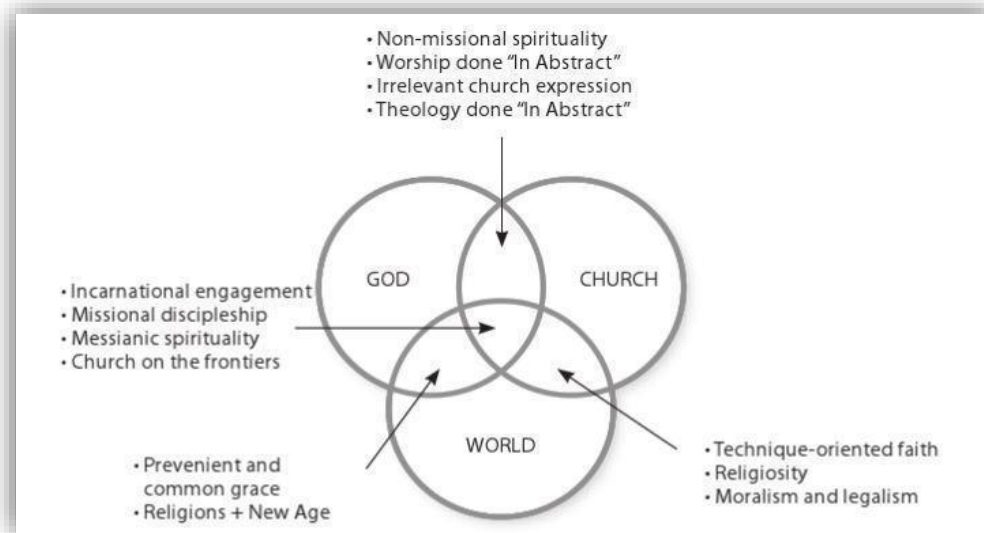


Figure 2: Missional-Incarnational-Messianic-Apostle Mode<sup>140</sup>

In the figure above (Figure 2), the Christian experience can be visualized in a completely different way by rearranging the three circles. When the church is placed where all three spheres are gathered at the center, the church becomes truly missional, very incarnational, and acts in a way that extends the work of Jesus into the world. Worshiping God in this way is always done in a missionary context, is culturally meaningful, has obvious missional sensitivity, and is open to all.

Missional church witnesses the sovereignty of Jesus Christ in the world without separating the church from the world. As John 3:16 declares “For God so loved the world;” the world is the object of God’s love and mission field. Pokorny stated in his commentary on Ephesians that the world is under the sovereignty of Christ, but the world itself is not the body of

<sup>140</sup> Frost and Hirsch, *Shaping of Things to Come*, 197.

Christ; the church is his body, the fullness of Christ (Eph 1:23) and should witness His headship over all things (Eph 1:22). Furthermore, he argued that the church should aim to be sent to the world because church growth and sent-ness toward the world cannot be separated.<sup>141</sup>

Likewise, God has established the church in the world for the salvation of the world and for reconciliation with all creation. As an entity distinct from the world, God conferred to the church the fullness of God in Christ (Eph 1:23; Col 1:19). The church and the Christians have been called to reveal the richness of Christ toward the world. The church is, by nature, a missionary community to make known what is the riches of the glory of Christ (Col 1:27) to the world.

Therefore, the missional church must overcome the separate ecclesiology of understanding the church and the world in a dualistic mode and extend their responsibility to the whole world. The reason for the existence of the church is not to maintain the church itself, but to participate in God's mission for the world. If a church has backed away from the world and focused solely on itself, it is not a true church of Christ. The church's nature in confronting social realities was squarely faced by Dietrich Bonhoeffer, a German theologian, when he considered the relationship between the community of the saints as a sociological entity within world society and a spiritual community when viewed as the fellowship of the followers of Jesus.<sup>142</sup> He convincingly demonstrated that the church must live out its missionary nature in the

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<sup>141</sup> Petr Pokorný, *Der Brief des Paulus an die Epheser* (Leipzig: EVA, 1992), 175-79.; Kook-il Han, *The Theory and Practice of the Missionary Church*, 65.

<sup>142</sup> See Eberhard Bethge, "Forward," in: Dietrich Bonhoeffer, *The Communion of Saints: A Dogmatic Inquiry into the Sociology of the Church* in the English translation by William Collins Sons (New York: Harper & Row, 1963).

world at all times.

Thus, the missional church requires a holistic spirituality that encompasses various aspects of daily life to participate in the God's redemptive reign of the world. The church should not be separate from the rest of life. Pastors who practice missional church should clearly recognize the true missionary calling of the church in the world and strive to make the church, as it is built in the world, become a missionary church. The church must continually change, develop, reform, and emerge in the world while maintaining its missional nature.

### **The Context of Leadership**

The formation of leadership in Western churches has long been influenced by the premises of Christendom. The pastor's responsibilities were primarily viewed as teaching, caring for, and administering the settled believers and clerics; pastors were often separate from the believers and considered the ruling class. Chapter 7 in *Missionary Church* (Guder, 1998) explained the historical leadership paradigm dominant in the Christendom mode, including subordinate variants such as the priest in the Middle Ages, the teacher in the Reformation Age, and the counselor-manager-technicians of the Modern Age.<sup>143</sup> Guder criticized the images of the modern paradigm of pastoral professionals that focus on the technical management of church growth, market, and success. His explanations of these roles follow:

The Leader as Counselor

Pastoral identity was recast into psychological categories, with a reductionistic gospel centered on meeting the human potential of the private individual.

The Leader as Manager

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<sup>143</sup> Guder, *Missionary Church*, 190–198.



Modernity required leaders shaped by management and organizational skills. The manager maximizes organizational effectiveness in resource capacity and market growth.

#### The Leader as Technician

The technical application of scientific rationalism assumed that it is possible to control life by manipulating our environment to achieve the ends we desire through specific technique.<sup>144</sup>

The three images of professional church leaders as counselors, managers, and technicians have become effective and rational standards for modern churches. However, these leadership styles were introduced without any criticism and resulted in the destruction of the nature and purpose of the church. In this paradigm, the church relies on social science methodology, management techniques and organizational skills that aim at church growth.<sup>145</sup>

Of course, these methods and skills are part of the church's life and ministry, but too much reliance on these methods has also caused many problems. Above all, the church is regarded as a merchant who provides religious goods and services to the society. The church has fallen into the place of a volunteer organization that meets human spiritual needs. It is an error to reduce the gospel to a very private and subjective experience. This happens when churches focus only on meeting the inner and personal needs of the congregation through the abilities of a counselor, manager, and technician as a professional pastor. Alan J. Roxburgh and Fred Romanuk also criticized this model as follows:

The pastoral model in its contemporary practice is not actually derived from New

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<sup>144</sup> Ibid., 196-198.

<sup>145</sup> Van Gelder said, "We have been inundated over the past several decades with approaches that call for better management and more effective organization within the church. These include the church renewal movement of the 1960s and 1970s, the church growth movement of the 1970s and 1980s, and the church effectiveness movement of the 1980s and 1990s. As helpful as many of these emphases have been, they have often failed to grapple with deeper realities about the church." Craig Van Gelder, *The Essence of the Church: A Community Created by the Spirit* (Ada, MI: Baker Books, 2000), 33.

Testament models of the pastor. In its current usage, the word has been directly shaped (and redefined) by the fields of psychology and therapy as well as by modernity's focus on the self and the expressive individual. The pastor is thus primarily a caregiver, a spiritual counselor who looks after the private, personal, inner spiritual needs of individuals who choose to contact in and out of relationships as they do or don't meet their needs... But this should not be mistaken for calling to form communities of the kingdom... The caregiving pastoral model of leadership is being rapidly displaced by an entrepreneurial model. Whole systems of church life are being formed on the basis of the CEO leader who takes charge, sets growth goals, and targets "turn-around" congregations, much like a business CEO who comes in to lead a failing corporation.<sup>146</sup>

With the collapse of functional Christendom, the role and nature of church leadership have been fundamentally reevaluated. A new paradigm is emerging to replace the professional model: that of the participatory leader.<sup>147</sup> Participatory leadership for the missional church is grounded in the premise that the church finds its identity in participation in God's mission in the world, and that it is primarily the Holy Spirit who leads Christian communities. In the previous paradigms of priest, pedagogue, or professional, authority was understood to be concentrated in individuals who held offices or who possessed certain professional skills and certifications. However, a participatory leadership model recognizes that leadership is understood best not as a fixed set of individual roles or attributes, but as a process of relational influence.<sup>148</sup>

Participatory leadership assumes that authority is distributed among the community by God, both in the form of spiritual gifts and in the presence of the Holy Spirit. Leadership is one of the gifts of the Spirit (Rom 12: 8), but its function is not to control, dictate, or monopolize the

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<sup>146</sup> Roxburgh and Romanuk, *The Missional Leader*, 26-27.

<sup>147</sup> Van Gelder and Zscheile, *The Missional Church in Perspective*, 155.

<sup>148</sup> See Peter Guy Northouse, *Leadership: Theory and Practice*, 4th ed. (Thousand Oaks, CA: Sage, 2007).

church's ministry. Rather, its function is to encourage faithful participation of all church members and to cultivate various gifts for God's mission. The metaphor of cultivation, drawn from farming and gardening, is a pivotal way to envision missional leadership.<sup>149</sup> It is based on the words of 1 Corinthians 3: 6-7: "I planted, Apollos watered, but God gave the growth. So, neither he who plants nor he who waters is anything, but only God who gives the growth."

Missional leadership must be intentional about cultivating the capacity and gifts of the people who are already part of the church for authentic Christian community. Leadership is not about enlightenment, but rather the cultivation of an environment that releases the missional imagination of God's ordinary people. Christian leaders must not seek primarily to satisfy the hunger of spiritual consumers, as in the professional paradigm, but rather to create the conditions under which people can come together in shared life to discover their niche of participation in God's mission. Alan J. Roxburgh and Fred Romanuk proposed the following:

In this book, we offer an alternative model of the missional leader who is a cultivator of an environment that discerns God's activities among the congregation and its context...Rather than the leader having plans and strategies that the congregation will affirm and follow, cultivation describes the leader as the one who works the soil of the congregation so as to invite and constitute the environment for the people of God to discern what the Spirit is doing in, with, and among them as a community...It is the Spirit of God in Jesus who causes all people to see in new ways as they enter the Kingdom.<sup>150</sup>

Participatory leadership also seeks rational communication.<sup>151</sup> Participatory leaders are

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<sup>149</sup> Van Gelder and Zscheile, *Missional Church in Perspective*, 156.

<sup>150</sup> Roxburgh and Romanuk, *The Missional Leader*, 27-29.

<sup>151</sup> Van Gelder and Zscheile, *The Missional Church in Perspective*, 156. Also, see Scott Cormode, *Making Spiritual Sense: Christian Leaders as Spiritual Interpreters* (Nashville: Abingdon, 2006); and Karl E. Weick, *Sensemaking in Organizations* (Thousand Oaks, CA: Sage, 1995).

responsible not for monopolizing theological discourse in the congregation, but for leading and equipping people in the practice of theological discernment for interpreting the Word and making sense of their daily lives in the world. The leaders must be proficient in listening, communicating with the Bible, theological traditions, and the surrounding culture to conduct these responsibilities properly. The function of leadership in the missional church is to equip, empower, and facilitate this process so that the people are more involved in the mission of God and the world.

### **The Structure of Leadership**

Traditional church leadership is hierarchical. It is a religious and bureaucratic structure, not based on the needs and plans of the community, but on the plans and desires of a select few individuals in leadership. Some denominations ideologically engage in hierarchical models with an excessive number of hierarchical levels. Catholicism, for example, begins with the Pope at the top, followed by cardinals, bishops, priests, deacons, and laity. Other denominations rely on similar, though simplified, top-down approaches that include a local union, senior pastor, assistant pastor, elder, deacon, and laity. Whether the denomination is Pentecostal, Orthodox, Baptist, Methodist, or Presbyterian, this hierarchical model is nearly universal. The basic hierarchical structure of the Catholic Church has a pyramidal scheme as shown below:



Figure 3: Basic Catholic Church Hierarchy<sup>152</sup>

However, missional pastoral leadership has a fundamentally collaborative and mutually submissive model. This leadership character can be confirmed biblically by recognizing the relationship between the Trinity and Christian leadership.<sup>153</sup> At the heart of the missional church is a divine leadership community: the Trinity. Each person of the Trinity shares deeply in the others' life and work, which leads to each person's identity being shaped in relationship to the others. Leadership in a partnership that is generative and directed creatively outward toward the world best corresponds with the character of the Trinity. The Trinity is a non-hierarchical, egalitarian community rather than a monarchical one.<sup>154</sup>

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<sup>152</sup> This image is the hierarchy of the Australian Catholic Church which is divided up in 6 sections. <http://catholicauslaing.weebly.com/hierarchy.html>.

<sup>153</sup> See Dwight Zscheile, "The Trinity, Leadership and Power," *Journal of Religious Leadership* 6, no. 2 (Fall 2007), 55-56.

<sup>154</sup> Moltmann critiqued ecclesiastical and political forms of monarchy. Moreover, the divine community is radically open and outward-reaching: "The union of the divine Trinity is open for the uniting of the whole creation

Rather than construing the leader as operating alone, wielding authority in isolation from others, the Trinity points toward a collaborative, shared, team-based approach.<sup>155</sup> Trinitarian leadership is fundamentally collaborative because authority flows between, among, and out from all three in complementary ways. God does not create, govern, or renew the world alone, but in an intra-Trinitarian partnership and in partnership with humanity. Collaboration within the body of Christ emerges in part out of the variety of gifts given by the Spirit to the various members.<sup>156</sup> In a Trinitarian perspective, equipping the saints (Eph 4:11-13) is not uni-directional (only from leader to follower), but reciprocal. That is, while those with leadership gifts have a particular charge to facilitate the development of the ministries of all members, those members in turn help equip the leaders. Zscheile summarized this idea as follows:

Leadership communities in the image of the Trinity embrace a level of mutuality, reciprocal acknowledgement of each other's gifts, vulnerability to one another, and genuine shared life that transcends simply getting the job done. Thus, cultivating a community in the image of the divine community—a community of reconciliation, interdependence, mutuality, difference, and openness—becomes central to leadership in a Trinitarian perspective. This includes both the community *of* leaders and the community *led* by the

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with itself and in itself.” Moltmann Jürgen, *The Trinity and the Kingdom: The Doctrine of God* (Minneapolis: Fortress Press, 1993), 96; Miroslav Volf has developed a Free-Church Trinitarian ecclesiology that stresses the equal participation of all believers and their gifts for ministry. Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity* (Grand Rapids, MI: W. B. Eerdmans, 1998). Zizioulas argued for monarchy in the Trinity and hierarchy in the church, but only insofar as the “greater” one allows and empowers the “inferior” one to flourish in all his or her otherness, uniqueness, and integrity. John D. Zizioulas, *Communion and Otherness: Further Studies in Personhood and the Church* (New York: Bloomsbury T&T Clark, 2007), 143.

<sup>155</sup> Some young leaders find that this hierarchical model has little to say about generations that value equality and community in the emerging global cultural context. The shift from solo leadership models to team-based leadership is becoming increasingly established in the church as well as in other organizations in society. The team approach to leadership is particularly pronounced for emerging churches that are living intentionally within postmodern culture. Eddie Gibbs and Ryan Bolger described this as “leading as a body.” Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids: Baker Academic, 2005), 191-215.

<sup>156</sup> Rom 12, 1 Cor 12, Eph 4.

leaders.<sup>157</sup>

A missional church cultivated in the Trinity's image will recognize that authority and leadership are dynamic, fluid, distributed realities grounded in the Holy Spirit's presence and gifts. Authority and leadership were often hoarded in the Christendom maintenance paradigm of the church's life. In a missional paradigm, these gifts are meant to be shared and given away.<sup>158</sup>

Ephesians 4 also shows cooperative leadership under the authority of the Holy Spirit that overcomes the classifications of clergy and laity. This entails a leadership community consisting of apostles, prophets, evangelists, pastors or shepherds<sup>159</sup> and teachers (Eph 4:11). Markus Barth said that "... the task of special ministers mentioned in Ephesians 4:11 is to be servants in that ministry which is entrusted to the whole church. Their place is not above but below the great number of saints who are not adorned by resounding titles. Every one of the special ministers is a *servus servorum Dei*."<sup>160</sup> In the Christendom system, the pastor, as a teacher,<sup>161</sup> was part of a hierarchical structure in which he primarily demonstrated leadership in the highest position. In today's church leadership, because pastors and teachers have had more than their share of responsibility in pastoral care, the missionary aspirations of apostles and prophets for other

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<sup>157</sup> Ibid., 57.

<sup>158</sup> Van Gelder and Zscheile, *The Missional Church in Perspective*, 157.

<sup>159</sup> It is translated into 'shepherds' in English Standard Version and Darby Bible Translation. The Greek word for 'pastor' is *poimén* which is properly a shepherd ("pastor" in Latin); (figuratively) someone who the Lord raises up to care for the total well-being of His flock (the people of the Lord). 4166 –Strong's Concordance. <http://biblehub.com/greek/4166.htm>.

<sup>160</sup> Marcus Barth, *Ephesians: Translation and Commentary on Chapter 4-6*, The Anchor Bible, 34 A (Garden City, NY: Doubleday, 1974), 481.

<sup>161</sup> The Greek Bible links pastors and teachers in one word without separating them into different entities: τοὺς δὲ ποιμένας καὶ διδασκάλους. Especially, ESV footnotes say, 'Or the shepherd-teachers.'

cultures have been eroded. It's time for the recovery of some sense of balance.

In particular, Michael Frost and Alan Hirsch call the five functions (apostle, prophet, evangelist, shepherd, and teacher) 'APEST' and analyzed them as not offices but functions:

Apostolic function, usually conducted translocally, pioneers new missional works and oversees their development.

Prophetic function discerns the spiritual realities in a given situation and communicates them in a timely and appropriate way to further the mission of God's people.

Evangelistic function communicates the gospel in such a way that people respond in faith and discipleship.

Shepherding function oversees the people of God by leading, nurturing, protecting, and caring for them.

Teaching function communicates the revealed wisdom of God so that the people of God learn how to obey all that Christ has commanded them.<sup>162</sup>

Frost and Hirsch emphasized that the five leadership functions were meant to explain the major functions of those who are called for mission, and that when all these functions work together, leaders will be equipped with the saints to lead the work of the ministry and mature the body of Christ (Eph 4:12-13). Frost and Hirsch also understood that in this text Paul does not explain the official leadership of the church, but rather explains the church itself by assuming that everyone is a minister without the distinction between pastor and laity. Frost and Hirsch explained that the apostle Paul wanted the church of Ephesus to maximize its missionary influence by expanding the functions of APEST to the whole church without restricting it to the leadership community within the church. In other words, APEST can be described in two

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<sup>162</sup> Frost and Hirsch, *Shaping of Things to Come*, 210. Also, they stated, "These verses seem to underscore the fact that the church's ministry is fundamentally charismatic by nature . . . It seems that the doctrine of the church's unity and faith is therefore inextricably linked with a comprehensive understanding of the function of APEST in the life of the church . . . In fact, the mission is here directly related to its ministry structure . . . As we interpret this, Paul actually sees APEST ministry as the very mechanism for achieving mission and ministry effectiveness and Christian maturity." Ibid., 208-209.



capacities: as ‘the leadership matrix’ for leadership structure and as ‘the ministry matrix’ for the overall church. This is shown in the following figure:

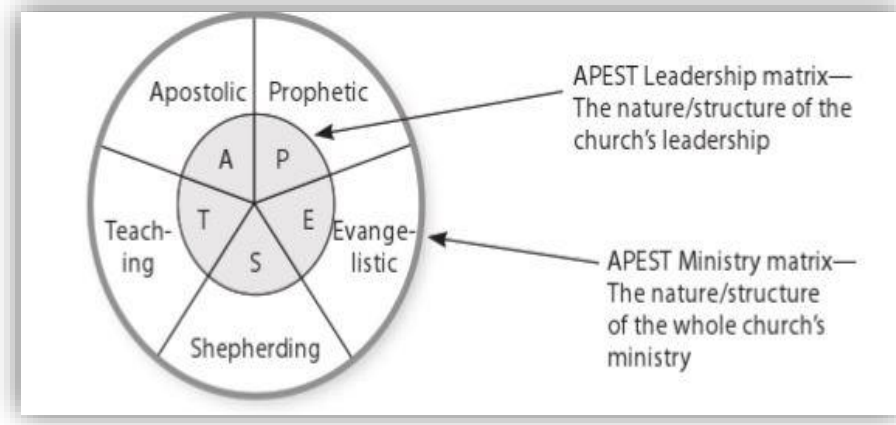


Figure 4: APEST Leadership Matrix and APEST Ministry Matrix <sup>163</sup>

Thus, the missional church has a communal understanding of the church, ministry, and leadership. The missional church must work as one body in all of these dimensions, and perhaps in a special leadership dimension because it is the leaders that show others the model of ministry. In the New Testament model, there can be no self-willed leaders, and there is no room for a one-man show. Missional churches reject the pyramidal, traditional model that places pastors in the highest positions of church leadership and authority. Also, the hierarchy structure in the Christendom mode is familiar with the top-down command system. Here, the lower layer must submit to the top legislative and administrative decisions. In such a structure, it is generally hard to achieve mutual communication or broad participation in the congregation. However, the APEST model welcomes the various gifts and community participation of all the congregation

<sup>163</sup> Ibid., 211.

and allows room for conflicts caused by individual vulnerabilities.

The church needs to rearrange its structure from its roots and create a place for missionary type leaders. The time to maintain a Christendom system has ended.<sup>164</sup> It is necessary for the church to strategically build and develop a proper leadership matrix and ministry matrix that stimulates a renewal of the church and dynamic missions in the world.

### Conclusion

The typical church scorecard of how many, how often, and how much does not blend with a missional view of what the church should be monitoring in light of its mission in the world. The current scorecard rewards church activity and can be filled in without any reference to the church's true impact.<sup>165</sup> Typically, the pastoral role in a Christendom model serves one or both following objectives: leadership and administration for the purpose of sustaining the institution of the church, and management of resources to best establish the church as a vendor of goods and services. This is not to suggest that the Christendom model has not placed godly, Christ-centered men and women in ministry leadership within churches, who genuinely desire to

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<sup>164</sup> Many church leaders and denominations are concerned with the size of the church's organization, including worship attendance, the money in the offering basket, the number of people participating in the church program, and the real estate, from the perspective of the governing system. It is worth noting that perhaps the most prominent megachurch in America, Willow Creek Community Church in South Barrington, Illinois, has discovered that participation in its church programs and activities does not correlate with spiritual growth among its membership. See Greg Hawkins and Cally Parkinson, *Reveal* (South Barrington, IL: Willow Creek Association, 2007).

<sup>165</sup> McNeal argued that the current scorecard promotes the internally focused, program based, church-based side of the ledger, rather than the external focus on participating in God's mission. He stated that church leaders must develop a scorecard that supports the other side of the shifts: externally focused ministry, people development efforts, and a kingdom-oriented leadership agenda. McNeal, *Missional Renaissance*, 17.

serve God's mission in the world. Neither does it suggest that God has not been active in and through his church in the Christendom era. Rather, the issue is that we have humanly structured the church with an institutional mindset and positioned leaders within that structure to maintain that structure.

However, missional pastoral leadership is a transformative form of the church that serves as a foretaste and agency of the Kingdom of God. Missional thinking centers the body of Christ on God's mission rather than Christendom's traditional concerns for the church's institutional maintenance.<sup>166</sup> Existing pastoral leadership places the pastor's interest in pastoral work on the members of the church, but missional pastoral leadership broadens the scope of interest not only to members of the church but also to the communities outside of the church. Pastors who realize that the missional spirit and principles extend beyond the building and beyond institutional churches communicate with the local community and engage in community work, thus expanding the scope and content of ministry.

The missional church will be by nature the opposite of the traditional pastoral paradigm. The following table summarizes, in general terms, the paradigms of traditional pastoral leadership and missional pastoral leadership discussed above.

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<sup>166</sup> Guder, *Missional Church*, 7.

Criteria	<b>Traditional Pastoral Leadership</b>	<b>Missional Pastoral Leadership</b>
Historical Context	Christendom Christianity	Missional Ecclesiology
Church Concept	Church Building	Sent People
Mission Mode	Attractional (Inward)	Incarnational (Outward)
Approach Mode	Boundary Sets (Come-To-Us)	Centered Sets (Go-To-Them)
Worldview	Dualistic	Holistic
Church Purpose	Church Growth	God's Mission
Leadership Form	Professional Leader (Counselor-Manager- Technician)	Participatory Leader (Cultivator)
Leadership System	Hierarchy / Dogmatic (Top-down Command System)	Cooperative / Collaborative (Mutual Relational System)

Table 1: Traditional pastoral leadership vs Missional pastoral leadership

In conclusion, there are five characteristics of missional pastoral leadership. First, missional pastoral leadership is a relational process that acts through the agency of the Holy Spirit to form the people of God who participate in God's mission through Jesus Christ. Missional pastoral leadership also focuses on restoring the missionary power of the people to

participate in God's mission in the world by rejecting the old remnants of a church mode that focuses on maintenance of buildings and systems.

Second, missional pastoral leadership does not perceive the church as a building or place of worship, but as a social community that is sent out to reveal God's redemptive rule in the world. The goal of leadership is to allow all the saints to live a missional life in the community. Additionally, missional pastoral leadership does not use an attractional approach to bring people into the church, but rather uses an incarnational approach to go outside the church and enter into the lives of people. The intent of the incarnational mode is to meet with people who do not know Christ, to communicate with them, and to permeate the cracks and seams of society like light and salt. This mode does not insist that people come to the church, but actively seeks to go and penetrate the local community.

Third, missional pastoral leadership embraces an integrated worldview that rejects dualism and integrates God, the church, and the world together. It develops a missional spirituality that does not divide the world into holy (religious) and secular (nonreligious) but actively participates in the culture and the world incarnationally.

Fourth, missional pastoral leadership considers the professional leadership style represented by the image of leaders as counselors, managers, and technicians to undermine the nature and purpose of the church, and therefore considers that style of leadership to be in need of fundamental reassessment. Missional pastoral leadership suggests the participatory leadership model as an alternative that presupposes the mission of God and the work of the Holy Spirit prevailing in the world. Participatory leaders encourage the development of various gifts to participate in God's mission by cultivating an environment that fosters the missionary

imagination of the whole community.

Finally, missional pastoral leadership is not a traditional and hierarchical structure but a cooperative and collaborative structure. In this structure, team leadership is carried out in a mutually collaborative relationship rather than a one-sided, hierarchical decision-making structure, and dynamic ministry is promoted by encouraging close communication and participation of various gifts.

## Chapter 4

### Analysis of Survey Results on Missional Pastoral Leadership

#### Background

The Korean Church has experienced miraculous growth despite its relatively short history of 130 years of existence. This is an unusual event that cannot be found in church history anywhere else in the world. The impact of Korean Christianity on politics, economics, and social culture in general as a result of its quantitative growth is remarkable. However, it is also true that many people, both inside and outside of the church, are worried about the church in Korea. The Korean Church is in crisis due to several concerns. Most noticeably, the growth rate of Korean churches is declining.<sup>167</sup> Also, the Korean Church has very low levels of social confidence due to the moral degradation of some pastors, financial corruption, church succession or privatization of church, ecclesiasticism, division of denominations, lack of social responsibility, and an exclusive attitude toward other religions.

If the congregations and community in which the church is located cannot have confidence in the pastor, no matter how many church members or how many churches there are, the church cannot be called a normal or healthy church. The church is likely at risk of becoming an exclusive circle. Of course, the decline of public confidence may not be an intrinsic and

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<sup>167</sup> In 1966, the Protestant population was 900,000, or 3% of the population. Four years later, it surged to 10.2% of the population with 3.2 million people. In 1980, the Protestant population was 5,340,000, or 14.3% of the population. However, the growth of Korean churches, which has been rapid since the 1960s, reached the peak of the 1970s (412% growth), slowed down somewhat in the 1980s, and has fallen sharply since the 1990s. In fact, between 1985 and 1995, the growth rate of the church decreased by 35%, and between 1995 and 2005, the growth rate was negative: -1.4%. Won-gyu Lee, *Cheer up, Korean Church*, (Seoul: Dong-yeon Press, 2009), 20.

priority interest of the church. However, this crisis is really serious in that it is blocking the way of mission by encouraging society's distrust toward the church. Therefore, one of the primary tasks of the Korean Church today is to reform the existing pastoral paradigm to restore the public's confidence in the church. Pastoral leadership is emphasized because it is a key area and a priority issue for achieving public confidence in the church and for church reformation.

In retrospect, the culture of the world and that of South Korean society has repeatedly changed throughout the history of the Korean Church. However, the church was not able to cope with the changes properly. Today's crisis in Korean churches is not a fateful or inevitable crisis. It is a crisis that has arisen because the Korean Church has failed to fulfill its responsibility as a church. The pastor's responsibility is greater than that of anyone else. One of the major causes of this crisis is the influence of the functional and practical ecclesiology of the Western Church within the Korean Church.<sup>168</sup> What is a church? What is the purpose of the church? How should the church live in this age? Above all, Korean pastors must overcome the limits of functional and practical Western ecclesiology and establish a missional ecclesiology that seeks to restore the essence of the church based on God's mission.

### **Survey Methodology and Results**

This questionnaire is a collection of basic data on how Korean pastors perceive the existing patterns of faith and ministry, and what kind of efforts they are making to practice

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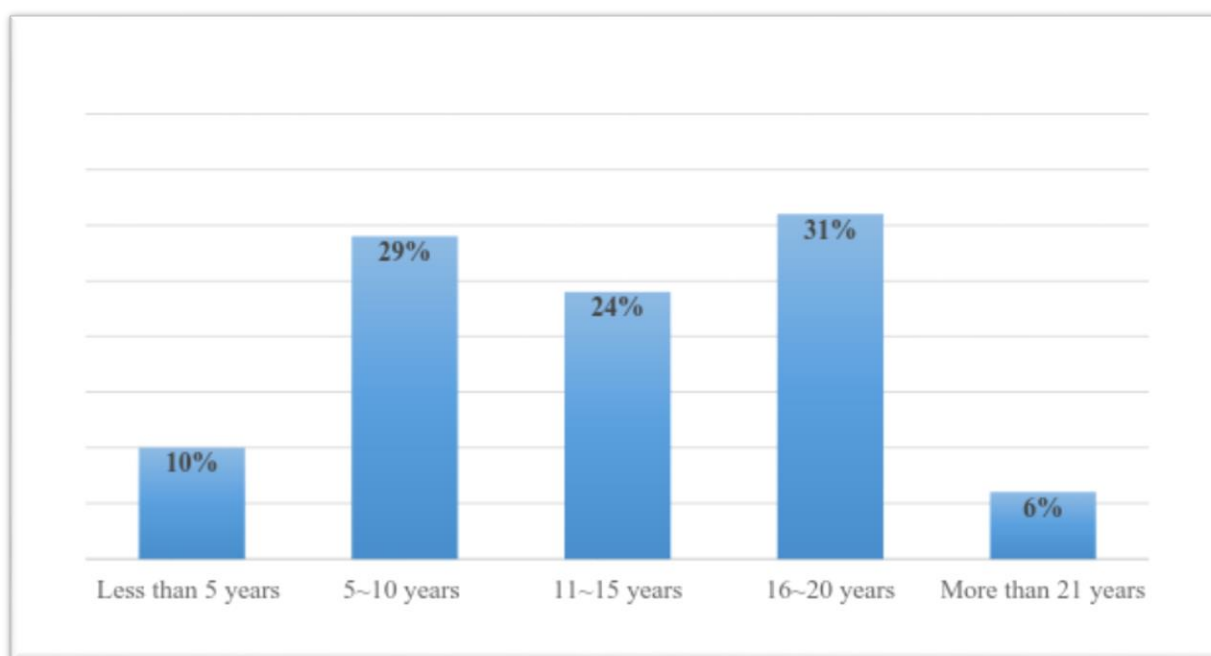
<sup>168</sup> Choi, Hyung-keun "Missional Ecclesiology in the Korean Context." *Mission World*, 9. Korea: Seoul Theological Seminary, Christian Theology Institute (2007). 2.



missional pastoral leadership within a missional ecclesiology. These are the results of a questionnaire survey of 51 pastors who currently serve in a pastoral capacity in a Korean church; some have served for many years. They were chosen as a sample of Korean church pastors.

### **Respondent general status**

According to the respondents who answered the questionnaire, 51% were full-time assistant pastors, 35% were the pastor, and 14% were the institutional ministers in office. The question regarding the length of the pastoral career demonstrated that 10% of respondents served for less than five years, 29% served for five to ten years, 24% for 11 to 15 years, 31% for 16 to 20 years, and 6% for more than 21 years. See [Graph 1] below.



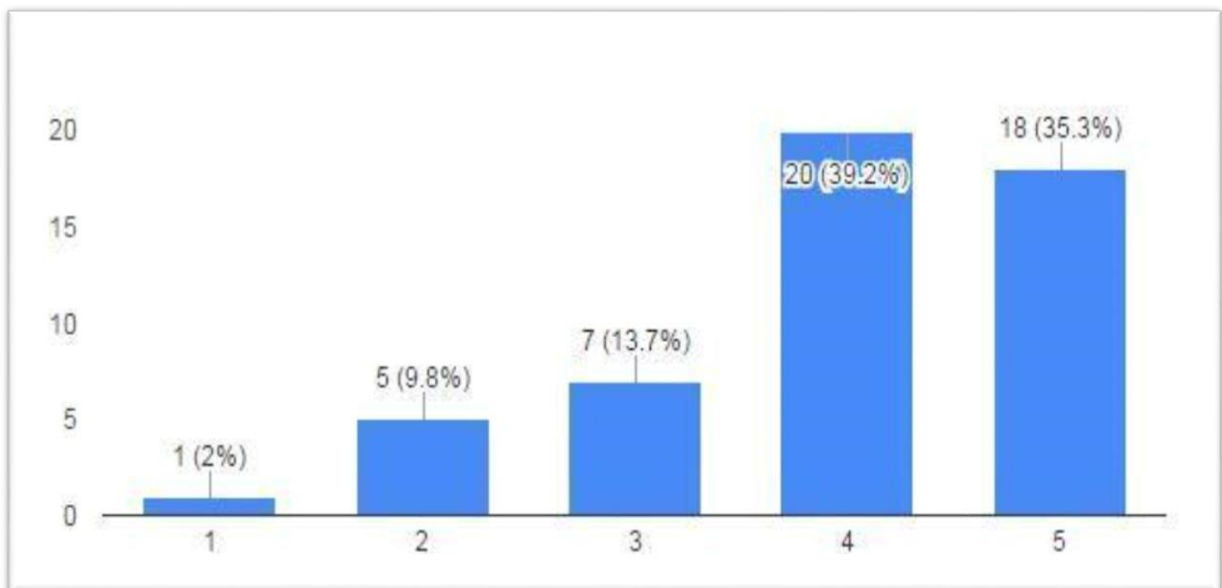
Graph 1: How long have you been a pastor?

According to the analysis of the number of church attendees at Sunday worship services

at the respondents' churches, 35.3% of the respondents said that their church had more than 1,000 members, followed by 19.8% with 101 to 300 members and 19.6% with 501 to 999 members. Also, 15.1% of the respondents' churches had between 51 and 100 members, 11.8% had less than 50, and 7.8% had 301 to 500 members. Regarding the location of the church, 52.9% were located in metropolitan cities, 27.5% in local cities, and 19.6% in small cities.

### Awareness of Korean Church Problems

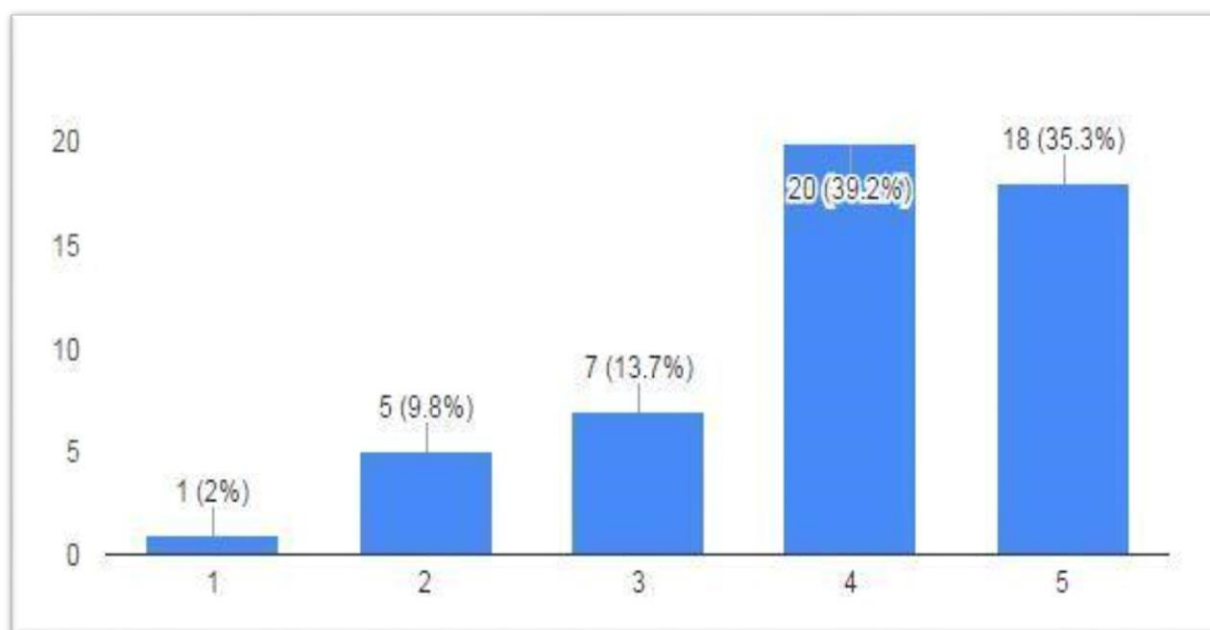
Almost everyone surveyed acknowledged that the Korean church is facing a total crisis. When asked, "How acceptable is the assessment that the Korean church has been in a total crisis since the 2000s?" 61% of the respondents answered "extremely acceptable" and 31% responded "very acceptable." The next most popular responses were "somewhat acceptable" (6%) and "slightly acceptable" (2%). See Graph 2 below.



Graph 2: How acceptable is the assessment that the Korean church has been in a total crisis since the 2000s?

These results showed that Korean pastors as a sample mostly (98%) recognized that the Korean Church has been in a total crisis since the late 2000s. This dominant sense of crisis demonstrates that pastors in the field are experiencing many problems and are also concerned with finding a new pastoral paradigm that could resolve these problems.

Most pastors agreed that dualistic spirituality is a problem of the Korean Church. Thirty-nine percent of pastors surveyed answered that they agreed with the statement, “It is said that the Korean churches tend to understand the church and the world in a dualist way. How much do you agree with this comment?” Thirty-five percent strongly agreed, followed by 14% who were undecided, 10% who disagreed, and 2% who strongly disagreed. See Graph 3 below.

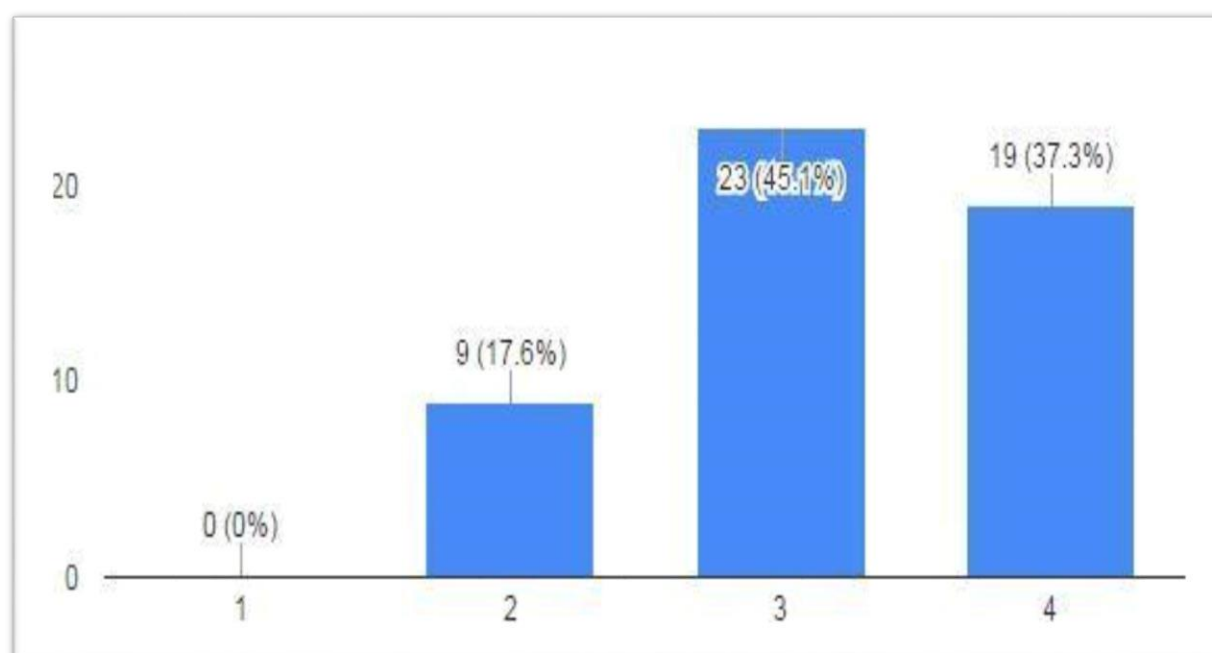


Graph 3: How much do you agree that the Korean churches tend to understand the church and the world in a dualist way?

One of the distinctive problems of Korean churches is the tendency to understand the church and the world in a dualistic way. Most of the pastors surveyed (74%) agreed with this

opinion (35% strongly agreed).

Most respondents agreed that the Korean Church is characterized by a church-centered faith pattern. The survey question asked, “It is evaluated that the Korean Church has a church-centered faith pattern that is dedicated to church meetings and service in the church. How much of a problem do you think this pattern of faith is?” In response, 45% of pastors answered that it was a ‘moderate problem,’ followed by those who answered that it was a ‘serious problem’ (37%). Another 18% answered that it was a minor problem. See Graph 4 below.



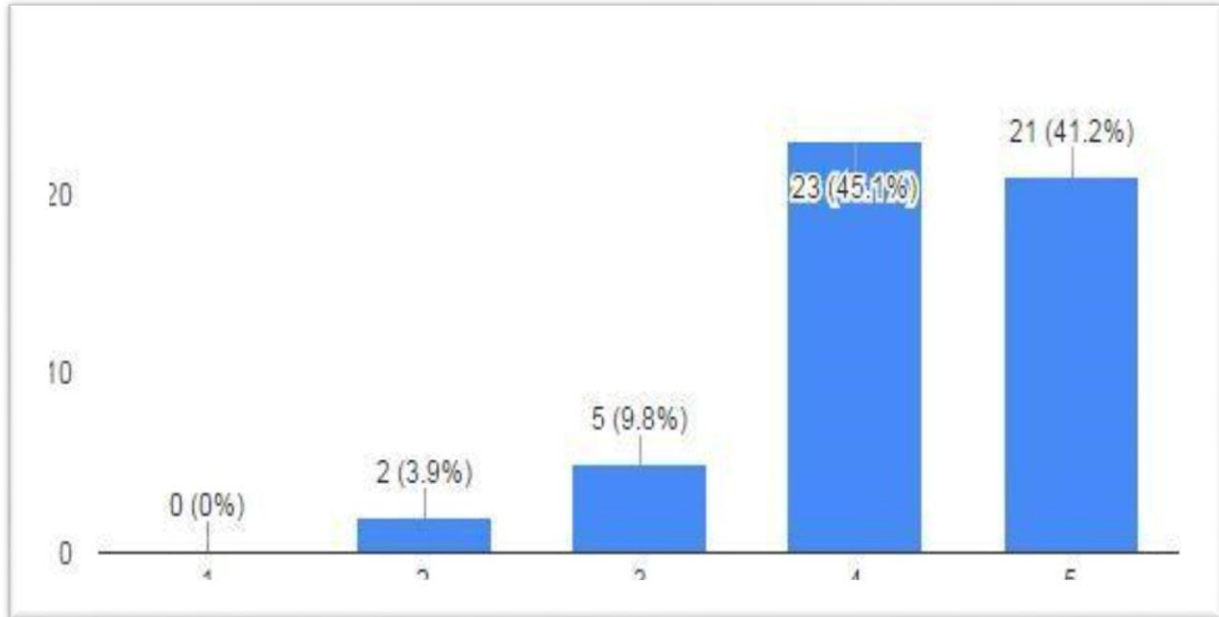
Graph 4: How much of a problem do you think a church-centered faith pattern is?

In the same vein, one of the characteristic problems of the Korean Church is a church-centered faith life. In general, there is a tendency to evaluate the faith of Korean church members by how faithfully they attend church worship and gatherings. Most of the pastors who responded indicated that they have at least a moderate level of awareness of this faith pattern: a total of 82%

responded that they viewed a church-centered faith pattern as a moderate problem or a serious problem.

These results show that the perceptions of pastors are gradually changing. A sense of a problem can be perceived in the church atmosphere that differs from attitudes of the 1970s and 1980s when congregations gathered in the church and did not sense a problem. The fact that church members have been at the center of social irregularities and have been culprits in ugly crimes in recent years has prompted more reflection. Pastors have begun to have a concern that a church-centered pattern of faith, where pastors stay in the church and produce good members only in the church, carries some unforeseen risks.

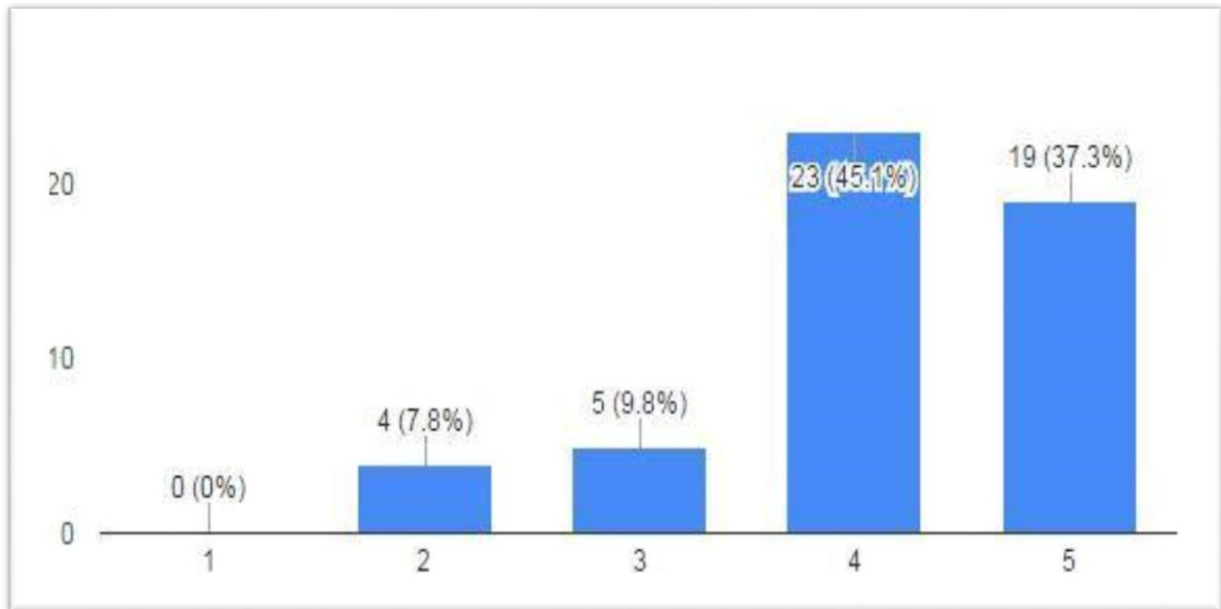
Most pastors feel that the pastoral paradigm that focuses only on local church growth has limited effectiveness. Forty-five percent agreed, and 41% strongly agreed to the question, “It is said that Korean pastors have focused on the growth and expansion of the local church, separated from the community, by concentrating their pastoral capability in caring for members in the church. How much do you agree that these pastoral patterns have reached their limits?” Four percent disagreed, and 10% neither agreed nor disagreed. See Graph 5 below.



Graph 5: How much do you agree that these pastoral patterns have reached their limits?

Most church pastors in Korea have a burden for church growth and concentrate all pastoral skills in that area. Missional ecclesiology based on the nature of the church and the direction of the ministry is not universal. However, through the recently declining church growth rate and the critical social atmosphere around the church, pastors began to realize that church-centered ministry has reached its limits. A total of 86% of respondents agreed or strongly agreed with this idea. This can be interpreted to mean that church growth theories that supported the existing pastoral paradigm have been increasingly criticized as no longer valid and as deviating from the essential characteristics of the church.

Pastors think of their community as a mission field but often neglect to contact them. In answer to the question, “How aware are you of the fact that the community in which the church is located is a mission field?” 45% of respondents were moderately aware, followed by extremely aware at 37%. Somewhat aware garnered 10% of responses, and slightly aware, 8%. See Graph 6 below.

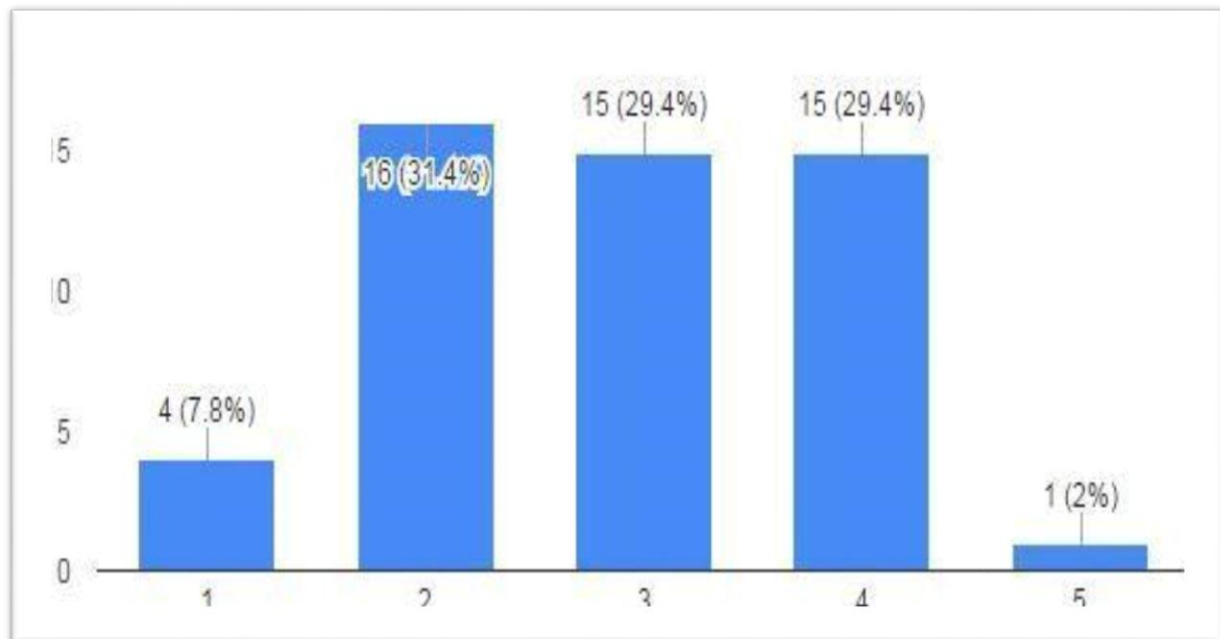


Graph 6: How aware are you of the fact that the community in which the church is located is a mission field?

In general, ‘mission’ in the Korean Church refers to overseas missions carried out by the church. Missions have been limited to professionals who were called to mission. However, a total of 82% of the pastors who were aware of the community in which the local church is located were reasonably conscious of the mission field surrounding them. If you include even those who were somewhat aware, the total reached 92%. This confirms that there has been a considerable increase in the perception of the local community as a mission field. Pastors have begun to realize that the concept of mission through geographic distinction is no longer

sufficient. Now, the holistic approach to missions and the essential nature of the church are increasing the perception of local missions.

When asked, “How often do you contact local residents or regional agencies to communicate with the community?” rarely was the most common response at 31%, followed by 29% for often and 29% for sometimes. Eight percent responded never, and 2% responded always. See Graph 7 below.



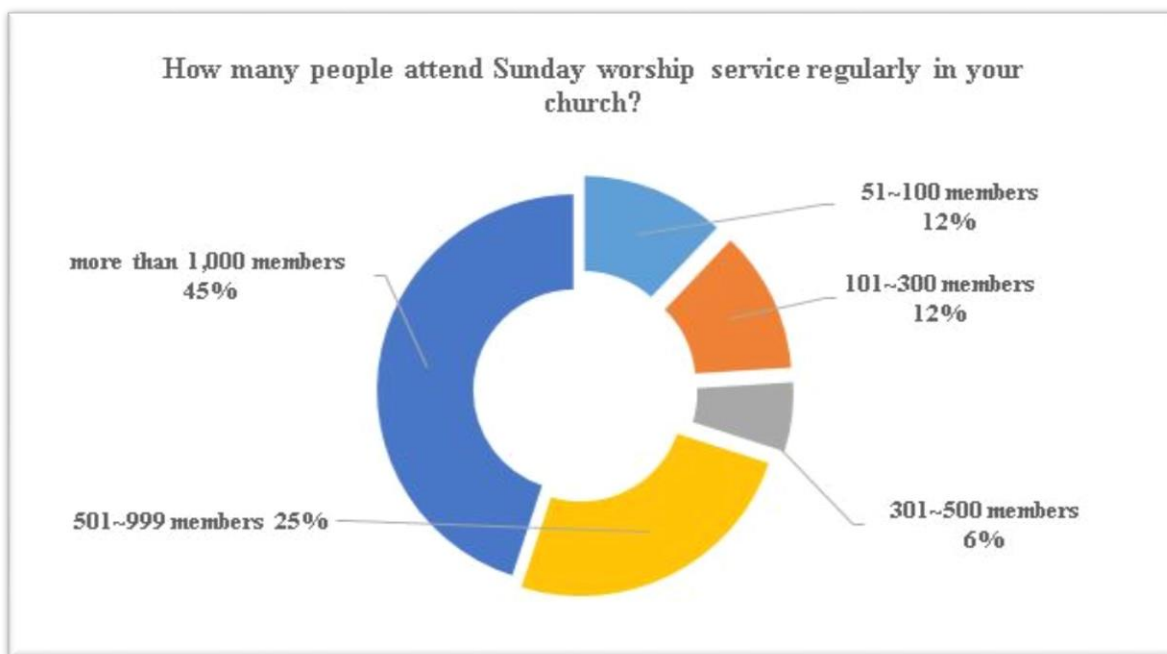
Graph 7: How often do you contact local residents or regional agencies to communicate with the community?

The Korean Church has so far contacted and communicated with local residents and institutions in a passive manner. Among respondents, 40% stated that they either rarely or never contact the local community. If the 29% of respondents who said that they sometimes engage the local community are included, the total percentage of respondents who did not actively engage the local community was about 70%. This may indicate that pastors are indifferent to the

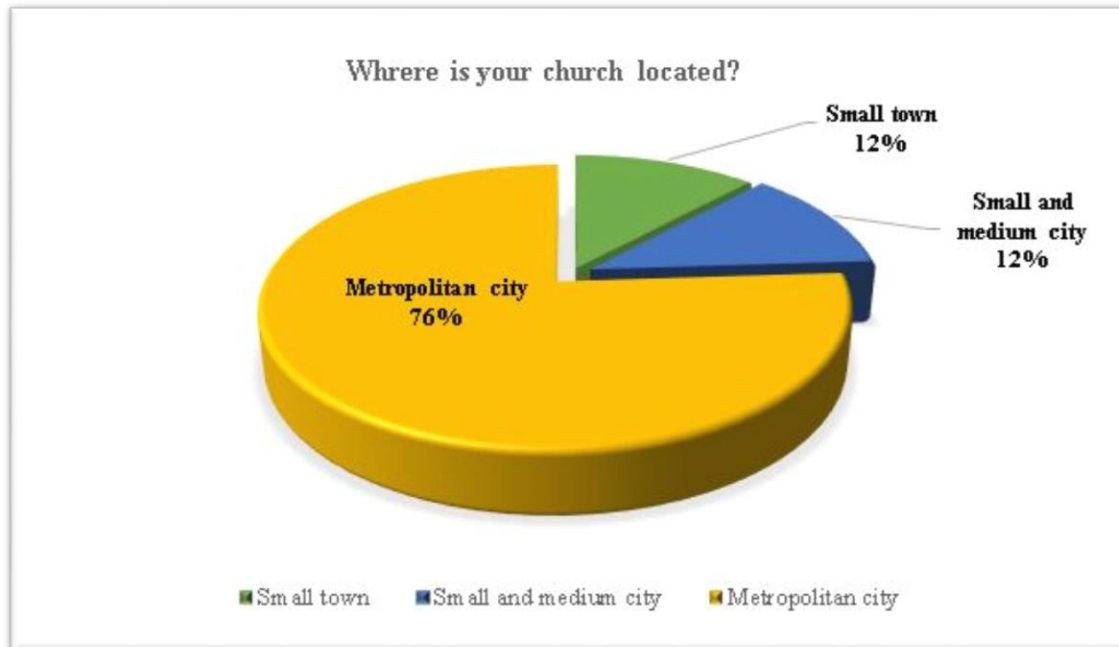


community or do not feel the need to communicate positively to the community. Considering the incarnational approach of Jesus Christ, this represents a very distant church.

Analysis of the 16 respondents who said they ‘rarely’ communicate with the community showed that 76% were members of churches with more than 301 church members, and the metropolitan city accounted for the location of 76% of the churches. See Graph 7-1 and Graph 7-2 below.



Graph 7-1: Analysis of the 16 respondents who said ‘Rarely’: How many people attend Sunday service regularly in your church?

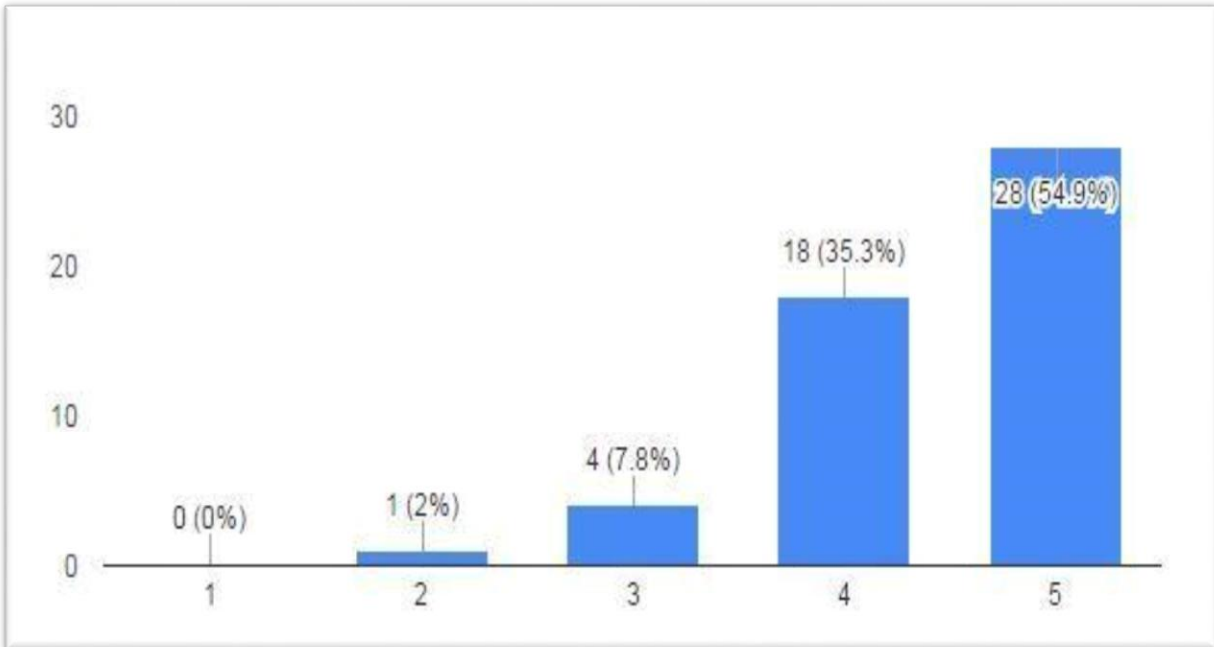


Graph 7-2: Analysis of the 16 respondents who said 'Rarely': Where is your church located?

This may indicate that the larger the church is, the less opportunity the pastor has to contact the local people, and the greater the church size in the metropolitan area, the fewer such contacts occur.

### **Consciousness about Missional Ecclesiology**

Most of the pastors surveyed had positive perceptions about having a close relationship with the community. Strongly favored was the response of 55% to the question "Missional ecclesiology argues that the church must be thoroughly connected with the community. How much do you support this statement?" Those who strongly favored community connection were followed by 35% who somewhat favored this connection. Neutral responses totaled 8% and 2% somewhat opposed the idea. See Graph 8 below.

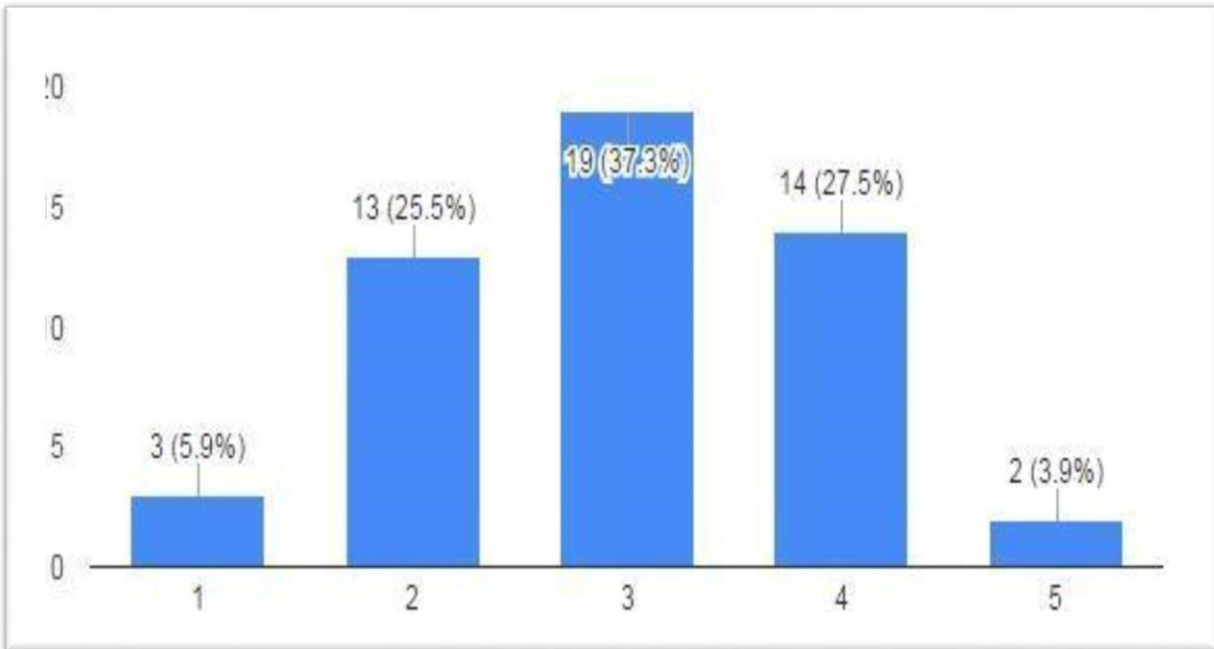


Graph 8: How much do you support that the church must be thoroughly connected with the community?

In missional ecclesiology, the community in which the church is located is recognized as a mission field, because the essence of the church originates from the mission of the Trinity God and the purpose of the church is seen as participation in the mission of God toward the world. The church should thus try to realize the kingdom of God in the community by recognizing the community as a mission field. This requires that the church be intimately involved with the community. It is possible that these Korean church pastors are clearly recognizing this not in theory but in practice since 90% of the respondents favored this community involvement.

It is difficult for the church community to perceive people as neighbors rather than evangelism targets. “Missional ecclesiology claims that the local church should recognize the community as neighbors, who must live together before they can consider it a target for evangelism. How difficult do you think it is to practice this way?” The most common answer

was ‘neutral,’ with 37% of responses. The next most common responses were ‘easy,’ with 28% and ‘difficult’ with 26%. ‘Very difficult’ gathered 6% of responses, and ‘very easy’ responses were 4% of the total. See Graph 9 below.

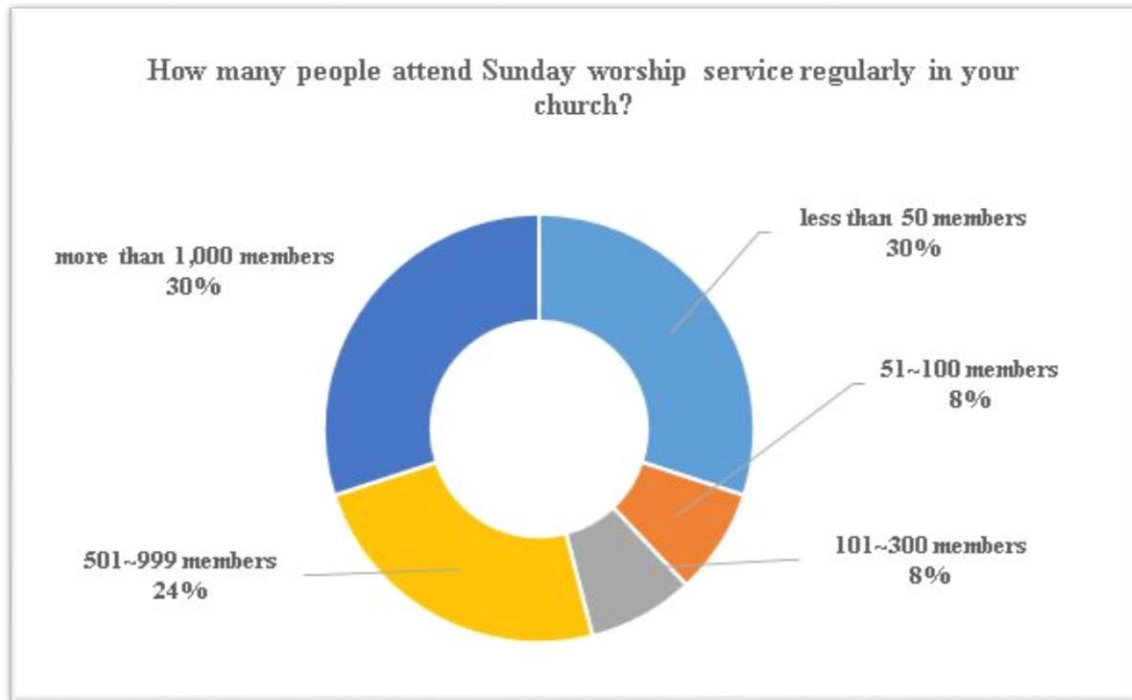


Graph 9: How difficult do you think it is for the local church to recognize the community as neighbors?

The existing pastoral paradigm approached the community by identifying unbelievers as targets of evangelism, analyzing their preferences and tendencies, and drawing them into the church. This method has transformed interaction with unbelievers into unfriendly evangelism. However, in missional ecclesiology, it is important to recognize communities as neighbors living together before they were targeted for evangelism, and communicate with them relationally. The results of this question showed that a total of 32% of respondents (26% who responded ‘difficult’ and 6% who responded ‘very difficult’) thought such a practice was difficult. These results show that some pastors have difficulty in reaching out to the community and forming relationships

outside of the church. This is a common transitional phenomenon when churches leave the existing pastoral leadership style to pursue missional pastoral leadership.

In particular, of the 13 respondents who answered ‘Difficult,’ 38% were working with a church of less than 100 church members and is 54% with more than 501 church members. See Graph 9-1 below.

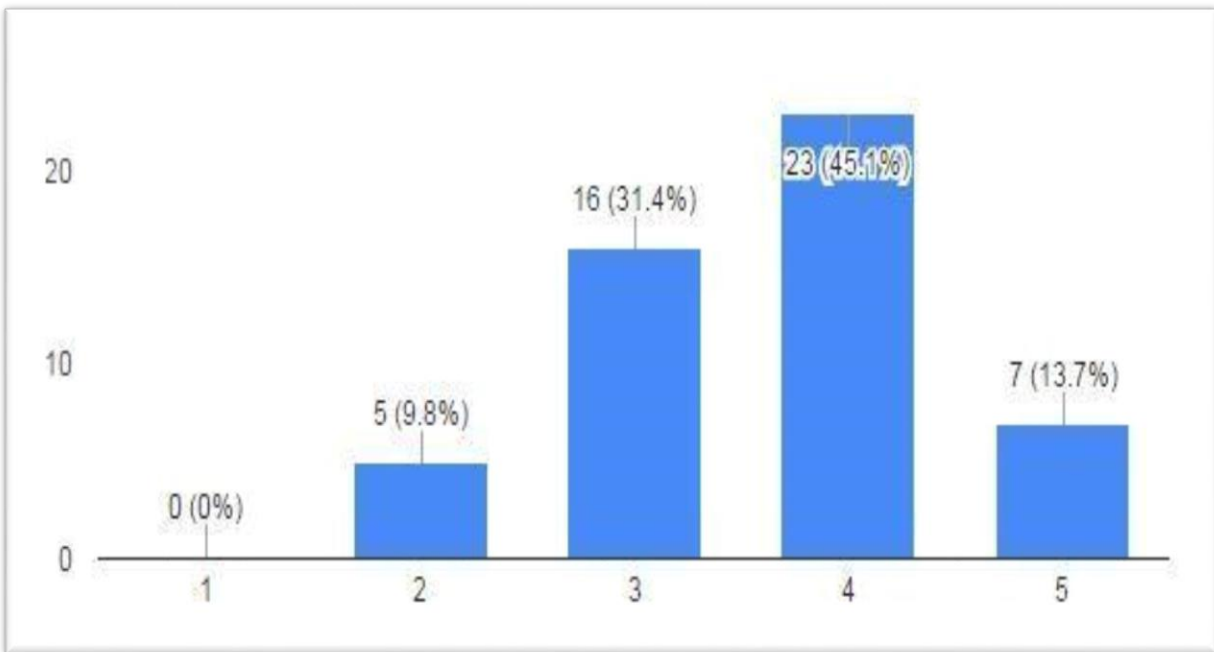


Graph 9-1: Analysis of 13 respondents who answered ‘Difficult’: How many people attend Sunday service regularly in your church?

It can be seen here that the larger the number of people in a church, the more difficult it can be to treat the local people as neighbors.

There is little in the ministry of preparing and sending members for missionary life. Survey respondents were asked, “Missional ecclesiology asserts that pastors are responsible for preparing and sending church members to live a missionary life in their everyday lives. How

influential are you in preparing your church members to live this way?” Forty-five percent of respondents said they were very influential in this preparation. This was followed by those who responded that they were somewhat influential (31%), extremely influential (14%) and slightly influential (10%). See Graph 10 below.

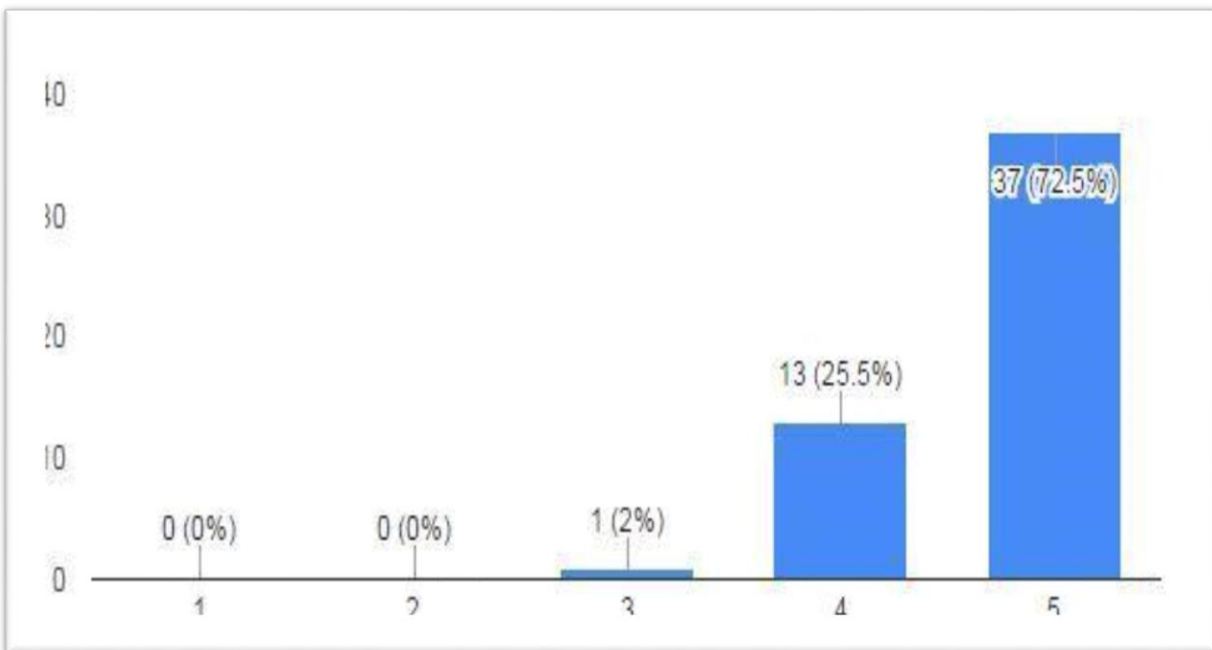


Graph 10: How influential are you in preparing your church members to live a missionary life?

It is very important that the pastor influences the faith to the congregation. Through regular preaching, continuous teaching, and various methods of ministry, pastors influence those within their churches. Most of all, in a missional ecclesiology, the role of the pastor involves teaching and training members so they may be sent as missionaries in their daily lives. Missional ecclesiology emphasizes that the pastor should prepare the congregations to live focused on missions and send them to the world. Analysis of the results of the question reveals that 41% of respondents considered themselves somewhat influential or less in this area. This shows that

many pastors lack a clear recognition and practice of their role in the area of influencing church members to live a missional life.

The pastors surveyed overwhelmingly recognized the importance of a horizontal relationship between pastors and laity. The survey question asked, “Missional ecclesiology argues that pastors should recognize church members as ministry co-workers for the kingdom of God, not as a vertical hierarchy. How important do you think this comment is?” An overwhelming 73% responded that this was extremely important, followed by 25% who answered very important. Only 2% answered moderately important. See Graph 11 below.

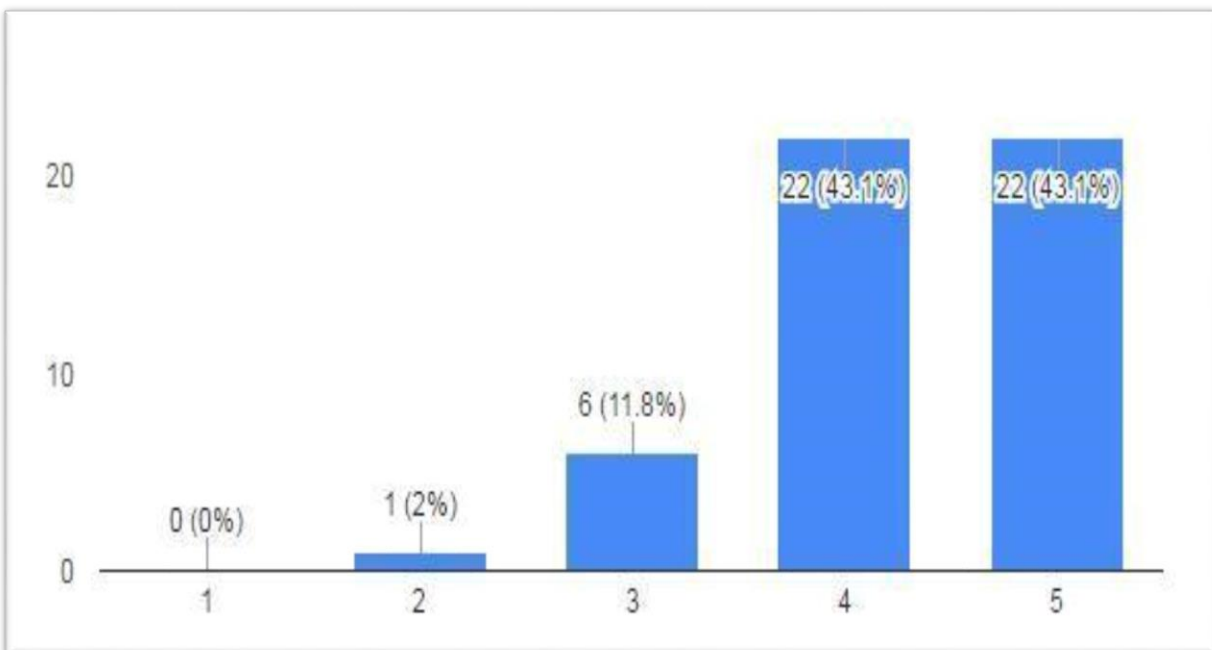


Graph 11: How important do you think the comment that pastors should recognize church members as ministry co-workers is?

One of the characteristics of traditional Korean pastoral leadership is that the relationship between pastor and laity has had a hierarchical structure. Pastors have maintained a form of ministry that reigned over the laity, where only a few people made and directed the important

decisions of the church. However, missional ecclesiology emphasizes that this hierarchical structure should be replaced with a horizontal leadership characterized by mutual cooperation. The pastor and the laity should exhibit differences of function or office, but should share responsibility equally as people of God. The Korean church pastors surveyed fully agreed (98%) with this claim and accepted its importance. Ultimately, this means that they need to reform past forms of pastoral leadership.

The pastors surveyed had a broad awareness of the importance of transitioning to a missional style of pastoral leadership. The survey asked, “How much do you agree with the argument that the pastoral paradigm of the Korean Church should be transformed into missional pastoral leadership?” Agree and strongly agree both held 43% of responses. Neither agree or nor disagree responses were 12% of the total, and 2% disagreed. See Graph 12 below.



Graph 12: How much do you agree with the argument that the pastoral paradigm of the Korean church should be transformed into missional pastoral leadership?



The results showed that 86% of respondents agreed that Korean church pastors need to help their churches shift from existing pastoral paradigms to missional pastoral leadership in the current ministry field. This can be interpreted as a widespread positive acknowledgment of missional pastoral leadership among these Korean pastors. These pastors appear to recognize the limitations of existing pastoral leadership, and simultaneously recognize the benefits of missional pastoral leadership in exerting desirable leadership influence in the unchurched community. To transition to missional pastoral leadership, however, pastors must continuously study and prepare for the change.

### **Conclusion**

This year, 2017, marks the 500th anniversary of the Reformation. In 1517, Martin Luther announced the 95 Theses, which criticized the sale of the indulgences by the Roman Catholic Church, and a renewal movement began that revealed the corruption of the medieval church. Five hundred years later, the Korean Church faces criticisms that it again exhibits some of the corruptions that were present in the medieval church. Given this situation, pastors of the Korea Christian Pastors' Council met last year and reflected that the Korean Church had been subservient to the cross of the Jesus Christ in the past, but now churches were focused excessively on outward appearances, ideologies that emphasized success, and church growth. They called on pastors to take the lead in transforming themselves into a church that serves the world by proclaiming the full gospel of the Bible and uniting in the Holy Spirit.<sup>169</sup>

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<sup>169</sup> The Korean Christian Pastors' Council at the 499th anniversary of the Reformation, "A petition to Pastors of Korean Churches Ahead of the 500th Anniversary of the Reformation." Accessed October 27, 2016.

These self-declarations of the pastors noted that the responsibilities of pastors are crucial to the renewal and reform of Korean churches because the pastor is the leader of the church community. The calling of pastors is also the responsibility to mature and renew the church every day.

This survey evaluated that Korean pastors are aware of the problems of the Korean Church and that many perceive missional pastoral leadership as a new, viable paradigm for the Korean Church.

First, the pastors surveyed were largely aware of the crisis of Korean churches and the limitations of the existing pastoral paradigm. Pastors who have ministered since the year 2000 can see the changes in the Korean Church: most of them have experienced stagnant church growth and critical public opinions in the ministry field. The pastors surveyed were fully sympathetic to the tendency to understand the church and the world in a dualist way. Pastors also recognized that a church-centered faith pattern that understands church meetings and worship as the primary activities in the life of faith as a more serious problem than usual. This is different from the past attitudes that did not sense any problem if the congregation gathered well in the church.

In addition, the pastors felt a clear limit to the growth-oriented pastoral paradigm had been reached. In practice, pastors face a lot of pressure to help the church grow, and are encouraged to concentrate all their pastoral capacities on church growth through more activities and hard work. In general, the tendency to assess the success of ministry regarding the number of

members, finances, and buildings is still dominant. In this situation, the existing pastoral paradigm would be used by most pastors to set the direction of church ministries. However, this survey clearly showed that these Korean pastors realized that church growth-centered ministries have reached their limits. This recognition can be confirmed by the result that nine out of 10 pastors surveyed understood the local community in which the church is located as a mission field, unlike the past understandings of mission as overseas missions. Not only the Western Church, but now also the Korean Church is widely recognized as a mission field. Thus, the recognition of these problems and the evaluation of the limitations of the existing pastoral paradigm can be regarded as a sustainable incentive to realize a new pastoral paradigm.

Second, it is necessary to train and develop pastoral leadership to expand the scope of ministry to the local community. Most pastors surveyed had a positive perception of the church's close relationship with the community. However, their perceptions have not necessarily translated into interaction with local residents or institutions, and the pastors also admitted to difficulties in considering the unchurched as their neighbors before considering them evangelism targets. This dichotomy could be interpreted as an incomplete transition from the old pastoral paradigm to a new paradigm. Difficulties emerge when new ideas contradict the deeply embedded practices of the existing pastoral paradigm, such as attracting unbelievers into the church.

Pastoral leadership requires the realization of the kingdom of God in the world, not in the limited leadership of the church. As a result of this questionnaire, pastors saw that pastoral leadership should exert its influence in the community. However, the present state of pastoral

leadership is largely limited to the church community. To overcome the reality of current practices in the Korean Church where the influence of pastoral leadership is concentrated only within the church, pastors should carefully examine their role and the duties that arise from that role. Most of all, pastors should learn the importance of communicating with humility and developing attitudes that favor open communication to ease a transition to missional pastoral leadership.

Third, specific strategies for transitioning to missional pastoral leadership should be studied. The role of pastors is crucial in establishing members of the faith as believers. In missional ecclesiology, the role of pastors is understood as teaching, training, and sending people to live missionally in daily life. Upon analyzing the results of the survey, there appears to be a lack of clear recognition and practice of the pastor's role in influencing the church to live missionally. The pastors surveyed were overwhelmingly aware of the importance of forming a horizontal relationship between the pastor and the laity rather than a hierarchical structure. Missional ecclesiology emphasizes that the pastor and laity should have mutually cooperative leadership through a horizontal relationship. While recognizing their differences in office or function, pastors and laity should operate within a missional church by cooperating with each other and sharing solid responsibilities as people equal before God.

Overall, the pastors surveyed seemed to desire a shift from the existing pastoral paradigm to missional pastoral leadership in the present ministry field. Given the current and perhaps future limitations of existing pastoral leadership models, there is a great expectation for the development of practical processes for a transition to missional pastoral leadership. This could

hopefully provide motivation for the renewal of Korean churches.

## Chapter 5

### Practical Principles of Missional Pastoral Leadership

Missionary theologian Darrell L. Guder expressed the principle of restoring the essence of the church in his book entitled *The Continuing Conversion of the Church*.<sup>170</sup> In this book, Guder explored how, under the influence of reductionism and individualism, the church has historically moved away from a biblical theology of evangelism. Guder presented the idea that just as Christians constantly should reflect upon themselves in the Word of God in order to live according to the conviction of salvation and in response to their missional responsibility in the world, the church also should endeavor to return to its essence through ‘continuous conversion’ in order to fulfill the practice of ontological value and missional ministry. In other words, the church should strive to move toward the essence of the true church by reflecting and re-evaluating habitual ministries from the viewpoint of the kingdom of God to fulfill the biblical calling of a faithful missionary witness in the modern world.

Unfortunately, it is not easy to find such a converted church today. Many churches are more enthusiastic about numerical growth through standardized programs than pursuing creative ministry according to the essential identity and calling of the gospel and the kingdom of God. The church, once turned in the wrong direction, has not returned to its true essence, but rather traveled farther and farther away from its essence. Because of this, the modern church is losing its imagination for new adventures and creative attempts, and is trapped in its own institutions,

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<sup>170</sup> Darrell L. Guder, *The Continuing Conversion of the Church*, (Grand Rapids, MI: W. B. Eerdmans Pub., 2000).

programs, and purported successes. Therefore, the modern church should suspend its many ministry activities for a moment, closely examine themselves, and fundamentally check the direction of the church.<sup>171</sup>

This portion of the thesis project presents the practical principles of missional pastoral leadership that can be applied to the ministry field based on the characteristics of missional pastoral leadership in Chapter 3. Six local churches will serve as models of the practical principles. Of course, what the local church does in practice can vary depending on the characteristics of the community or the resources of the church. There are, however, at least some common characteristics to contribute to the formation and development of community relationships with the churches. This thesis will suggest that churches fulfill these basic characteristics practically.

This thesis project presents the principles of missional pastoral leadership through the following four questions:

First, what is the pastor's understanding and perception of the church? 'What is the church? For what does the church exist?' Clearly answering these questions will can achieve the unique mission assigned to the church.

Second, what is the biblical and theological ministry philosophy? It is necessary to establish a biblical basis for the nature of ministry or philosophy of ministry and to think about

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<sup>171</sup> According to Otto Scharmer's Theory U, the most urgent need for an organizational change is to suspend our judgements, opinions, assumptions, and mental models. Many of the day-to-day tasks of an organization are easy to perform uncritically by habits and customs, not value and purpose. C. Otto Scharmer, *Theory U: Leading from the Future as It Emerges* (San Francisco: BK, 2009).

the theological basis. These anxieties must be subordinated to how pastors understand the gospel of Jesus Christ.

Third, how will the congregations be trained and prepared? What is the role of the pastor as a leader in achieving a unique mission and vision given to the church, and how should the pastor communicate with laymen as a co-worker?

Finally, how does the church approach the world? Pastors need to think about how accurately they understand the situation of their community and how to approach the local people.

The five principles of missional pastoral leadership and model churches for each area are as follows:

1. Self-awareness: What is the understanding and recognition of the nature of the church?
  - Practical Principle 1: The missional identity as the nature of the church
  - Practice Model 1: Newsong Church
2. The worldview of the gospel: What is the biblical and theological philosophy of ministry?
  - Practical Principle 2: The world as God's mission field.
  - Practice Model 2: Bucheon Saerom Church
3. Form of Leadership in the Church: How will the saints be prepared and trained?
  - Practical Principle 3: Pastors equip saints to participate in the mission of God.
  - Practice Model 3: Wando SungKwang Church
  - Practical Principle 4: Cooperative and communicating leadership
  - Practice Model 4: (1) Sungam Church (2) Austin Stone Community Church



4. Approach to the world: How should the church approach and practice missions in the community?

- Practical Principle 5: An Incarnational approach to community.
- Practice Model 5: Songak Church

The relationships between these principles are shown in the diagram below.

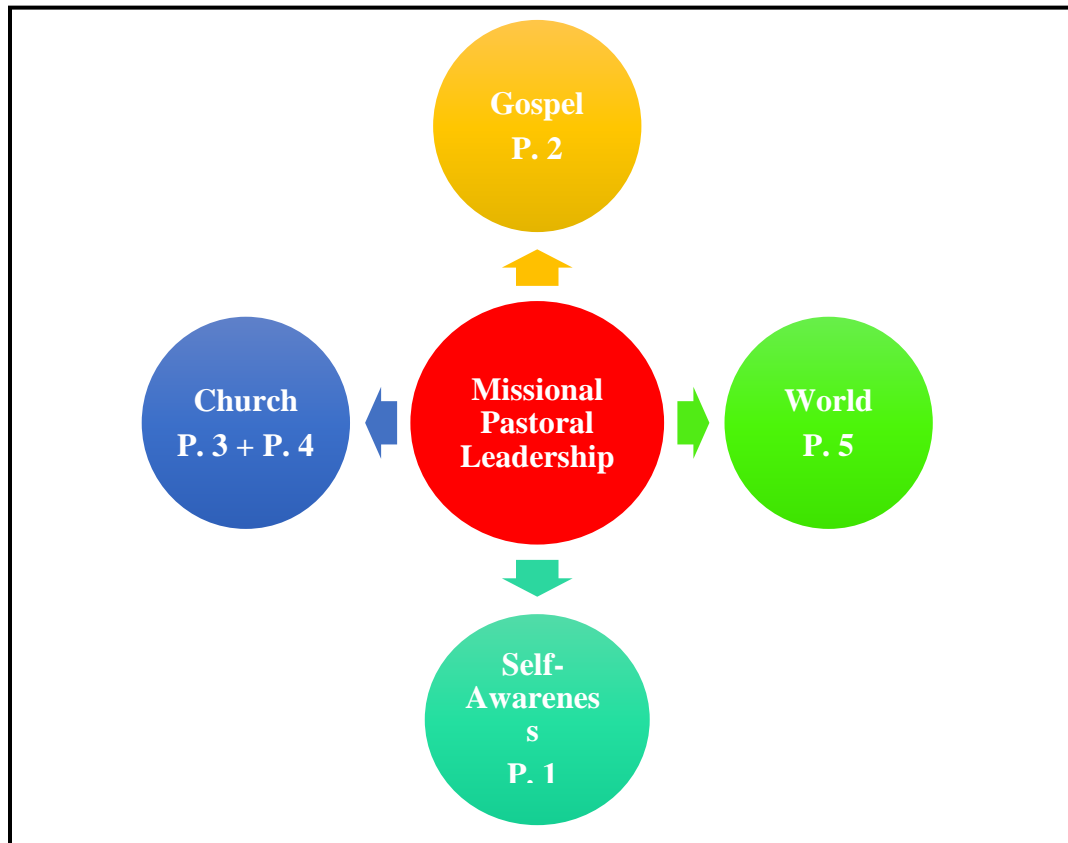


Figure 5: Five Principles of Missional Pastoral Leadership

**Principle 1: Missional Pastoral Leadership Understands the Nature of the Church as a Missional Identity of the Congregation**

First, pastors must start a ministry from a biblical understanding and a thorough

awareness of the nature of the church. In missional ecclesiology, a church is not a building or a worship place but a people. As such, the reason for the existence of the church and its direction lie not in the external expansion of the church but in the identity of the congregation. This is a recognition that the church is not just a religious institution that fulfills the spiritual needs of individuals, but is a witness of the gospel that exists for the realization of the kingdom of God in the community. Missional churches must present a missional identity in which individual saints perceive themselves as missionaries and live a missional life in the world.

In this regard, Bonhoeffer said that the more mature the church, the more it should be “the church for others.”<sup>172</sup> In other words, a mature church does not seek self-preservation but is an unselfish church that serves and loves the world and lives as a witness of the gospel. In fact, in the process of pursuing these essential visions and values, the church can suffer many risks and inconveniences. A good example can be found in Newsong Church,<sup>173</sup> for this church has been willing to embark on a journey of ongoing adventure.

Newsong Church began in Irvine, CA, one of the richest and safest cities in the United States. Newsong Church was once the fastest growing church in the United States and the largest

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<sup>172</sup> Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: Touchstone, 1997), 382.

<sup>173</sup> Lee Sang-hoon, *Re\_form Church: American Missional Churches that Lead the Revolution* (Seoul: Church Growth Institute, 2015), 201-215. This book is a case study report of ten North American churches based on the author's missiological perspective and missional church principles. Ten selected churches are new church models that stand out in their respective areas. The ten churches are as follows: Model 1\_ Christian Assembly “Tradition and Values,” Model 2\_ MOSAIC “Culture and Art,” Model 3\_ Quest Church “Social Justice,” Model 4\_ Dream Center “Serving the Community,” Model 5\_ Austin Stone Community Church “Network,” Model 6\_ Reality LA in Hollywood “Deep Worship,” Model 7\_ SOMA Community “Community,” Model 8\_ Rock Harbor Church “Creation and Innovation,” Model 9\_ New City Church of LA “City Mission,” and Model 10\_ Newsong Church “Discipleship.”

mainstream church of Asian Americans. Of course, all of this was possible because there was an excellent pastor named Dave Gibbons. Gibbons was born to a Korean-American mother and a white father. He grew up in Korea, but was educated in America as a child. His face is Asian, but he was culturally an American. When Gibbons was in his teenage years, he received Jesus and went to Bob Jones University, a Christian school, but his inner conflict with his identity became more intense. In particular, Bob Jones University, which was deeply rooted in fundamentalist theology, stuck to strict conservatism until 2000 and prohibited inter-racial dating. Gibbons, however, was interested in white women, criticized the school's racist policies, and was asked to leave the school.

This was only the beginning. His parents divorced. His father was the local church leader, and his mother, whose life was miserable and difficult, was hit by a drunk driver. In the face of the death of his mother, who was the primary object of his compassion and love, Gibbons could not control his boiling anger and sorrow. He was deeply disappointed in the church that gave no answer to this misfortune. In a church that did not know how to treat a divorced Asian woman, his mother was only a misfit. Surprisingly, in this time of desperation, Gibbons was called by God. Gibbons prayed and asked, "Why did God make himself like this?" In such an agony, he dreamed of a church for misfits and the marginal.<sup>174</sup>

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<sup>174</sup> In fact, on the homepage of the Newsong Church website, the following introduces the church: Our vision hasn't changed in over 20 years. It boils down to two commands: "Love God. Love People." That's it. It's that simple. When they asked Jesus "Who's my neighbor?" He answered with the story of the Good Samaritan; his neighbor was the MOST UNLOVABLE person in that culture. The outcast. The misfit. The "other." As a church, we define neighbor the same way. While it may be easier to only spend time with people that are just like us, we are committed to a beautiful experience of multi-cultural diversity where we intentionally "do life" with the "other." The one that looks and believes differently. The one that may be from a different neighborhood, have a different lifestyle and even financial status. We believe that because we are all created in God's image, there is no

In 1994, Newsong Church began with seven saints who gathered at Gibbons' house with this vision. Since then the church has grown at an astounding rate. In particular, the straightforward messages that persuasively dealt with realistic problems, and Gibbons' style of sharing life in an open position quickly absorbed the young Asian-Americans at nearby universities and surrounding churches. The Easter evangelism event in 2005 at the Anaheim Convention Center was an event that influenced the growth of Newsong Church. About 5,000 people gathered around a huge stage that was armed with a digital signboard and a laser. As soon as the church growth reached its peak, a huge amount of land for sale was desired for purchase by the church to build a new building to accommodate the major growth of this church. The fundraising campaign was successful, and more than five million dollars were donated, but the land went elsewhere. Thankfully, this incident awakened Gibbons from the illusion of numerical growth and massive expansion.

Then, one of Newsong's first major investors invited him to Thailand to start a church there. Gibbons felt God telling him to go. Seeking a good opportunity to get away and perhaps gain some clarity, he left for the country in 2005. When he returned to Newsong in Irvine a year later, he realized the importance of respecting the local community and the importance of people. The time in Thailand changed his ministry and the direction of the Newsong Church. First, he was transformed into pursuing a ministry that focused on the essentials rather than the big and splendid. The value of "small is the new big" has boldly given up concentration on buildings, brilliant brands, or mass-focused ministry, and instead focused on equipping a few dedicated

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longer "us" and "them." There is only "we." See <http://newsong.net/about/>.

leaders. Second, he realized that love is much more important than preaching. In the past, he had focused on ministry to attract people with magnificent sermons, he now became more interested in people's pain and suffering. Third, the focus shifted from numerical growth to people. If he had focused on individual gifts and abilities for church growth in the past, he now had a new perspective on the power of personal suffering. Fourth, the resources used for programs, events, and buildings, based on pragmatism, were now invested in growing people. Newsong church invests more than 70% of the church resources to train and grow people. Fifth, Newsong Church considers the minority, the weak, and the people on the verge of disaster to be the subjects of the most important ministry.<sup>175</sup>

Based on this ministry philosophy, Gibbons began to suggest leaving the rich Irvine area where the church was located, and going to the Santa Ana area, a poor neighborhood. Eventually he proclaimed that the church would move from Irvine to Santa Ana in the future, and his radical message and ministry began to cause panic. More than 30 percent of the saints left the church at the time. For a while, the church experienced difficulties because of the people who had left the church. The financial pressure of losing the saints was severe.

In December 2014, Newsong Church faced an important turning point in ministry. They moved from Irvine, the richest, most stable and livable city in the United States, to Santa Ana, a relatively poor city. This was done through a merger with a traditional Baptist church in Santa Ana. The Baptist church had more than 100 years of tradition, but with a shrinking membership

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<sup>175</sup> Michelle Woo, "Dave Gibbons Is a Church Misfit," *OC Weekly*, Accessed September 8, 2011, <http://www.ocweekly.com/news/dave-gibbons-is-a-church-misfit-6419157>.

and an aging congregation, the church was no longer able to maintain its building. In this situation, the church was impressed by the service and dedication of Newsong Church, which had been serving Santa Ana for many years. Newsong Church could have used the Baptist church as a campus for multisite churches. However, Newsong Church decided to relocate the church completely. This was a very dangerous challenge for church growth. The distance from the old church to the new church took about 30 minutes by car, and the new church buildings were built in a traditional older style.



Picture 1: Worship Service in Newsong Church, Santa Ana, CA.

However, Newsong Church made decisions based on vision and calling rather than success and convenience. Thankfully, something amazing happened from the start. The dying traditional church survived. When Newsong moved the place of worship, they expected attendance to be reduced by at least hundreds of worshipers, but this forecast was incorrect. The traditional chapel of high ceilings, chairs, and bricks was filled with surprisingly young people of

various races, and the enthusiasm in worship was increased by their passion. The worship scene where autonomy and tradition met was one that is typically unattainable. In the end, the true church was again confirming the old truth that it was not a building. The real church again made it clear that it was defined by the identity of the congregation in the community.

In this sense, the change in Newsong Church is a good example of what the nature of the church is. Newsong chose adventure according to the nature of the church, rather than following another mega church. In the process of pursuing true value, the church risked and lost some members and some convenience. It is clear, however, that the church is not an institution for the convenience and benefit of people, but a missional community seeking God's will. This can be recognized as a journey of a true missional church.

### **Principle 2: Missional Pastoral Leadership has a Holistic Worldview that Understands the World as God's Mission Field**

Missional churches must demonstrate the kingdom of God through evangelism and social service in the community, for the whole world is the realm of the kingdom of God, in which the sovereignty of Jesus Christ is realized. Missional churches should have an integrative spirituality that presents the reality of God's reign in the world without dichotomizing the church and the world. Missions are to testify that the kingdom of God has already penetrated history through the death and resurrection of Jesus Christ in the presence and action of the local church. Therefore, the existence of the church itself and the message proclaimed by the church show the reality of

the kingdom of God in the local community. Bucheon Saerom Church<sup>176</sup> is an excellent example of realizing the kingdom of God in the local community based on this holistic spirituality.

Bucheon Saerom Church is in Yakdae-dong, Wonmi-gu, Gyeonggi-do, and was built in 1986 with the motto “Therefore, if anyone is in Christ, he is a new creation” (2 Cor 5:17). The area is inhabited by the relatively poor and the weak in the city. There are many people in this area who are socially marginalized in the city. The church avoids competitive and isolated aspects and pursues a vital ministry for the local community. Although it is a small church of 100 people, it is playing a central role in the change and development of Bucheon Yakdae-dong through close cooperation with residents, local institutions, and civil agencies.

Pastor Lee Won-don, who has been ministering for 30 years in this church, is an example of how important the church is to Korean society, which is a non-Christian society, through the community and the people. From the church’s earliest days, Pastor Lee said, “The church should be with the community thoroughly.”<sup>177</sup> Pastor Lee also said that the pastor should not be a pastor only for the church but also for the local community as the village pastor. Before the church began, the church had already opened the Saerom childcare center and took care of community children. In 1989, three years after its foundation, the church opened a village library called ‘Yakdaegeulbang.’ Since the 1997 Asian financial crisis, the Family Support Center was

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<sup>176</sup> Lee Won-don, *When a village dreams, the city dances* (Seoul: Dong-yeon Publishing Co., 2011); “A Study on Urban Local Community Mission and Pastoral Ministry: Centered on Bucheon Saerom Church,” *Localization and Future Direction of Local Churches*, 16th Hope Theological Forum, (Seoul: Presbyterian Theological Seminary, 2013), 77-103.

<sup>177</sup> Han Kook-il, *The Theory and Practice of the Missionary Church*, 127.



established in 2000 to care for missing families and children. Since 2001, the church has participated in town development projects in earnest.

In a word, Saerom Church develops the kingdom movement while the community coexists. During this process, the church contributed to the development of the community by working with various human resources, civic organizations, and agencies in the community. Pastor Lee refers to this as a ‘life-web ministry.’ The life-web ministry emphasizes that all creations are connected by an ecological, interdependent network. Pastor Lee is practicing a ministry of which the church forms a community and a vital ecosystem that grows and fosters as an organic system. These ecosystems are divided into three areas: “Learning ecosystem,” “Welfare ecosystem,” and “Cultural ecosystem,” and the church serves as a platform<sup>178</sup> to connect various resources to serve the needs of the community.

Pastor Lee argued that a life-web ministry should be developed to shed a new life-web for the resurrection of a new evangelical ecosystem that enriches life at the site of the destruction of the life network. Pastor Lee is practicing ministry in the church through social prayer, social visitation,<sup>179</sup> and regional missions centering on the low and the minority and putting the local life-web together. Pastor Lee says that his mission is to build a life-web in the local community

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<sup>178</sup> Pastor Lee Won-don said, “In our lives, this yard and platform are indeed important factors. Without the yard, it is like the stage of play and hope disappear in our lives. However, the most deficient part of our lives today is that the publicity of the yard has vanished, and a small number of our lives have been monopolized, and the stage and hope of our lives have disappeared.” <http://www.ecumenian.com/news/articleView.html?idxno=12216>

<sup>179</sup> Social prayer and social visitation is an action for an important starting point of public spiritual life. In other words, social prayer and social visitation are not merely important to pray and visit, but through spiritual acts of prayer and visitation, new life is read and shared into biblical and spiritual insights into individual life, church life, and local community life. Therefore, the whole family, the whole church, and the whole region must be made into a spiritual life network. <http://www.ecumenian.com/news/articleView.html?idxno=12188>

based on local ecumenism and to make it a life-saving ministry.<sup>180</sup>

Here is a diagram showing the pastoral vision of Saerom Church.



Figure 6: Life-web Ministry of Bucheon Saerom Church

Although Saerom Church is a small church, it has undertaken many important activities to create a new ecosystem within the community. Pastor Lee demonstrates missional ministry that organizes life-webs by forming various ecosystems in the community. This is a model of a good missional church that works with a holistic worldview to understand the world as God’s mission field. Bucheon Saerom church is similar to the Church of the Saviour in Washington, DC.

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<sup>180</sup> Pastor Lee’s life-web ministry is summarized in his doctoral dissertation. Lee Won-don, “The Ministry of the Web-life Based on Local Ecumenism.” (PhD diss., Galilee Theological Seminary, 2014), 95.

### **Principle 3: Missional Pastoral Leadership Equips the Saints to Participate in Mission**

As Alan Roxburgh said, missional leaders are people who have the skills to create environments in which saints can discern the missionary purpose of the church and practice this purpose.<sup>181</sup> In other words, the pastor must take on the role of encouraging the church's congregation to serve as a bridge between the local church and local community, cultivating an environment in which their daily lives become missionary lives, and developing their gifts and capacities.

Therefore, discipleship training in the church is not only designed to make saints a member of the church, but also that they may live an influential Christian life in the world. The goal should be to prepare the laity to be leaders of the community. The life of the saints plays an important role in realizing the Kingdom of God in every area of the community. In this area, the story of Wando SungKwang Church<sup>182</sup> is an exemplary case.

Wando SungKwang Church is a church located in Wando, Jeonnam Province and has achieved remarkable growth in the region for about 35 years since it was founded on October 10, 1982. There were 41 original worshipers, and there are currently 3,800 registered worshipers, and the average attendance at worship services is 700 people. SungKwang Church has a deep influence on the community through active and autonomous participation in evangelism and social service. At the center of this activity is Pastor Jung Woo-geum, the senior pastor.

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<sup>181</sup> Alan Roxburgh, "Missional Leadership," *Missional Church*, Darrell Guder ed. 214.

<sup>182</sup> Han Kook-il, *Theory and Practice of Missional Church*, 226-230.

The ministry philosophy of Pastor Jung is to view the laity as a co-worker.<sup>183</sup> Pastor Jung says that God has given mission opportunities and gifts to everyone, so he helps people to discover their gifts and opportunities and works to build up those who endeavor to use those gifts and opportunities. Pastor Jung said, “Pastor should let the believers volunteer their own talents to serve society. It is not a place for saints to be under a pastor, but a co-worker of the same concept.”<sup>184</sup> His philosophy of ministry was misunderstood at first, but for ten years now, laity and pastor have formed and operated in a mutual trust for one another. Because of this process, SungKwang Church members strengthened their pride and attachment to the church and this naturally led to church growth.

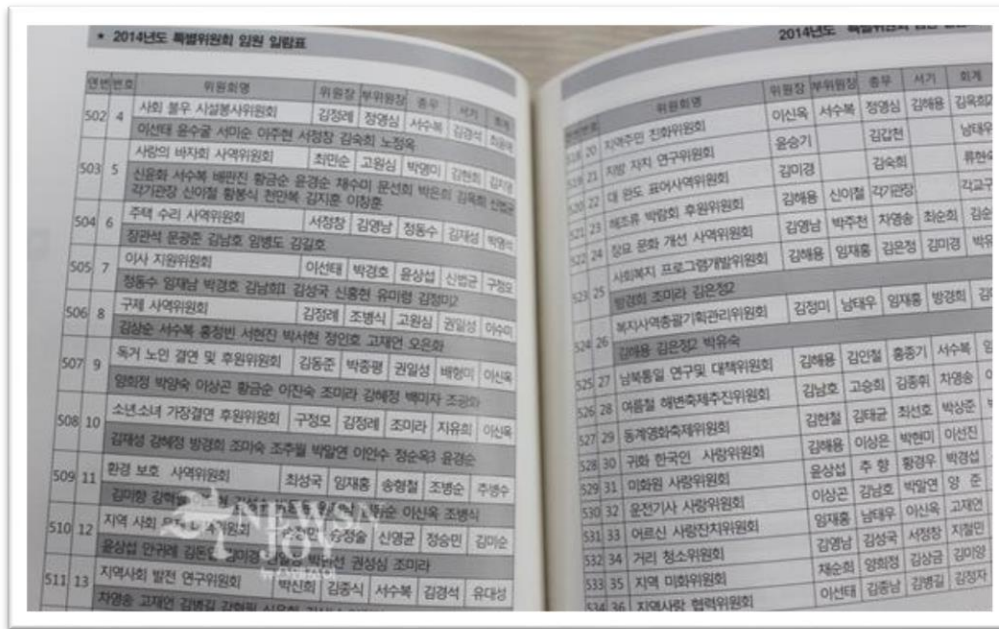
SungKwang Church is a church that actively develops missions in the local community as suggested in the church vision. Under the slogan, “The principle of one man one ministry of the all member,” Pastor Jung offers a unique church direction called “Movement to eliminate the unemployed person in the church.” Pastor Jung aims to live as a “little Jesus” in society, not as a “small pastor” in the church. The ministry committee, which started with ten members in 1984, now has 830 committees in 82 fields, so that all the members have a place to work with their own gifts. These 830 committees are comprised of the activities of service that all church members participate in variously and autonomously, and are organized according to the needs of

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<sup>183</sup> Among the Seven Visions of SungKwang Church, the third is as follows: The church that makes the whole church members ministers by the activation of the lay ministry. [http://wdsk.or.kr/sk/?page\\_id=101](http://wdsk.or.kr/sk/?page_id=101)

<sup>184</sup> Park Joo-sung, “I am dreaming of change and happiness of the community as a lay ministry: Wando SungKwang Church, Pastor Jung Woo-geum, famous for a lay ministry”, *Wando Newspaper*, Accessed February, 24, 2017. Modified, April, 10, 2017. <http://www.wandonews.com/news/articleView.html?idxno=207287>.

the community and the gifts of the members. To help members find these gifts, SungKwang Church opened the Myers–Briggs Type Indicator (MBTI) seminars and gift discovery seminars. Saints who discover their gifts through this seminar apply for the ministry they want to do the following year at the end of each year.



Picture 2: A brochure of Wando SungKwang Church.<sup>185</sup>

SungKwang Church is, above all, a church that serves the community through lay ministry. By making full use of the gifts and resources of lay people, the church became an active church full of vitality inside the church, and became a church that serves the community in a concrete and effective manner. This is a typical example of missional pastoral leadership that focuses on concentrating all pastoral skills on developing and training the gifts and potentials of

<sup>185</sup> There are lists of 830 committees with members' own names in the brochure. <http://www.newsnyj.or.kr/news/articleView.html?idxno=197810>.

the laity, so the whole congregation can live a missional life.

**Principle 4: Missional Pastoral Leadership is Structured to Cooperate and Communicate**

In the missional church, saints are sent to the world to participate in the mission of God as the various members of the body of Christ. To be a witness of God's mission in the world, in the community of the church, the pastor should strive to find, develop, and utilize the gifts, talents, and possibilities of the saints. The pastor should seek leadership that avoids vertical, one-sided communication or relationships dependent on his authority, and instead, cooperate with the saints as an equal. This communicative and collaborative leadership should be the same in the relationship between the church and the community as well as between the pastor and the saints. For example, Sungam Church<sup>186</sup> is engaged in social welfare through communication with the local community.

Sungam Church in Eungam-dong, Seoul, is practicing a typical missional church model within their community. Pastor Cho Ju-hee was consulted by a social welfare agency that asked to transform the more traditional church into a missional church within the community. In this process, pastor Cho did not keep his new pastoral direction and goal to himself but shared it first with the church elders and then shared it with all the members. These ideas and new direction were shared and communicated so that the pastor's thoughts would be as though they were the thoughts of all the members of the church.

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<sup>186</sup> Han Kook-il, *The Theory and Practice of the Missionary Church*, 330-331.

In addition, when the church made new attempts to serve the community, the church did not unilaterally conduct these service efforts based on their own ideas and opinions, but first commissioned five groups of welfare experts to conduct surveys to find out what the church should do for the needs of the local residents, and what the opportunities were for them to participate.<sup>187</sup> Because of this process, Sungam Church could do many programs with the local community. Among these programs, the Baobab café is a good example of the activity in this missional church that aimed to create a place to meet and communicate with residents.



Picture 3: Baobab café in Sungam church

Sungam Church established three principles for operating the Baobab café. First, the café

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<sup>187</sup> The development of the social service program of Sungam Church commissioned five groups of welfare experts to conduct consultation in 5 steps, such as investigation, education and training, pilot project, evaluation, strategy and prospect. For a more detailed discussion, see Cho Ju-hee, “Social Service Program of the Sungam Church: Neighbor Church,” *Mission and Theology* 30 (Fall, 2012), 161-198.

is not used at random for church events. Second, the church does not have the predominant privilege to use the café. Third, they do not preach directly in the café. Since the café is demonstrative of the attitude of the church to openly engage and communicate with the community and the local residents first, the church does not have any privilege of ownership. In the open space for the community created by the café, Sungam Church began to meet and talk with people who did not attend church. Through this process, the number of people who attended the church and became saints increased.

Sungam Church is becoming a church that has authenticity, communicates well with the local community, and reaps the fruit of a missional church structure.

Austin Stone Community Church<sup>188</sup> is also a good model for transforming cities through a collaborative network. Austin Stone Community Church is in Austin, Texas. Chris Tomlin, a worship leader, joined this church planting. Austin Stone Community Church is now known as one of the fastest growing churches in the United States. The church, which started in 2002 with 15 members, has grown to 8,000 church members who now worship ten times a week on five campuses. However, Austin Stone Community Church's reputation does not stem from its ability to attract thousands of young people from the middle of the city and to inspire other churches and leaders with passionate worship and various ministries. They are responsible for connecting the church with the city through their incredible passion and dedication to urban missions, and the church also serves as a center for connecting churches with other churches. These efforts

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<sup>188</sup> Lee Sang-hoon, *Re\_form Church*, 98-118.; Darrin Patrick and Matt Carter, *For the City: Proclaiming and Living Out the Gospel* (Grand Rapids, MI: Zondervan, 2010).



have largely formed the reputation of Austin Stone Community Church among members of the community.

In 2006 pastor Matt Carter, while studying the Bible during a month-long sabbatical, came to realize the message of God for his church that would cause fundamental structural changes. Carter realized that God did not want Austin Stone Community Church to stay in a more comfortable and safe place, but that God was leading the church to consist of and minister to poor and frail ones. The church responded to God and consulted themselves. “How can we become a church that is in the city, not against the city, not of the city, and existing for the city?”<sup>189</sup> This question became the driving force behind the conversion of the church into a full-fledged missional church. Members decided that a multi-site church, not a single campus, would be the best structure for serving the city, and so the church was divided into several campuses.

What is noteworthy about the changes in Austin Stone Community Church is their team leadership. The ministry of the Austin Stone Community Church is completed through team-based participation and collaborative ministry. Every ministry has leaders who are responsible for each area, and the church depends heavily on their expertise. So, does the pastor. Carter, who pioneered the church, holds the position of “Pastor of Preaching and Vision.” In addition, there is a lead pastor, a pastor of teaching and theology, executive pastor of operations, executive pastor of campus and communities, pastor of strategic initiatives, and worship pastor. Their relationships are horizontal. The ministry of the church is not run by the absolute authority of the

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<sup>189</sup> Ibid., 102.

pastor. Since each ministry is recognized as an independent and professional area, each team works in cooperation. All ministry is conducted by an actual team, not a nominal team.

Austin Stone Community Church has also chosen a ministry approach that works with existing urban ministries in recognition of the limitations on the effectiveness of a local church to cause urban change. Like other churches profiled here, Austin Stone Community Church did not create a new ministry with their own ministry plan. A plan to use the building in the St. Johns area of Austin, Texas, for the church itself was formed. This location was also designated as a hub of collaborative ministry by connecting various nonprofit organizations that were already doing great work for the city. In order to be a church that served their neighbors seven days a week rather than only on Sunday, Austin Stone Community Church set up a nonprofit organization called “For the City Network” and the “For the City Center” in the building. Later, a new way of actively serving the Austin area through the center was introduced.

The authenticity of Austin Stone Community Church is demonstrated in its efforts to share all its experience and resources with other churches. One such example is the conference ministry through the Verge Network.<sup>190</sup> When the first conference was held in 2010, 2,000 people from all over the country enrolled and participated. Since then, the Verge Network Conference has become a center of the missional church movement in North America. Michael Stewart, who is founder and director of the Verge Conference and Verge Network, found the

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<sup>190</sup> “Verge Conference was launched in 2010 as a gathering for people engaged in the mission of God with the gospel in their everyday context.... The conference prompted Verge Network which champions movements of gospel-centered missional communities and missional leaders by offering timely and topical information, video, interviews, articles and on-going dialogue about living on mission, in community, centered around the gospel.”  
<https://www.vergenetwork.org/about/>

intent and the reason for the conference to have a big influence. Conferences were not held with the intention of teaching participants how to grow larger churches. They have an opportunity to learn from each other. It is not a rally dominated by one or two famous lecturers, but a place where pastors in the field can report and share their ministry to help realize additional missional churches.

Missional churches do not have a hierarchical structure that relies on one pastor's authoritative and one-sided leadership, but rather a leadership structure that cooperates and communicates with the saints in a horizontal relationship with fellow workers and fellow heirs in Christ. Although the regional backgrounds of Korea and the United States are different, the common theme of both Sungam Church and Austin Stone Community Church is that they practice this cooperative, communicative style of leadership. Both churches are doing the work of God within a network of co-workers and partnerships between pastors and saints, between churches and residents, and with other pastors. This is why missional churches can become a movement with a depth that surpasses the passing fashion or slogan.

#### **Principle 5: Missional Pastoral Leadership Engages in an Incarnational Approach Toward the World**

Missional churches approach the world in an incarnational way through the community. The church lives with local residents, and must approach the residents first as neighbors. As Theo Sundermeier pointed out, doing missions without being true neighbors regards mission as an act in the relationship between a grantor and a beneficiary, and makes the mistake of using

neighbors as an instrument for furthering the interests of the church.<sup>191</sup> Although the process requires patience and time, a true missional church intervenes in the community, fills their needs, and assists in the transformation and development of the region. Songak Church<sup>192</sup> is a great example of a church that approached and served the community in an incarnational manner.

Songak Church is located in the Yeam-ri of Songak-myeon, Asan-si, Chungcheongnamdo, and is a typical rural church of about 100 members. Songak-myeon is a mountainous village with a population of about 2,500 people and is surrounded by Mt. Kwang Deok. As with other rural areas, most of the inhabitants are aged people engaged in agriculture. Even under the harsh environmental conditions of rural Korean areas, Pastor Lee Jong-myung of Songak Church has a ministry philosophy of “a church that lives with local rural villages” and “a church that harmonizes with rural villages.”

In 2000, Songak Church presented their environmentally friendly organic farming method to the community, considering the clean regional characteristics of Songak-myeon and the preservation of God’s creative world. At first, however, no one agreed to participate in organic farming, but later, organic farming started to grow as a church member who was also part of the agricultural community spread his practices to all regions. Most of the area residents now participate in the cultivation of rice, soybeans, pumpkin, and cucumbers in fields with about

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<sup>191</sup> Theo Sundermeier, trans. Soo-il, Chae, *The Types and Tasks of Mission Theology* (Seoul: Korean Christian Association, 1999), 53, 68-78.

<sup>192</sup> Pureun Asan 21 Action Council, *Story of people living in Songak villages, the Fourth Story* (Asan: The Pureun Asan Action Council, 2011), 87-89; Lee Jong-myung, *Songak Church and Songak Village Story* (Seoul: Mission Academy, 2008), 302-312; News & Joy Cover Team, *A Rural Church that Serves the Village. The Church Lives when the Village Lives* (Seoul: News & Joy Book Publishing, 2012).

326 acres in all. Now this area is famous as an organic farm in Korea.<sup>193</sup>



Picture 4: Children participating in eco-friendly farming experience of Songak Church.<sup>194</sup>

In addition to organic farming, Songak Church focuses on exchanges between urban consumers and local farmers, and is carrying out various programs with civic and consumer groups, schools, and churches in urban areas. These include giving urban dwellers ecological experiences, farming experiences, and eco-friendly farming experiences.<sup>195</sup> In response to the problems and needs of the community, Songak Church is engaged in various activities such as day care centers, welfare for the elderly, alternative education, development of local schools,

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<sup>193</sup> News & Joy Cover Team, *Rural Church*, 130.

<sup>194</sup> You Hum, "Listen to a church with green spirituality: 2007 Green Church Selection," *News & Joy article*. <http://www.newsjoy.or.kr/news/articleView.html?idxno=21220>.

<sup>195</sup> Lee Jong-myung, "Community Development in Songak Church and Songak Villages: Missionary Work with Local Community," *Mission and Theology* 30, (2012): 152-153.

ecological education, and welfare for the disabled.

Unusual is the fact that while many churches are working only for the benefit of their church, Songak Church members actively participate in community activities and help lead these activities. With their slogan emphasizing the “Rural village as the kingdom of God,” and “Being a leader of the community as a church leader,” the church and its members actively participate in community affairs as well as internal church activities. In the following quote, the effects of Songak Church on the community will be examined:

Songak church is not a church for the church or a church for the believers. The church has been pursuing a church that hugs lives and embraces a community. Songak Church members and Pastor Lee Jong-myung have also been devoted to various community affairs. They have led many of the hard work that can be difficult to enumerate, such as working to save the elementary school, eco-friendly school lunches at the local schools, running ‘Songak Firefly’ children’s center, opening the Song-nam Elementary School, and helping the elderly living alone. It is a church that becomes a precious salt in the Songak-myeon community.<sup>196</sup>

Missional churches endeavor to enter into the culture and life of the local community and practice incarnational missions. The church becomes an insider, not an outsider, in the community, actively intervening in regional issues and serving enthusiastically in efforts of community development. Songak Church is located in a rural area, views the community as a place for ministry, and is thus training members of the church as leaders to serve the community. This is a picture of a missional church sent to various situations in an incarnational way.

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<sup>196</sup> Pureun Asan 21 Action Council, “Story of People,” 88-89.

## **Conclusion**

The above principles of missional pastoral leadership can be developed through the following three processes<sup>197</sup>:

### **Discern: Recognition of the Nature of the Church and the Worldview of the Gospel**

Missional pastoral leadership begins the process of discernment with an understanding of the nature of the church. It is important for the pastor to identify the nature of the church as that formed as a result of God's mission and the unique mission of the church through the nature of the Triune God. Through such discovery and discernment, pastors must set up ministry through a worldview that is the result of the Gospel. 'The missional identity of the congregation as the nature of the church' (Principle 1) and 'the world as God's mission field' (Principle 2) correspond to this process.

### **Equip: The Role of Leadership in the Growth and Maturity of Laity**

The pastor then develops the ministry so that the many ministries in the church are harmonious, like the mosaic, and synergy through unity takes place. This is demonstrating pastoral leadership that enables church members to grow and matures through sermons, education, and discipleship training. In missional pastoral leadership, the pastor should provide an environment for the saints to voluntarily participate in the mission of God. The pastor should work together with laymen in the missionary calling of the church. 'Pastors equip saints to participate in mission of God' (Principle 3) and 'cooperative and communicating leadership'

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<sup>197</sup> These three processes are based on "the Flow of Missional Church" of Lee Sang-hoon. Lee Sang-hoon, *Re\_form Church*, 225-226.

(Principle 4) correspond to this process.

### **Engage: Mission of the Community through an Incarnational Approach**

Finally, pastors should not limit these mature Christians to their capacities within the church, but should send them to the community and the nations for missions. Pastors must challenge the saints to live a missional life in the field of lives as God's missional people. To this end, it is not desirable for the mission work of the church to be carried out according to the standards and needs of the church. It is important first to identify the history of the community in which the church is located, its specific circumstances, and specific needs in the community. Missions and social service for the community should be initiated and conducted through a thoroughly incarnational approach. 'Incarnational approach to community' (Principle 5) corresponds to this process.

A diagram of this process follows:

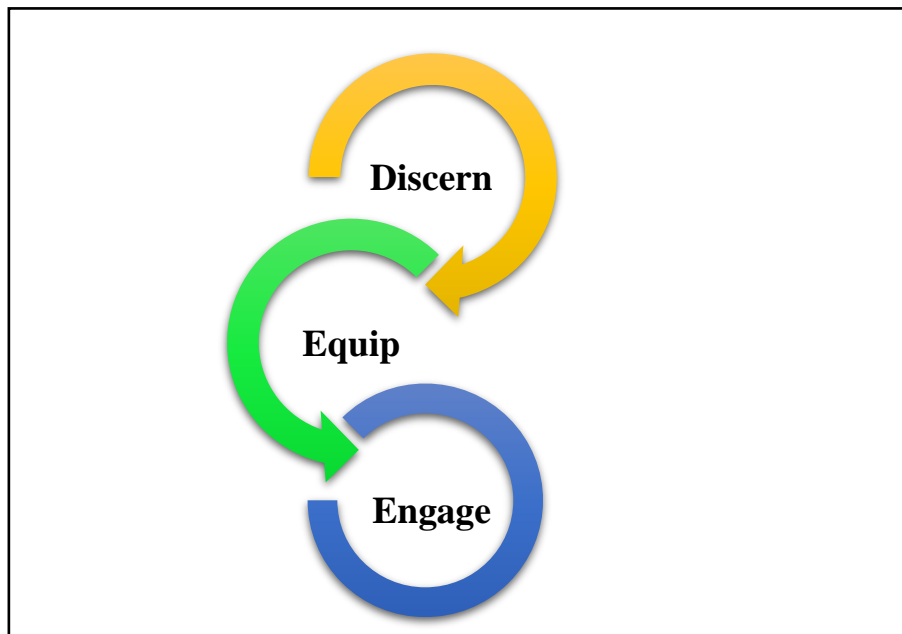


Figure 7: Flow of Missional Pastoral Leadership



The missional church recognizes the saints as missionary beings and sends them to the fields of life. Missional pastoral leadership should prepare and train the saints to promote the participation of the saints in the mission of God, and show them a leadership marked by cooperation and service. Therefore, the church realizes the transformative life of the kingdom of God by approaching the world in a thoroughly incarnational way. Just as the resurrected Jesus boldly sent His disciples into the world, God still sends His people through the work of the Holy Spirit. "... As the Father has sent me, even so I am sending you." (John 20:21).

## **Chapter 6**

### **Conclusion**

#### **Summary**

The Korean Church in the 21st century faces stagnation and declining growth, rather than the rapid growth of the past. Externally, the Korean Church is experiencing a loss of public confidence because the essence and truth that the church ought to portray has been distorted. What is more serious is that Korean pastors are not adequately responding to these realities and are not demonstrating socially transformational spirituality and leadership. However, if the Korean Church can recognize the nature and mission of the church and respond appropriately to the changed cultural situation in the face of crises and challenges, the Korean Church will meet new opportunities.

This thesis project found alternatives to the crisis responses currently experienced by the Korean Church in missional ecclesiology. Missional ecclesiology is not a new ecclesiology, but a pursuit of the aspects of the nature of the church that the church has been missing. The researcher asserted that the leadership style of the pastors should be changed first in any desired transition to a missional church structure. Therefore, pastoral leadership for the missional church, and the practical principles of ‘missional pastoral leadership’ were presented as an alternative for resolving the Korean Church crisis.

The results of a study on the principles of missional pastoral leadership applied specifically to the situation of the Korean Church are summarized as follows.

Chapter 1 introduced the purpose and necessity of this thesis project, presented statements of methodology and limitations, discussed a theoretical basis for missional church, and provided a review of the previous research literature regarding the missional church.

Chapter 2 examined the nature and theological understanding of missional ecclesiology. The researcher looked at the process and key claims of the missional church concept that began historically with Leslie Newbigin and led to scholarly research through GOCN in North America. Missional ecclesiology, research determined, is a movement that pursues the foundational nature of the church. The essence of missional ecclesiology has been summarized in three ways. First, the *missio Dei* (the mission God) is considered the foundation of the church. To understand the concept of *missio Dei* is to understand that the essence of the church is the mission of God and that the church has come into being as a result of God's mission. Thus, the church is comprised of those sent by God's mission. Second, the church reflects the ontological character of the Trinitarian God. The Orthodox tradition, in particular, has stressed the generative, outward reaching love (*ekstasis*) and communion (*koinonia*) of the three persons. Moreover, the concept of *perichoresis*, or the mutual indwelling of the Trinitarian God in a dynamic, circulating movement, has offered rich analogies for the nature of the church. Therefore, the church should participate in the existential life and activities of the Trinitarian God. Third, the church reveals the reign of God. The church should bear witness to the kingdom of God and carry out the completion of the kingdom of God as a fruit of the kingdom of God that was born because of the death and resurrection of Jesus Christ. In the end, the church is an agent of God's kingdom and can be said to be an instrument that bears witness to God's redemptive reign.

In Chapter 3, the researcher reviewed the characteristics of missional pastoral leadership in churches practicing missional ecclesiology. The missional church recognizes the arena of the

church as a mission field based on God's mission. The missional church forms a missional community in which all the Saints participate in God's mission. The role of the pastor is important for this. Missional pastoral leadership in practicing missional churches understands the purpose of leadership as creating and cultivating an environment in which God's people can live a missionary life. The characteristics of missional pastoral leadership were compared with existing paradigms of pastoral leadership that were formed in the 'Christendom' era. First, in missional pastoral leadership, the concept of the church is understood as people who are sent for missions, rather than buildings or places. Second, the mode and impulse of missions are viewed not as a way to attract people into the church, but rather as an incarnational way to enter the community. Third, missional pastoral leadership does not hold a dualistic world view that separates the church and the world dichotomically, but seeks a holistic worldview in which the church dwells organically in the world. Fourth, the missional form of pastoral leadership uses a participatory leadership model that cultivates the environment so that the whole of the Saints faithfully participate in the mission of God. This contrasts with a professional model that focuses on management techniques and organizational skills. Fifth, missional pastoral leadership has overcome the structure of hierarchical and one-sided pastoral leadership and transformed into a decentralized and cooperative leadership structure.

In Chapter 4, the researcher surveyed Korean pastors' consciousness about missional pastoral leadership. Korean pastors were very aware of the crisis of the Korean Church and the limitations of existing pastoral paradigms that centered on church growth. Pastors perceived the tendency to understand the church and the world in a dualistic way and the church-centered faith

pattern that understands church meetings and worship as the most important activities of faith as a very serious problem facing the Korean Church. The questionnaire confirmed that 9 out of 10 of the pastors surveyed understood the community as a mission field. Also, most pastors responded positively to the need for the church to have a close relationship with the community. However, these reactions were not necessarily connected to action within the community or to communication with the local community, and pastors expressed that they experienced difficulties in dealing with the local residents and neighbors. The pastors surveyed also agreed on the importance of forming a cooperative structure and horizontal relationships with church members, but indicated that they had a limited role in influencing church members to live missionally on a daily basis. As a result, the questionnaire confirmed a strong desire of Korean pastors to shift from the existing pastoral paradigm to a missional style of pastoral leadership, although application and implementation were often lacking.

In Chapter 5, the researcher presented the principles of missional pastoral leadership. Five principles were proposed that can be practically applied in the field of ministry.

First, missional pastoral leadership places the essence of the church in the missional identity of the congregation. The pastor must recognize that the concept of the church is a people sent to missions, not buildings or places. In other words, the missional church focuses on missional identity as a witness of the gospel in the community, not on fulfilling the religious needs of the congregation in the church. Newsong Church showed a good example of faithfulness to the missional nature by moving the church to Santa Ana, CA.

Second, missional pastoral leadership has a pastoral philosophy that understands the

world as a mission field of God. It does not hold a dualistic worldview that segregates the church and the world dichotomically but holds to an integrated worldview that understands the world as the mission field of God. Therefore, the church must organically exist as a witness of the gospel in the world and realize the kingdom of God in the world. Bucheon Saerom Church exemplifies this principle, as they understand community as a web of life and practice local missions through social visitation and social prayer.

Third, missional pastoral leadership aims to equip and prepare the Saints to participate in God's mission. Missional pastoral leadership is not a professional, business type of model that exerts its management techniques or organizational skills over the congregation, but missional pastors work as participatory leaders who teach and train the Saints to participate in God's mission. Wando Sung Kwang Church is exemplary in this principle for in this church, all members are trained as local leaders to serve the community and actively participate in serving the church and the community as members of the ministry committee.

Fourth, missional pastoral leadership overcomes hierarchical and unilateral pastoral leadership structures and has transformed into a decentralized and cooperative leadership structure. Missional churches do not use the pastor-led vertical leadership structure that was used in the past church growth period, but exercise leadership to cooperate and communicate with others in a horizontal relationship. This structure is designed for all the saints to participate in the missionary life and to be sent to the world as the various members of the body of Christ. Sungam Church shared the social welfare activities with all the members and conducted these activities through community participation. Austin Stone Community Church also conducted ministries

through teams, collaborated with local welfare agencies, and formed a missional church network with fellow ministers by running the ‘Verge Conference’ every year.

Fifth, missional pastoral leadership uses an incarnational approach toward the world to practice community missions. The mode and impulse of mission are not a way to attract people into the church, as it has been used in existing paradigms, but rather is used as an incarnational way to enter the community. The incarnational mode first approaches local residents and learns of community needs by communicating with local residents as neighbors. Songak Church one example: it is a necessary church in the Songak-myeon area, and has introduced organic agriculture for missions in rural villages.

As a conclusion, Chapter 6 summarized research findings for missional pastoral leadership and proposals for follow-up research.

### **Recommendations**

The conversation on missional ecclesiology has been introduced as a suitable alternative for the Korean Church, which has faced a crisis in recent decades. This is a very encouraging and hopeful alternative structure. However, the conversation about missional ecclesiology should not be understood as a temporary fashion or a functional methodology for the Korean Church. The understanding of missional ecclesiology should be applied as an alternative ecclesiology by pastors who are seriously concerned with the nature of the church and the pastoral philosophy in the real ministry field.

The principles of missional pastoral leadership presented in this thesis will require an

academic and practical implementation process that seeks to restore the essence of the church so that it can serve as an alternative to the Korean Church and Korean society. To this end, the researcher will suggest the following recommendations for research on missional pastoral leadership in the future.

First, continual research on the theological significance and missiological purpose of missional ecclesiology is needed to pursue missional church structure as an alternative to the current paradigm of the Korean church.

Second, it is necessary to introduce various churches as model churches that practice missional pastoral leadership and present the specific processes by which the churches operate to further the conversation about missional ecclesiology.

Third, as confirmed in the survey, pastors need to develop creative ways to communicate with the community and should conduct a deep research into a comprehensive approach to reach the community.

Fourth, there is a need to prepare pastors for ministry within the framework of a missional ecclesiology. Seminary curriculum focused on missional ecclesiology is needed to train prospective ministers.

Fifth, missional leadership should be developed through pastoral retreats. A pastoral retreat program is carried out every year in the denomination in which the researcher participates. Through this process, practical strategies that can be applied in the field of ministry can be discussed and developed.

Sixth, more academic research is necessary regarding methods of developing the



leadership capacity of lay people so that they can effectively live a missionary life and so that laity theology for the missional church can be established.

Seventh, it is necessary for the pastors who practice missional church to network with each other across denominational lines and share their experiences of ministry with one another.

Therefore, missional pastoral leadership will gradually become established in the Korean situation by practicing the mission of the church through the nature of the church. Then the Korean Church will be renewed again as a missional church and public confidence in the Korean Church can be restored.

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## Appendix A

# Missional Pastoral Leadership

## Survey Questions

My name is Ilkeun Lee, a doctoral student at School of Divinity at Liberty University. You are invited to be in a research study for my doctoral thesis project. The purpose of this survey is to provide missional pastoral leadership by examining attitudes of Korean pastors on missional church and their pastoral leadership. This survey does not have questions requiring correct answers, so there are no true or false answers. Please carefully answer each question. It will take about twenty minutes for you to complete all of the questions.

### I. Personal Information

1. What is your position in your church?
  - A. Senior pastor
  - B. Assistant pastor
  - C. Intern pastor
  - D. Institutional pastor
2. How long have you been a pastor?
  - A. Less than 5 years
  - B. 5~10 years
  - C. 11~15 years
  - D. 16~20 years
  - E. More than 21 years
3. How many people attend Sunday worship service regularly in your church?
  - A. Less than 50 people
  - B. 51~100 people
  - C. 101~300 people
  - D. 301~500 people
  - E. 501~999 people
  - F. More than 1,000 people
4. Where is your church located?
  - A. Metropolitan city
  - B. Small and medium city
  - C. Small town
  - D. Remote island or backwoods

### II. Recognition of Korean church problems

5. How acceptable is the assessment that the Korean church has been in a total crisis since

the 2000s?

- A. Not at all acceptable
  - B. Slightly acceptable
  - C. Somewhat acceptable
  - D. Very acceptable
  - E. Extremely acceptable
6. According to recent research, the Korean Protestant Church has a very low public confidence compared to other religions. What do you think is the most likely cause of this evaluation?
- A. It is because of the lack of practical life of the members.
  - B. It is the result of church-centered pastoral leadership.
  - C. It is the effect of the exclusive doctrine on other religions.
  - D. It is because of lack of communication with society.
  - E. It is due to the biased news of the majority of the press.
7. It is said that the Korean churches tend to understand the church and the world in a dualist way. How much do you agree with this comment?
- A. Strongly disagree
  - B. Disagree
  - C. Undecided
  - D. Agree
  - E. Strongly agree
8. It is evaluated that the Korean church has a church-centered faith pattern that is dedicated to church meetings and service in the church. How much of a problem do you think this pattern of faith is?
- A. Not at all a problem
  - B. Minor problem
  - C. Moderate problem
  - D. Serious problem
9. It is said that Korean pastors have focused on the growth and expansion of the local church, separated from the community, by concentrating their pastoral capability in caring for members in the church. How much do you agree that these pastoral patterns have reached their limits?
- A. Strongly disagree
  - B. Disagree
  - C. Neither agree nor disagree
  - D. Agree
  - E. Strongly agree

10. How much do you worry about the issues of the community in which the church is located?
- A. Not at all concerned
  - B. Slightly concerned
  - C. Somewhat concerned
  - D. Moderately concerned
  - E. Extremely concerned
11. How often do you contact local residents or regional agencies to communicate with the community?
- A. Never
  - B. Rarely
  - C. Sometimes
  - D. Often
  - E. Always
12. How aware are you of the fact that the community in which the church is located is a mission field?
- A. Not at all aware
  - B. Slightly aware
  - C. Somewhat aware
  - D. Moderately aware
  - E. Extremely aware

### **III. Recognition of Missional Pastoral Leadership**

13. Missional ecclesiology argues that the church must be thoroughly connected with the community. How much do you support this statement?
- A. Strongly oppose
  - B. Somewhat oppose
  - C. Neutral
  - D. Somewhat favor
  - E. Strongly favor
14. Missional ecclesiology maintains that the ultimate goal of the local church should be placed in the realization of the kingdom of God. How desirable do you think this claim is?
- A. Very undesirable
  - B. Undesirable

- C. Neutral
  - D. Desirable
  - E. Very desirable
15. Missional ecclesiology claims that the local church should recognize the community as neighbors, who must live together before they can consider it a target for evangelism. How difficult do you think it is to practice this way?
- A. Very difficult
  - B. Difficult
  - C. Neutral
  - D. Easy
  - E. Very easy
16. Missional ecclesiology asserts that pastors are responsible for preparing and sending church members to live a missionary life in their everyday lives. How influential are you in preparing your church members to live this way?
- A. Not at all influential
  - B. Slightly influential
  - C. Somewhat influential
  - D. Very influential
  - E. Extremely influential
17. Missionary ecclesiology insists that church organizations should be transformed into a missionary structure with the community, not an internal structure for events within the church. Do you have an organization to serve your community in connection your community?
- A. Yes
  - B. No
18. Missional ecclesiology argues that pastors should recognize church members as ministry co-workers for the kingdom of God, not as a vertical hierarchy. How important do you think this comment is?
- A. Not at all important
  - B. Slightly important
  - C. Moderately important
  - D. Very important
  - E. Extremely important
19. How much do you agree with the argument that the pastoral paradigm of the Korean church should be transformed into missional pastoral leadership?
- A. Strongly disagree
  - B. Disagree

- C. Neither agree nor disagree
- D. Agree
- E. Strongly agree

**IV. Additional Comments**

20. Please write briefly any additional comments on the essence and importance of missional ecclesiology.

What do you think is the key claim of missional ecclesiology?

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Why do you think missional ecclesiology is important to Korean pastors?

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Thank you very much.

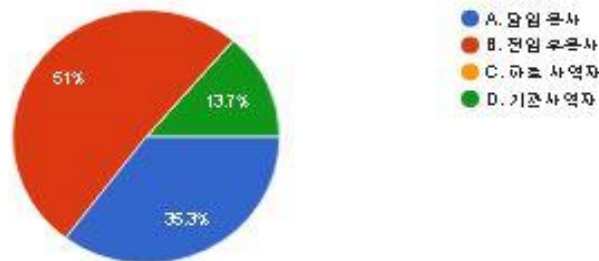
## Appendix B

### 선교적 목회 리더십에 대한 설문조사

#### 1. 개인 정보

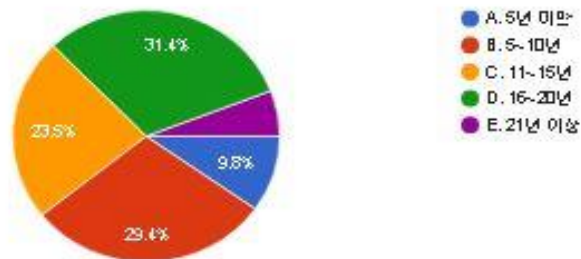
##### 1. 귀하의 교회 직분은 무엇입니까?

응답 51개



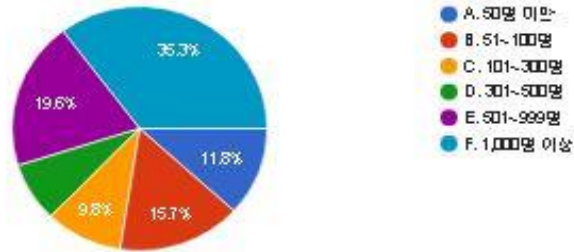
##### 2. 귀하는 몇 년 동안 목회를 하고 있습니까?

응답 51개



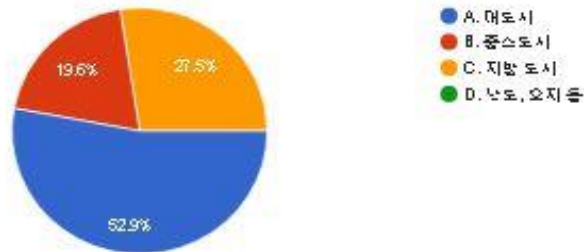
##### 3. 귀하의 교회 주일예배에 정기적인 출석인원은 얼마입니까?

응답 51개



4. 귀하의 교회가 소재하는 지역은 어디입니까?

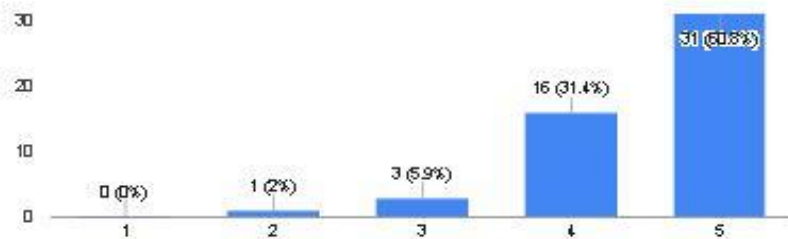
응답 51개



II. 한국교회 문제점 진단에 대한 의식

5. 귀하는 2000년대 이후 한국교회가 총체적인 위기를 맞고 있다는 평가에 대해 어느 정도 수용하십니까?

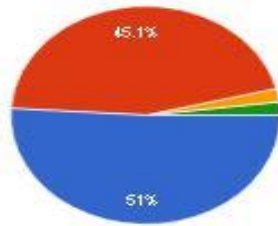
응답 51개





6. 최근 조사에 의하면 한국 개신교가 타 종교에 비해 사회적 신뢰도가 매우 낮게 나오고 있다. 귀하는 이러한 평가가 나타나는 가장 큰 원인을 무엇이라고 생각하십니까?

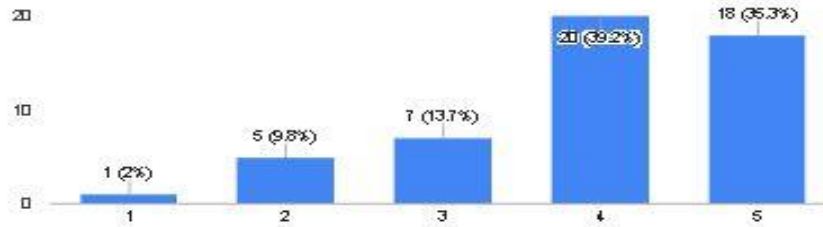
응답 51개



- A. 교인들의 실선적인 삶의 부족 때문이다.
- B. 교인 성장 중심의 루틴 리더십의 결과이다.
- C. 타종교에 대한 배타적인 교리의 영향이다.
- D. 사인의의 스톱이 부족하기 때문이다.
- E. 다수 언론의 편파적인 보도 때문이다.

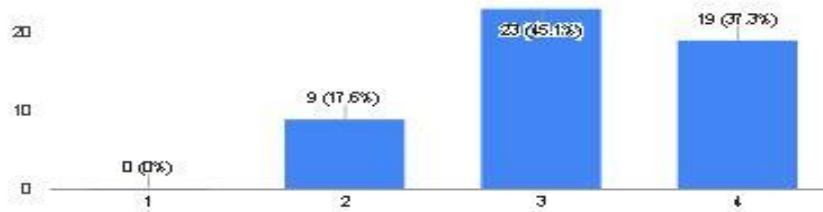
7. 한국교회는 교회와 세상을 이원론적 방식으로 이해하는 경향이 있다고 말한다. 귀하는 이런 논평에 대하여 어느 정도 동의하십니까?

응답 51개



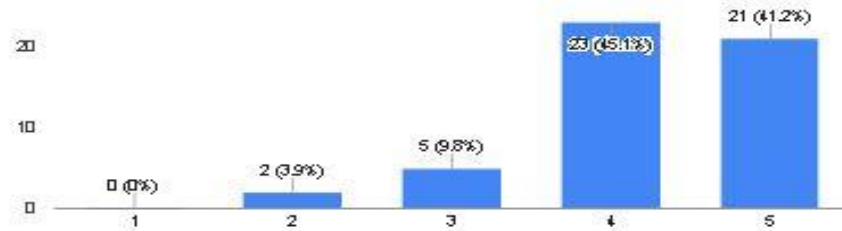
8. 한국교회는 교회 모임과 교회 내 봉사에만 열심을 내는 교회 중심적 신앙패턴을 가지고 있다고 평가한다. 귀하는 이러한 신앙패턴이 어느 정도 문제가 있다고 생각하십니까?

응답 51개



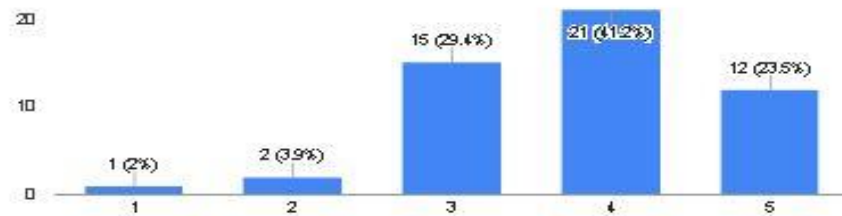
9. 한국교회 목회자들은 교회 안에 있는 교인들을 돌보는 데에 목회 역량을 집중한 나머지 지역사회와 분리된 채로 개교회의 성장과 확장에만 관심을 쏟아 왔다고 평가한다. 귀하는 이러한 목회 패턴이 한계에 달했다는 것에 어느 정도 동의하십니까?

응답 51개



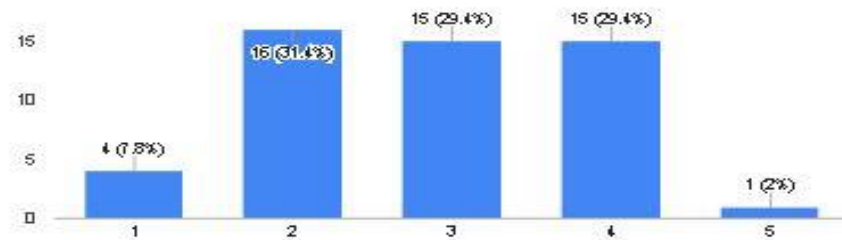
10. 귀하는 교회가 속한 지역 사회의 현안에 대해 얼마나 걱정하고 있습니까?

응답 51개



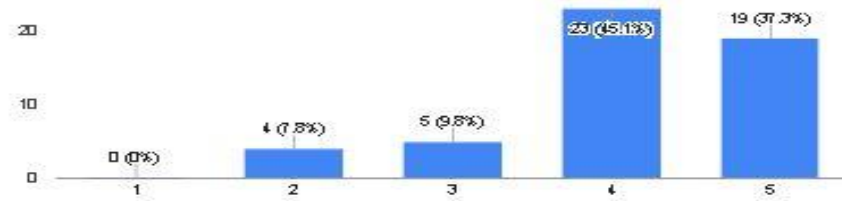
11. 귀하는 지역 사회와 소통을 위해 지역 주민들이나 기관들을 얼마나 자주 접촉하고 있습니까?

응답 51개



12. 귀하는 교회가 속한 지역 사회가 바로 선교현장라는 점에 대해 얼마나 의식하고 있습니까?

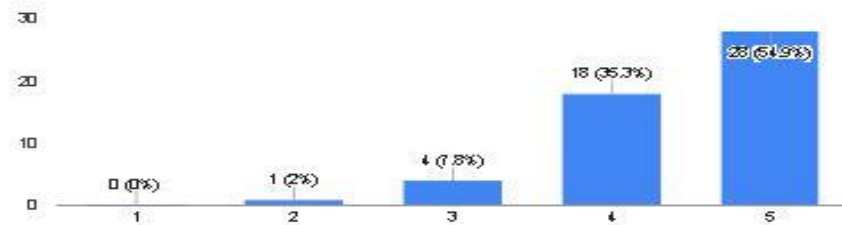
응답 51개



### III. 선교적 목회 리더십의 원리에 대한 의식

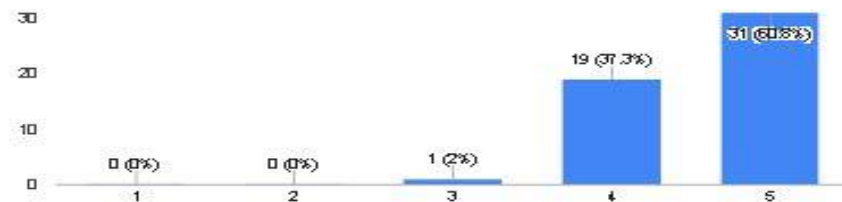
13. 선교적 교회론은 교회가 철저하게 지역사회와 함께 긴밀하게 관계를 맺어야 한다고 말한다. 귀하는 이러한 언급에 대해 어느 정도 지지하십니까?

응답 51개



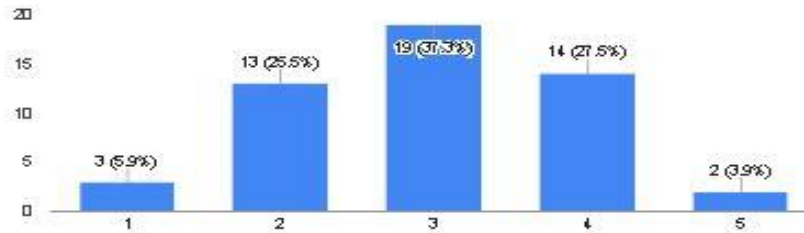
14. 선교적 교회론은 지역교회의 궁극적인 목표를 하나님의 나라의 실현에 두어야 한다고 말한다. 귀하는 이러한 주장에 대해 어느 정도 바람직하다고 생각하십니까?

응답 51개



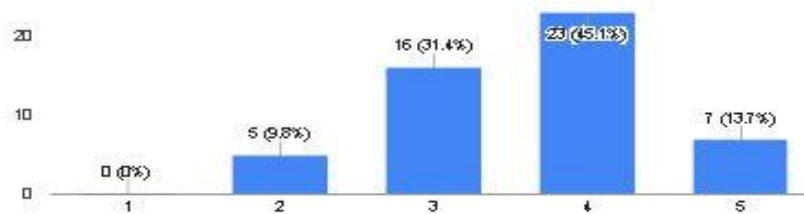
15. 선교적 교회론은 지역교회가 지역사회를 전도 대상으로 생각하기 전에 먼저 함께 살아가야 할 이웃으로 인식해야 한다고 주장한다. 귀하는 이렇게 실천하는 것이 얼마나 어렵다고 생각하십니까?

응답 51개



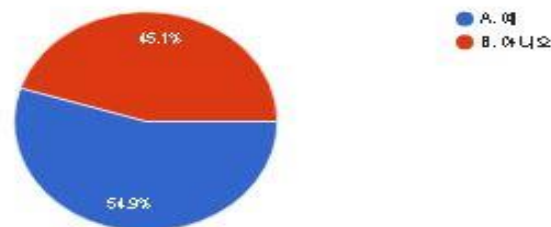
16. 선교적 교회론은 교인들이 매일 삶의 현장에서 선교적 삶을 살아가도록 그들을 준비시키고 파송해야 한다고 주장한다. 귀하는 교인들에게 이런 삶을 살아가도록 얼마나 영향을 주고 있습니까?

응답 51개



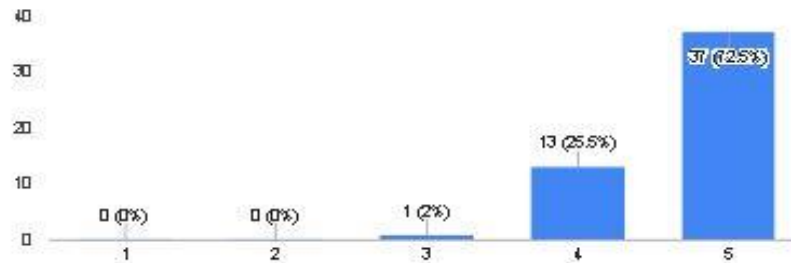
17. 선교적 교회론은 교회 조직을 교회 안에 행사를 위한 내부적 구조가 아니라 지역사회와 함께 하는 선교적 구조로 전환해야 한다고 주장한다. 귀하는 지역 사회와 연계하여 지역 사회를 돕는 교회 조직을 구성하고 있습니까?

응답 51개



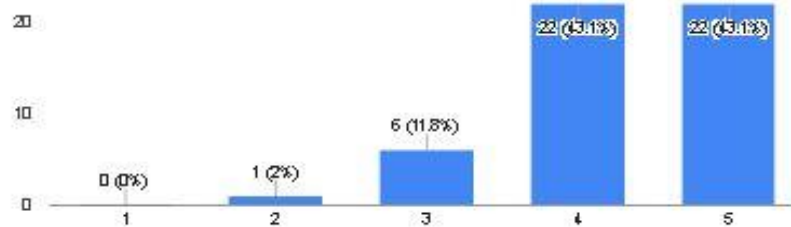
18. 선교적 교회론은 목회자가 교인을 수직적인 계층관계가 아닌 하나님의 나라를 위한 목회 동역자로 인식해야 한다고 주장한다. 귀하는 이러한 주장이 얼마나 중요하다고 생각하십니까?

응답 51개



19. 귀하는 한국교회 목회 패러다임이 선교적 목회 리더십으로 전환되어야 한다는 주장에 대해 어느 정도 동의하십니까?

응답 51개



#### IV. 추가 의견

20. 귀하는 선교적 교회론의 핵심적인 주장을 무엇이라고 생각하십니까?

응답 51개

하나님나라의 확장

하나님나라의 확장

이웃과 더불어 함께

## IV. 추가 의견

### 20. 귀하는 선교적 교회론의 핵심적인 주장을 무엇이라고 생각하십니까?

응답 51개

하나님나라의 확장

하나님나라의 확장

이웃과 더불어 함께

교회는 주님오실 때 까지 선교지향적이어야 한다고 생각합니다. 그런데 지역친화적인 전도의 시기는 많이 지났다고 생각합니다. 왜냐하면 과거처럼 노방전도, 유지원, 장학금 지급, 무료 급식소 사역 같은 사역을 통해 지역과 유대관계를 맺으면서 지역에 복음을 심는 것의 성과가 거의 없기 때문입니다. 현재 한국교회의 현실은 목회자들의 신뢰 상실과 교회의 이미지 추락으로 지역사회와 연관된 전도활동을 하기는 어려워진 상황입니다. 특별히 제가 사역하는 서울 광진구는 유동인구가 많고, 기독교인이 많은 곳임에도 불구하고, 시민들이 지역적 유대관계에 대한 애착형성이 되어 있지 않기 때문에 지역적 유대를 기반으로 한 전도보다 성도 개개인의 인맥을 활용한 전도가 오히려 실효성을 거두고 있습니다. 쉽게 말해서 교회의 전도자를 받고 오시거나 이사와서 교회를 찾는 분이 거의 없다는 뜻입니다. 그렇다고 해서 지역사회와 연관된 전도를 포기하는 것은 아니지만 이런 현실을 알고 접근하는 것이 필요하다고 생각합니다. 그러므로 현재 한국교회에 적합한 선교적 교회론의 핵심은 성과를 기대하지 않고 본질에 충실하는 자원에서 묵묵히 노방전도, 유지원, 장학금 지급, 무료 급식소 같은 사역을 해 나가는 것이고, 교회의 부흥과 성장은 다른 방향에서 이뤄져야 한다고 생각합니다.

지역사회와의 관계(소통, 나눔, 봉사, 대외적 이미지 개선)

교회가 지역사회와 함께하며 이웃사랑이라는 대계명을 적극적으로 실천해나가는 것

하나님 나라

### 귀하는 선교적 교회론이 한국 목회자들에게 중요한 이유가 무엇이라고 생각하십니까?

응답 51개

주님의 지상명령이기 때문

주님의 지상명령이기 때문

교회 위기에 맞서 교회의 본질을 생각할 수 있게 해주며 회복으로 나아가게 해줄 것이라 생각된다

미국사회가 상대에게 종교를 강요하는 것을 법으로 금하고 있듯이, 한국사회도 전도는 강요이고 무례한 것이라는 인식이 굳어지고 있습니다. 그래서 미국교회들이 국내 전도보다 해외 선교에 집중하듯이, 한국교회도 국내전도에 대한 갈등을 해외 선교로 풀고 있습니다. 이런 현실이지만 목회자는 지역사회를 돕는 활동과 노방전도를 기반으로 한 선교적 교회의 모습을 멈춰서는 안된다고 생각합니다. 왜냐하면 그것이 교회의 사명이고 본질이기 때문입니다. 다만 과거에 비해 성과가 적다는 것을 직시하고, 반대에 부딪힐 것을 예상하고서라도 꾸준히 해 나갈 때 하나님은 그 교회에 성도들의 영적 부흥과 수적 부흥을 이뤄주실 줄 믿습니다.

한국 교회의 특징인 물질주의, 권력주의, 대형화, 소통의 부재 등의 부패한 교회상을 제거함으로써 선교적 교회론을 통해 교회가 교회되게하는데 목회자들이 앞장서야 한다고 본다. 이것이 결국 전도의 방편이 될 것이고, Renew하게 되고, Rival의 원동력이 될것이라고 생각한다.

## Appendix C

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

December 19, 2016

Ilkeun Lee

IRB Exemption 2713.121916: A Study of the Principles of a Missional Pastoral Leadership for South Korean Churches

Dear Ilkeun Lee,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.101(b):

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
- (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
  - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

The Graduate School

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