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Development of Lay Leadership through Teleconferencing in the Early Bird Bible School

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ABSTRACT

DEVELOPMENT OF LAY LEADERSHIP THROUGH
TELECONFERENCING IN THE EARLY
BIRD BIBLE SCHOOL

by

Choong Hwan Lee

Adviser: Jeanette Bryson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist theological Seminary

Title: DEVELOPMENT OF LAY LEADERSHIP THROUGH TELECONFERENCING IN THE EARLY BIRD BIBLE SCHOOL

Name of researcher: Choong Hwan Lee

Name and degree of faculty adviser: Jeanette Bryson, PhD

Date completed: May 2015

Problem

As a pastor in local South Korean Adventist churches in the United States, I tried several times to train and nurture members, but there was not much fruit. I discovered that the activities of lay leaders in these churches were steadily declining. Although there are many causes, the most serious challenge is a lack of leadership development training for lay leaders. And then, when leadership training is provided, the program fails to promote an evangelistic passion and ultimately causes a deficit of training for future church leaders. Even when churches do provide the program, many Korean Adventists cannot attend the training session due to distance, lack of time, and/or apathy.

Method

This study used interviews to identify the factors that might influence the lay leadership in ministry. Some were personal calls and others group communication by teleconferencing. Some of the responses were observations from the organization of the Early Bird Bible School from 2008 to 2014.

Library research, a theological analysis of lay leadership, a contextual analysis of the Early Bird Bible School and ministries of Korean Adventist Church in North America were pursued to design a leadership development strategy for lay leaders.

Results

The results of the data analysis showed that the number of applicants and lay leaders interested in the Early Bird Bible School increased steadily from 2008 to 2014. The results of the 2010 census showed that Korean-speaking Koreans living in North America are increasing even though immigrants from Korea are decreasing. It indicated a need for language training for lay leaders and a need to provide a leadership training program in the Korean language. The location of the Korean Adventist Churches in North American showed that they cannot easily cooperate with other churches unless they are in big cities. The distance creates time and financial barriers; however, communication is possible through teleconferencing as shown in the Early Bird Bible School. The limitations of geographic distance can be diminished through technology.

Conclusions

The results of the study of the Early Bird Bible School indicated that building lay leadership requires spiritual training based on regular Bible study, prayer, and ministry, as well as practical training based on the needs for the responsibility. Interviews with

leaders indicated that there is a need for a mature leader and a system of accountability. A mature leader in this sense means someone who is consistent in word and deed, task-oriented, and searching for a spiritually rewarding experience. This study suggests that all churches need to be training centers for the development of lay leadership.

Andrews University

Seventh-day Adventist Theological Seminary

DEVELOPMENT OF LAY LEADERSHIP THROUGH
TELECONFERENCING IN THE EARLY
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A Project Document

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry
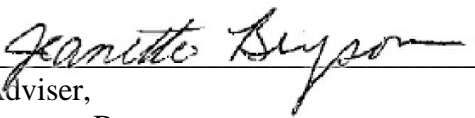
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Boubakar Sanou   Date approved

Dedicated

to

My Dear Family

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INTRODUCTION

Personal History

Among the massive changes taking place in the church today is the rediscovery of
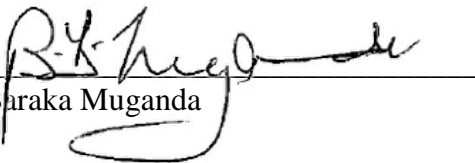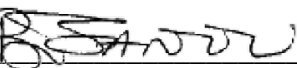
the importance of the laity as distinguished from the clergy or ordained ministers. Oak

(2004) comments, "In the twentieth century, if there has been an awakening throwing a

new light into the church, it is due to the lay movement" (p. 42).

Since 1991 I have been involved in pastoral work. For those 16 years, I have had

an interest in discipleship and small groups. Whenever I attend a seminar for pastors, I

am identified as a biblical leader for the church growth. However, I have found it difficult

to introduce the discipleship and small group concept even while working at the local

church and conference level.

In May of 2007, I enrolled as a Master of Divinity student at the Andrews

University Theological Seminary in Berrien Springs, MI. The following year, I

communicated with Elder Sang-Chul Kim, a Korean lay leader, in February of 2008 and

organized the Early Bird Bible School. I organized the leadership levels, identified the

name as The Early Bird Bible School (the school would start early in the morning before

most people would be up and busy with the day's activities), and set it up as a non-profit

organization, led the training for lay leaders, and I am currently providing the Bible study

on-line in Los Angeles, Denver, Chicago, New York, and other major cities throughout the United States.

At first, the Early Bird Bible School started for the purpose of evangelism, but I soon needed to train lay leaders because too many applicants registered. I had to recruit and train lay leaders who were also applicants to help others. They were scattered around the United States: Elder Sang-Chul Kim lived in Georgia and I was staying in Michigan. We communicated and trained via Skype and telephone due to the distance. In fact, I did not see Elder Kim until after six months; I also could not meet most lay leaders face-to-face.

While I trained the lay leaders for the Early Bird Bible School, I found that lay leaders can be trained successfully through Skype and the Internet. Even though they cannot see faces physically, the training took place with Bible study and prayer through the teleconference. It means that it is possible to provide this experience at all levels of Korean churches, not only in United States but also all around world.

Statement of the Problem

In the life of the Seventh-day Adventist Korean churches in the United States, the lay leaders have a positive, radical, an indeed, revolutionary role to play. They have contributed in many ways to the growth of the church. It is the lay leaders who donate the time and energy for a number of ministries, which their churches are expected to fulfill. The lay leaders shoulder many of the responsibilities for advancing God's kingdom in their local communities. It is the lay leaders who teach Sabbath school lessons, lead Bible studies, invite others into a relationship with Jesus Christ, serve on church committees, boards, or agencies, and support the ministries and mission of the church through

offering. It is the lay leaders who serve in ministry beyond the local church, such as caring for the lost, the grief-stricken, the ill, the elderly, in the nurture of new Christians, and in the care of strangers. Aside from the local church, they serve the local community as well. Without a lay leader's witnessing, teaching, influence, support, encouragement, counsel, and prayers, no pastor can hope to accomplish much.

These positive things are the pride of the Seventh-day Adventist Korean churches in the United States. These are contributions of the lay leaders. However, there are also negatives associated with it. There are problems and difficulties to develop lay leadership and to train lay leaders of the Korean Seventh-day Adventist churches in the United States.

The first problem in developing leaders for Korean Seventh-day Adventist churches in the United States is that the Korean culture and language are so different from that of the US; therefore, the training offered by the local conferences often does not benefit the leaders.

Even though Korean immigrants speak English and Korean churches have services in English, they prefer to communicate in Korean. The Korean language is a part of their culture, unlike the western culture. Even though local conferences and the North American Division offer the training for lay leaders, it does not have the power in English as it does in Korean for the Korean laity. It is my observation that the lay leaders and members in the local Korean churches do not have a full understanding of the Bible or what is involved in being a leader without communicating in Korean.

The second problem is that it is difficult to attend meetings together because the members are located far from each other. According to the 2014 address book of Korean

churches in the United States, there are 117 Korean Seventh-day Adventist churches in 29 states. As a result, even if the leadership training were to be in the Korean language, it would be difficult to attend the meetings because of finances and time challenges.

The third issue is that it is difficult to provide enough programs, speakers, and materials for lay leader training to be considered by a single Korean church. Korean Seventh-day Adventist churches in United States are fewer than five churches per state, with the exception of California, Georgia, Michigan, New York, and Washington. Some churches lack the energy to hold the leadership training because of the low enrollment in most churches.

The final problem is that there is a need to reach potential lay leaders scattered throughout the areas where there are no Korean Seventh-day Adventist churches. There are Korean Seventh-day Adventist churches in only 29 states in Unites States. But there are Korean Adventists who are attending the English-speaking churches in 21 states where there are no Korean churches. They have no opportunities to listen to Bible studies in Korean and to participate in the lay leader training.

These problems result in an inadequate preparation of the lay leaders for ministry in the church. In other words, the lay leaders have not been properly trained from the Bible about who they are, what their callings are, and how they should prepare to serve the Lord. Edge (1985) states, "The church will not have enough ministers unless [lay leaders] have a deeper motivation. They will not have a deeper motivation until there is a deeper understanding of God's call in the salvation relationship" (p. 29).

Statement of the Task

With the rediscovery of the importance of the laity, many books, articles, and research theses on this topic began to appear. These insisted that the ministry had to be returned to the laity. Their voices are an alarm that reminds the laity not to sit on the sidelines as they have been doing. The laity can no longer think that it is only the pastor who should serve the church. The laity understands that even though the pastor has a divine calling, has received professional training, and is being paid to do the job, they must still be involved in every corner of church ministry. As a result, many laity training movements have sprung up all over the world. A report said that the training of the laity for ministry is exploding (National Catholic Reporter, 1995, p. 24); particularly in the United States, church lay training centers and institutes, and course are becoming fashion (Gibbs & Morton, 1964).

This project paper has a three-fold purpose. The first is to emphasize the importance of lay leadership with the role of pastor as the equipper in the Korean Seventh-day Adventist Church in United States.

The second is to examine the process of development of lay leaders from recruiting to ministry and explore factors to experience mature leadership. The result would provide a conceptual framework for the development of lay leadership and indicate how those factors should be experienced for the successive ministry of lay leaders for church growth.

The third is to utilize technology to equip lay leaders through Bible study and training for leadership in their own location; namely, teleconferencing. The online access

to an early morning Bible study, group sharing, and lay training offered on line through the Early Bird Bible School.

To summarize, the project will investigate and identify: a) the importance of lay leadership for a healthy ministry of Korean Seventh-day Adventist churches in United States, b) the process and experience of development of lay leadership from recruiting to mature leadership, and c) teleconferencing to use technology for the training and transformation of lay leaders.

Justification for the Project

Although the number of pastors employed and the number of evangelistic efforts have significantly increased, the Korean Seventh-day Adventist churches in the United States have shown no significant increase in the number of persons baptized each year. Neither does it seem that churches are being established in the 21 states where there are no Korean Seventh-day Adventist churches. It is imperative then to train lay leaders to reach out to the many Koreans living in the United States. Technology, for example teleconferencing via telephone, Skype, or other online approaches, would allow this training to take place following the biblical model of face-to-face interaction needed to equip these lay leaders.

The Korean society has become increasingly technologically based and modern. Members usually prefer to meet in cyber space or via telephone rather than participating in real face-to-face, communication. As a result, many church members find it difficult to meet other people individually, especially non-Christians. Despite the development of these modern technologies, the church continues to repeat conventional lay leadership training methods for outreach and evangelism. The Seventh-day Adventist Church

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approach to training lay leaders must incorporate lay leadership training using modern technology.

The Korean Seventh-day Adventist churches are a part of local conferences where the medium of communication at the conference level is English, but most of the local congregations use Korean. Thus, language and cultural barriers sometimes limit the opportunities of using the conference training sessions to prepare lay leaders from local Korean congregations.

This project will demonstrate leadership training using technology like the Internet, Skype, and telephone. The project will be designed for leaders and members in the context of the Early Bird Bible School.

Expectations From This Project

This project might advance a wider and deeper acknowledgement of perspectives of the roles of lay leadership in the Korean Seventh-day Adventist churches in the United States. The project will also explore and identify factors contributing to the spiritual development of the members participating in the Early Bird Bible School. This project will provide an introduction to new methods for the building of lay leadership and equipping skills of local church pastors. This project will help church members to be more directly involved in ministry.

Delimitation

First, this project confined itself to the Early Bird Bible School that develops laity for ministry and leadership in the United States. Second, this project focused on the process rather than the curriculum or pedagogy of lay-equipping. Third, due to the lack of a sample group and contact problems, this study will be conducted by using personal and

group interviews with administrative directors and experienced team leaders over a two-year period, and conducting personal observations over a seven-year timeframe. Specifically, this project intended to describe the current phenomenon of a lay-equipping process in the Early Bird Bible School and to examine how lay people are changed into partners-in-ministry and committed lay leaders through teleconferencing.

Limitation

The idea to undertake this project emerged from the experience of working in the Early Bird Bible School. The range of this project will be limited to Korean Seventh-day Adventist churches in United States. It does not address the influence on churches of other denominations.

Definition of Terms

The following terms, as employed in the paper, are defined below:

EBBS: Early Bird Bible School. It is the Bible study group through teleconferencing and the context of this study.

Lay leader: A member who serves the church without pay, not the minister who serves as a professional member of the clergy.

Leadership: The definition of "leadership" in this paper is a relational process engaged in by two or more people who are freely associated in the pursuit of a common purpose. The gifts and skills of each contribute to the process of moving toward the accomplishment of a common goal or purpose. It should not be confused with the words that represent a skill such as *penmanship, marksmanship, seamanship, craftsmanship*, etc. all of which can be accomplished by a lone individual capable of demonstration that skill.

Leadership is not a synonym for "leader" or "leaders" regardless of the commonly accepted usage to the contrary (Patterson, personal communication, 2011).

Members: These are applicants who register for the Early Bird Bible School and are referred to as students or members. They join the Bible class through teleconferencing with a team leader.

NAD: The North America Division of Seventh-day Adventist is the administrative headquarters that cover the Seventh-day Adventist churches in the United States and Canada.

SDA: Seventh-day Adventist.

Skype: The application software that provides voice chat and voice calls from computers, tablets, and mobile devices via the Internet.

Team Leader: A core leader of the Early Bird Bible School. Team leaders use Skype to include team members who connect into the conference like a cyber class. The team leader works, not only as a mediator but also the facilitator between a speaker and members of a small group.

Teleconferencing: Technology to communicate for the lay leadership training in the Early Bird Bible School. Teleconferencing can also use only audio through the Skype and telephone.

Description of the Contents

Chapter 1 of this project begins with the personal history context. It shows why this project was written. The brief summary of the Early Bird Bible School and challenges about lay leadership training are stated. It proceeds to include the statement of the problem, statement of the task, justification for the project, expectations from this

project, delimitation, and limitations. The last two sections of this chapter include the definitions and a description of the contents. Chapter 2 provides theological reflections concerning lay leadership in ministry. Biblical literature and scholarly periodicals are reviewed that focus on the reasons for the training of lay leaders. Additionally, books, articles, and dissertations are reviewed that focus on the participation of lay leaders as a part of biblical ministry. It provides the basis of a theology of lay leadership for the church growth.

Chapter 3 provides a review of literature on types of leadership styles and the theories of leadership for the Christian community. It also provides a variety of leadership views of lay ministry and how their talents and lives contributed to the Korean congregation.

Chapter 4 provides a profile of the ministry context and a description of traditional training strategies for lay leaders of Korean Seventh-day Adventist churches in North America. It also provides data pertaining to the Korean Seventh-day Adventist churches in North America and in South Korea. An analysis of the ministries for the lay leadership development of Korean Seventh-day Adventist churches in North America is provided. Finally, the technology for building lay leadership in the Early Bird Bible School is explained.

Chapter 5 provides the implementation for development of lay leadership in the Early Bird Bible School. It describes the process and experience of lay leaders from recruiting to mature ministry and provides the factors that can be adopted to build the lay leadership through teleconferencing. It also provides with data the result and ministries of the lay leaders in local churches after being trained by the Early Bird Bible School.

Chapter 6 provides a summary of the theological reflection, review of literature, and findings of research along with conclusions and recommendations for further research.

CHAPTER 2

THEOLOGICAL REFLECTION ON BIBLICAL LEADERSHIP

Introduction

The purpose of this project is to establish lay leadership through training to serve

others, and to teach and care for the Christians in the church. I will present the biblical

and theological basis for the significance of the ministry of the laity, the biblical

understanding of leadership, and the significance of the building-up of the new members,

in order to renew the calling of the lay leader.

Lay Leadership in the Old Testament

It is easily found that God developed His people as great leaders in their

generations in the Old Testament. When God chose and called those potential leaders for

His great plans, they were mostly normal or weak people who seemed not to be

exceptionally equipped for their assignment. When God called and used them, He

declared His vision and let them know. He used the environment and people around them

to train them to be great leaders. Sanders (1997) states, "God prepares leaders with a

specific place and task in mind. Training methods are adapted to the mission, and natural

and spiritual gifts are given with clear purpose" (p. 51).

Also, God approached them variously when He trained and developed them in

their context. Even though developing them took quite a long time, sometimes an entire

lifetime, God waited and invested His greatness upon them. Wiersbe (2001) says, "When

God wants to make a leader, He takes all the time He needs" (p. 23). Not only does God take enough time, but also every resource, which could be used, even God's enemies, was used. When those missions were completed, He evaluated them and their works, and He rewarded them according to what they did.

God has been accomplishing the history of redemption through his community. In the time of the Old Testament, God directly elected and called his people and made a covenant with them. This is God's method to give the sense of calling to his people and God's training to accomplish his plan for salvation. In the time of the New Testament, God's work continued through the church that is the community of salvation, according to the Words of Jesus. God established leaders for the church community and gave them the responsibility of leadership for the community. The biblical basis for the lay leaders will be examined here.

<div align="center">Joseph</div>

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

Moses

The other model is Moses who accomplished the Exodus from Egypt. Like Joseph, Moses experienced many different contexts in his life: a Jewish home, an Egyptian palace, a Median desert, in front of Pharaoh, in the wilderness with the Israelites, and on the top of the mountains with God. Moses was the leader of the Exodus and a lay leader of the Israelites, the people of God. He was a prophet who received the Ten Commandments on Mount Sinai and was an initiator for God. He was one of God's elect. Moses was a figure who made a great impact on the life of the whole Israelites.

God used all situations and people who were around Moses to develop his leadership skill as the leader of His people. God trained him to do His great works. Training and developing potential leaders is one of God's plans and His strategies.

Jethro

A reference to a model for lay leaders is the advice of Jethro, Moses' father-in-law (Exod 18:17-26). Jethro pointed out the problems such as Moses' physical exhaustion due to heavy duties, the people's complaints on Moses' exclusive position, and Moses' human limitation.

Jethro's proposal was to establish qualified lay leaders and to let them share responsibilities. This is the principle of the theology of the laity that concentrates on establishing lay leaders to help Moses and is the principle of sharing responsibility to produce a maximum effect. Upon accepting Jethro's advice, Moses structured units among the Israelites to manage various affairs and established lay leaders to minister to the Israelites. He introduced the system of the seventy elders (Exod 24:1), the heads of the clans, centurions, and the commanders of the fifties and of the tens. As the result,

Moses, who was tired due to heavy duties, gained strength (Exod 18:22), the lay leaders grew (Exod 18:26), and the Israelites enjoyed satisfaction and peace (Exod 18:23).

Jethro's principle for sharing ministries became the biblical basis for establishing lay leaders. This is the principle for the clergy and the laity to share leadership for carrying out effective ministries in the church. If the lay leaders share in responsibility, the clergy can be more faithful in their intimate fellowship with God and spend more time studying the Word of God and having a prayer life. And the lay leaders will feel more responsibility and become mature.

<div align="center">Joshua</div>

Joshua is best known as Moses' second-in-command who took over and led the Israelites into the Promised Land after Moses' death. Joshua is considered one of the Bible's greatest military leaders for leading the seven-year conquest of the Promised Land, and he is often held up as a model of leadership and a source of practical application on how to be an effective leader. That God gave him the victory in taking the Promised Land does not take away from his military leadership. Furthermore, he was a more-than-capable leader for the Israelites, but his skill in leadership was not necessarily exemplary. A better example would be of Joshua's faithfulness, his stand against the ten spies who brought the disparaging report about the obstacles in taking over the Promised Land, and his zeal in ensuring the covenant faithfulness of the people. The foundation of his leadership is that God is faithful to His promises. After leading his people into the Promised Land, Joshua offers the Israelites two options: a) To serve the God they had always served, the one who had brought them into the land, or b) to serve the gods of the surrounding lands? He says, "But as for me and my household, we will serve the LORD"

(Josh 24:15). The people answered in one voice that they would not abandon the service to God (Josh 24:16). Because they believed in Joshua's leadership, they followed Joshua's example.

The Schools of the Prophets

During Samuel's time, there was a trained group of prophets called "The Company of the Prophets" (2 Kgs 2:12; 6:21; 13:14). The Company of the Prophets was composed of the chosen people and they received training and guidance from Samuel to guide the Israelites. In Elijah's time, the chosen members of the Company of the Prophets received training as they lived a communal life (2 Kgs 4:38-44). These prophets were a people who believed in God's absolute sovereignty and His salvation. They were people who believed the prophetic Words of God and were obedient to the Words and were learners of the Words. They had the passion to keep the purity of the faith in God (2 Kgs 6:1). Having been chosen to provide the training, these prophets set up places for educating others, similar to the seminaries of today.

Nehemiah

Nehemiah was a lay leader during the repatriation from captivity. He was a cupbearer to Artaxerxes, king of Babylon (Neh 1:11). He made an appeal to King Artaxerxes to volunteer to be a governor-general of Judah, after he had fasted and offered a prayer of repentance upon hearing that Jerusalem was destroyed and the gate was burnt down (Neh 5:14). He was a man of prayer who prayed before any action, before any work (Neh 1:4), a man of courage who did not yield in spite of many objections (Neh 2:19), and a leader with a deep interest in the people. He also had insight, the power to decide, and responsibility (Neh 4:15-23).

For 12 years, since his proceeding to the position of governor-general of Judah, Nehemiah rebuilt the destroyed wall and led the Israelites, once mistreated by the neighboring nations, to live a stable life. He continued building the castle of Jerusalem in spite of objections, as he was confident that this was God's work. He finally became the victor in history. Likewise, Nehemiah was a lay leader who showed a clear vision and insight. He was courageous in his decision making, stood through crises, perfect in structure, and discerning—he was constantly on his guard against tricks. He knew his calling and devoted himself to God, and let the Israelites be faithful to the Law, as he stood firm in the Word of God. He gave confidence in the hearts of his followers and did not have selfish desires.

Daniel

Daniel was a Jewish captive in Babylon. He was a wise, faithful, and brave leader. He was taken from his Israelite home and forced to serve in the king's palace. He could have tried to only survive the experience but instead he disciplined himself and developed. Even though Daniel was with the king, he refused to follow the same customs and law. Daniel found favor with God. He gave Daniel knowledge and skill in every aspect of literature and wisdom. Daniel also had insight into all dreams and visions. "In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom" (Dan 1:20). Daniel was a true and faithful leader to God and God's people. Daniel never ceased to worship and follow his God, despite the hardships that would come to him (Dan 6:10). God gave him a position of authority in a foreign land under a king that did not share his beliefs.

Lay Leadership in the New Testament

Jesus

Jesus' genealogy, as stated in the gospel of Matthew 1: 1-25 and 2: 1-23, shows that he was not born from a priestly family. The birth of Jesus was first announced to lay people. The shepherds in the fields near Bethlehem guarding their sheep at night heard the news. The wise men came from the east to Jerusalem and asked for the child, the King of the Jews (Luke 2:8 and Matt 2:1 -2). Jesus was born into a worker's family, the father being a carpenter. "Is this not the carpenter's son?" (Matt 13: 55). When Jesus started his ministry, he did not use the priests, but chose disciples from the ordinary people, the fishermen and tax collector to name a few (Matt 10:1 -4). These few examples indicate that the church was founded on the laity concept of ministry and service.

Jesus' Disciples

When it comes to Jesus' leadership development for His disciples, it can be positively said that Jesus had strategies and a process in developing disciples' leadership. Jesus used ordinary men and women to share the gospel. According to Malphurs and Mancini (2004), the process consists of four steps: recruitment, selection, training, and deployment (p. 68).

First, Jesus recruited His disciples as potential leaders. In John 15:16, Jesus told His disciples, "You did not choose me, but I chose you and appointed you." Even though some of Jesus' disciples seemed to follow and ask Him to be His disciples, it was actually His calling to bring them to Himself by the sovereign selection of God.

Secondly, Jesus selected the twelve disciples he would train to be leaders among potential leaders. For example, Jesus went to the Sea of Galilee and intentionally called Simon, Andrew, John, and James to be fishers of men. In selecting His disciples in Luke 6:12, Jesus spent the entire night in prayer before He called the twelve disciples to be with Him, and they became apostles and the leaders of the first century churches.

Thirdly, Jesus focused on training His disciples, especially in the last season of His earthly ministry. Jesus prepared them as the leaders for their ministries after His death and resurrection. Obviously, He trained his disciples before sending them out to minister.

Fourthly, Jesus deployed His disciples gradually. In Matthew 10:5-6, Jesus instructed His disciples to go only to Israel, and in Acts 1:8, He assigned His disciples to reach from Jerusalem to the ends of the earth. Also, in Matthew 28:19-20, called "The Great Commission," Jesus gave His disciples their job description: make disciples.

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

Paul and Leaders of Early Churches

The early church spread all over the regions through the effort of the lay men and women, especially after the stoning of Stephen was mandated by the council in Jerusalem. Wherever Jesus' followers went, they preached the gospel of Jesus Christ. Philip went to Samaria and started the church and converted the Ethiopian official (Acts 8: 26-40). The house churches were started by lay men and women in their homes. Paul

sent greetings to Priscilla and Aquila together with the church that met in their home (1 Cor 16: 3). Paul of Tarsus was a layman converted on his way to Damascus to persecute Christians. He became a great missionary and took many missionary journeys (Acts 9:28).

Philip

Philip, a lay leader of the Greek-speaking Christians and one of the seven deacons in Jerusalem (Acts 6:1-6), went to Samaria (Acts 8:5-8), perhaps fleeing Saul's persecutions (vv. 3-4). There he preached the gospel, as other scattered members did elsewhere. The intensity of his speaking and the power of the Holy Spirit were followed by miracles. "When they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (v. 12). Later, Philip was led by the Holy Spirit to witness to an Ethiopian (vv. 26-40). He explained "the good news about Jesus" (v. 35), and he baptized the Ethiopian.

Priscilla and Aquila

In the New Testament churches, one of the most significant couple is "a Jew named Aquila…with his wife Priscilla" (Acts 18:2). They lived in Corinth after being expelled from Rome by the Emperor Claudius. Paul went to see them and stayed and worked with them in Corinth. There is no mention of conversion; they were probably already Christians when Paul met them.

Their contribution to the New Testament church as leaders is important. Not only were they in Corinth, but they were also in Ephesus (Acts 18:24-26; 2 Tim 4:19) and in Rome (Rom 16:3). They were probably wealthy. The church in Corinth met in their house (1 Cor 16:19). So did a church in Rome (Rom 16:5).

Paul remarks that Priscilla and Aquila were his fellow-workers as lay leaders. "They risked their lives for me" (Rom 16:3-4). They went with Paul on his journey from Corinth to Ephesus (Acts 18:18-19). They helped Paul with physical and spiritual support.

In the early churches, as the number of believers increased, more church leaders were required. To solve this problem, the apostle Paul, including the early church leaders, developed potential leaders to be church leaders as Jesus Christ did. Actually, Paul's leadership development process seems to be the same as Jesus'-- recruitment, selection, training, and deployment.

First, Paul recruited the potential leaders with prayer and personal invitations into his missionary journey like Jesus recommended His disciples to pray for emerging leaders in Matthew 9:36-38. Paul and the early church leaders followed His direction when they recruited emerging leaders. Also, Paul personally invited his companions to join his journey and developed them to become the next generation leaders, such as Silas, Timothy, and Titus.

Secondly, there were a few ways to select church leaders in the early churches. According to Acts 6:1-6, sometimes, the congregation selected leaders, such as the seven deacons. One of the several ministries and duties of the early church was the support of the orphans, widows, and the poor. The apostles could not do that ministry on their own; they had to choose seven faithful lay persons, men and women, to continue the work while they were doing other ministries of preaching and teaching.

In Acts 13:1-4, the Holy Spirit selected Barnabas and Paul to go on the first missionary journey. Also, in Acts 14:23, Paul and Barnabas chose the elders, and furthermore, Paul directed Titus to appoint elders in Titus 1:5.

Thirdly, early church leaders trained other leaders. Priscilla and Aquila trained Apollos as recorded in Acts 18:24-26, and, Paul trained Timothy (2 Tim) and Paul also asked Timothy to develop other leaders.

Fourthly, the early churches deployed leaders in their mission. In Acts 6:1-6, the twelve apostles are described as deploying the seven deacons to be responsible for administering the needs of widows in the church. Also, in Acts 13:1-4, the Holy Spirit deployed Paul and Barnabas into their first missionary journey through a prophet.

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

Theological Understanding of lay Leadership

The laity's existence is to be called as the members of God's church. The clergy and the laity are distinguished in the church, only according to function of their spiritual gifts (Eph 4:11-12), but there is no distinction in terms of social status or classes. This research project seeks to understand the laity as God's people, the priesthood of all believers, and the servants. Theological understanding of the laity is an important factor for the establishment of identity and the calling of the laity.

The Laity as God's People

Neil and Hans-Ruedi (1963) assert that the word laity (λαικος) was misused to mean nonprofessionals of the church. In the middle ages, the laity came to be

characterized as the passive receiver of ordained ministers. Martin Luther rediscovered the biblical identity of laity as people of God (λαοσ θεου) and argued that all people of God are priests. Luther's discovery was described as "the doctrine of the priesthood of all believers" (pp. 28-150).

Neil and Hans-Ruedi (1963) cite Brunotte's summary of Luther's theory of Lay Leadership in the following; a) Before God all Christians have the same standing, a priesthood in which we enter by baptism through faith. b) Each Christian is a priest and has a role of sacrifice, not the Mass, but the dedication of himself to the praise and obedience of God, and to bearing the Cross. c) Each Christian has a duty to hand on the gospel which he has received (p. 139).

Church growth led to the development of clergy taking control of the church and, in so doing, the clergy became the doers of the ministries of the church. They controlled almost everything. The lay men and women lost their responsibilities of service, a contradiction to the teachings of Jesus Christ, the master, and the apostles. However, when the distinction was first made between clergy and laity, it was a matter of administration. The main purpose was for the clergy to execute the duties of teaching, preaching, and administration of the church and the laity. While the laity was marginalized, the clergy started to take control of everything in the church.

The Laity as the Priest

Through the death of Jesus Christ, all the saints in the grace of God became priests who could come to God without discrimination. In an *Introduction to Practical Theology,* Luther states, "The priesthood of all the believers that 'all people can come to God equally'" (Sung-Koo, 1989, p. 415). This means that anyone can pray directly to

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God and not through the priests, can read the Bible, and can offer worship. All the saints in the priesthood of all the believers take the priestly calling as part of the church. The "priesthood of all believers" provided all the believers with priestly blessing and authority to come directly to God. The contents of the priesthood of all the believers are as follows.

First, all the laity can come directly to the throne of grace through faith. This is because Christ accomplished the ministry of mediator through the sacrificial death and opened the way to come to God (Matt 27:51; Rom 5:2; Heb 10:22). There will be no further need for a mediator other than Jesus Christ.

Second, the laity refers to those who offer spiritual worship to God. Those who come in the new covenant take responsibility to offer a holy living worship to God (1 Pet 2:5). All the saints are facing the period of grace in which they worship God in spirit and truth (John 4:21-23). Therefore, they are to offer their whole life as a holy living sacrifice pleasing God (Rom 12:1).

Third, all the saints take the calling to witness the Word of God. The ministry to share the Words of God is not trusted only to a few in the church, but to all the laity, who are priests, like a king. Therefore, all the believers should witness the Words of God in words and action. All the believers are to do their best in spreading the goodness of God.

Fourth, all the saints should play the role of mediator. The ministry to mediate means to devote oneself in praying for other saints (1 Tim 2:1). The laity as priests is to serve the other believers through spiritual worship to God. The church is revived through the fact that the laity realizes the calling of their position, participates in the ministry of God, and carries out the authority as priests to build up the body of Christ. The qualities

that characterize these potential lay leaders include being someone who is consistent in word and deed, task-oriented, and searching for a spiritually rewarding experience. The priesthood of all the believers is one of the fruits of the calling of God as it is a rediscovery about the role of the laity.

Calling for God's Mission

The people of God, regardless of whether they are the clergy or the laity, are ministers who are called to God's mission. There is only a functional difference between them. Page (1993) states,

> Pastors and people together experienced a high commitment to a shared Ministry. . . . They encouraged increasing lay involvement. This openness was based on firm convictions about the biblical and theological affirmations understanding the ministry of all of the people. (p, 84)

God calls his people, the church, to let them fulfill his unchangeable purpose, that is, redemption and reconciliation of all the nations on the earth (Rom 8:28; 2 Cor 5:18-20; Eph 1:11, 3:4-6; 2 Tim 1:9). The church is His instrument through which He achieves His purpose (Eph 3:10). In 1 Peter 2:9-10, we find a nearly parallel passage to Exodus 19:3-6. In this passage the new people of God, the church, is called out of darkness into his Kingdom in order to serve his eternal purpose—salvation of all nations. Individual believers are being summoned to become His ministers in a cosmic mission. Every Christian is called to participate in this eternal purpose and plan of God.

One Body in Christ

Understanding the church as the community of God's people is biblically faithful. In this community, God's people are related with Jesus as the head and others as the parts of the body (Col 1:18). They are one in Christ, but at the same time they vary in their

functions in the body of Christ. Church is not an institution, but a living organism in which all people of God are equally important in function. God calls his people as one body in Christ.

All members, not just a specifically trained professional group, are important and are to fulfill their unique role in the Body of Christ. Every Christian is baptized into the Body of Christ. As members of the One Body, they are to share equal responsibility in serving, nurturing, and building others up in the community. As no one can stand independently, since everyone needs the service of others, each member of the body is given gifts and services, even the weakest of them, in order to serve one another, and eventually to build up the body (1 Cor 12; Rom 12).

The church should not be a static institution, but a dynamic organism, reaching out to the world. For this reason, the two-tier hierarchical structure between clergy and laity results from the lack of understanding of the biblically church. The church needs to be understood as the body of Christ in which all people of God are interrelated to one another and minister together for building up a healthy body. Bosch (1991) states, "The clergy are not prior to or independent of, or over against the church: rather, with the rest of God's people, they are the church, sent into the world" (p. 474).

Stott (1982) emphasizes that everyone has a ministry in the church as a body of Christ. He discusses that the every-member ministry is central in New Testament teaching, and the church today needs to recover the biblical understanding of the relationship between the clergy and the laity. He emphasizes the oneness of the church as a community of God's people, who are called by God his kingdom work (p. 21). Ayres

(1962) refers that lay people are ministers of God, and thus the first step toward church renewal is for laity to come to understand their status as ministers (p. 27).

Holistic Ministry According to Spiritual Gifts

The Spirit creates, maintains, and empowers the church. In the Old Testament, only a few of the chosen people, such as prophets and kings, were filled with the Spirit. However, prophets such as Joel foretold of the general outpouring of the Spirit on all believers in the eschatological age (Joel 2:28). At Pentecost, the Spirit was poured out on the whole community and on each individual (Acts 2:1; 1 Cor 3:16).

Spirit was given to "the whole prophetic and kingly community" (1 Pet l: 9; Rev l: 5, 5:10) (Kűng, 1976, p. 474). The Spirit has been given to believers in order to empower the church for the sake of God's ultimate purpose, which is to preach the gospel of the Kingdom to the ends of the earth. The Spirit equips all believers with different gifts so that they may serve the world as witnesses of Christ. All believers are called to serve the world and are empowered by the Holy Spirit as authentic agents of God's mission.

All God's people, both the clergy and the laity, are equal in terms of their position as God's people, unique in terms of their roles in the body of Christ, and authentic in terms of their anointing by the Spirit for God's eternal purpose.

All of his people are equally important functionally in the church as the body of Christ. Each person in the church has a unique mission as each part of the body. For each Christian to fulfill his or her unique mission, God gives a variety of gifts. All of those gifts come from God and are equally important in order to build up the body of Christ (1 Cor 12:4-6). Spiritual gifts are important to the church as the body of Christ.

And the church as the body of Christ can perform its holistic mission as it utilizes all believers' spiritual gifts. Without using the spiritual gifts from God, the people of God cannot participate in various ministries, and thus holistic ministry cannot take place. The church as the body of Christ can carry out its holistic ministry only when it utilizes all believers' spiritual gifts (1 Pet 4:10; Rom 12:6; 1 Cor 1:7; 12:4).

The mission of a congregation is defined by the gifts of this gathering of God's people. It is God who gives the gifts and God who intends that they all be used for God's mission. In using God's gifts, we come to understand God's mission" (p. 84). She highlights the importance of finding and using each person's spiritual gift for more effective lay ministry.

Engen (1991) emphasizes the mission of the church: Mission is not a function of the church, but the essential nature of the church (p. 32). Also he argues that "as the missionary people of God, local congregations are branch offices of the kingdom, the principal instrument, anticipatory sign, and primary locus of the coming kingdom" (p. 101). This applies to the whole church, to all its members regardless of whether they are clergy or laity. He advances an idea of not having "super stars" in the church. He argues that every believer is empowered by the Holy Spirit and called upon by the Scripture to participate in building the church (pp. 133-145).

The church today needs to recover its essence as the missionary community and develop a theology of the laity in order to perform various ministries successfully. Lay people should not be treated as the clergy's subordinates, but as ministers/missionaries of the kingdom of God.

Pastor as the Equipper for the lay Leadership
and Church Growth

The Bible teaches that the primary work of a church leader is to equip. Paul writes

about this to the Ephesians: "It was he who gave some to be apostles, some to be

prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's

people for works of service, so that the body of Christ may be built up" (Eph 4:11-12).

The role of all church leaders is to equip all Christians to be ministers, servants to the

building-up of the church. Engen (1991) clarifies the role of ordained ministry as follows:

"Its importance derives from the fact that the ordained persons, through personal piety,

faith, hope, love, and sacrificial discipleship, are called by God to dedicate themselves to

equipping God's missionary people for ministry in the world (p. 157).

Bosch (1991) also describes the proper role of the ordained, "The clergy are not

prior to or independent of or over against the church; rather, with the rest of God's

people, they are the church, sent into the world" (p. 474).

Wagner (1983) argues that the pastor of the church should be an equipper rather

than an enabler (p. 79). According to him, the decline of the church in the United States

is due to pastoral leaders' being enablers and onlookers. Wagner asserts that the pastor

needs to be an equipper who develops laity for ministry and leadership and to work

together for God's mission.

Hunter (2003) highlights the importance of an empowered laity for effective

ministry. He asserts that lay ministry will be an important theme in the coming century,

and thus the church should focus more on equipping lay people to be effective lay

ministry partners. As Page (1993) argued that the most important task of the ordained

pastors is to equip the laity for ministry (p. 42). Wagner (1984) also contends that the primary role of the pastors in the church is an equipper (pp. 76-79).

Eims (1978) states that there is no instant maturity. True growth takes time and tears and love and patience. He builds an equipping process of helping lay people go from being a convert or an untaught Christian to becoming a disciple, a worker and a leader, the first process is "evangelizing" (Mark 16:15) that produces a convert who has faith in God. The second process is "establishing" (Col 2:6-7) that builds a person's life into the characteristics of a disciple's life. The end result is a disciple who is able to evangelize. The third process is "equipping" (Eph 4:11-12) that trains people to become harvest workers who are able to evangelize, establish, and equip other workers. The final process is "in-depth personal training" after the pattern of Jesus (Mark 3:14). The final process generates a leader who is able to reproduces the whole process. The equipped person is now able to evangelize the lost, establish the convert, equip the disciples, and spend in-depth training time with the workers (Eims, p. 181). A pastor's primary task in the church is to equip the laity for ministry and leadership of the church regarding the primary role of the pastor in the church.

Summary

The laity is the elect people of God given the missionary calling to proclaim the gospel of Christ and the calling to serve the Body of Christ. The church is to hold the education and training for the laity and is to develop gifts to make them resources. The training for the laity is a task to develop mature Christians through training and leading them to live as spiritual leaders, leaders who are not enablers, leaders who are equippers, leaders who have the confidence of the calling and utilize their developed gifts.

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Therefore, the church is to develop a training program for the raising up of the lay leaders and offering fields of the ministry for the trained laity to serve the church as the Body of Christ. This is because church growth is brought out through the growth and maturity of the laity. The church that trains the laity is a visionary church. Such a church is a church that evangelizes the unbeliever, builds up the members, and is taken care of by the lay leaders. Because such an application is a biblical method that makes a great impact on church growth too, every church must learn it and apply it.

CHAPTER 3

LITERATURE REVIEW

Introduction

This chapter reviews four groups of literature: five common styles of leadership,

transformational leadership, shared leadership, and the super leadership. The first section

of this chapter deals with five major types of leadership style. Most of the studies can be

classified into five types of leadership style: (a) Laissez-Faire, (b) Democratic-

Participative, (c) Benevolent-Bureaucratic, (d) Autocratic-Bureaucratic (e) Manipulative-

Inspirational.

The second section defines and compares transformational leadership with

transactional leadership. The third section investigates the shared leadership. The last

section explores the super leadership and the effect on Korean church leadership.

Types of Leadership Styles

Engstrom (1976, pp. 70-78) recognizes five basic types of leadership. To limit a

leader to one type is not always easy and at various times each one is used. The leader

needs to be aware of these methods in order to eliminate those patterns that are not

acceptable and to maximize those that are more desirable.

Laissez-Faire

Laissez-faire means to let people do as they choose. This type of leadership is practically no leadership at all. Everything is allowed to run its own course. Minimum direction is provided and maximum freedom is allowed for the group to make decisions. Leaders retreat into the background and let others work out details of how organizations function. Leaders are figureheads and concern themselves only with that which they desire.

Democratic-Participative

Democratic-participative leaders assist, suggest to, and communicate with everyone. They are alert to problems and solve any difficulty. They involve people in decision making so people will feel jointly responsible for the goals, purposes, and projects of the organizations.

Benevolent-Bureaucratic

The emphasis of benevolent-bureaucratic leaders is on keeping everyone happy and satisfied. Leaders are like parent figures that want everyone to feel good. This type of leadership tends to make people dependent and weak. Parents are admired and respected and, therefore, followed. When the parents are removed, organizations flounder and may die. Discipline is hard to maintain and coordination of purpose and activities is minimal.

Autocratic-Bureaucratic

Autocratic-bureaucratic leaders are one-rule leadership types. In Christian view people tend to believe that leaders are led in this direction by the will of God. Leaders have authority. They believe they must tell the people what to do. Leaders think they are

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indispensable because they are in touch with God. They manipulate people to make everyone follow the rules but answer to no one. These leaders operate entirely on their own ways and are not to be questioned. They are very inflexible to any new ideas. Their positions give them total authority to determine all policies.

Manipulative-Inspirational

Manipulative-inspirational leadership has some structure of organization, albeit hard to find and confusing. Leaders or groups of leaders set the rules and interpret them as they see fit. High-pressure tactics or emotionalism is used to convince people to follow the directions they set (Engstrom, pp. 70-81).

Goleman (2000) also describes six distinct leadership styles: (a) coercive leaders demand immediate compliance; (b) authoritative leaders mobilize people toward a vision; (c) affiliative leaders create emotional bonds and harmony; (d) democratic leaders build consensus through participation; (e) pacesetting leaders expect excellence and self-direction; and (f) coaching leaders develop people for the future (p. 80).

Blanchard (2008) mentions that there are four leadership styles in his article. First, directing leaders have high-directive/low-supportive behavior. Leaders define the roles of people and tell them what, how, when, and where to carry out various tasks. Second, coaching leaders have high-directive/high-supportive behavior. Leaders still provide direction, but they also hear the persons' feelings, ideas, and suggestions. Third, supporting leaders have high-supportive/low-directive behavior. Leaders provide recognition and actively listen and facilitate problem solving and making decision. Fourth, delegating leaders have low-supportive/low-directive behavior. Leaders allow people greater autonomy because they have the competence, commitment, and

confidence to do the task (p. 19). None of these styles is entirely bad or entirely good. Parts of each may be required at various times in one's leadership.

Korean Leadership

There are several cultural and historical differences between Korean leadership and American leadership. I can find two clear contributing factors: a) The style of Korean Military service and b) Confucianism.

Every man in South Korea needs to serve the nation as a soldier for two or three years due to the political situation of South and North Korea. The military leadership is designed to train the participants as to how to interact and support the social system as well as how to serve the military. Part of that training is to teach respect for authority and specifically that a high ranking leader must be obeyed and followed regardless of how the order is perceived.

Confucianism prioritizes respect for older adults. Young people need to respect those older than themselves. Older individuals have the power of leadership and young people are required to obey. Military service and Confucianism have influenced and supported the hierarchical and vertical leadership style of the Korean.

Theory of Transformational Leadership

A transformational approach spotlights the center of leadership since the early 1980s. According to Northouse (2004), "The term of transformational leadership was first coined by Downton; however, its emergence as an important approach to leadership began with a classic work by the political sociologist James MacGregor Burns titled Leadership" (1978, p. 170). James MacGregor Burns established two types of political

leadership: transactional and transformational, and Bernard M. Bass (1990) developed the

paradigm of leadership. He defined transformational types:

> Transformational leaders attempt and succeed in raising colleagues, subordinates, followers, clients, or constituencies to a greater awareness about issues of consequence. This heightening of awareness requires a leader with vision, self-confidence, and inner strength to argue successfully for what he sees is right or good, not for what is popular or is acceptable according to the established wisdom of the time. (p. 17)

Transformational leadership focuses on the leader-follower interaction in terms of

credibility, inner strength, vision, mutually open communication, and participation in the

decision-making process. Obviously, transformational leadership has been tremendously

popular in the corporate world. In Burns' description of the transactional and

transformational political leaders, the leader-follower relationship is based on credibility

and interaction. He attempts to differentiate leaders from the power holders:

> I will deal with leadership as distinct from mere power-holding and as the opposite of brute power. I will identify two basic types of leadership: the transactional and transforming. The relations of most leaders and followers are transactional leaders approach followers with an eye to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions. Such transactions comprise the bulk of the relationships among leaders and followers, especially in groups, legislatures, and parties. Transforming leadership, while more complex, is more potent. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (Burns, 1978, p. 4)

According to Bass, "Burns went on to classify transactional political leaders as

opinion leaders, bargainers or bureaucrats, party leaders, legislative leaders, and

executive leaders. Transformational leaders were categorized as intellectual leaders,

leaders of reform or revolution, and heroes or ideologues" (Bass & Stogdill, 1990, p. 21).

Bass and Avolio (1994) elaborate on Burns' theory of transactional and

transformational political leaders and present a formal theory of transformational

leadership, including models and measurements of its factors of leadership behavior (p.

2).

Bass (1985) argues that transactional leaders "mostly consider how to marginally

improve and maintain the quantity and quality of performance, how to substitute one goal

for another, how to reduce resistance to particular actions, and how to implement

decisions" (p. 27).

In contrast, in a 1990 article in *Organizational Dynamics*, Bass makes the

following argument:

> Transformational leadership occurs when leaders broaden and elevate the interests of
> their employees, when they generate awareness and acceptance of the purposes and
> mission of the group, and when they stir their employees to look beyond their own
> self-interest for the good of the group. Transformational leaders achieve these results
> in one or more ways: They may be charismatic to their followers and thus inspire
> them; they may meet the emotional needs of each employee; and/or they may
> intellectually stimulate employees. (p. 21)

In order to maintain a good leadership in a group or an organization, a leader must

develop trustworthiness with followers. Leadership development is not only valued by

self-leadership, but also achieved by followers in teamwork.

Bass and Avolio (1994) further developed and tested the characteristics of

transformational leaders. Their study included 400 leaders from business, education,

health care, arts, industry, and government. The research was sponsored by the Kellogg

Foundation and initiated by the Center for Leadership Studies. The study says that

transformational leadership is seen when leaders do the following:

> - Stimulate interest among colleagues and followers to view their work from new
> perspectives,
> Generate awareness of the mission or vision of the team and organization,

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Develop colleagues and followers to higher levels of ability and potential, and
- Motivate colleagues and followers to look beyond their own interests toward those that will benefit the group. (1994, pp. 2-3)

Transformational leadership moves colleagues and followers to have new perspectives, goals, and attitudes within the organization. Avolio, Waldman, and Yammarino (1991) identified four behaviors, the Four I's of transformational leaders: Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration (pp. 13-15).

Idealized Influence

Transformational leaders behave in ways that result in them becoming role models for their followers. The leaders are admired, respected, and trusted. Followers identify with the leaders and want to emulate them. Among the things leaders do to earn this credit is to consider the needs of others over their own. The leaders share risks with followers and are consistent rather than arbitrary. They can be counted on to do the right thing, demonstrating high standards of ethical and moral conduct. They avoid using power for personal gain and assert themselves only when needed (Avolio, Waldman et al., p. 6).

Inspirational Motivation

Transformational leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work. Team spirit is lifted. Enthusiasm and optimism are displayed. The leader encourages followers to be involved in envisioning attractive future states. The leader creates clearly communicated expectations that followers want to meet and also demonstrates commitment to goals and the shared vision (Avolio, Waldman et al., pp. 6-7).

Intellectual Stimulation

Transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. Creativity is encouraged— new ideas and creative solutions are solicited from followers who are encouraged to try new approaches. Individual members' mistakes are not publicly criticized if they differ from the leaders' ideas (Avolio, Waldman et al., p. 7).

Individualized Consideration

Transformational leaders pay special attention to each individual's needs for achievement and growth by acting as coach or mentor. Followers and colleagues are developed to successively higher levels of potential (Avolio, Waldman et al., p. 7).

In contrast, Avolio and Bass explain components of transactional leadership:

-**Contingent Reward**. This constructive transaction has been found to be reasonably effective, although not as much as any of the transformational components in motivating others to achieve higher levels of development and performance. With this method, the leader assigns or gets agreement on what needs to be done, and promises rewards or actually rewards others in exchange for satisfactorily carrying out the assignment.

- **Management by Exception**. This corrective transaction tends to be more ineffective, but it may be required in certain situations. Management by exception may be active or passive. When active, the leader arranges to actively monitor deviances from standards, mistakes, and errors in the follower's assignments and to take corrective action as necessary. When passive, the leader waits for deviance, mistakes, and errors to occur and then takes corrective action. (2002, pp. 3-4)

Those components would be instantly motivating to followers in a short-term period. However, such transactions can be a disadvantaged to creating good followers in

the long-term. Leadership is somewhat pursued to manage followers who can lead others by themselves.

Theory of Shared Leadership

The term *sharing* is not unfamiliar in the social media age. Recently, social networking services have offered to share information and data for all generations. This social infrastructure is needed to transform the leadership paradigm. Current leadership theory is progressing towards including all types of people. One of the major issues in leadership is how a leader communicates with followers. Thus, shared leadership is spotlighted as a futuristic leadership model.

Pearce and Conger (2003) confess, "The dynamics and opportunities for shared leadership are still quite primitive" (p. xi). They have researched shared leadership historically and found that the period of the 1930s through the 1960s testified to some process in the scientific study of management and leadership. These phenomena reached a climax in the Bowers and Seashore (2003) study of mutual leadership:

> Following their study of mutual leadership, however, the field once again lost sight of shared leadership. Instead, scholars began work on several other theoretical concepts that help to provide a rich theoretical foundation for the emergence of the study of shared leadership today and in the future. The period of the 1970s through the turn of the millennium, not counting participative goal-setting research, witnessed the development of at least 10 conceptual foundations related to the conceptualization of shared leadership: (a) expectation states theory, which later led to research on team member exchange; (b) participative decision making; (c) vertical dyad linkage theory (later termed leader-member exchange); (d) substitutes for leadership; (e) self-leadership; (f) self-managing work teams; (g) followership; (h) empowerment; (i) shared cognition; and (j) connective leadership. (pp. 9-10)

The theory of shared leadership has developed from the older generations. In social transition, the leadership concept is attractive as a new alternative leadership in the

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social networking age. Yet, White (1947) wrote about the importance of shared

leadership.

> Let not the youth be ignored; let them share in the labor and responsibility. Let them
> feel that they have a part to act in helping and blessing others. Even the children
> should be taught to do little errands of love and mercy for those less fortunate than
> themselves. (p. 31)

Satelmajer (2015) emphasized the importance of the shared leadership between

pastor and elders.

> Usually, our congregations choose responsible individuals to be elders, and pastors
> need to work closely with them. As pastors we have the responsibility of not only
> working with the elders but also providing training and focusing on a team approach
> to ministry. (p. 111)

As one type of organization in the social transition, Korean churches need to

embrace the new leadership model. The new generation is familiar with the new model

and is more likely to accept that model, so the tradition-styled leadership models are not

compatible with the new generation as a new wine needs a new wineskin. In order to

recognize the shared leadership model, a discussion of the traditional leadership model is

previously established in the literature.

Bradford and Cohen (1998) introduce two kinds of leadership styles: heroic and

post-heroic leadership. They describe heroic leaders as persons who function in the

following ways:

> - Know more than anyone else what was going on in the company, in his or her
> department, or in the marketplace of customers, competitors, and supplier.
> - Have greater technical expertise than any subordinate.
> - Be able to solve any problem faster and/or better than anyone in the organization.
> - Take primary responsibility for everything that the organization or the department
> did or failed to do. (p. xvi)

As traditional leaders, heroic leaders, more than anyone else, have greater

technical expertise, are able to solve any problem faster, and take primary responsibility

for everything in their organizations. They attempt to subordinate under their control and

create an atmosphere of submission and passivity to the leader. The problem of heroic

leadership is that it prevents the sharing of every subordinate's interactive contribution to

the team or group in the organization. Bradford and Cohen point out the defects of heroic

leadership:

- The leader shares too little information.
- Collective problem solving is discouraged.
- The leader is the only one to take the larger unit perspective.
- The organization has only one "sensing" unit.
- Being "in charge" and alone, the leader focuses too much on control, inhibiting initiative from below. (pp. 40-42)

In contrast, Pearce and Conger define a new model of leadership development:

Shared leadership as a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both. This influence process often involves peer, or lateral, influence and at other times involves upward or downward hierarchical influence. (p. 1)

Leadership influence relates to members of a group or team achieving an

organizational goal with interactive partnership—in short, "sharing the responsibility for

overall unit success."

Passivity is not tolerated. No one can say, 'That's the leader's responsibility, not mine.' Everyone is expected to seize opportunities, correct problems, and hold others accountable for performance. This makes everyone a leader, responsible for initiative laterally and upward, not just for control over those below. It enlarges the psychological ownership of everyone. (Bradford & Cohen, p. 15)

Carson, Tesluk, and Marrone define that shared leadership is as an emergent team

property that results from the distribution of leadership influence across multiple team

members (2007, p. 1218).

Shared leadership takes place as all team members are interactively related in

leadership:

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Shared leadership occurs when all members of a team are fully engaged in the leadership of the team and are not hesitant to influence and guide their fellow team members in an effort to maximize the potential of the team as a whole. (Pearce, p. 48)

Shared leadership originates with individual members of a team. Burke, Fiore, and Salas maintain, "[T]eams are increasingly composed of members who are multifunctional and highly skilled coordination within the team may be improved if the team takes advantage of individual member strengths in terms of leadership" (Pearce & Conger, 2003, p. 105).

Pearce and Manz (2004) suggest some things to avoid when improving shared leadership. Here are five ways to apply shared leadership to enhance knowledge in workers:

- Avoid authoritarian control of knowledge in workers. Empower everyone.
- Don't rely too much on any one individual in knowledge creation. Encourage everyone to be involved.
- Avoid the ego trap of wanting to be the top-down heroic leader. Encourage others to step forward as leaders when they have the key skills and knowledge.
- Avoid hoarding power and influence. Provide the training and resources that enable others to step up to the plate.
- Don't always offer your opinion first. Ask the four most important words in management, "What do you think?" (p. 6)

The priority of shared leadership needs to reverse from traditional leadership paradigms that focus on position, power, and skill of leaders. However, current organization should aim at followers who have leadership to share with other leaders. Graham brings to mind six fundamental elements of shared leadership to flourish in the organizational team environment:

1. Respect for each individual is the foundation of effectiveness in team performance.
2. Trust in each other is a factor that is unique to human beings.
3. A common or shared goal is the trigger mechanism for high performance in changing environments.
4. Personal accountability for results is a major contributor to high performance for individuals and teams.
5. Effective communication drives results and increases productivity.

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6. Discipline to stay the course is the master key to success for teams and individuals. (2007, pp. 3-4)

Effective team building is required to consider team members who are regarded as friends and assistances in horizontal relationship. Therefore, shared leadership is pursued to embrace humanity.

The church as an organization is composed of diverse teams. When team members share interactively with one another to achieve a goal in ministry, the church will experience a new style of shared leadership and more committed participants will develop ministries. When leaders share power with others, they are demonstrating profound trust in and respect for others' abilities: "When leaders help others to grow and develop, that effect is reciprocated. People who feel capable of influencing their leaders are more strongly attached to those leaders and more committed to effectively carrying out their responsibilities. They own their jobs" (Kouzes & Posner, p. 287).

I believe that a leader needs to understand that followers are able to lead their leader. Followers ask their leader to share power, responsibility, and spirit. In order to build an efficient organization, leaders need to decentralize their leadership resources.

Theory of Super Leadership

In today's organizations, group-based environments have been continuously evolved to customize leadership, not for a leader. Followers become a leader who demands new leadership for their leader. Thus, new models of leadership attempt to gear up with the new trendsetting. In contrast, the classical leadership paradigm becomes to isolate in the new leadership paradigm.

Many leaders and professionals affirm that heroic or hierarchical leadership patterns clash with team-oriented and post-modern organization. In an article entitled "Super leadership: Beyond the Myth of Heroic Leadership," Manz and Sims (2001) introduce a new leadership style. Their question begins from how a leadership model is appropriated in this era. In their opinion, charismatic and heroic could be identified as leadership essences among people, but they question, "Is this heroic figure of the leader the most appropriate image of the organizational leader of today? Is there another model?" (p. 18).

Even though traditional leadership has survived, today's leadership development within organization continues to demand more than old styled leadership paradigms. New organizations attempt to adopt team-oriented systems and structures for the new circumstance, while leadership must go beyond the organizational change.

Fletcher and Kaeufer (cited in Pearce & Conger, 2003) assert why organizations need a new model of leadership today:

> New models of leadership recognize that effectiveness in living systems of relationships does not depend on individual, heroic leaders but rather on leadership practices embedded in a system of interdependencies at different levels within the organization. This has ushered in an era of what is often called 'post-heroic' or shared leadership, a new approach intended to transform organizational practices, structures, and working relationships. (p. 21)

Thus, the super leadership model is designed to create horizontal lines of communication between leaders and followers who are able to institute a team-based culture in organization. Manz and Sims (2001) clarify the definition of super leadership as "leading others to lead themselves" (p. 4).

This model concerns a new form of leadership:

> That is designed to provide the self-leadership within each person. This perspective suggests a new measure of a leader's strength—one's ability to maximize the

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contributions of others through recognition of their right to guide their own destiny, rather than the leader's ability to bend the will of others to his or her own. The challenge for an organization is to understand how to go about bringing out the wealth of talent that each employee possesses. Many still operate under a quasi-military model that encourages conformity and adherence rather than one that emphasizes how leaders can lead others to lead themselves. (Manz & Sims, 2001, pp. 18-19)

The role of a leader is not only to lead the organization, but also to encourage individuals for self-development and achievement. Therefore, leaders recognize that their followers have potential to be leaders. Super leadership provides a new leadership concept beyond the traditional relationship between leaders and followers.

Chung (2011) stated horizontal leadership based on Jesus' leadership with his disciples. "Jesus built teams beginning with twelve different disciples and in three and a half years, trained them to take on the worked after his earthly mission ended. Jesus trained them with power from on high during His life on earth" (p. 167).

Jesus selected ordinary people, made a team, shared responsibilities, and empowered. It can be used in networking based organization. Leaders and followers can communicate as team. Leader open information and shared responsibility. In the networking system, everyone can be a leader for others depending on the situations based on the super leadership.

In order to understand super leadership, Manz and Sims (Wren, 1995) classify and analyze historical perspectives on leadership. They are simply called the strong man, the transactor, the visionary hero, and the super leader (p. 214).

The Strong man

This style highlights the leaders' power. Leaders' authority is very exclusive within the organization. They can make decisions and create favorable situations. With

superior strength, skill, and courage, they can deliver firm commands to the workers. The focus is on leaders whose power stems primarily from their position in the organization. They are the primary source of wisdom and direction. Subordinates simply comply.

The Transactor

The Transactor's emphasis is increasingly placed on a rational exchange approach (i.e., exchange of rewards for work performed) in order to get workers to complete their tasks. This leadership type is pursued to achieve goals. The leader's power stems from the ability to provide rewards for the followers' accomplishments. The source of wisdom and direction still rests with the leaders, while subordinates will tend to take a calculative view of their work.

The Visionary Hero

This leadership type focuses on a leaders' ability to create highly motivating and absorbing visions. The vision is the leader's highest priority and the source of his power. Followers desire to participate in the vision and are engaged by the leaders themselves. Once again, leaders are the foundation of wisdom and direction in an organization. Followers, at least in theory, should be committed both to the vision and to their leaders.

The Super Leader

The final view of leadership is that of the super leader. Leaders become super— they possess the strength and wisdom of many persons—by helping to unleash the abilities of the followers (self-leaders) who surround them. This leadership model seeks to encourage the followers to become self-leaders. The priority of leadership is to communicate beyond position and power. The leaders encourage followers to reach their

achievements and equip them with skills for individual tasks. These methods will lead to the development of self-leadership and then their contributions will be fully advantageous for the organization.

The previous leadership models have told us about the advantages and the disadvantages of different leadership styles. Those leadership theories have evolved by contingency and have been upgraded from the past. Super leadership has been raised as a new leadership model, based on the changes of current organizations. If super leadership is to be weighed as an alternate leadership model for the 21st century, Manz and Sims (2001) state that advantage must be taken of self-leadership. They define *self-leadership* as "an extensive set of strategies focused on the behaviors, thoughts, and feelings that we use to exert influence over ourselves. Self-leadership is what people do to lead themselves" (p. 21). Therefore, "the Super Leader is one who leads others to lead by themselves. The super leader designs and implements a system that allows and teaches employees to be self-leaders" (p. 23).

> Super leadership is necessary to transform traditional leadership from a networking based organization. Followers and employees are able to share information and leadership with leaders. Therefore, leaders make an effort to open their leadership and communicate their leadership with followers:
> The main objective of Super leadership is to stimulate and facilitate self-leadership capability and practice and further, to make the self-leadership process the central target of external influence. Self-leadership give a great opportunity to achieve high performance rather than as a threat to external control and authority. (p. 25)

Manz and Sims assert that the core value of super leadership is designed to allow followers to explore self-challenge and self-confidence by themselves. These followers become self-leaders and under the guidance of their super leader, they too become super leaders. The purpose of a super leader is to make followers into effective self-leaders.

Manz and Sims provide seven steps to achieve this goal:

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Step 1—Becoming a Self-Leader,

Step 2—Modeling Self-Leadership,

Step 3—Encouraging Self-Set Goals,

Step 4—Create Positive Thought Patterns,

Step 5—Develop Self-Leadership through Reward and Constructive Reprimand,

Step 6—Promote Self-Leadership, and

Step 7—Facilitate a Self-Leadership (pp. 23-30).

A super leader also has some distinctive characteristics that Manz and Sims mention:

- Listen more and talk less. - Ask more questions and give fewer answers.

- Foster learning from mistakes, not fear of consequences.

- Encourage problem solving by others rather than solving problems for others.

- Share information rather than hoard it.

- Encourage creativity, not conformity.

- Encourage teamwork and collaboration, not destructive competition.

- Foster independence and interdependence.

- Develop committed self-leaders, not compliant followers.

- Lead others to lead themselves, not to be under the control of others.

- Establish organizational structures that support self-leadership, such as self-managing teams, virtual teams, distance working.

- Establish information systems through the Intranet and Internet that will support self-leadership.

- Establish a holistic self-leading culture throughout the organization. (New Super leadership, pp. 13-14)

Self-leadership effectively enhances the self-learning of followers making it possible to be a leader in the information and knowledge-oriented era. Leaders who are able to create self-leadership using the Super leadership model are able to disciple followers because information technology such as social networking systems enables followers to share information with colleagues and companions. But also, leaders get many opportunities to provide leadership with the system. Manz and Sims mention, that "It also provides the tools for leaders to be able to create this self-leadership in others" (New Super leadership, p. 29)

Summary

In this chapter, I presented the styles of leadership that exist in most work environments or church communities. I expounded upon the theory of transformational leadership, the theory of shared leadership, and the theory of super leadership for the development of lay leadership in the Christian community.

First, transformational leadership focuses on the leader-follower interaction in terms of credibility, inner strength, vision, mutually open communication, and participation in the decision-making process. Transformational leadership moves colleagues and followers to have new perspectives, goals, and attitudes within the organization. It is identified four behaviors, the Four I's of transformational leaders, *Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration*.

Second, social infrastructure is needed to transform the leadership paradigm in the changing environment. Shared leadership occurs when all members of a team are fully

engaged in the leadership of the team and are not hesitant to influence and guide their fellow team members in an effort to maximize the potential of the team as a whole.

Third, super leadership is designed to create horizontal lines of communication between leaders and followers who are able to institute a team-based culture in organization. Manz and Sims clarify the definition of super leadership as "leading others to lead themselves." The super leader designs and implements a system that allows and teaches employees to be self-leaders.

CHAPTER 4

ANALYSIS OF THE LAY LEADERSHIP IN THE EARLY BIRD
BIBLE SCHOOL COMPARED TO THE TRADITIONAL
KOREAN CHURCH PRACTICES

Introduction

The focus of this chapter is to set out the components of the strategy I intend to

employ in the mobilization and equipping of lay leaders in Early Bird Bible School.

These components comprise of the following: (a) review of Korea and Korean SDA

Churches in North America, (b) analysis of the ministries for the lay leadership

development of Korean SDA churches in North America, (c) teleconferencing for the

education and training, (d) the implement of development of lay leadership by Early Bird

Bible School, and (e) Effectiveness of lay ministries through teleconferencing.

**Review of Korea and Korean SDA Churches in
North America**

Overview Korea

Hoare (2012) describes how the Korean peninsula has been shaped by two

independent states since 1948: the Democratic People's Republic of Korea (DPRK,

known as North Korea) in the northern part, and Republic of Korea (ROK, known as

South Korea) in the south. The peninsula curves out from the landmass of Northeast Asia

separating the Yellow Sea between China and peninsula from what the Korean call the

East Sea. Between Koreas, the 38th parallel originally formed the boundary as set by

Soviet and US occupation forces in 1945, and now there is a Demilitarized Zone (DMZ),

established by the July 27, 1953, Korean Armistice that marked the end of the Korean

War (1950-1953), (pp. 12-13).

The total area of South Korea is 38,691 square miles. Its terrain is mostly

mountainous, most of which is not arable. Lowlands, located primarily in west and

southeast, constitute only 30% of the total land area. The current population of Korea is

roughly 50,219,669. Most Koreans live in urban areas, due to rapid migration from

countryside during the country's quick economic expansion since the 1970s. Seoul, the

capital city of Korea, has 10,140,000 in population.

Korea is regarded as one of the strongest economies in the world, despite lacking

natural resources and having the smallest territory among the G-20 major economies.

Korean economy is the fourth largest in Asia and 11th largest in the world. An estimated

90% of Koreans own mobile phones and use them not only for calling and messaging, but

also for watching live TV, viewing websites and keeping track of their online gaming

status. The rapid industrialization and urbanization have brought many changes to the

way Korean people live.

According to the research of Byung-Chul Ko (2012), the major religions in South

Korea are the traditional Buddhist faith and a large Christian population. Over 53% of

South Koreans profess religious beliefs, and among the three traditions-Buddhism

(42.96%), Protestantism (34.51%), and Catholicism (20.61%) (pp. 11-16) (Wikipedia,

n.d.).

Koreans in North America

According to the statistics in Figure 1, the number of Koreans not using English

at home residing within the United States is 1,141,277 people. It has increased 33.1%

more than in the year 2000. The 2010 census also provides the comparison of those

speaking the Korean language at home from 1980 to 2010. There were 266,280 at 1980,

626,478 at 1990, 894,063 at 2000, and 1,137,325 at 2010. It means that most Koreans

prefer to use Korean as the primary communication language (Ryan, 2013, pp. 3-7).
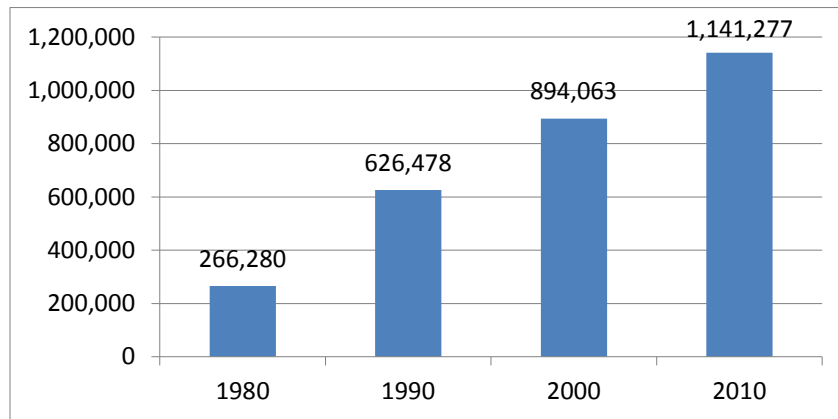
Figure 1. Number of Koreans in the United States Speaking the Korean Language at
Home for More than Five Years. Source: Camille Ryan, Language use in United States:
2011

As indicated by the graph in Chart 2, Korean prefers to speak their own language

in communicating. Even though some of them include to speak English "well" at 55.5%

they also communicate with each other at home in Korean. It is showed that over half of

Koreans in United States utilizes their own language in communicating.
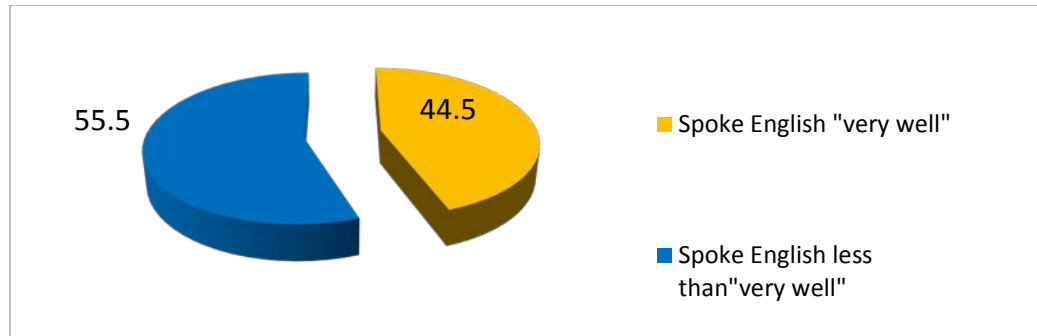
Figure 2. Percentages of Koreans with the Ability to Speak English Living in the United States. Source: Camille Ryan, Language Use in United States: 2011

Korean SDA Churches in NAD

The Korean Seventh-day Adventist churches in the North American Division have grown steadily since first pioneered. The 11th General Session of the Korean Church Council of North America was held September 2-9, 2012 in Seattle, WA. According to the report, the Korean Church Council defined the mission statement as follows:

Korean Church Council in North America represents Korean churches in the NAD, consults to determine the course and direction of the Korean Church, and leads the Evangelism work of Korean Churches. (Korean Church Council of North America, 2012, p. 74).

According to the President's report, the following is the status of the Koreans in the NAD Church: A total of 59 local conferences with 40 of the conferences in the Korean church affiliated. There are total of 127 congregations: with 87 churches, 20 companies, and 20 groups according to the report (pp. 17-20). As indicated in the graph of Table 1, each year there are small numbers, but the number of baptisms and the amount of the tithe has been rising slowly, despite the economic downturn.

Table 1.

Growth of Korean Church in NAD

	Member	Baptism	Tithe
2010	9,355	305	$9,747,375.06
2011	10,008	345	$10,548,410.00
2012	12,542	407	$13,209,729.70

(Korean Church Council of North America, 2012).

Although the Korean SDA Church in NAD is developing and growing, the church is faced with two major challenges:

1. Figure 3 shows that the opportunities for Korean congregations to cooperate are difficult due to geographical distances, except in big cities. It is also difficult to provide educational and training opportunities due to the distance between congregations.

2. There is no institution to equip lay leaders for Korean Churches. Church institutions like the Conference, Union, or Division cannot effectually provide the education and training by and for Koreans.

Figure 3. Korean Churches in North America

Ministries for the Lay Leadership Development of
Korean SDA Churches in North America

Yoon (2008, pp. 45-59) describes the leadership and the work of building

leadership with ministries of the Korean Adventist churches in spite of weak church-

based lay leadership training. Korean Adventists in North America have established a

number of organizations and activities for all church members and lay leaders

coordinated by some entities established by the Korean Churches.

The Korean Adventist Church Council of North America

According to the Secretary's report of the Korean Church Council, the *11th*

Constituency Session of the Korean Church Council of North America, held in Seattle,

WA, on September 2-9, 2012 the127 churches have been able to coordinate their

activities through a central organization. This association coordinates the activities of

Korean Adventist churches in the United States and Canada. The Korean churches in

South America, countries, like Brazil, Argentina, Paraguay, and Peru, are associate

members and they are invited to participate in the activities. The officers of the council

are elected for a three-year term by the delegates of the member churches.

The first purpose of the Council is to promote the cooperation of the church

members for the spiritual development and community outreach. Their work includes

leadership training for ministers and lay leaders, publishing, youth training, and foreign

mission.

The second purpose of the Council is to represent the concerns of the Korean

churches to the local conferences, the union conferences, the Korean Union at home, and

the NAD. The president is a voting member of the NAD Executive Council. The

president often serves as a liaison between a local Korean church and its affiliated

conference and the conferences may seek advice from the Council president on any

matter related to Korean churches in their territories.

Annual Education for the Leadership Development of Ministers and Lay Leaders

The Council has offered a week-long annual extension education program for

Korean pastor and lay leaders. It is open to anyone who desires to attend. Anywhere

between 150 and 250 people attend each year, and their travel and accommodation

expenses are paid by their local churches or conferences. The educational program covers

a wide range of subjects from personal ministry to hermeneutics.

Summer Camp Meetings as the lay Leadership Practice

Both the Eastern states and provinces and the Western counterparts hold separate

week-long camp meetings. The meetings are for both Korean-speaking and English-

speaking Korean church members. This has been a solid tradition that has continued since

1979 for the East and 1984 for the West.

A designated local church in each region is responsible for planning and running

the summer camp meeting by the lay leaders with their pastor. On average, about 1,000

people attend each regional camp meeting. Many of the lay leaders in the local church

have had experience as the leaders and they prepare the camp meeting a year in advance.

Each year, lay leaders of other local churches have been equipped and trained to

accommodate the new location.

Korean Adventist Press as the Resource Provider

The most visible organization for the Korean Adventists in North America has

been the Korean Adventist Press. The Korean Adventist Press has been in business since

April 1983. Besides dealing with published materials, it has initiated many other

activities as it has a continent-wide network reach. Located in downtown Los Angeles, it

is owned and operated by the Korean Adventist group in North America. Every month,

the press duplicates 10,700 copies of the *Signs of the Times* magazine, 7,800 copies of the

Family and Health, 3,750 copies of the *Church Compass*, 5,800 copies of the *Sabbath*

School Lessons in Korean (result of the December of 2014). The original version

produced in Korea is reproduced at the press with an additional insert for its readers in

North America. The Korean Adventist Press is the primary institution to provide spiritual

resources such as Christian books, Ellen G. White's writings, *Church compass,* and *Signs*

of Times in Korean for lay leaders' development in local church.

Television and Radio Programs for the
Diffusion of Korean Adventism

The Korean Adventist Churches in Southern California have maintained a weekly

thirty-minute Korean television program, "Faith for Today," since 1981. The program

targets Korean viewers every Sunday morning from 8:30 to 9:00 a.m. PST in the greater

Los Angeles metropolitan area and its vicinities, including the Inland Empire and San

Diego.

A small Korean lay group in southern California runs a daily thirty-minute

Korean radio program from 5:30 to 6:00 am PST, "Echoes of Love." Since its beginning

in 1994, this program which originated in Los Angeles, Radio Korea 1230 AM, has been

relayed via satellite to other major cities in the United Sates. These include Anchorage,

Dallas, Denver, Honolulu, and Houston, among others. Outside the southern California region, the churches in New York City support a radio program, and a single church in Seattle runs a television program.

KAYAMM for the Youth Leadership Development

The first-generation Korean parents are very concerned about spiritual growth and commitment among their children. The Korean Church Council started mission outreach programs in 1996 to provide first mission experience in unfamiliar settings to their children. The Korean American Youth Adventist Missionary Movement (KAYAMM) is run by Korean youth pastors, Korean senior pastors, and lay leaders together, and it has trained a wide range of second-generation youth from early teens to college students and young professionals.

It purposes that they were equipped as leaders of local church after the training and overseas mission. By the summer of 2014, a total of around 500 Korean youth had received discipleship training through the programs offered by KAYAMM. Also KAYAMM provides what they call "prophet schools" like the old Hebrew model for spiritual education at different local churches and regions in North America.

Los Angeles Sahm-Yuk College as the Scholarly Institution

The Korean Adventists established a college for Koreans in California. The Los Angeles Sahm-Yuk College offers a Bachelor of Theology degree. The main objective of the college is to train Korean lay members who are interested in advancing their theological knowledge or serving as lay pastors. It is primarily for those Korean-speaking immigrants who still work or are in retirement.

In spite of these efforts for the Korean churches in North America, they still have challenges. First, there are not many members to join the event because of the distance. Second, these events do not happen regularly because they require funds. Third, they are not church-based programs for lay leadership training. Thus, there is the need for regular lay leadership training to impact lay leadership development.

Teleconferencing for the Education and Training

Jesus commanded the disciples to go and make disciples. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have command you. And surely I am with you always, to the very end of the age" (Matt 28:19-20). As we have all experienced, time changes everything. Even the mountains and the rivers change as time goes by. Though everything changes, the commission that God has bestowed upon us can never change. No matter the circumstances, this command by God has stood firm through history.

But the world is becoming more secularized. Materialism has already made the boundaries between Christian and non-Christian so dim. We live in a world where the spiritual power of those who believe in God and those who do not hardly differs. People do not consider God and His Word as the absolute standard in making decisions.

Teleconferencing

Technology is changing our lives at breakneck speed and in unpredictable ways. Technology also changes the way the gospel gets communicated, whether through PowerPoint slides, websites, or screens at multi-site churches.

Miyasato, Kishino, and Terashima (1997) defined Electrocommunication technology. Electrocommunication technologies aim at supporting communication between participants located some distance apart. This concept has been developed starting from the mutual understanding of each other's intentions by phone through the telephone to teleconferencing for the communication.

There is tremendous excitement about the future of Tele-education. Pankaj (2011) expressed the advantages and disadvantages of teleconferencing.

Advantages

1. Teleconferencing may be advantageous in the circumstances of geographic location, travel limitations, economics status.

2. It allows the best of educational programs and learning opportunities to be delivered from anywhere in a country or overseas and delivers them directly to the receiver whilst allowing simultaneous interactive teaching at many sites. Distance is now not a barrier to good quality learning and education.

3. Providing a curriculum to students scattered over abroad geographical area is a challenging problem. Teleconferencing is a potential method of providing educational programs to virtually all residency programs with considerable cost and more effective use of the resources.

4. It is a practical and cost-effective method of sharing educational resources between two or more institutions. Results show that tele-conferencing has the potential to become a practical, cost-effective method of sharing educational resources by means of interactive multi-site programs.

5. Web-based teleconferencing makes real-time interaction possible between audience and faculty as well as central production of resource intensive course material which makes it an appealing educational tool.

6. The teleconferencing sessions can also facilitate collaborated learning even when students are located far apart.

Disadvantages

Although teleconferencing is a very useful tool, it has some disadvantages in some settings.

1. If the bandwidth that carries the transmission among sites is not large enough, the students may listen to the voice of flexion. If the system is not properly configured, class members may observe an audio echo effect. The result is audio interference that detracts from the learning environment.

2. Technical problems can lead to the failure or interruption of the teleconferencing sessions. Sometimes these problems take a long time to be resolved which may lead to cancellation of the session. Technical problems include power failure at the remote end and disconnection of the internet link.

Implement of the Teleconferencing Through the Early Bird Bible School

Introduction of Context

The Early Bird Bible School is Bible study every morning through telephone connections. It is a Bible study right in the participant's home with the Bible instructor over the phone each morning from Monday to Friday. For 40 minutes, the Bible student listens to the speaker while studying with the assigned textbook. The team leaders

connect to their five to eight members through Skype and then join other teams that form a one Web conference. The speaker then joins the Web conference and carries on a Bible study for 40 minutes. Though it is very simple, this continuous Bible study has lead the seekers, lost, and also the church members to renew their love for God and disciple them to serve Him better.

History

In the summer of 2007, Elder Sang-Chul Kim went to Peru as a member of a mission trip. Elder Kim had wanted to teach Bible more in Peru, but he could not stay longer. After coming back home from the mission trip, Elder Kim started a Bible study from Atlanta, GA. He held the Bible study by Skype with the seekers in Peru. In January of 2008, I studied in the Master's of Divinity program at the Andrews University Theological Seminary. Elder Kim and I worked together to make it happen. We created the name, Early bird Bible School and organized it to equip lay leaders, to proclaim the Word of God, and to transform the people of God. At that time three were lay members and only I was the pastor. This lay-centered movement for Koreans in North America, the Early Bird Bible School, is an organization that transcends space. One of the lay leaders was in Los Angeles, CA, another was in VA, elder Kim was in Atlanta, GA, and I as a pastor was in Berrien Springs, MI. We never saw each other face-to-face and only communicated via Skype.

Organization

The Early Bird Bible School organized. The following is the list of officers and their responsibilities:

1. President

President is the representative of EBBS for others, and also provides spiritual energy for all.

2. Director

An Executive Director is someone who helps officers and team leaders with spiritual and clerical duties. Assistant secretaries work with a wide array of members and perform tasks such as education leaders, and they provide felt-needs.

3. Administration Directors

There are several parts of administration, secretary, education manager, communication manager, public relations manager and office manager. They support team leaders in caring for their members.

4. Team Leaders

Administration directors are working as team leaders. They have five to eight team members when they join. They call members every morning to connect them and to provide a support system for providing the felt-needs of the small group. The team leader is a spiritual and technical leader but also the bridge between the speaker and team members.

5. Members

There are Adventists and Non Adventists who apply to study the bible through the teleconferencing. They participate in the class for 10 months to study with the text book. They are sometimes called the students.

| President | Director | Adminis-ration Directors | Team leaders | Members/ Students |

Figure 4. Leadership Levels of EBBS

Regular Lecture

As Table 2 shows, there are six classes every morning from 5:30 to 10:30 am eastern time. Members can join a class at their own convenience. No matter where they are or when it is, they can join a class for 40 minutes by phone or Skype. For the past seven years, many people have participated in the Early Bird Bible School.

Table 2

Class Time (US: AM., Korea: PM)

Class	New York	Chicago	Denver	L.A.	Korea/Japan
1	5:30-6:10	4:30-5:10	3:30-4:10	2:30-3:10	7:30-8:10
2	6:30-7:10	5:30-6:10	4:30-5:10	3:30-4:10	8:30-9:10
3	7:30-8:10	6:30-7:10	5:30-6:10	4::30-5:10	9:10-10:10
4	8:30-9:10	7:30-8:10	6:30-7:10	5:30-6:10	10:30-11:10
5	9:30-10:10	8:30-9:10	7:30-8:10	6:30-7:10	11:30-12:10
6	10:30-11:10	9:30-10:10	8:30-9:10	7:30-8:10	00:30-1:10

Source: Class Information of EBBS

Members

The first batch started on October 7, 2007 and the EBBS has continued twice a year since them. Each batch takes about the 10 months until the graduation. We can

analyze the process of enrolling members through the statistics. To increase the members of odd-numbered batches is why they advertise and recruit during the East and West Korean camp meetings. Even-numbered batches are the result of contacting the church directly through the office by letter and poster. There are 2,154 enrolled members recorded from October of 2007 to March of 2014 (See Table 3).

Table 3

Numbers of Enrolled Students by Batch
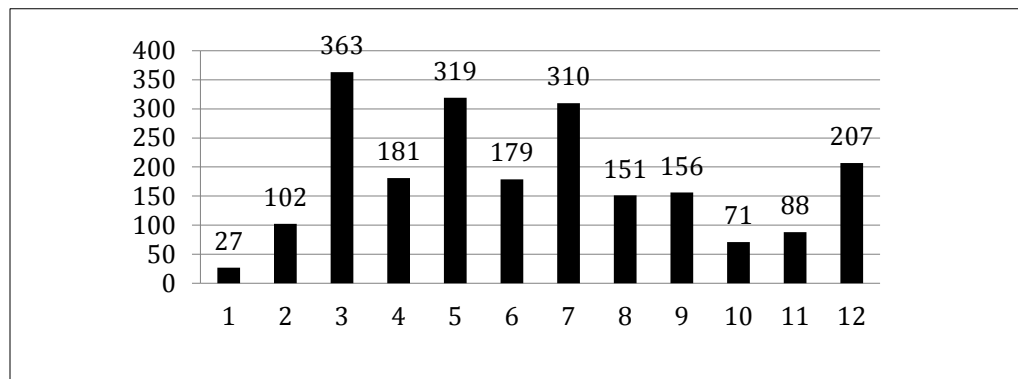
Source: Applications of EBBS from 1st to 12th batch

Team Leader and Seeker

According to Table 4, there have been 371 team leaders, 283 seekers, and 2,154 enrolled students for seven years. The 10th and 11th batches declined in numbers due to an administrative leadership change. There are around 10-15% non-Adventist members in every batch belonging to Protestant, Catholic, or non-religion categories. Even though they are non-Adventists they attend every class as well and share testimonies as to their impression.

Table 4

Numbers of Students, Team Leaders, and Seekers by Batch

Batch	Enrolled Members	Team Leaders	Seekers
1	27	6	4
2	102	16	13
3	363	52	17
4	181	27	32
5	319	54	35
6	179	35	39
7	310	59	32
8	151	31	40
9	156	28	20
10	71	13	17
11	88	17	15
12	207	33	19
Sum	2,154	371	283

Source: Applications of EBBS from 1st to 12th batch

Tools for Connection through Teleconferencing

Early Bird Bible School uses two programs for the lecture. One is Skype and the other is *freeconferencecallhd.com*. When they gather a group by Skype there is a maximum of 25. However, if there are more than 10 participants, the sound quality drops, and often it cannot proceed. That is why EBBS uses the *freeconferencecallhd.com.*

Skype

Skype is telecommunications application software that specializes in providing video chat and voice calls from computers, tablets, and mobile devices via the Internet to

other devices or telephones/smart phones. Much of the service is a free program that allows for text, audio, and video chats between users. Additionally, users can purchase plans to receive phone calls through their Skype account.

Skype has as many as 40 to 86 million users online worldwide concurrently every day. During June 2013, Skype reported that 299 million users had participated in at least one Skype conversation. This record has been broken every year and continues to grow. Skype supports, in a user friendly way, three modes of conversations: voice, chat, and video. Skype everywhere: Placing and receiving Skype calls are supported on PCs, smartphones, tablets, Skype-enabled TVs, and gaming devices such as Xbox One. Calls can be made between any of these platforms (Courtney, 2015, pp. 1-3)

Leaders of the EBBS open their own Skype account and take the plan to work as a team leader. Even though Skype is free Skype to Skype, but it provides for Skype to telephone for only six hours a day by plan.

Freeconferencecallhd.com

Founded in 2001, the Free Conferencing Corporation is an independent and leading provider of collaborative communications solutions serving a range of businesses, individuals, communities and organizations around the world. More than three million registered users with 15-20 million connections a month already depend on Free Conferencing Corporation's conference call services. *Freeconferencecallhd.com* is a free based web conference. They can connect a maximum of 1,000 lines.

Free Conferencing Corporation's network is built on proprietary media servers using both PSTN (Public Switched Telephone Network) and advanced VoIP-based

(Voice over Internet Protocol) services to deliver high-quality audio conferencing services.

They provide free services such as recording, broadcasting, a line by line mute function, and controlled by a host who see contacted telephone number on the computer monitor. After the lecture they provide a report of the conference and the participants' telephone numbers and time spent.

How to Connect

Team leaders need an organized way to connect with members and the groups with each other
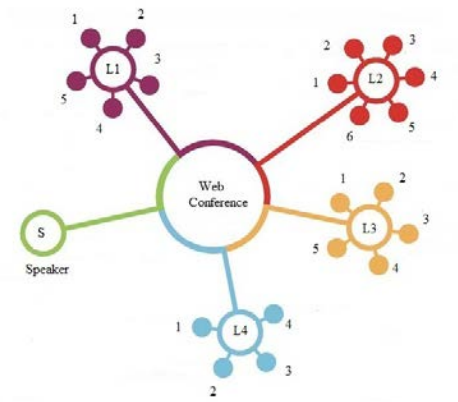
Figure 5. Web Conference Diagram

As seen in Figure 3, the team leaders connect to their five to eight members through Skype and then join other teams in a Web conference that form one big group. The speaker then joins the Web conference and carries on a Bible study for 40 minutes.

1. Calling Team members

The team leader (L1) calls the team members by Skype. The leader cannot connect members if they get the plan in the Skype webpage. This is a group call and required status for the conference.

2. Calling to web conference

EBBS already provide the web conference number and access code for team leaders. Team leaders use the web conference number by Skype for the teleconferencing.

3. Speaker (s) joins to web conference

Speaker joins the web conference by Skype or telephone.

The project found the following advantages of using the Skype and *freeconferencecallhd.com* program:

1. Participants and leaders felt Skype and *freeconferencecallhd.com* made it easier to communicate without the inconvenience of having to drive to meet face-to-face. These programs allowed for the Bible study and spiritual relationship.

2. Skype and *freeconferencecallhd.com* programs allow for the speaker and audience to be more personal and intimate as well as more efficient at carrying out a task. Members are able to listen to the speaker's voice and passion, which helps to make communication more effective.

Effectiveness of lay Ministries Through Teleconferencing

Personal Ministry

When speakers teach the Bible, members listen to the voice of the speaker by phone or on the computer. In the case of listeners, it is like a personal conversation. It has a similar effect to a speaker teaching before a listener individually.

Jesus used this method when he evangelized the Samaritan woman (John 4). Weary from his travels, he rested at Jacob's well. He met this Samaritan woman who had come to draw water. Jesus took advantage of the opportunity and she was converted with her entire village.

Public Ministry

In the case of speakers, it is like public ministry because there are many listeners in a web conferencing. This is the preaching and teaching of the gospel publicly that concentrates on appeals to the lost to accept Christ and follow him in baptism and committed living. Biblical models include the powerful preaching and teaching of the apostles and laity. Peter in Acts 2, Stephen in Acts 7, and Paul in Acts 22 are examples. Even though speakers cannot see the audience, they can appeal by teleconferencing.

Small Group Ministry

Before team leaders join the Web Conferencing they call the members first by a group call. It is only for teams of three to seven members. There are Adventists and non-Adventists together. They have a sense of unity during the class as well as a support system when they are not gathered. This is the kind of evangelism that calls for the involvement of every believer in their daily affairs and takes place through the "networks" or relationships of believers with unbelievers in a group calling by Skype.

Nurture and Discipleship

When someone is called to serve as the leader he or she may not be ready to serve as the leader. After feeling called, there is a need for being equipped. This can also be accomplished through teleconferencing. Leaders need to be prepared for their leadership

and learn how to connect with members through internet technology and how to support members spiritually through prayer and conversation.

House-to-House Visitation

White (2002) highlighted not only presenting the truth in public ministry but also searching and hunting for lost people in house-to-house visitations. When team leaders connect with the members in presenting the truth, the delivery is into each member's house through teleconferencing every morning.

Church Planting—120 Project

In view of God's calling for more reapers and the priority of reaping the great harvest, we begin to think of unreached people groups in their territory for which a new church plant will be needed. The 120 Project is domestic evangelism and church planting initiated by the Early Bird Bible School. While the students study the Bible for a year, they voluntarily donate $120 to establish a church where it is most needed. We know the story of Noah building the ark for 120 years while preaching the gospel. We, as a group, think of Noah's evangelism and share the vision of church planting. In the year 2012, a Korean church in Cleveland started worshipping as an Adventist church. Ohio Central Korean Church and EBBS were established under the Allegheny West Conference. This is the first fruit of the 120 Project for church planting.

Summary

Killam and Carter (2010) emphasized that learning and teaching support can be provided more efficiently with the development and improvement of communication technology. There may be opportunity to expand to web-conferencing to provide a richer learning and teaching experience.

Korean churches in the North America are separated by too many miles. It is difficult to have education and training at the local conference level because the churches are scattered throughout other conferences. In this background, the Early Bird Bible School provides the Bible study, training, and education through web-based conferencing, providing lay people with improved leadership skills.

We can conclude that lay people experience the development of leadership through the work of the Early Bird Bible School, web-based teleconferencing in the following ways:

1. They can join to the Bible study by web conferencing even though they are far away.

2. They can learn the Bible truth in Korean even though they live in areas where there are no Korean churches.

3. They can help each other even though they cannot see each other face-to-face.

They experience the development of spiritual and technical leadership as a result of completing the Early Bird Bible School program.

CHAPTER 5

IMPLEMENTATION OF A STRATEGY FOR DEVELOPING
LAY LEADERS IN KOREAN SDA CHURCHES IN
NORTH AMERICA

Introduction

The purpose of this project is to assist the Korean Churches in North America to

find a process by which they can appoint and train leaders to serve through the lay

building leadership of the Early Bird Bible School. It is also helpful for local churches

that EBBS trains and serves the lay leaders through the teleconferencing process. Thus,

the present chapter is concerned as to a) how lay leaders in EBBS are appointed, b) how

they are trained, c) what factors contribute to the commitment to serve continually, and d)

the location of the Korean churches or communities in North America where the EBBS-

trained leaders are serving. The chapter includes individual and group interviews,

including interviews with members of the Board of Directors serving as a focus group

and team leaders as another.

Implementation of Development of
lay Leadership in EBBS

I can find two processes for the development of lay leadership: a) EBBS provides

intentional training for the team leaders and b) team leaders experience the sharing under

the leadership of those already prepared to connect with team members naturally. The former is the education and the latter is the experience in the field.

The educative training steps include the following components:

Spiritual Training

Bible Study

It is the core of development for team leaders. They need to study the Bible under a leader for 10 months before working as a leader. Then, a mentor guides the learning process for another 10 months, while they work as a team leader. EBBS provides the text book, "It is written."

Prayer

Prayer is a major component of the training. The trainees are guided in the experience of prayer: approaches to prayer, content, format, and time factors. They experience prayer in each Bible study segment. Most of them are lay members and have never experienced the power of prayer when following a guided practice.

Technical Training

Technology One-on-One

Team leaders are trained one-on-one through the use of Skype. They are trained in basic steps of teleconferencing using Skype: Setting up Skype, checking the system prior to the study, making sure the background for the speaker is appropriate, and preparing for possible unexpected situations in teleconferencing.

Field Training Prior to Start up

Team leaders practice the art of teleconferencing two or three days prior to starting the Bible study.

Ministry

After completing the training, the new leader may begin the process of facilitating the morning Bible class. They become skillful in ministry by actually participating and then leading the study.

Coaching

Even though the personal training may have finished and the leader is considered ready to facilitate the Bible study and prayer sessions, experienced team leaders continue to support and coach the new leaders.

Intentional Process

**Appointment and Calling of
Team Leaders**

The new students of the EBBS enter twice a year, and every batch has done so since 2007. The team leader who calls the members to participate is needed because if there is no team leader, members cannot connect to teleconference and cannot participate in the lecture. The board members and directors appoint and request applicants to put their email addresses on the applications. The directors thought if team leaders already have email addresses, then that means that they are computer literate. Someone who is over 75 years old may not work well with the technology required. It is believed, however, that the most important requirement is the awakening on the part of the leader in recognizing when they are called by God. Thus, the leaders of EBBS were not to

appoint themselves as leaders, or be appointed by the Board of Directors; but they were

to be appointed and called by another leader who was filled with the Holy Spirit.

Block (2005) emphasized the calling and the appointment of leaders by God.

When God called Moses as the leader for Israelite, Moses protested and denied his

abilities. But God never answered his protest. In the mission, the calling of God was not

who Moses was, but who God is. Moses denied the calling because he focused on his

ability and adequacy. God did not call Moses' credibility, but God's. It was not Moses'

will, but God's. Those who lead the people of God must be chosen by God. Church

leaders, through the work of the Holy Spirit and the written Word of God, lead

"according to God" (1 Pet 5:2).

Nurture and Improvement

Leadership does not come without education and training. Jesus trained his

disciples to be leaders. The education of Israel is a biblical education based on learning to

listen to God's voice and His law by listening through the mouth of the parents in the

home. The children of the Hebrews became accustomed to the law by continuous

repeated education and a belief that God chose them.

The people of EBBS who receive the education and training are far from each

other. The education is by phone or teleconferencing. Administration directors contact

those who have the potential to be leaders or regular team leaders when they need to

respond to concerns. Team leaders meet emergency situations after they have nurtured

and trained. The training includes personal contact and participation in individual

counseling. Practice is provided under supervision prior to turning situations over to a

leader.

The system of EBBS is that educated and experienced team leaders are matched to potential team leaders. The two develop a relationship with each other through Skype or phone calling. Through nurturing relationships, potential team leaders experience improvement as leaders.

Bellous and Csinos (2009) state that holistic environments provide welcome diversity, opportunities to communicate opinions, and the support for the community's ultimate need for nurturing. Holistic environments allow people to express their personal spiritual styles. The four spiritual styles of religious nurturing are divided into a word-centered, emotion-centered, symbol-centered, and action-centered approach.

The first style purposes that getting the right words and accuracy matters. This approach tends to utilize the concrete terms. The second style values what is deeply felt as good in itself. The third style is sensitivity and the primary metaphor is hearing with emphasis on an inner sensibility linked to the unseen. People with this style experience God's presence in a sunrise stretching across the sky or a fog. The fourth style focuses on what is actually done in the world and it is like activism. The first two styles are linked by a focus on talking and the third and fourth are unified by a silence. Word and emotion styles are demonstrative and outspoken and the third, sensitivity, is passive and receptive—waiting to hear God speak rather than speaking for God, and the fourth has no time for anything but action.

Bellous and Csinos (2009, pp. 213-220) argue that nurturing for the educational and spiritual communities should intentionally create holistic environments for nurturing utilizing the characteristics of the four styles.

Technical Training

Personal education for potential team leaders

 After an appointment as a team leader, the person selected needs to be trained through personal interaction with the trainer. They are first provided with Skype's website tutorial explaining how to use Skype. And then, an experienced team leader personally educates the potential team leader on how to use Skype. While the training is taking place, they use the "share the screen" in the Skype menu and the trainer can see the monitor of the potential team leader, or can train the counterpart through "teamviewer" called the free remote control software program.

Provide the material and manual by website

 They cannot touch each other because they are so far apart.   The website for EBBS, *ebbible.com*, is the best way to provide material and answers for the questions. They can get a temporary textbook by PDF file and access the notification about the schedule and information of the lecture. It provides a manual explaining how to participate at each level: Applicant, team leader, and director.

Questions and answers

 While they serve as the team leader, they may have many questions. General answers to FAQ are already on the website but they have to solve the emergency situations. It is provided after the prayer meeting. After prayer meeting, the team leaders share specific problems and sometimes one of the leaders, an experienced leader, the executive director, or president can answer those questions.

Spiritual Training

Education for the team leaders includes not only the technical training but spiritual training. The reason that EBBS requests to pray together is to be one in the Holy Spirit and to have the power of God as the spiritual leader.

Prayer meeting

White (1999) states "prayer is the key in the hand of faith to unlock heaven's storehouse," (p. 94). Prayer meeting for team leaders reminds the leaders that our service is not just human power but the energy of Holy Spirit. They pray together through teleconferences.

Sanders (1997) highlights the power of the prayers of a leader through praying in the Spirit and practicing in the power. When leaders pray in the Holy Spirit they can serve in atmosphere of a Christian's life. Spiritual leaders need to pray every day in the Holy Spirit. The purpose of prayer is to listen to the voice of God. Leaders move to God through prayer and prayer moves followers through God's influence. Leaders should be able to move as God leads to move people. Great leaders of the Bible were great at prayer (pp. 86-91). The EBBS leaders pray together every day at the beginning and ending of the lecture through teleconferencing. Some of the team leaders lead the pray meeting for their own team before or after the lecture. They experience the oneness of being a part of the family of God horizontally and the release of the power of the Holy Spirit vertically through the prayer meeting by teleconference.

Focus on the Word of God

The aim of the leader is that team members listen to the voice of the speaker and focus on the Word of God. The lecture is 90% Bible study via teleconference. Most team leaders have not experienced the depth of this type of systematic Bible study before. While team leaders serve members as the leader they need to attend and to study the Bible from Genesis to Revelation for 10 months. The study of the Word of God has an effect on the members as well as on the team leaders. "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb 4:12).

To Practice the Factors for Development of lay Leadership in EBBS

Burden and Limitation

The first process of training for the team leaders is intentional education and the second process of training is that they have to experience factors for the Development of Lay Leadership through being in the field. Their first response is the burden when they are requested to serve as the leader. "I cannot operate the computer." "I am not eligible." "I am old age." They have the burden when they are requested as the leader and called by the upper leader. But the burden helps them to recognize the lack of ability, so they can do the best to be trained for the leaders, and pray more.

In fact, most team leaders devote many hours to training, sometimes individually, after the call goes out for the team leaders. They seek to improve by themselves because they acknowledge the burden of the calling as the leader.

No one is perfect. No leader has the ability to be everything that he or she might need to be. While the Holy Spirit promises to help us in our weaknesses, we still can

never be perfect. We all have some very real personal limitations, points where we are weak or prone to failure. We can choose to recognize them or deny them. A spiritual leader chooses the former.

Block (2005) refers to the burden of Moses in his article. When Moses was called by God he responded to God. His five responses to God's call to leadership showed his burdens about the calling of God. "I am nobody" (Exod 3:11). "I have no authority" (v. 13). "I have no credibility" (4:1). "I have no talents" (v. 10). "I don't want go" (v. 13).

But Moses accepted the calling of God to lead the Israelites. He acknowledges his inadequacy. Even though he has deficit as the leader, he trusts in God and overcomes his burden. God would not have called him as the leader if he did not recognize insufficiency through his failure in the past at Egypt. Thus, the burden and limitations about the calling of God is the cause of the power for the work of God, if the people accept through the Holy Spirit, the call.

Gideon was not ashamed to admit his fear and ask God for repeated confirmation of His commands. And God complied. Fire came from a rock and consumed the food Gideon had offered to the messenger who had told him of God's plans for him (Judg 6:21). He received the sign of a wet fleece on a dry threshing floor and then, still unsure, a dry fleece on wet ground (Judg 6:36-40). Then God allowed Gideon to overhear an enemy warrior predict Israel's victory (Judg 7:10-15). It was only as Gideon was able to identify his weakness and limitations that God was able to provide a means of helping him to face them.

Accountability

When I questioned team leaders "What is the best factor for the team leader while you serve as the leader?" Most of them answered accountability. When they accept the calling as the leader the accountability of the leader for the team members begins. Team leaders must call their members, five to seven people, to invite them to every lecture. They cannot join the lecture conference if a team leader has not called them, so a team leader is never absent because of the phone connection for team members. The responsibility of team leaders for the members has an effect on the attendance of the members. Not only the accountability of the team leader influences the performance of the leader but it has the effect that members feel the need to attend the lecture on account of the leader's integrity.

Sanders (1997) refers to the responsibility exhibited by the spiritual leader as being related to the sympathy of the members. He suggests that the true leader focuses on the welfare of others, not with personal concerns or convenience, yet sympathy for the leader develops in the members and enhances and stimulates their leadership (pp. 125-126).

Reliable Relationship Between Leaders
and Followers

Reliable relationships are a powerful factor between leaders and members. A team leader connecting and greeting members before coming into the lecture, and a team leader led to pray together with members during their own time for 5-10 minutes before the lecture make an impact. By praying together, there is connection not only by phone lines but also through their hearts. After the lecture, they share feedback and sometimes the team leader sends the audio file of the lecture by email or calls to explain the message

by summarizing it for the absentee. It is a potential bridge to connecting leaders with members. Positive relationships between leaders and members increases the desire to participate and sustains a group, eventually providing leadership for the next batch.

Kouzes and Posner (2011) emphasize the relationship of "We not I" and that "we" cannot happen without trust and it is an essential issue for the leadership. A leader cannot lead without trust and members cannot follow their leader without trust. Leaders cannot accomplish their responsibility without the trust of members and leaders. Leaders must demonstrate trust in several ways. First of all, to show concern for others is one of the assuring flags of a leader's trust. Second, a leader needs to listen to others and pay attention to their interests. Third, to share the information and knowledge is to build trustworthy relationships (pp. 215-230).

<div align="center">Consistency of the Word and Deed</div>

The consistency of the word and deed of a leader is the secret to sustaining a reliable relationship. It is difficult when the team leaders and the members cannot see each other. If the only connection is through audio alone, the challenge is greater. The team leader must find ways in which to connect and serve the members with accountability and respect. For example, if the team leader is a business sales person and invites the members to purchase a product related to the business, the members will develop distrust. In other words, the intent of the leader will be seen as having a commercial purpose rather than a spiritual. So, EBBS does not recommend the appointment of leaders who work commercially with the telephone as a medium for their sales. Bottom line, an EBBS leader cannot communicate commercial messages to the members.

Kouzes and Posner (2011) state the following examples of consistency of word and deed of a leader: "Doing what we Say" and "They practice what they preach" and "They walk the talk" and "their actions are consistent with their words" and "They follow through on commitments" and "They keep their promises" and "Do what we say we will do." Followers listen to the words and watch the behavior of leader. The credibility of the leader is about the consistency with words and deeds of leader (pp. 32-33).

Accomplishment

When a team leader is first called, they have no idea how and what they will do for the service. They have goals to accomplish and fulfill that they cannot do while they are being trained and fostered. For example, someone can operate a computer well who could not do it before. Someone is skillful in using Skype after serving. They have a sense of accomplishment and can serve with confidence after receiving training and experiencing the actual exchange.

Kouzes and Posner (2011) talk about how important it is to celebrate the accomplishments of the leaders. There are many personal rewards, but it is important to highlight the achievements of the leaders in order to affirm them and to motivate others. Human beings are social animals and need to connect to others. When others respect someone's accomplishments, they are motivated to develop as leaders and follow the modeling of the leader (pp. 305-309).

The work of soul winning and the restoration of back sliders provide a rewarding return for those who take the leadership training and become active in the Early Bird Bible School programs.

The Work of Soul Saving

There are 10-15 % non-Adventists among the applicants of EBBS in every batch. Most of them do not know the Adventist Church and its message. They attend the lecture for 10 months, listen to the message of the Adventist Church, and some of them request baptism and attend the Adventist Church with a friend or team leader.   The team leader's role is that of a bridge for the work of soul saving. The team leader has the reward of being a part of the work of soul saving.

Restoration of Back Sliders

There are people who leave the church for various reasons. Even though they left the church, they are still within the boundary of God's hand and may want to join to church again. Some of those who are invited to join the EBBS will listen to the lectures and develop a desire to restore their lost spiritual life through prayer and the Word of God. The team leader has the reward of seeing the return of lost people.

Thankfulness

Members develop an impression of a team leader as they continue to exchange calls each morning. The members will begin to feel the spiritual blessing and religious joyfulness through the service of selfless EBBS team leaders. When the members share

their appreciation and gratefulness to their team leader, the team leader feels the reward of service.

Ministries Through Teleconferencing in
the Korean Churches

Prayer Coalition

Prayer Coalition is the regular prayer meeting once a month by teleconference for the Korean SDA church members around the world. In the West Coast Camp Meeting for Korean SDA Churches in 2007, a small group made a decision to develop a mission of providing a regular prayer meeting. After the summer of 2007, they held regular prayer meetings through teleconferencing. The prayer coalition held the whole regional prayer meeting of multicultural churches of North American Division for the 10/40 window through teleconference network. The Prayer Coalition held various prayer meetings through teleconferencing, and team leaders of EBBS have connected and served for the participants through the system of EBBS.

Bible Study in the East Coast Korean Churches

Several Korean churches located on the east coast of America have Bible classes every morning, like EBBS. The Dayton Korean SDA Church, Virginia Korean SDA Church and Queens Korean Church have the Union Bible class. Pastors of local churches are speakers, the text book is the Sabbath School Lesson or a selected text book, and they have the development of lay leadership through the teleconference with the Bible class.

Lay Leaders in the Local Churches to be
Trained Through Teleconference

In 2012, the Korean Church Council of NAD stated that there were 127 Korean

Churches in North America. As Table 5 indicates, EBBS has been working for seven

years, from 2007 to 2014, and currently there are 199 trained team leaders and 2,154

enrolled students as the members.

Team Leaders intend to work with every batch and class. Those who are working,

duplicate the class and subsequent batches. There is always a shortage of team leaders;

so, some of them work again after finishing the class or graduation. It is the reason for

different numbers between a working team leader and a trained team leader.

Table 5

Numbers of Students and Team Leaders

Students	Worked Team Leaders	Trained Team Leaders		
		199		
		Korean Churches in NAD	Korean Churches in Korea	English Churches in NAD
2,154	371			
		65/127	5	7

Source: Statistics of Application of EBBS

The 199 trained team leaders come from three sources: Korean churches in NAD,

Korean churches in Korea, and English churches in the NAD. They are all Korean even

though they attend the English churches of the NAD.

In the case of the 65 Korean Churches in the NAD, the churches have one or more team leaders trained by the EBBS. The Atlanta Korean Church has 11 trained team leaders, and it is one of the best churches to train the team leaders. Loma Linda Korean Church has nine trained team leaders, San Diego Central and Cerritos Korean Church have eight, and Northern New York, Dayton, Charlotte, Chicago Central, and Georgia United Korean Church have seven. The Ohio Central Korean Church has six trained team leaders; the Glendale Korean Church has five and the remaining 54 Korean churches have less than five trained team leaders.

In the Korean churches in the NAD, 51.2% have one or more trained team leaders, lay people, working to invite members to attend church. These lay leaders were trained by the EBBS through teleconferencing.

<div align="center">

Church-Based Work of lay Leaders Through
Teleconferencing

</div>

Early Morning Prayer Meeting

Most Korean SDA churches in North America have prayer meeting regularly at 6:00 or 7:00 am for around an hour every Sunday morning. It is the spiritual training for members including the leaders, and Korean Christians have prayer meeting every day. It is the traditional Christian culture of Korean. The programs provide the praise, reading of the Word of God, and individual or group prayer. Normally, members want to be physically present in the church, but some of them cannot attend because of disease, old age, far distance from the church, extreme weather, or personal reasons. Thus, there are two types prayer meeting through teleconferencing.

First, all of the members stay in their own homes and are connected to conferences by team leaders or by themselves. Only the speaker may preach in the church

or his house through the teleconferencing. It is the preaching-centered prayer meeting. Second, most of the members and speakers are in the church physically with the Word of God, praise, and prayer. Those who are willing to join the meeting in a home are connected by the teleconferencing. It is for the prayer-centered meeting. When they utilize the teleconferencing, team leaders are mostly people educated by EBBS.

Bible Study

Bible studies in the homes of interested persons and members are almost the same as the EBBS system. It is a way of bringing the participants to church. Once the pastor teaches the Word of God, and it is the type that they listen and study in their own home through the teleconferencing, they become more interested in attending church.

The leaders and participants have the text books, the Bible and Ellen G. White's writings, and they have the meetings regularly every morning for a few days a week. Mountain View Korean Church at Mt. View, CA, has followed this pattern since 2011. Most of the leaders were trained and developed from EBBS lay leadership training. Hacienda Korean Church at Hacienda Heights, CA, has also worked through this type every morning each week starting in 2013 and has utilized the "Faith for Today" series as the text book.

Sabbath School Lesson

It is like the Bible study, but they have the Sabbath School lesson book as the text book every morning, five days a week. Queens Korean Church at Flushing, NY, utilizes this type for the members, and the senior pastor taught the Sabbath School Lesson every morning, five days a week, in 2010. He saw an increase in attendance at church, particularly among those who attended and studied the lesson.

Board Meeting

Teleconferencing was not intended for regular board meetings but for Bible study, fellowship, and possibly the forum for short meetings. However, meetings have taken place and often need to take place via teleconferencing due to a lack of time and opportunity to meet together physically.

Small Group

Small groups were intended for studying the Bible and fellowship. It was recommended to have fellowship included with the EBBS communication. Teleconferencing provides the face-to-face communication for Bible study and fellowship.

Special Service due to Extreme Weather

When I was in Ohio Central Korean Church at Columbus, OH, to serve as the senior pastor from 2009 to 2012, there was the usual snowfall in the winter to sudden extreme weather when nobody leaves the house and goes out onto the roads. All schools, churches, and institutions close their doors, and churches cannot provide the service on Sabbath morning. I called the Board members and team leaders who were trained by EBBS, discussed about what the church could do. We appraised the situation and decided to offer services through teleconferencing. Even though we could not attend regular services in a church building, those who participated with EBBS praised and prayed together. At times, I have preached to members through teleconferencing.

Summary

The process of the development of lay leadership in EBBS is not different than in local churches. There are two types of training, an intentional process and the experience process. The former is what EBBS provides in the process and leaders follow the track. The latter is what team leaders have to experience in the field. EBBS provides the setting for both.

The first is Appointment and Calling, God calls and appoints leaders through leadership with the Holy Spirit. Everyone is called as a leader for his or her own mission field. God's calling and appointment are the first steps for the development of lay leadership.

The second is Nurture and Improvement. Administration directors contact those who have the potential to be leaders and the regular team leaders and provide nurturing by checking and helping to resolve problems. Team leaders will have emergency situations during the program, but they are nurtured and improved through: Holistic environments and four spiritual styles, personal contact, solve the problem by group or individual counseling, and to practice by themselves.

The third is Technical Training. The leaders are provided with the Skype video tutorial. Then an experienced team leader trains the potential team leader personally via Skype. The team leaders are provided with the all resources to serve, from website, personal contact, and calling or Skype.

Fourth is Spiritual Training. The reason that EBBS requests to pray together is to have oneness in the Holy Spirit and to have the power of God as the spiritual leader. Even though we utilize the technology, like phone calls, Skype, and the internet, they all work

together through the heavenly power.   Focusing on the Word of God has an effect on the team leaders.

Fifth, to practice the factors for the development of lay leadership in EBBS, they have to experience the factors involved in developing the lay leadership. Even though everyone responds to God's calling, there are burdens and limitations, but God gives them the power of the Holy Spirit His, own power. Accountability, reliable relationships between leaders and followers, consistency of the Word and deed, accomplishment, and spiritual rewarding, factors need to be experienced through the process in order to develop excellent lay leaders.

Sixth, EBBS has been training the lay leaders through the teleconferencing for seven years and provided 199 trained team leaders for the 65 Korean churches in the NAD, five Korean churches in Korea, and seven English churches in the NAD.

Seventh, after the training by EBBS, the lay leaders and pastors are working in variable ministries based on the attending churches: Bible study, Early Morning Prayer Meeting, Board Meeting, Sabbath School Lesson Study, and Special Services due to extreme weather.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Purpose of the Project

This project had a three-fold purpose. The first was to emphasize the importance of lay leadership with the role of pastor as the equipper in the Korean Seventh-day Adventist Church in United States.

The second was to examine the process of development of lay leaders from recruit to ministry and explore the factors to experience the mature leadership. The result would provide a conceptual framework for the development of lay leadership and how those factors should be experienced for the successive ministry of lay leaders for church growth.

The third was to enquire the technology to equip lay leaders through Bible study and training for leadership in their own location; namely, teleconferencing. The online access to an early morning Bible study, group sharing, and lay training offered on line through the Early Bird Bible School.

The project was designed to encourage the development of lay leadership for the Korean Seventh-day Adventist Churches in North America. In order to identify the needs and create an awareness of lay leadership in church growth, redefining the concept of the message, which is relate to development of lay leadership, interviews and observations

for the target leaders of Early Bird Bible School who served at least for two years were conducted from 2008 to 2014.

Summary

The theological reflection on biblical lay leadership based upon the Old and New Testaments and general literature provided the foundation for the belief that building lay leadership for church growth and mature Christian life is critically important. The pastor as the equipper rather than an enabler provided a relationship between the pastor and lay leaders that led to church growth.

Though all are called, each has distinct leadership styles that fall into the categories of leadership: transformation leadership, shared leadership, and super leadership. Due to the uniqueness of the general culture and background of Korea where face-to-face ministry is a priority, it was necessary for the Korean Adventist churches in North America to find a substitute. Building lay leadership through teleconferencing in the Early Bird Bible School compared positively to the traditional training programs desired by the Korean Adventist leaders. Though churches were miles apart, with some nearly 3,000 miles apart, and though the pastors had multiple churches, being able to see and hear the individuals through the teleconferencing made up for the distance.

The development of lay leadership in the Early Bird Bible School includes specific training planned deliberately to first recruit laity who show an interest in Bible study, prayer, and ministry. Then the training process would lead them into a better understanding of how to share the Bible teachings with others, provide a picture of what mature ministry looks like when shared using technology and the importance of prayer needed to participate in the Early Bird Bible School.

Findings

The data collected from the research and the findings from the interviews indicated that the benefits from providing the Early Bird Bible School were great. Perhaps the most visible is the church growth. The result of the data analysis showed that not only the applicants, but also lay leaders of the Early Bird Bible School having been increasing steadily from 2008 to 2014. The increasing number of applicants requesting training is indicative of the growth. Church growth is proportional to development of lay leadership.

The result of a 2010 census (Ryan, 2013) showed that Korean-speaking Koreans living in North America are increasing even though immigrants from Korea are decreasing. With this increase of Korean-speaking immigrants, there is a need for leadership training for lay leaders in Korean Seventh-day Adventist churches of North America and this training must be in the Korean language in order to effectively serve the growing number of Korean-speaking members.

Another barrier to reaching the many members in Korean congregations scattered across North America has been the distance. Except for churches located in large cities, the distance is difficult to bridge. Communication and the education of Koreans in North America cannot take place in the desired face-to-face manner. However, communication can take place in Korean through the teleconferencing as provided by the Early Bird Bible School. Technology can eliminate the limitations due to the distance.

Though problem of distance was bridged by providing the classes through teleconferencing, the training for the development of lay leadership remained a challenge.

The need for training was met by developing lessons that could be communicated in the same manner as the Bible study, prayer, and shared ministry—through teleconferencing. The results of the training as a part of the Early Bird Bible School showed that participants exhibited accountability, reliable relationships between leaders and followers, consistency of the Word and deed, accomplishments, and spiritual rewards. These factors were experienced through the process of developing as lay leaders.

Though the ministry is fairly new, there has been a diffusion of ministries through teleconferencing. Now, in 2015, there are 199 trained leaders who attend and serve their churches utilizing the teleconferencing approach.

Conclusion

Through the practice of sharing the study of the Bible through teleconferencing, the pastors have learned that everyone in their congregation is a potential leader. The laity has become involved in ministry through the approach of equipping via training provided through teleconferencing. God has giving the call for believers to share the gospel of Christ and the Early Bird Bible School provides the medium to reach interested parties.

Many of those who begin studying the Bible under the leadership of the laity working with the Early Bird Bible School become team leaders in a short time. Potential team leaders are found among team members during the time when a new group begins. Most leaders achieved that status 10 months after joining the regular Bible study and training process. However, some of them started to serve as leaders as soon as they joined the Early Bird Bible School.

The commission to participate in the sharing of the message of the gospel and God's truth has not changed from the time of creation until now, a time of recreation, but the platform for communicating has changed from standing in a boat, like Jesus on the Sea of Galilee, to teleconferencing using the Internet. If the people of God were to hold on to the "boat" approach, the ability to share the truth of God would be limited. Today, the use of technology to share the gospel can take the place of the boat on Galilee. Prayer on the air waves can take the place of the dust on the ground for the blind man. We can go into everyone's home to bring the Present Truth, can appeal to lonely people personally to accept the Savior Jesus, and can contact desperate people outside of the church. "Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness" (Rom 6:13).

Recommendation for Further Research

This project focused on the process of building lay leadership for the ministry in the Early Bird Bible School. This study focused more on process rather than curriculum or pedagogy of development of lay leadership, because the researcher aimed to describe the current phenomenon of building lay leadership processes. Thus, further research could focus on developing biblically faithful and culturally relevant curriculum or pedagogy for more effective building of lay leadership in the Korean Adventist churches.

This study did not focus on the pastor's leadership style, but it is an important research theme because Korean Adventist churches in North America today have more interest in leadership issues than ever before. Thus, further study on the pastor's leadership that implements shared ministry could be beneficial for future research.

This study confined itself to the Early Bird Bible School in North America. The participants were all first-generation Korean immigrants, but further study could be conducted to investigate how the second-generation immigrants understand laity and how they equip through the teleconferencing for building leadership.

APPENDIX A

Questionnaires and Observation

Personal and group interviews were conducted by calling and administrative meeting through teleconferencing. It was not intentional process and they described the experience naturally like testimony. These questionnaires sometimes used to know the leader experience in Early Bird Bible School and some of them represented it by themselves without the questionnaires. Observations and communication with team leaders in this study were carried out from 2008 to 2014.

1. Have you ever experienced as a church officer?

2. Was it helped for your Christian life to serve as a team leader?

3. Have you felt the joy serving as a team leader?

4. If you say yes, when you feel the joy as a team leader?

5. What were your joy and reward during serving as a team leader?

6. Please say to rank the most helpful factor for team leader in past experience, responsibility, and expectation of members about serving etc.

7. Please say to rank the most difficulty in the serving as a team leader in wake up early, concentration on the lecture, rudeness of members, unskillful the Skype, low quality of teleconferencing etc.

인터뷰를 위한 질문

1. 팀장님은 과거에 교회에서 직책을 맡아 봉사한 경험이 있으십니까?

2. 팀장으로 봉사한 경험이 팀장님의 신앙생활에 도움이 되었다고
생각하십니까?

3. 팀장으로 봉사하는 동안 기쁨과 보람을 느낀 적이 있으신가요?

4. 만일 그런 경험이 있으시다면 언제 그런 적이 있으셨습니까?

5. 팀장으로 봉사하면서 기쁨과 보람이 있었다면 그것은 어떤
경험이었습니까?

6. 팀장으로 봉사하는 일에 있어서 과거의 경험이나, 팀장 직책에 대한
책임감, 또는 팀장 봉사에 대한 기대 등, 가장 큰 힘이 무엇이었는지 순위별로
말씀해 주시겠습니까?

7. 팀장으로 봉사하는 일에 있어서 일찍 일어나기, 강의에 대한 집중,
팀원들의 태도가 무례함, 스카이프 사용이 익숙하지 않음, 또는 컨퍼런스
연결상태가 좋지 않음 등, 가장 어려운 일이 무엇이었는지 순위별로 말씀해
주시겠습니까?

APPENDIX B

Recruitment of 13th batch for Early Bird Bible School

Early Bird Bible School is a special school beyond the age, faith and country, and those who want to learn the Word of God, no matter where around the world, which you can learn the Bible by phone from his home. Lectures are conducted every 40 minutes from Monday to Friday, and since 2008, the United States, Japan, Peru, South Korea and about 2,000 people have taken part in the early morning Bible School. We invite you to the school of love and word at 2014 fall semester.

Due Date: September 19, 2014   Opening Class: October 6, 2014

Class Schedule

Class	L.A.	Denver	Chicago	New York	Korea/Japan
1	2:30-3:10 am	3:30-4:10 am	4:30-5:10 am	5:30-6:10 am	7:30-8:10 pm
2	3:30-4:10 am	4:30-5:10 am	5:30-6:10 am	6:30-7:10 am	8:30-9:10 pm
3	4:30-5:10 am	5:30-6:10 am	6:30-7:10 am	7:30-8:10 am	9:30-10:10 pm
4	5:30-6:10 am	6:30-7:10 am	7:30-8:10 am	8:30-9:10 am	10:30-11:10 pm
5	6:30-7:10 am	7:30-8:10 am	8:30-9:10 am	9:30-10:10 am	11:30-12:10 pm
6	7:30-8:10 am	8:30-9:10 am	9:30-10:10 am	10:30-11:10 am	00:30-1:10 am

Please send the form to address after tear it along the perforated line

Mail Registration : Early Bird Bible School, P.O. Box 957263, Duluth, GA 30095 Call Registration: USA 1-330-333-5050 / KOREA 02-757-3434
Online Registration: Register after to join membership in www.ebbible.com Email Registration: ebbible@gmail.com

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13th Batch Application Form

Name	(한글) (영문)			M F	Age	
Address	(Street)			(Apt #)		
	(City)		(State)		(Zip)	
Phone	(Home)		(Cell)			
Email		Religion		Church		Text book	O X
Skype ID		Recommender		Phone		

Please mark on the expected Class Time

1		2		3		4		5		6	

I would actively cooperate in all things. I am going to participate in lectures faithfully. I apply to the Early Bird Bible School.

Signature:_____   Date:

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새벽성서학교 13기 신입생 모집

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신청 마감: 2014년 9월19일   개강일: 2014년 10월6일

강의시간표

반명	서부(L.A.)	중서부(덴버)	중동부(시카고)	동부(뉴욕)	한국/일본
1	2:30-3:10 am	3:30-4:10 am	4:30-5:10 am	5:30-6:10 am	7:30-8:10 pm
2	3:30-4:10 am	4:30-5:10 am	5:30-6:10 am	6:30-7:10 am	8:30-9:10 pm
3	4:30-5:10 am	5:30-6:10 am	6:30-7:10 am	7:30-8:10 am	9:30-10:10 pm.
4	5:30-6:10 am	6:30-7:10 am	7:30-8:10 am	8:30-9:10 am	10:30-11:10 pm.
5	6:30-7:10 am	7:30-8:10 am	8:30-9:10 am	9:30-10:10 am	11:30-12:10 pm.
6	7:30-8:10 am	8:30-9:10 am	9:30-10:10 am	10:30-11:10 am	00:30-1:10 am

아래 입학신청서 발송할 주소: 절취선을 잘라서 아래 주소로 보내시기 바랍니다

신청접수 : Early Bird Bible School, P.O. Box 957263, Duluth, GA 30095
문의 : 미국 1-330-333-5050 / 한국 02-757-3434

온라인 신청: www.ebbible.com 에서 회원 가입 후 작성하시기 바랍니다.
이메일 신청: ebbible@gmail.com

-----------------절----------취---------선----------------

13기 입학신청서

성 명	(한글) (영문)					남 여	나이		세
주 소	(Street)				(Apt #)				
	(City)		(State)		(Zip)				
전 화	(Home)		(Cell)						
Email		종 교		출석교회		교재	있음	없음	
Skype ID		소개자		소개자연락처					

희망 공부 시간 (위의 시간표 참고)에 O 표 하세요

1반		2반		3반		4반		5반		6반	

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는 모든 일에 적극 협력할 것입니다. 이에 새벽성서학교 입학을 신청합니다.

Signature:_____   Date:

APPENDIX C

Trained Team Leaders of Early Bird Bible School in Korean Churches

	Korean Churches	교회	Team Leaders
1	Anchorage, AK	앵커리지 교회	
2	Andrews, MI	앤드류스 교회	4
3	Ann Arbor, MI	앤아버 중앙 교회(예)	
4	Arizona, AZ	아리조나 교회	4
5	Asheville, NC	애쉬빌 교회(집)	3
6	Asheville Evergreen, NC	애쉬빌 상록원 교회(예)	1
7	Atlanta Mission, GA	아틀란타 선교교회	
8	Atlanta, GA	아틀란타 교회	11
9	Auburn, AL	어번 교회(집)	1
10	August, GA	어거스타 교회(예)	1
11	Back to Eden, CA	백투에덴 교회(집)	1
12	Bakersfield, CA	베이커스필드 교회	3
13	Baltimore, MD	볼티모어 교회	1
14	Battle Creek, MI	베틀크릭 교회(예)	
15	Boston, MA	보스톤 교회	3
16	Calgary, AB Canada	캘가리 교회(예)	
17	Carnesville, GA	카네스빌 전원 교회	1
18	Central Valley, CA	센트럴밸리 교회	1
19	Cerritos, CA	세리토스 교회	8
20	Charlotte, NC	샬롯 교회	7
21	Chicago Central, IL	시카코중앙 교회	7
22	Chicago Unity, IL	시카코한마음 교회	
23	Cleveland, OH	클리브랜드 교회	2
24	Collegedale, TN	칼리지데일 교회	3
25	Colorado Central, CO	콜로라도중앙 교회	
26	Colorado Springs, CO	콜로라도스프링스 교회(예)	
27	Columbia, SC	컬럼비아 교회	
28	Dallas Central, TX	달라스중앙 교회	2
29	Dallas Fort Worth, TX	달라스-포트워스 교회	1
30	Dayton, OH	데이톤 교회	7
31	Denver, CO	덴버교회	1
32	Detroit, MI	디트로이트 교회	1
33	Diamond Bar, CA	다이아몬드바 교회(집)	
34	East Seattle, WA	시애틀동부 교회	
35	Edmonton, AB	에드먼턴 교회	

36	Eugene, CA	유진 교회	1
37	Fort Lee, NJ	포트리 교회	
38	Fresno All Nations, CA	후레즈노 올네이션스 교회	
39	Garden Grove, CA	가든그로브 교회	
40	Georgia United, GA	조지아연합 교회	7
41	Glendale, CA	글렌데일 교회	5
42	Grand Rapids, MI	그랜즈래피드 교회(집)	1
43	Greensboro, NC	그린스보로 교회	3
44	Hacienda, CA	하시엔다 교회	3
45	Hickory, NC	히코리 교회(집)	1
46	Honolulu, HI	호놀룰루교회	
47	Houston, TX	휴스턴 교회	
48	Indiana, IN	인디애나 교회	1
49	Irvine, CA	얼바인 교회(집)	
50	Jacksonville, FL	잭슨빌 교회 (예)	2
51	Kalamazoo, MI	칼라마주 교회(예)	
52	Knoxville, TN	낙스빌교회(예)	
53	LA Central, CA	나성중앙 교회	
54	Las Vegas, NV	라스베가스 교회	1
55	Living word, MI	리빙워드 교회(예)	
56	Loma Linda, CA	로마린다 교회	9
57	Louisville, KY	루이빌 교회	
58	Marietta, GA	마리에타 교회	2
59	Maryland, MD	메릴랜드중앙 교회	
60	Miami, FL	마이애미 교회(예)	3
61	Michiana, IN	미시아나 교회(예)	
62	Minneapolis, MN	미네아폴리스 교회	
63	Monterey, CA	몬트레이 교회	
64	Mountain View, CA	마운틴뷰 교회	3
65	Napa, CA	내파 교회	4
66	Nashville, TN	내쉬빌 교회	4
67	New Heaven, GA	새본향 교회	
68	New Jersey Bergen, NJ	뉴저지 버겐 교회(집)	2
69	New Jersey Central, NJ	뉴져지중앙 교회	2
70	New York Central, NY	뉴욕중앙 교회	
71	Northern New York, NY	뉴욕북부 교회	7
72	Nova, NY	노바 교회	4
73	Ohio Central, OH	오하이오중앙 교회	6
74	Oklahoma, OK	오클라호마 교회	
75	Olympia, WA	올림피아 교회(집)	

76	Olympic, CA	올림픽교회	
77	Orange Central, CA	오렌지중앙 교회	4
78	Oregon Central, CA	오레곤중앙 교회	1
79	Orlando, FL	올랜도중앙 교회	2
80	Palm Springs, CA	팜스프링스 교회(집)	
81	Paradise, CA	파라다이스 교회(집)	
82	Peninsula, NY	페닌슐라 교회(예)	
83	Pennsylvania, PN	펜실바니아 교회	1
84	Philadelphia, PN	필라델피아 교회(예)	
85	Phoenix, AZ	피닉스중앙 교회	
86	Pleasanton, CA	플레젠튼 교회	3
87	Queens, NY	퀸즈 교회	
88	Raleigh, NC	랄리 교회(예)	2
89	Richmond Hill, ON Canada	리치몬드힐 교회(집)	
90	Richmond, VA	리치몬드 교회	
91	Riverside, CA	리버사이드 교회	
92	Rocky Mountains, CO	록키마운틴 교회	
93	Rohnert Park, CA	로너팍 교회	1
94	Rosemead, CA	로즈미드 교회	
95	Sacramento, CA	새크라맨트 교회	3
96	San Antonio, TX	샌앤토니오 교회	2
97	San Diego Central, CA	샌디에고중앙 교회	8
98	San Francisco, CA	샌프란시스코 교회	
99	San Jose, CA	산호세 교회(예)	
100	Santa Maria, CA	산타마리아 교회	
101	Seattle Central, WA	시애틀중앙 교회	
102	Seattle, WA	시애틀 교회	
103	Seed Sowers, BC	씨뿌리는 자들 교회(예)	
104	Shamburg, IL	삼버그 교회	1
105	Silicon Valley, CA	실리콘밸리 교회(집)	
106	St. Louis, MO	세인트루이스 교회	1
107	Staten Island, NY	스테이튼아일랜드 교회	1
108	Tacoma, WA	타코마 교회	
109	Tampa, FL	탬파 교회	
110	Temecula, CA	테메큘라 교회(집)	
111	Thousand Oaks, CA	따우전옥스 교회(집)	
112	Toronto Central, ON Canada	토론토중앙 교회	
113	Toronto, ON Canada	토론토교회	1
114	Trenton, NJ	트렌턴 교회	1
115	Troy, NJ	트로이 교회(예)	
116	Tulsa, TX	털사 교회(예)	
117	Upper Room, CA	다락방 교회(예)	

118	Valley, CA	밸리 교회	1
119	Vancouver, BC Canada	뱅쿠버 교회	4
120	Victor Valley, CA	빅토밸리 교회(집)	
121	Virginia, MD	버지니아 교회	2
122	Washington Spencerville, MD	워싱톤-스펜서빌 교회	1
123	Wechsler, NY	웨체스터 교회	1
124	West Toronto, ON Canada	토론토서부 교회	
125	Winnipeg, MB Canada	위니펙 교회	1
126	Yorba Linda, CA	욜바린다 교회(예)	
128	Korea	한국 거주	5
129	Koreans in American Churches	미국인 교회 출석 한국인	7
	All	총인원	199

APPENDIX D

Recruit letter for New students to send to Korean churches in NAD

From: Early Bird Bible School   2011-1-1
To: Pastors
CC: First Elder, Director of Ministry
Title: New students Recruitment of the Early Bird Bible School

May God will richly bless on Lord's churches. Early Bird Bible School to grow based on prayer and support of pastors and members of the churches recruits new students at the spring semester of 2011. There were 1,173 students to learn and participate in bible classes during last two and half years. People who left out the church, lack the assurance to the trust in God, and fall into the bias due to different belief experience the revival and transformation through the bible classes everyday in the Early Bird Bible School. It is the joyfulness and reward of the Early Bird Bible School. The Word of God is expanding from Boston to Florida, from Seattle to San Diego, Korea, Japan, and even Peru. There is no tuition or any kinds of fee to participate in the Early Bird Bible School. It's free to join bible classes, from 5:30 am to 10:30 EST from Monday to Friday when they want to join time schedule. It's easy to learn the bible messages. They can join the bibles class and listen to speaker's voice when they only take the incoming calls. It's convenient and time saving. We hope to support that church announces to members to recruit new students of the Early Bird Bible School. May God bless every church.

(Please announce on the church bulletin on January 8 and 15, and also share the application form if someone is interesting)

Early Bird Bible School

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