

LIBERTY THEOLOGICAL SEMINARY

A STRATEGY ON SMALL GROUP LEADERSHIP
DEVELOPMENT FOR TRANSITIONING OF GAEUMJUNG
CHURCH INTO A CELL-BASED CHURCH

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ABSTRACT

A STRATEGY ON SMALL GROUP LEADERSHIP DEVELOPMENT FOR TRANSITIONING OF GAEUMJUNG CHURCH INTO A CELL-BASED CHURCH

In Ho Jei

Liberty Theological Seminary, 2008

Mentor: Dr. Frank Schmitt

The purpose of this project is to invent a strategy of small group leadership development to transition Gaeumjung Church to a cell-based church. This project was performed on the basis of field analysis, case study, and literature research. The case study was performed on nine churches with outstanding small group ministry. The author had been an associate pastor of Gaeumjung Church for one and half years and will be the senior pastor of the church in a few years. Therefore, this thesis is a result of his experience and expectation on the small group ministry of the church.

Abstract length: 98 words

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TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	v
LIST OF FIGURES	x
 CHAPTER ONE: INTRODUCTION	 1
The Statement of the Problem	4
The Statement of Limitations	5
The Theoretical Bases	5
Biblical Basis	6
The Great Commission	6
Eph. 4:11-12	9
2 Tim. 2:2	13
Theological Basis	16
Theology of Community	16
The Triune God	16
Principle of Creation	17
Biblical Examples	19
Church as a Community	20
Priesthood of All Believers	22
Theory on Small Group Leadership Development	24
The Statement of Methodology	25
The Review of the Literature	27
On Building Small Group Based Church	27
On Small Group Leadership	29
On Leadership Development	30
Questionnaire and Interview Questions	32
Summary	32

CHAPTER TWO: ANANYSIS ON SMALL GROUP MINISTRY AND SMALL GROUP LEADERSHIP DEVELOPMENT IN GAEUMJUNG CHURCH	33
Introduction to Gaeumjung Church	33
Small Group Ministry of Gaeumjung Church	34
Stagnant Small Group Ministry	34
Small Group Ministry for Managing the Church Members	38
Geographically Organized Small Groups	42
Women-centered Small Group Ministry	43
Teaching-centered Small Group Meetings	46
Strategy of Small Group Leadership Development of Gaeumjung Church	48
Very Low Degree of Satisfaction of Small Group Leaders on the Strategy	49
A Premodern Strategy of Small Group Leadership Development	50
Low Efficiency of the Strategy of Small Group Leadership Development	53
Unsystematic Process of Selection and Examination of New Small Group Leaders	54
Inefficient Follow-up Training	55
Summary	58
CHAPTER THREE: CASE STUDY ON SEVERAL KOREAN CHURCHES	59
Targets and Methods of Case Study	59
Targets Used for This Case Study	59
Principles Used for Sampling	60
Methods of Case Study	61
Results of the Case Study	63
Seoul Baptist of Houston (http://www.seoulbaptist.org) – House Church	63
Global Mission Church (http://www.jiguchon.org) – House Church	68

Church of Dream(http://www.cod.or.kr) – House Church	70
Guminam Church (http://www.guminam.or.kr)	
– House Church	72
Wonchon Baptist Church (http://wonchon.org/) – Vineyard	74
Light Global Mission Church (http://www.jiguchon.net)	
– Cell Church	77
Open Door Presbyterian Church (http://opendoorpc.org)	
– Oikos	79
Hyangsang Church (http://hyangsang.com)	
– Of-Small Group Church	82
Hosanna Presbyterian Church (http://www.hosanna21.com)	
– Darakbang	84
Generalization of Results of the Case Study	87
Summary	89

CHAPTER FOUR: LESSONS FROM A LITERATURE RESEARCH ON

SMALL GROUP LEADERSHIP DEVELOPMENT	90
Perceive the Urgency and Importance of Developing Leaders	90
Approach Strategically	91
Recognize the Senior Pastor's Role	94
Responsibility for Developing Leaders in the Church	94
The Senior Pastor as a Point Leader	95
Trustworthiness of the Senior Pastor	96
Develop a Vision and Communicate It Effectively	98
Develop a Vision	98
Communicate the Vision	99
Work as a Team	100
Develop Leaders in Accordance with Your Small Group Ministry	103
Create a Leadership Culture	105
Empower the Small Group Leaders	107
Develop a Training System	109

Provide Follow-up Programs	112
A Coaching System	112
Meeting with Fellow Leaders	113
Follow-up Training	114
Encouragement	114
Implement and Evaluate	115
Implementation	115
Evaluation	116
Develop a Spiritual Atmosphere	117
Summary	119

CHAPTER FIVE: A STRATEGY IN DEVELOPMENT OF SMALL GROUP

LEADERSHIP IN GAEUMJUNG CHURCH	120
The Whole Transitioning Process and Position of Leadership Development	
in the Process	122
Small Groups in Gaeumjung Church as a Cell-based Church	125
A cell-based church	125
Small Groups in Gaeumjung Church	127
Small Group Leadership Required in Gaeumjung Church	132
Overarching Nature: Transformational leadership	132
Servant leadership	135
Shepherd leadership	137
Coach leadership	140
A Strategy in the Development of Small Group Leadership in	
Gaeumjung Church	141
Long-term Strategy in the Development of Cell Leadership	143
Goals of Temporary Strategy in the Development of Cell	
Leadership during the Transitioning Period	145
Strategy to Achieve the Goals during	
Four-year-transitioning Period	145
A synopsis	145

Fourfold training strategy	146
Fourfold support strategy	150
Summary	153
CHAPTER SIX: CONCLUSION AND SUGGESTIONS FOR KOREAN	
CHURCHES CONSIDERING TRANSITIONING TO	
A SMALL GROUP BASED CHURCH	154
Lead the Transition Strategically	155
Expect There Would Be Resistance and Overcome the Resistance	156
Achieve the Goal in Persistence	156
Develop Small Group Leaders Systematically	157
Empower and Encourage the Small Group Leaders	158
Recognize the Importance of a Team	160
Share the Vision Effectively	161
Have a Good Relation with the Church Members,	
Especially, the Lay Leaders	162
Illuminated by the Holy Spirit	163
Produce Leadership Culture	164
APPENDIX A	165
APPENDIX B	169
APPENDIX C	170
BIBLIOGRAPHY	209
VITA	223

LIST OF FIGURES

1. Responses to “Which public gatherings did you attend last week?”	1
2. Succession of apostolic teaching	15
3. Succession of Christian belief in a small group setting	15
4. Three approaches of this thesis	26
5. The state of Gaeumjung Church’s small group ministry for the last 10 years ...	35
6. Change of the number of persons at small groups at 2007 (January through October)	36
7. Responses to “How long have you been a member of Gaeumjung Church?”	37
8. Responses to “How long have you been a small group leader in Gaeumjung Church?”	37
9. Average number of members in each case	38
10. Percentage of members in each case	39
11. The structure of Gaeumjung Church for the small group ministry	40
12. Responses to “Whom do you call when you have difficulties as a small group leader first of all?”	42
13. The number of each type of small group	44
14. Attendants of Sunday Morning Worship Service for ten weeks	45
15. Topics of the textbook by The Board of Christian Education for the last four years	47
16. Opinions of small group leaders about Gaeumjung Church’s supports for them.....	48
17. Degree of satisfaction of small group leaders on Gaeumjung Church’s strategy of small group leadership development	49
18. Responses to “What kinds of training or education did you receive to be a small group leader in Gaeumjung Church?”	50
19. Responses to “What kinds of training or education did you receive to be a small group leader in the church which you have served as a small group leader in?”	51
20. Responses nullifying 26 plural responses	52

21. Responses including 26 plural responses	52
22. Process of being a small group leader at Gaeumjung Church	55
23. Responses to take follow-up training in Gaeumjung Church	56
24. Responses to kinds of follow-up trainings	57
25. Target churches of the case study	60
26. Interviewees and methods of interview	62
27. The reality of House Church ministry at Seoul Baptist Church of Houston	65
28. An outlook to set up a new Mokja and Mokjang at Seoul Baptist Church of Houston	66
29. The reality of Global Mission Church	69
30. The reality of Church of Dream	71
31. The reality of Guminam Church	73
32. The reality of Wonchon Baptist Church	75
33. The reality of Light Global Mission Church	78
34. The reality of Open Door Presbyterian Church	81
35. The reality of Hyangsang Church	83
36. The reality of Hosanna Presbyterian Church	85
37. Responses of the nine pastors to the question if qualities are absolutely necessary for small group leaders	89
38. A diagram on strategic plan	93
39. Clinton's five phases of development in a leader	110
40. The whole process of transitioning in Gaeumjung Church	123
41. Comparison between Church with groups, Church of groups, and Church is groups	126
42. Features of a cell in Gaeumjung Church	129
43. Small Group Leadership in Gaeumjung Church	133
44. Biblical characters who were servants	136
45. The results from each research method	142
46. A diagram of cell leadership training system in Gaeumjung Church	144
47. A synopsis of temporary strategy of cell leadership development in Gaeumjung Church	146

48. An outline of experience-based strategy	147
49. The curriculum of the formal training	149
50. The threefold prayer support strategy	150
51. The fourfold encouragement strategy	152
52. Various ways to develop small group leaders	158
53. Number of persons of a team according to church size	161

CHAPTER 1

INTRODUCTION

In a report from a joint census¹ of Hanmijun² and Gallup Korea, we can find some interesting data concerning the question, “Which public gatherings did you attend last week?” merely 15.1% respondents said that they attended small group meeting (Figure 1).³

N=1000 (Permission of duplicate responses)	
Sunday Morning Service	81.4%
Sunday Evening (or Afternoon) Service	29.3%
Wednesday Evening Service	20.8%
Kuyeok meeting (Small group meeting)	15.1%
Friday Midnight Prayer Meeting	13.4%
Early Morning Prayer Meetings	12.8%
The others	2.3%
No attendance	16.4%

Figure 1. Responses to “Which public gatherings did you attend last week?”

Just 15.1%! This result frankly shows the present state of the small group ministry in the Korean church. In spite of the importance of small group ministry in the past, it has been shrinking in recent times in Korea.

Small group ministry is very important in a church. Especially, the importance of small group ministry is more embossed in the modern church. In an interview with

1 This census was carried out on 1,000 Christians all over the country in South Korea in 2005.

2 Hanmijun stands for “the institution preparing the future of Korean Church” established in 1997. This institution is well known and far-reaching as an institution with public trust in South Korea.

3 Hanmijun and Korea Gallup, *A Report for the Future of the Korean Church* (Seoul, South Korea: Hanmijun, 2005), 146.

Ministry and Theology,⁴ Bill Donahue said that “considering how the early church practiced the more than 25 “each other” commands like love each other, serve each other, take care of each other, respect each other, etc., I want to ask how we can form a community in which the each other commands are performed without small groups.”⁵ As Donahue said, the small group ministry is absolutely necessary in all churches.

Traditionally, the Korean church has had small groups named “Kuyeok.”⁶ But, the Kuyeok system has not been vitalized as an animated small group system. To the Western world, the Kuyeok system of the Korean church has been known as Dr. Cho’s model, according to Sang-Hwa Lee who is the General Director of Institute of Korea Small Group Ministry. Sang-Hwa Lee says “the Korean church’s Kuyeok system, which is known as Dr. Cho’s model, could be called an integrated model. An integrated model is a small group system that the small group leaders connect directly between the pastor’s teaching and the members’ lives by reproducing what they learned from the pastor every week in their small group meetings.”⁷

When the author started the ministry at Gaeumjung church as an associate pastor taking charge of small group ministry and the designated senior pastor for the next term in 2003, the church had a Kuyeok system like other Korean churches. The author, however, found that the Kuyeok system of the church was not productive though it had

4 *Ministry and Theology* is a monthly magazine of South Korea dealing with acute issues related to the field of ministry. It has had great effects on Korean Church since it started to be published in 1988.

5 Bill Donahue, “It Has To Be a Ministry Which Builds up a Community: An Interview with Ministry and Theology.” *Ministry and Theology*, February 2003, 62.

6 Kuyeok is a small group system of the Korean church which is organized geographically. Though Yoido Full Gospel Church in Seoul, Korea has been known as the typical model of a cell church, most Korean churches have small groups like the church and the name of the small group is Kuyeok.

7 Sang-Hwa Lee, “A Look Around Small Group Ministry For Understanding ‘Cell’,” *Ministry and Theology*, February 2003, 112.

almost 100 small groups. Most small groups had stayed in the line of merely managing the members. In other words, the church was using the Kuyeok system to manage the church members, dividing them into geographically organized small groups. This fact gave the author a kind of sorrow. At the same time, however, it also gave a challenge to him because he had a vision for building up the church as a biblical community. The author is going to be the senior pastor of the church. From that time, he will try hard to build a cell-based church and develop small group leaders for it.

In these days, many churches are trying to transition into a small group based church⁸ in Korea, recognizing the necessity of change. But, a kind of risk is still in existence for trying a change. That is, many churches have experienced a failure in transitioning. In-Ho Kim, who is the representative of KISA (Korean Institute of Seminarians' Association) and the professor of cell ministry at Seoul Theological University, says that:

Because the books on examples and theories of cell ministry of foreign countries' churches have been published in large numbers and so many pastors have applied without filtration what they had seen and experienced through visiting the fields of cell ministry in foreign countries, we came to have a kind of problem. A program or system which is verified in a foreign country could not be applied to the Korean church because Koreans' feeling and emotion are different from the foreigners' those.⁹

This is a reasonable comment. But, there is another significant reason for the failure which Korean churches have experienced. That is a failure of developing small group leaders. Many churches failed at transitioning into a small group based church because they failed at developing small group leaders, trying to transition too hastily. It

⁸ "A small group based church" could be a cell church, a house church, a G12 type church of small group churches or anything else which is based on any kind of small group ministry.

⁹ In-Ho Kim, "Cell Ministry Does Not Be Formed As It Is," *Ministry and Theology*, February 2003, 117.

tells its own tale that a church trying a transition without developing leaders has a good chance of being unsuccessful.

Facing a very important moment of changing the senior pastor, Gaeumjung church is in need of a transition into a cell-based church and its success or failure depends on developing competent small group leaders. The development of small group leaders is exactly the very core for its transition, and ultimately for its effective and productive small group ministry.

THE STATEMENT OF THE PROBLEM

The overarching purpose of this thesis is small group leadership development in a local church, Gaeumjung Church, for its transitioning into a cell-based church. It is never achieved easily. It has to be realized under a thorough preparation and a concrete plan. So to speak, small group leadership development is a strategic affair. This thesis will cover the analysis of the current situation of the small group ministry of Gaeumjung Church, a theoretical approach to small group leadership development, and a case study of several churches which have transitioned successfully into a small group based church.

This thesis has a secondary purpose. It will make several meaningful suggestions to Korean churches which are in transitioning or preparing transitioning into a small group based church. The key of the success of transitioning is put on the development of competent small group leaders who have the same vision, mind, and attitude with the senior pastor.

THE STATEMENT OF LIMITATIONS

As the statement of the problem implies, this thesis will be limited in the following ways. First, it will not cover the whole process of Gaeumjung Church's transition into a cell-based church. It will just focus on devising a strategy for developing small group leaders. Therefore, theoretical foundations and the object of research will be concentrated on the restricted issue.

Second, this project will not deal with all aspects of the small group ministry. It will be concerned about just small group leadership development.

Third, this thesis will not suggest general principles on development of small group leadership to all Korean churches. Though, the thesis would have valuable implications on the subject, fundamentally it is about one church's strategy. A strategy for small group leadership development is formulated keeping a specific field in mind. The strategy will be applied in the specific field. Therefore, to make general suggestions on the issue is outside of the interest of this thesis.

Fourth, the objects of the research of this project will be limited to several churches. If we think of the current situation of Korean churches, we easily reach the conclusion that it would be better not to study examples of many churches, but to just study the examples of several outstanding churches.

THE THEORETICAL BASES

What are the theoretical bases for small group leadership development? It can be studied in three realms: biblical, theological, and theoretical small group leadership development.

BIBLICAL BASIS

The Great Commission

The first biblical foundation for small group leadership development is the Great Commission. Ascending to heaven after completing the earthly life of ministry for three and a half years, Jesus gave His disciples the Great Commission (Matt. 28:19-20).

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.¹⁰

In this Great Commission, the most important and the only used verb is “make disciples.” And make disciples is the kernel of the Great Commission. Though NASB says “go therefore and make disciples . . . ,” “literally the original says, ‘Having gone, therefore, make disciples. . . .’”¹¹ “Baptizing and teaching (v. 20) are participles dependent on the main verb, make disciples; they further specify what is involved in discipleship.”¹²

“Make disciples” is exactly what Jesus did while he was on the earth. Jesus indeed commanded the disciples to do what He did. Concerning this point, Getz says that:

Jesus Christ spent three and a half years ministering on this earth. He went everywhere preaching the kingdom of God to the multitudes, teaching people who He was and demonstrating His deity by working miracles (John 20:30-31). But He also spent much of His time with twelve men He had carefully selected and then trained, not in a formal educational setting, but in a “field-type,” real-life learning situation.¹³

10 Unless otherwise noted, Scripture quotations are taken from the *New American Standard Bible* (LaHabra, CA: The Lockman Foundation, 1995).

11 William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Matthew* (Grand Rapids, MI: Baker Book House, 1982), 999.

12 R. T. France, *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 414.

13 Gene A. Getz, *Sharpening the Focus of the Church* (Wheaton, IL: Victor Books, 1984), 56.

It is worthy of notice that the Great Commission is given not only to the eleven disciples, but also to all Christians. France says that “to accept that only the eleven were present does not, of course, require us to believe that the commission and the promise of vv. 18-20 applied only to them; here, as often, they represent the whole body of Jesus’ brethren.”¹⁴ Hendriksen also says that the order is “first of all for the eleven and for all ordained teachers; but certainly in a sense also for the entire church, the whole membership.”¹⁵

According to France, “Jesus’ universal Lordship now demands a universal mission.”¹⁶ This is true in the point that the targets of the Great Commission are universal and the accomplishing subjects of the Commission are universal. In Barna’s words, “it’s our marching order from God.”¹⁷

Therefore, all churches have to be disciple-making churches and all Christians have to be disciple-making Christians. Hull says about this point that:

I believe the discipling church is the normal church and that disciple making is for everyone and every church because:

- 1) Christ instructed the church to take part in it.
- 2) Christ modeled it.
- 3) The New Testament disciples applied it.¹⁸

Make disciples is none other than the way for a church to be a true church.

According to Getz, “wherever believers made disciples, local churches came into being.”¹⁹ When a church makes disciples, obeying the Great Commission, the church

¹⁴ France, 412.

¹⁵ Hendriksen, 1002.

¹⁶ France, 413.

¹⁷ George Barna, *Growing True Disciples* (Colorado Springs, CO: Waterbrook Press, 2001), 7.

¹⁸ Bill Hull, *The Disciple-Making Church* (Grand Rapids, MI: Fleming H. Revell, 1990), 10.

¹⁹ Getz, 57.

could render great services to the kingdom of God. Hull says that “when the church makes disciples at home two good things happen: Christians become healthy and reproduce, and as they multiply, the world becomes evangelized God’s way.”²⁰

Then, what does make disciples mean? The King James Version translated it as “Go ye therefore, and teach all nations, baptizing them . . .” But this is not a precise translation. Like Morris’ words, “Jesus is not speaking about education for education’s sake.”²¹ Teach all nations can never be make disciples. Besides, make disciples is “not exactly the same as make converts, though the latter is surely implied.”²² And it is not the same as make church members.

Today’s English Version translated it as “Go, then, to all peoples everywhere and make them my disciples.” This is as it is. Make disciples means that we have to make Jesus’ disciples. As Hendriksen says, “the term make disciples places somewhat more stress on the fact that the mind, as well as the heart and the will, must be won for God. A disciple is a pupil, a learner.”²³ It is accurate for Morris to say that “He (Jesus) speaks of the taught as ‘observing’ what Jesus has commanded. In other words, Jesus is concerned with a way of life.”²⁴

Why can the Great Commission be a biblical foundation for small group leadership development? It is because “today’s disciples have discovered that a small

²⁰ Hull, 9.

²¹ Leon Morris, *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), 749.

²² Hendriksen, 999.

²³ Ibid.

²⁴ Morris, 749.

group remains the best discipling tools” as Hull says.²⁵ Dempsey’s comment is noticeable.

He says that:

This command is surrounded by three modal participles: (1) “in your going”; (2) “baptizing them in the name of the Father, Son and Holy Spirit”; (3) “teaching them to observe all that I commanded you.” This has particular import in regard to Small Group methodology. The primary way a disciple is developed is to enable and help them to “observe all that I commanded you.” The only way to do this is in the context of a smaller sized group or one-on-one.²⁶

Like Hull’s saying, “the charge to a churchocentric discipling model required a community relationship, a shared discipling among several people.”²⁷ It is obvious that make disciples can get accomplished the most effectively in a small group setting. Jesus said “teaching them to observe all that I commanded you.” But, this can be realized best in a small group setting.

The process of making disciples has to be realized continuously in a small group. On that occasion, the Great Commission can get accomplished more effectively. In this point, the small group leadership development is the one of the most important factors for make disciples, i.e. for achieving the Great Commission.

Eph. 4:11-12

The apostle Paul said to the Ephesians “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ,” (Eph. 4:11-

²⁵ Hull, 25.

²⁶ Rodney Dempsey, “A Strategy to Transition a Traditional Church Educational System to a Small Group System” (D. Min. diss., Liberty Theological Seminary, January 2004), 20.

²⁷ Hull, 18.

12). Simpson and Bruce say that “a spiritual house must grow, not by astuteness of tactics, but by spiritual agencies and methods.”²⁸ Evidently, the offices of which Paul made mention were given to the Lord’s church for her growing.

Scholars have diverse opinions concerning whether pastors are different from teachers or not. But the most part insists that they can’t be separated from each other. Simpson and Bruce say that “some follow Calvin and Owen in differentiating pastors from teachers; but the omission of the Greek article between the two substantives militates against this duplication of functions.”²⁹ Lloyd-Jones also says that “this group (pastors and teachers) is much simpler to understand, although there has been much dispute as to whether pastors and teachers are two different offices. I agree with those who say that they are one.”³⁰ Concerning this issue, Bruce says “the two terms pastors (shepherds) and teachers denote one and the same class of men.”³¹ After all, pastors are teachers. Namely, the apostle Paul said about pastors-teachers in this passage.

A pastor-teacher is very significant office to the modern church as Foulkes says that “it is possible that this phrase (Eph. 4:11) describes the ministers of the local church, whereas the first three categories are regarded as belonging to the universal church. . . . Pastors and teachers were gifted to be responsible for the day-to-day building up of the church. There is no hard and fast line to be drawn between the two.”³² Lloyd-Jones also

28 E. K. Simpson, and F. F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians* (Grand Rapids, MI: WM. B. Eerdmans Publishing, 1975), 94.

29 Ibid., 95-96.

30 Martyn Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids, MI: Baker Book House, 1982), 192-193.

31 F. F. Bruce, *The Epistle to the Ephesians* (Old Tappan, NJ: Fleming H. Revell Company, 1974), 85.

32 Francis Foulkes, *Ephesians: Tyndale New Testament Commentaries* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), 127.

says that “here, then, are three offices (which are apostles, prophets, and evangelists) which were extraordinary and temporary. The permanent offices are described as those of pastors and teachers.”³³

In conclusion, the command of equipping of the saints for the work of service, to the building up of the body of Christ has been given to the pastor-teacher. Considering that a pastor can represent a church, this command has been given to a local church.

Then, we have to examine closely the connection between “to equip the saints” and “for the work of service” and “for the building up of the body of Christ.” The heart of the question is the problem whether the first, to equip the saints, is in apposition to the others or not.

KJV puts the three in apposition, using same proposition for: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *For* the perfecting of the saints, *for* the work of the ministry, *for* the edifying of the body of Christ.” Re-translated Korean Bible which has been accepted as an authoritative Bible to most Korean Christians for almost fifty years since it has been published also arranges the three in a same row.

But, correctly speaking, the first cannot be placed in appositional position with the others. Lloyd-Jones says that:

The same word is used three times in the Authorized Version, but if we go back to the original we find that in the Greek the first for is a different word from that employed in the second and third cases. The first for is more general than the others. I entirely agree with those who say that the difference is that the first for has reference to the ultimate purpose, whereas the second and third refer to a more immediate purpose.³⁴

³³ Lloyd-Jones, 192.

³⁴ Ibid., 197.

Foulkes also says that “the difference of the prepositions in the Greek is against this,³⁵ and at least implies that the later two are dependent on the first.”³⁶ As Foulkes points out well, “the ministry of the church is given to it to equip the saints. . . . Their being brought to this condition is not an end in itself, but for a purpose, that they may be fitted for the work of ministry.”³⁷

Why is this problem so important? If we understand the connection between the first and the others as appositional, all tasks which are for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ belong to a pastor-teacher. But, if we understand the first, to equip (or perfect) the saints, is pastor-teacher’s job and the others are dependent on it, the others, i.e. for the work of the ministry and to build up the body of Christ (or for the edifying of the body of Christ) are jobs of all Christians as a necessary consequence.

Being affected by Re-translated Korean Bible, most Korean Christians have been thinking that all of the three jobs are pastor’s. Young-Ki Chai, who is the senior pastor of Seoul Baptist Church of Houston, says that:

Many pastors think that the three jobs are given to pastors. They consider that to equip Christians, to do ministries, and to revive the church are all pastor’s jobs. If we read Re-translated Korean Bible, we might think like that. Because it translated the original text into “for equipping of the saints, for doing ministries, and for building up of the body of Christ.”³⁸

A thought of this sort leads the pastors to do excessive works and the church members to be inactive to take part in the ministries in a local church. The fact that “do

35 “This” means that the first and the others can stand in same line.

36 Foulkes, 128.

37 Ibid.

38 Young-Ki Chai, *The Laity Ministry Through House Church* (Seoul, South Korea: Durano, 2006), 57.

work of service” and “build up the body of Christ” are dependent on “equip the saints” supports the importance of small group leadership development in a local church. The job of a pastor is to equip the saints, i.e. to develop small group leaders, and the jobs of a small group leader are to do work of service and to build up the body of Christ.

2 Tim. 2:2

The apostle Paul encouraged Timothy “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also,” (1 Tim. 2:2). According to Towner, the things which you have heard from me “identifies the commodity Timothy is to pass on to others. That commodity, the things, refers to the Pauline expression of the gospel.”³⁹ Knight points out that “Paul uses *akouo* to refer to his apostolic message because that message was so often given in oral preaching and teaching.”⁴⁰ All of these two opinions are much the same in their meanings. It could be expressed as apostolic teaching.

Timothy received an admonishment from Paul to entrust the apostolic message to faithful men. And the faithful men have to teach others without distorting or weakening the apostolic teaching. As things turned out, Paul wanted two qualifications of the persons to whom Timothy could entrust the apostolic teaching: faithfulness and desire and ability to teach others.⁴¹ The faithful men have to teach others what they get handed

39 Philip H. Towner, *The Letters to Timothy and Titus: The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 489.

40 George W. Knight III, *The Pastoral Epistles: The New International Greek Testament Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 389.

41 To use Guthrie’s words, “a loyalty to the truth, i.e. a loyalty which has been proved, and an aptitude to teach are required.” Donald Guthrie, *The Pastoral Epistles: Tyndale New Testament Commentaries* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), 138.

down from Timothy. In this case, “the ‘others’ are distinguished from the reliable ones who teach them the apostolic gospel, which anticipates the outward growth and movement of the ministry.”⁴²

What Paul wanted to give emphasis to through this passage is that the apostolic teaching has to be taken over. Marshall says that “some commentators find here the beginnings of a doctrine of apostolic succession, or, more precisely Pauline succession.”⁴³ Guthrie also says “no doubt exists as to the precise nature of the tradition and doctrine to be transmitted, for Timothy had heard them from Paul’s own lips.”⁴⁴ Succession or to be transmitted is the kernel of the passage.

In 1 Tim. 2:2, we can find at least three steps of a succession of the apostolic teaching. And those steps can be shown at Figure 2.

Step 1. Timothy heard (apostolic teaching) from Paul.

Step 2. Timothy entrusts what he heard from Paul to faithful men.

Step 3. The faithful men teach others.

Why is this passage so important to developing small group leadership in a church?

The principle of succession of apostolic teaching or Christian belief can be realized in a small group setting. A small group leader has to pass on what he/she received from pastors or his/her predecessors to the members. And he/she has to help each of the members be a leader of a small group. And then, they could be appropriate to transmit what they received from their leader. From this view point, Figure 2 can be modified as Figure 3.

⁴² Towner, 491.

⁴³ I. Howard Marshall, *The Pastoral Epistles: The International Critical Commentary* (New York, NY: T&T Clark Ltd., 2003), 727.

⁴⁴ Guthrie, 137.

Step 1. Small group leader heard from the pastor or his/her predecessor.

Step 2. Small group leader entrusts what he heard to small group members.

Step 3. Small group members can be leaders of other small groups and teach others.

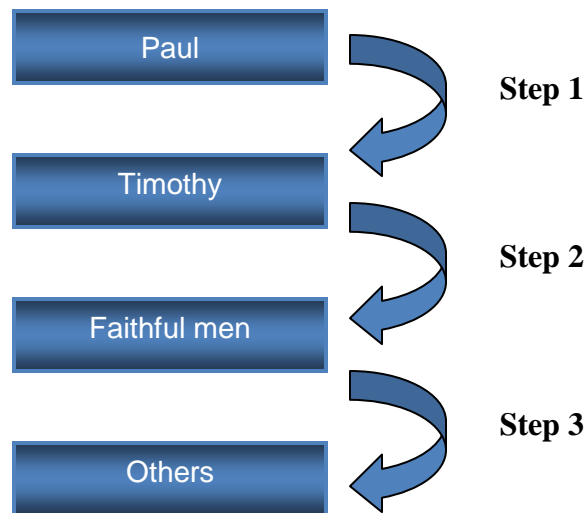


Figure 2. Succession of apostolic teaching

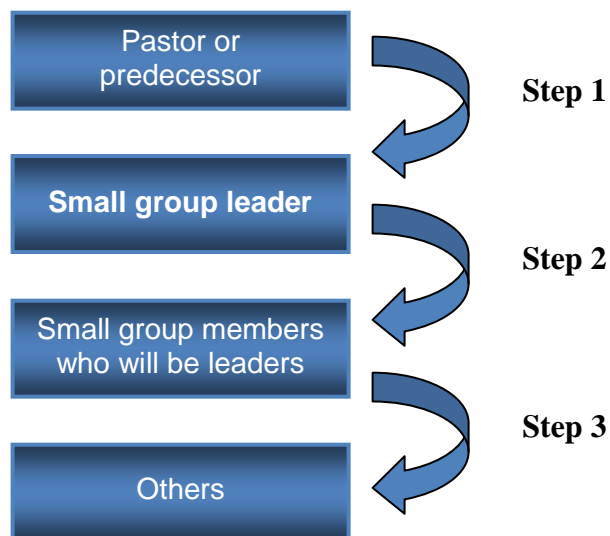


Figure 3. Succession of Christian belief in a small group setting

THEOLOGICAL BASIS

Theology of community

God has had a vision of a community. God has wanted to realize a holy community among His people. Therefore, to make divine community is the way to achieve God's vision.

The Triune God

That God has a vision of a community sets off the fact that God Himself is the Triune God. "God exists as a Trinity – God the Father, God the Son, God the Holy Spirit."⁴⁵ "Among the religions of the world, the Christian faith is unique in making the claim that God is one and yet there are three who are God."⁴⁶ In accordance with Chafer's words, "while the doctrine of the Trinity is a central fact of the Christian faith, it is also beyond human comprehension and has no parallel in human experience."⁴⁷

The biblical evidences that support God exists as a Trinity are very clear. One of those evidences is *elohim* as God's name. Like Chafer's words, "many believe that the doctrine of the Trinity is implicit in the use of the word *elohim*, as a name for God which is in a plural form and seems to refer to the triune God."⁴⁸

We can see other evidence at the scene of Christ's being baptized. Chafer says about the scene that:

Here in the Person of Jesus Christ is God incarnate, conceived by the Holy Spirit and yet Son of God the Father. At the baptism of Jesus, the distinctions in the

45 Lewis Sperry Chafer, *Major Bible Themes* (Grand Rapids, MI: Academic Books, 1974), 39.

46 Millard J. Erickson, *Christian Theology*. 2nd Ed. (Grand Rapids, MI: Baker Books, 1998), 347.

47 Chafer, 40.

48 Ibid., 39.

Trinity are evident with God the Father speaking from heaven, the Holy Spirit descending like a dove and lighting upon Him, and Jesus Himself being baptized (Matt. 3:16-17).⁴⁹

It is an obvious truth that God exists as a Trinity. There is no stronger statement than this truth that supports God has had a vision on a community. God who exists as a community wanted to see a true community in His people. Icenogle says that “God is described as existing in divine community, in dialogue with other members of the God-self, an intra-communicating group who also created humanity to exist in group intra-communication.”⁵⁰

Principle of Creation

We can find God’s vision of a community in His creation work. Erickson says that “creation is the work of the Triune God.”⁵¹ That is, creation was the result of co-work of Triune God. Especially, God created man in His own image. Therefore, man can not cast away the nature of community. The nature of community is one of the kernels of human nature. Human nature becomes clearer in a community.

That man was created by Triune God teaches us that humans are dependent on God. According to Erickson, “that humans are created means that they have no independent existence.”⁵² On the basis of the fact that God created male and female (Gen. 1:27), we come to know that humans are dependent on other people. As a result, humans

49 Ibid., 40.

50 Gareth Weldon Icenogle, *Biblical Foundations for Small Group Ministry* (Downers Grove, IL: InterVarsity Press, 1994), 21.

51 Erickson, 398.

52 Ibid., 510.

are dependent on both God and other people. In this point, Erickson's statement is noteworthy. He says that:

There is a brotherhood among humans. . . . The doctrine of creation and of the descent of the entire human race from one original pair means that we are all related to one another. . . . We are one with them (all human beings) in the most basic sense – our origin.⁵³

Erickson says again that “there is room, then, in our theology for humanism, that is, a Christian and biblical humanism that is concerned to bring others into proper relationship with God.”⁵⁴ In other words, we have to form relationships with other people in relationship with God.

There is an episode in the account of creation. The Bible says “God saw that it was good” six times in Genesis 1. And at seventh time, it says “God saw all that He had made, and behold, it was very good,” (Gen. 1:31). But, we can find an unexpected passage at Genesis 2. “It is not good,” (Gen. 2: 18). Why is it not good? “For the man to be alone.” It is noticeable that “even though this man was in a state of sinless perfection, he was alone. And it was not good.”⁵⁵ Stanley says that “when our human-shaped-void is not filled, when we live life alone in isolation, it is not good.”⁵⁶

This not good is never because God made a mistake in His creation work. That is not good made intentionally. God wanted to make the first man, Adam realize the importance of being together with somebody. Human beings were created to be in a community.

⁵³ Ibid., 512-513.

⁵⁴ Ibid., 535.

⁵⁵ John Ortberg, *Everybody's Normal Till You Get to Know Them* (Grand Rapids, MI: Zondervan, 2003), 32.

⁵⁶ Andy Stanley and Bill Willits, *Creating Community: 5 Keys to Building a Small Group Culture* (Sisters, OR: Multnomah Publishers, 2004), 31.

Biblical Examples

We can find some examples of forming a community, especially a small group, in the Bible. The first example in the Old Testament on a small group as a community is in Exodus 18. In that chapter, Jethro, Moses' father-in-law suggested Moses to "find capable men within the community to whom he can delegate responsibility for decision making."⁵⁷ Actually, this suggestion has been understood as on leadership development. But, it is also on small group because leadership cannot be separated from a group in which leadership has a meaning. We come to know that all of the Israelites numbering more than 1.5 million were organized into groups large and small.

In the Gospels, Jesus' pattern can be a good example of forming a community. Jesus formed a group, that is, a community which was composed of twelve disciples. Jesus prepared God's laborers who will do what Jesus did on this earth succeeding Him. Getz notes "at the end of these three and a half years, Jesus had basically accomplished two major goals in terms of strategy: He had saturated the minds of the multitudes with His teachings, and prepared a small group of men in depth to enter into His labors and bring in the harvest (John 4:35-38)."⁵⁸

After hearing Peter's confession, Jesus said to Peter that "you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it," (Matt. 16:18). That is, Jesus wanted to build a holy community with divine authority which is named as church. It is never the same community as a secular community.

57 Aubrey Malphurs and Will Mancini, *Building Leaders* (Grand Rapids, MI: Baker Books, 2004), 10.

58 Getz, 56.

The New Testament church consisted of small community churches which mainly assembled in houses. Towns, Stetzer, and Bird say that “the New Testament church was primarily a house-church movement.”⁵⁹ The representative examples are Jerusalem church (Acts 2:42-47),⁶⁰ the church in Prisca and Aquila’s house (Rom. 16:3-5), and Philemon’s house church (Phm. 2). According to Towns, Stetzer, and Bird, “house churches have existed since the day of the early church. Early Christian communities met in homes for centuries, not just the first few decades (the first known church building was not built until A.D. 201).”⁶¹ The New Testament Church is a holy community church as Packer says “we notice, as we read the New Testament, that fellowship features in the first description of the young church: “they devoted themselves to the apostles’ teaching and to the fellowship,” (Acts 2:42).⁶²

Church as a Community

Church is essentially a community. “There are many words and figures of speech for Christ’s church in the New Testament. Yet the common and special word is *ekklesia*, derived from *ek*, out of, and *kaleo*, to call. Hence the basic significance of ‘called out’ is

59 Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church* (Ventura, CA: Regal Books, 2007), 34.

60 “If the 5,000 men counted in Acts 4:4 represented 5,000 households and included women and children in the total number of converts, there could be easily have been up to 25,000 in the Jerusalem church! Obviously, this megachurch couldn’t possibly meet in one house but assembled in many different households. Thus, it would be considered a house church – the first ‘mega-house church.’” Elmer Towns, Ed Stetzer, and Warren Bird, 34.

61 Elmer Towns, Ed Stetzer, and Warren Bird, 34-35.

62 James I. Packer, *Honouring the People of God: The collected Shorter Writings of J. I. Packer*. Vol. 2 (London, Great Britain: Caledonian International Book Manufacturing Ltd., 1998), 12.

derived.”⁶³ Church is an assembly of the called out. One of the most important natures of church is that church is an assembly, that is, a community. According to Chafer, “in the New Testament the church including all regenerated persons from Pentecost to the Rapture (1 Cor. 15:52) was united together and united to Christ by the baptism of the Spirit. Christ is the head of the body (Eph. 1:22-23).”⁶⁴

On this issue, Erickson says that:

Obviously the church includes all persons anywhere in the world who are savingly related to Christ. It also includes all who have lived and been part of his body, and all who will live and be part of his body. . . . In view of this inclusiveness we may offer a tentative theological definition of the church as the whole body of those who through Christ’s death have been savingly reconciled to God and have received new life.⁶⁵

It is noteworthy that the Bible says figuratively that the church is Christ’s body.

Strong says “the church, in this large sense, is nothing less than the body of Christ – the organism to which he gives spiritual life, and through which he manifests the fullness of his power and grace.”⁶⁶ Of course, “most significant of the teachings inherent in this metaphor is the relation of the Head to the body”⁶⁷ as Radmacher says. But, we can not overlook the importance of the implication which the metaphor has. When the Bible says that the church is Christ’s body, the church is a community of all Christians. Segler says

⁶³ Robert Duncan Culver, *Systematic Theology: Biblical and Historical* (Fearn, Great Britain: Christian Focus Publications, Ltd., 2005), 816.

⁶⁴ John F. Walvoord, Donald K. Campbell, and Roy B. Zuck Ed., *Lewis Sperry Chafer Systematic Theology* Vol. 2 (Wheaton, IL: Victor Books, 1988), 234.

⁶⁵ Erickson, 1044.

⁶⁶ Augustus Hopkins Strong, *Outlines of Systematic Theology* (Philadelphia, PA: The Griffith & Rowland Press, 1908), 234.

⁶⁷ Earl D. Radmacher, *What the Church is All About* (Chicago, IL: Moody Press, 1978), 237.

“individuals who have experienced fellowship with Jesus Christ actually become a community of persons. This is the primary meaning of the ‘body of Christ.’”⁶⁸

The church is the “fellowship of Jesus Christ, or fellowship of the Holy Ghost, where fellowship or *koinonia* signifies a common participation, a togetherness, a community life.”⁶⁹ In a community as Christ’s body, the most important thing is fellowship. We have to take part in the fellowship with Christ as the head of the body and the other Christians as the members of the body in a church. “Fellowship is one of the great words of the New Testament. It denotes something that is vital for our spiritual health and central to the church’s true life.”⁷⁰

Small group ministry can expose the nature of community of a church. It is because a small group is a community and a church is a community. The direction of small group leadership development has to turn toward making divine communities, in which genuine fellowship with Christ and other Christians can be experienced, through the small group leaders.

Priesthood of All Believers

Generally, the thought that the doctrine of “Priesthood of all believers” was brought up by Luther has spread broadly like George says that “Luther’s greatest contribution to Protestant ecclesiology was his doctrine of the priesthood of all believers.”⁷¹ Actually, however, Wycliff and Lollards who followed him insisted on the

⁶⁸ Franklin M. Segler, *A Theology of Church and Ministry* (Nashville, TN: Broadman Press, 1960), 9.

⁶⁹ Ibid., 10.

⁷⁰ Packer, 12.

⁷¹ Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman Press, 1988), 95.

doctrine before Luther. On this subject, Radmacher notes: “repudiating the authoritarian position of the church and believing in the priesthood of all believers, the Lollards set out with the primary task of studying and declaring the Word of God.”⁷² Therefore, it is right that Kendall says “the subject of ‘the priesthood of all believers’ is one of the contributions, or rediscoveries, of the Great Reformation of the sixteenth century.”⁷³

What does priesthood of all believers mean? Timothy George notes that “the essence of this doctrine can be put in one sentence: Every Christian is someone else’s priest, and we are all priests to one another.”⁷⁴ Insisting on priesthood of all believers, “Luther broke decisively with the traditional division of the church into two classes, clergy and laity.”⁷⁵

We can find the biblical foundations of this doctrine in 1 Pet. 2:9 (“But you are . . . A royal PRIESTHOOD . . .”) and Rev. 1:6 (“He has made us to be . . . priests to His God and Father.”).

What does priesthood of all believers imply? At first, all believers come to share the fellowship with Jesus Christ without any other’s mediation. In Kendall’s words, we can have “immediate and direct influence and communion with God without an earthly mediator.”⁷⁶ This was the most important meaning at the age of the Reformation.

But, there is other important implication in the doctrine. That is all believers have to serve God and people as holy priests. Timothy George says that “the priesthood of all

⁷² Radmacher, 57.

⁷³ R. T. Kendall, *Understanding Theology*. Vol. 1 (Fearn, Great Britain: Christian Focus Publications, 2002), 232.

⁷⁴ Timothy George, 96.

⁷⁵ Ibid.

⁷⁶ Kendall, 233.

believers is a responsibility as well as a privilege, a service as well as a status.”⁷⁷

Marshall also emphasizes this point, saying that “the Christian congregation is declared to be both temple and priesthood with the task of offering the spiritual counterpart of sacrifices to God.”⁷⁸

The doctrine of priesthood of all believers can give us the conviction that all believers, not only pastors but also the lay believers, have to take part in ministries for service. A church can grow and be healthy because of the lay believers’ effective ministries. This truth strongly supports the importance of small group leadership development in all churches.

THEORY ON SMALL GROUP LEADERSHIP DEVELOPMENT

The question which we have to ask first of all is “can we develop leaders?” or “can we develop leadership?” The answer to this question is obvious. We can develop leader or leadership. Maxwell says that “leadership is developed, not discovered.”⁷⁹ A leader is not born but developed as a leader. Nevertheless, many churches have been negligent of developing leaders. Malphurs and Mancini note “though many churches have awakened to the need to develop godly, competent leadership and are talking about it, few are doing anything about it.”⁸⁰

⁷⁷ Timothy George, 96.

⁷⁸ I. Howard Marshall, *New Testament Theology* (Downers Grove, IL: InterVarsity Press, 2004), 654.

⁷⁹ John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, Inc., 1993), 3.

⁸⁰ Malphurs and Mancini, 11.

Christian leadership has to be developed in all churches. Especially, it is not too much to emphasize the importance of small group leadership development. It is no exaggeration to say that the level of small group leadership development determines in a church the level of the church's growth and maturity.

Then, how can we develop small group leadership? What kind of leadership has to be developed for small groups? The overarching nature of Christian leadership in a setting of small group is "transformational leadership." And it can be shaped up by servant leadership, shepherd leadership, and coach leadership.⁸¹

THE STATEMENT OF METHODOLOGY

This thesis will take three approaches to make a strategy of small group leadership development for transitioning Gaeumjung church to a cell-based church (Figure 4). First, this thesis will examine the church's past and current strategies of small group leadership development and its relevancy with the church's current small group ministry.

Second, it will do a case study on several churches with outstanding small group ministry and find some instructions from the case study.

Third, it will find useful suggestions on small group leadership development through a profound literature research which can be applied to Gaeumjung church's situation.

And this thesis will make a strategy of small group leadership development by analyzing the three results of examining the church's current situation, of the case study

⁸¹ The author will give a full explanation on this subject at chapter 5 of this thesis.

on other outstanding churches, and of the suggestions from literature research on the basis of the church's reality.

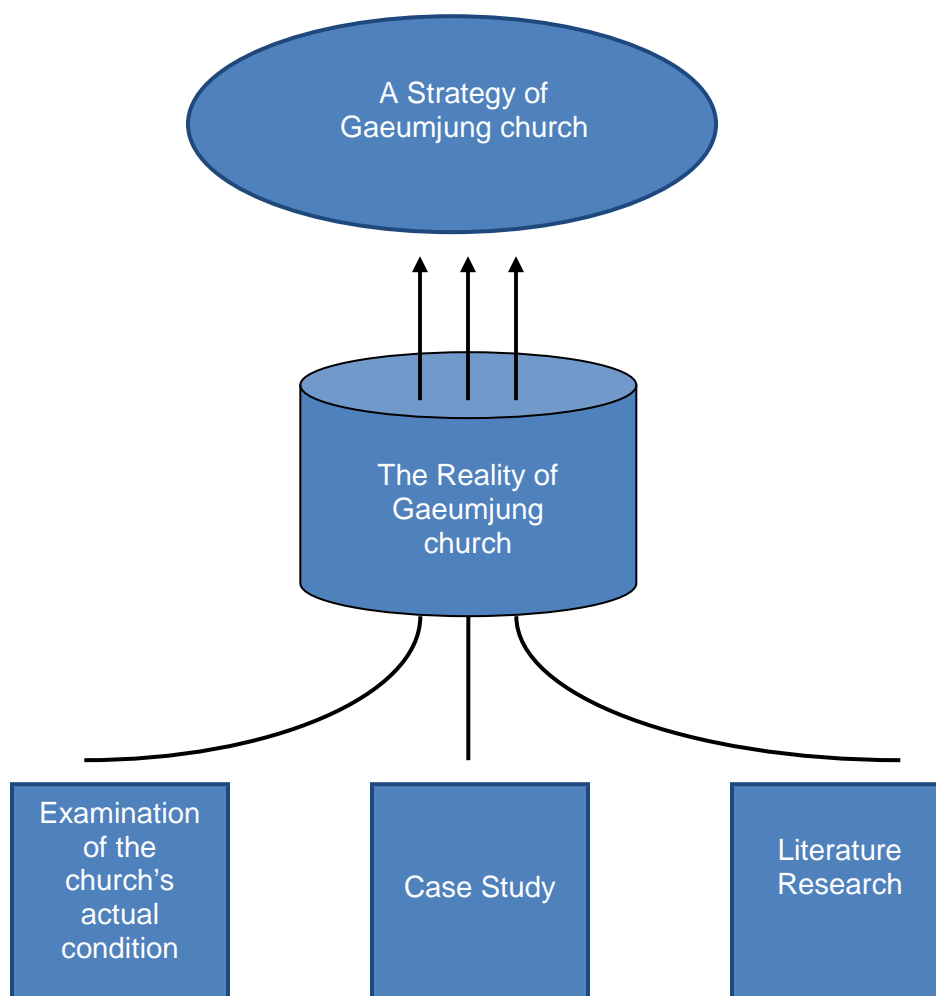


Figure 4. Three Approaches of this Thesis

For this:

1. Chapter 1 discusses the theoretical bases, i.e., biblical basis, theological basis, and theoretical basis on small group leadership development.
2. Chapter 2 examines strategies on small group leadership development which the church has used until now and how the strategies have had an effect on the church's small group ministry.
3. In chapter 3, the results of a case study on several Korean churches with small group ministry are presented.

4. Chapter 4 suggests some instructions from literature research on the small group leadership development.
5. In chapter 5, a strategy which would be the most effective and the most proper to the church is established.
6. Chapter 6 makes some useful suggestions to Korean churches on the small group leadership development.

THE REVIEW OF THE LITERATURE

From the viewpoint of the peculiarity of this thesis, a review of the literatures is divided into three categories: on building small group based church, on small group leadership and on leadership development.

On Building Small Group Based Church

Concerning building small group based church, Ralph Neighbour Jr.'s book, *Where Do We Go From Here?* is noteworthy. The reason why this book is remarkable is that it plays the role of textbook on the cell church. He wrote this book on the basis of what he had acquired through seeing, learning and experiencing about cell churches all over the world for 25 years. Prescribing "the primary assignment in a cell group church is to develop Basic Christian Community,"⁸² he suggests that all churches become cell ministry churches. To see abundant examples of cell churches across the globe in this book is a precious value of this book.

Carl George wrote *Prepare Your Church for the Future* and this book has become a classic on the cell church movement. In this book, George suggests to develop the meta-church model. He wants to emphasize "a change of mind about how ministry is to

⁸² Ralph W. Neighbour, Jr. with Lorna Jenkins, *Where Do We Go From Here* (Houston, TX: Touch Publications, Inc., 1990), 94.

be done and a change of form in the infrastructure of the church.”⁸³ And these are the very things which we can learn from the book.

Bill Donahue and Russ Robinson’s book, *Building A Church Of Small Group* can be recommended to be read. They take a different position from Ralph Neighbour and Carl George in the point that they want to build an of-small group church. Actually, the book is a story of an actual occurrence in Willow Creek Community Church. We can hear vivid sounds from the field about the church’s struggle and process for being an of-small group church.

Young-Ki Chai wrote a significant book, *The Laity Ministry Through House Church*. This book is about a house church. He is the senior pastor of Seoul Baptist Church of Houston. He has transitioned his church successfully into a house church since he became the senior pastor of the church in 1993 with the hope of returning to the early church. Chai is trying to spread the principle of house churches to Korean churches which are dispersed worldwide, hosting seminar for pastors, seminar for lay leaders, conference for pastors, and conference for the leaders of house churches.⁸⁴ In his book, Chai introduces how he started the house church and what are the principles and theological bases of the house church. This book can be a good guide book for any Korean Christians who are interested in the house church.

Joel Comiskey’s *From 12 to 3* is a valuable book. This book guides us to understand how to apply G-12 principles in our church. Therefore, we can get important

⁸³ Carl F. George, *Prepare Your Church For the Future* (Grand Rapids, MI: Fleming H. Revell, 2000), 57.

⁸⁴ Refer to <http://www.housechurchministries.org> about the house church ministry including the news on seminars and conferences.

principles on G-12 style small group church which is different from cell church, house church, and of small group church.

Deok-Soo Kim's book, *The Role of Leadership in Church Renewal Toward a Cell-Based Ministry*, is very meaningful and can be recommended to be read. The book, actually it is his D.Min. thesis at Fuller Theological Seminary, is published in Korean. It is a story of Global Mission Church which is in Yong-In, South Korea. The church has been transitioned successfully into a cell-based church indebted for Deok-Soo Kim's theoretical support and this book is about the very story. He suggests theoretical bases for a cell-based ministry and the reasonable procedure for transition into a cell-based church in the book. Also, he emphasizes the role of leadership for transition.

On Small Group Leadership

Oswald Sanders' book, *Spiritual Leadership* which is a classic about spiritual or Christian leadership is very valuable. It explores many aspects of spiritual leadership on the basis of sound biblical foundations. Anyone who wants to learn about spiritual leadership has to read this book.

Carl George's book, *Nine Keys to Effective Small Group Leadership* is noteworthy. This is very practical book which shows "what do small group leaders have to do?" Carl George gives us nine keys, i.e. nine principles for small group leader to do for being effective.

Dave Earley's two books, *8 Habits of Effective Small Group Leaders* and *Turning Members into Leaders* match well with this thesis. We can get great insights on making leaders of church members and on the role of effective small group leaders. His

suggestions on small group leadership are very practical and helpful because he has significant experience on small group ministry on the basis of his 21-year-pastoring at New Life church in Columbus, OH.

Lead Like Jesus, which is written by Ken Blanchard and Phil Hodges is strongly recommended to be read. Jesus is the greatest model of Christian leadership forever. We can get innumerable lessons on spiritual leadership. They suggest to have the heart, the head, the hands, and the habits of the greatest servant leader, Jesus. Anyone who read this book will have deep insights on servant leadership.

Aubrey Malphurs' book, *Being Leaders* is very useful book for understanding being an authentic Christian leader. In this book, Malphurs views Christian leadership from different angles, therefore, his understanding on Christian leadership gives us valuable insight.

Bill Donahue and Greg Bowman's book, *Coaching Life-Changing Small Group Leaders*, is a book that needs to be read very carefully. This book gives us valuable knowledge on coach leadership. It applies the concept of coaching to Christian situations very well. Those who are in positions to lead leaders need to read this book deliberately.

On Leadership Development

First of all, John Maxwell's books are very useful for understanding leadership development. As the founder and CEO of INJOY Group which has a worldwide leadership development ministry, he wrote many books on Christian leadership including *The 17 Indisputable Laws of Teamwork*, *Developing the Leader Around You*, *Developing the Leader Within You*, *Winning with People*, etc. Actually, these books became the

legends at Christian leadership area. His books are full of practical and challengeable principles and suggestions on Christian leadership. His books are to be read carefully because they contain everything from understanding Christian leadership to developing leadership.

In connection with small group leadership development in a cell church, Joel Comiskey gives innumerable insights. He wrote several useful books on cell church. Especially, his outstanding book, *Leadership Explosion* is worth reading. In the book, he presents real stories of some outstanding cell churches' small group leadership development and those stories have incalculable value.

Malphurs' book, *Building Leaders* which he wrote in connection with Will Manchini can be recommended to be read carefully. Actually, in many cases the books on small group leadership development do not give how-tos. But this book gives not only a theory but also a lot of practical methodology on leadership development. It deserves to have the subtitle, "Blueprints for Developing Leadership at Every Level of Your Church."

Scott Boren and Don Tillman's book, *Cell Group Leader Training: Trainer's Guide*, is a book that needs to be read deliberately. Though this book is about training leaders, it has meaningful value in the area of leadership development because leadership development includes necessarily the process of training. This book is full of practical guidelines on training leaders.

Bruce Avolio's books, *Leadership Development in Balance* and *Full Leadership Development* which are in the secular realm can be strongly recommended to be read because they contain science and systematic procedure of leadership development.

Generally, Christians are weak at scientific and systematic approach. In this point, these books can give great help to those who take charge of leadership development in a church.

QUESTIONNAIRE AND INTERVIEW QUESTIONS

For this project, the author will use questionnaire to examine Gaeumjung Church's past and current strategies of small group leadership development on the small group leaders of the church. The questionnaire can be found in Appendix A. And the author would like to interview the pastors of the churches which are the objects of the case study. The interview questions are in Appendix B.

SUMMARY

Small group leadership development is the kernel of small group based ministry whatever the type of small group ministry is. Gaeumjung Church, which the author had served as an associate pastor for one and a half years and will serve as the senior pastor, is in the very middle of a significant change because it is preparing for the replacement of the senior pastor. At this time, the most important task which is given to Gaeumjung Church is to make small group ministry vivid and productive through transitioning into a cell-based church. For it, the church has to stake its future on small group leadership development. Without small group leadership development, the church cannot be successive in transitioning into a cell-based church nor achieve a significant growth. But it is not an easy task. The church has to pour its all capability into small group leadership development. The rest of this thesis will try to build the most effective strategy for the church on small group leadership development.

CHAPTER 2

ANANYSIS ON SMALL GROUP MINISTRY AND SMALL GROUP LEADERSHIP DEVELOPMENT IN GAEUMJUNG CHURCH

INTRODUCTION TO GAEUMJUNG CHURCH

On April 8, 1906, Gaeumjung Church was planted in Changwon, South Korea by Jae-Hak Kwon and several of his friends. The church had stayed as a small church in a typical rural district of South Korea for almost eighty years. However, the church has experienced significant numerical growth since the mid 1980s. In 1984, when Young-Sik Kang became senior pastor, about 300 adult members averaged attended the Sunday morning service.¹ In 2007, the average adult attendance was approximately 1,100.² There have been two important factors in this rapid growth of the church.

The first factor of growth was the growth in that particular city. Changwon had developed as a grand-scale industrial complex since 1974 because of the heavy chemical industry brought in through the South Korean government. As a result, the population of Changwon had increased in a geometric progression. The population of Changwon in 1980 was 111,691, but became 528,152 in 2001. In 2006, it had decreased a little to

1 The church doesn't have a record on this fact. This is a testimony by Young-Sik Kang.

2 Ja-Min Koo in a telephone interview by author, November 6, 2007. Ja-Min Koo is the Administrative Associate Pastor of Gaeumjung Church.

509,535.³ Nobody would deny that the growth of Gaeumjung Church was closely connected with the growth of the population in Changwon.

The second factor of Gaeumjung Church's growth was due to Young-Sik Kang's becoming the senior pastor on December 27, 1984. He is presently the senior pastor of the church. Since Kang became the senior pastor, the church has been able to grow systematically with Changwon's urbanization.

SMALL GROUP MINISTRY OF GAEUMJUNG CHURCH

Gaeumjung Church has small groups called "Kuyeok." The majority of the Korean churches are based on this approach. Nobody knows for certain when the church developed the Kuyeok system. The Kuyeok system has been used since the development of this church.⁴ As of 2007, the church had 87 Kuyeoks with 820 members. Gaeumjung Church's small group ministry has several important characteristics.

Stagnant Small Group Ministry

First of all, the small group ministry of Gaeumjung Church is not vitalized and has been stagnant for more than 10 years. This can be proved through two factors. First, the number of small groups and the number of small group members have not been increased considerably as we can see on Figure 5. It illustrates the state of Gaeumjung Church's small group ministry for the last 10 years. There have been ups and downs on a

³ www.changwon.go.kr, accessed at November 2007.

⁴ Bong-Gil Kwon in telephone interview by author, November 6, 2007. He is an elder of the church and a grandson of Jae-Hak Kwon who planted Gaeumjung Church. He is a living witness because he has been a member of the church for almost 65 years except when he had been living in another city for several years. And he has been an elder of the church for almost 30 years.

small scale. Noticeably, the number of small groups and small group members during 2007 decreased minimally compared to 2002 when both numbers were the highest.

Year	Number of SG	Number of Families	Average
1998	97	740	7.63
1999	112	818	7.30
2000	104	803	7.72
2001	101	825	8.17
2002	104	826	7.94
2003	97	787	8.11
2004	88	767	8.72
2005	84	770	9.17
2006	95	816	8.59
2007	87	820	9.43

Figure 5. The state of Gaeumjung Church's small group ministry for the last 10 years

Looking at a different angle, the result, according to a survey conducted with 87 small group leaders of Gaeumjung Church,⁵ the number of persons increased in 25 small groups, was unchanged in 30 small groups, and decreased in 25 small groups in 2007 between January and October (Figure 6). Seven small group leaders did not respond to the questions, "How many adults did Gaeumjung Church assign to your small group members at the beginning of this year?" and "How many members do you have in your small group now?" In the actual number of persons attending, 25 groups had a total attendance increase of 50 persons, and 25 groups had a total decrease of 52 persons. There was little change in small group members from January to October. These numbers prove that the small group ministry of Gaeumjung Church was stagnant in the year 2007 like the last nine years.

⁵ This question survey was conducted in October, 2007. Gaeumjung Church had 87 small group leaders and all of the small group leaders took part in the survey. The questions for the survey are at Appendix A.

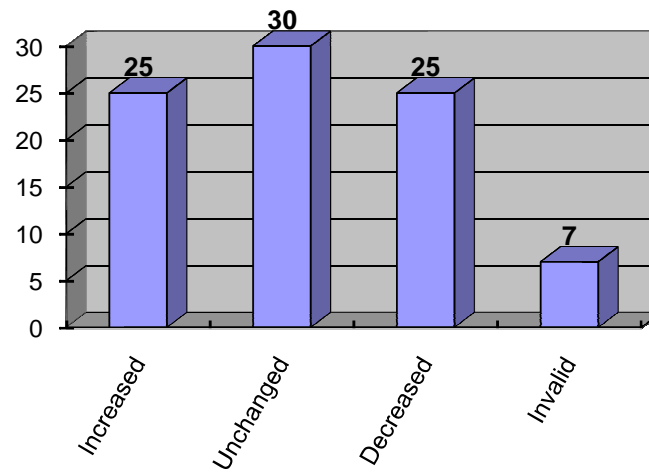


Figure 6. Change of the number of persons at small groups at 2007 (January through October)

Secondly, Gaeumjung Church was not producing new small group leaders. Figure 7 shows the responses of the small group leaders on the question, “How long have you been a member of Gaeumjung Church?” And Figure 8 shows the responses on the question, “How long have you been a small group leader in Gaeumjung Church?”

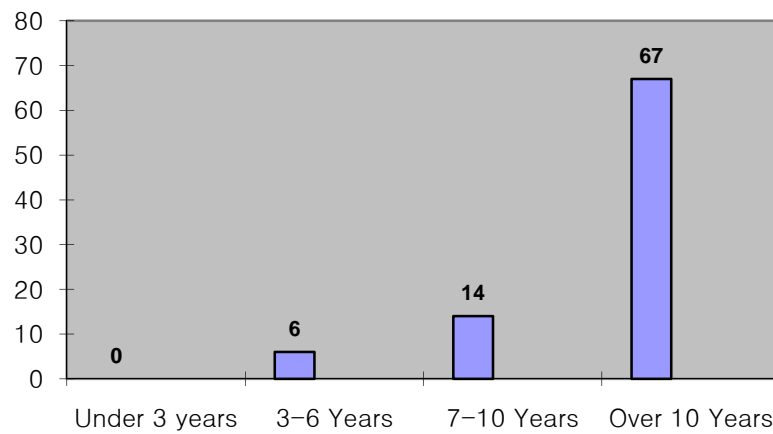


Figure 7. Responses to “How long have you been a member of Gaeumjung Church?”

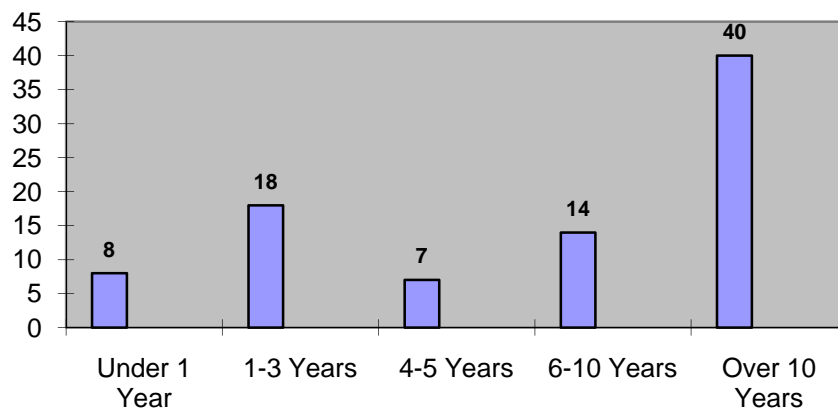


Figure 8. Responses to “How long have you been a small group leader in Gaeumjung Church?”

Figure 7 and 8 indicate that 62.07% of small group leaders have been leading the small groups over six years and 83.1% of leaders have been church members over seven years. Though the leaders who have been leading less than three years is 29.88%, it does not prove that the church successfully developed new leaders because the entire number

of small groups is all but stationary for the last three years (Figure 5). That means that the number of existing leaders that quit only equaled the number of new leaders recruited.

Small Group Ministry for Managing the Church Members

Small Group ministry of Gaeumjung Church focuses on the management of the church members rather than on the attributes and characteristic of a successful small group ministry. The church assigns all members to small groups regardless of whether or not they participate in small groups. Therefore, the number of members of small groups at figure 5 is not one and the same with the number of small group members who actually take part in small groups. This fact can be proved statistically. Seventy nine small group leaders were asked to respond to the following question: “How many people attend the group meeting on average?” The average number of persons who actually took part in small group meetings was 6.13 (Figure 9). The other eight leaders did not respond.

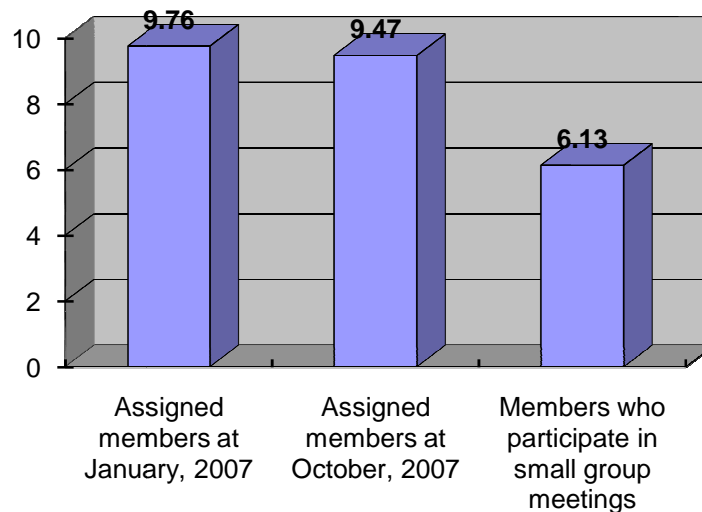


Figure 9. Average number of members in each case

What does this mean? Each small group has an average of 3.63 persons who are members administratively, but do not take part in small group meetings. Of course we have to recognize that the number of persons who never attend the small group meetings could be less than 3.63 because members are absent for many reasons. Even if we take this point into consideration, there is a great difference between the number of assigned members and the number of actual participating members in small groups.

Figure 10 shows how many members small group leaders have in each case. This data is in response to 68 small group leaders. Nineteen responses are invalid. According to statistical data, the percentage of members who attend at least 70% of the meetings is only 56.79%. On the other hand, the percentage of members who attend less than 50% of the meetings is 31.79%. Remarkably, the percentage of members who never attend small group meetings is 20.52 %.

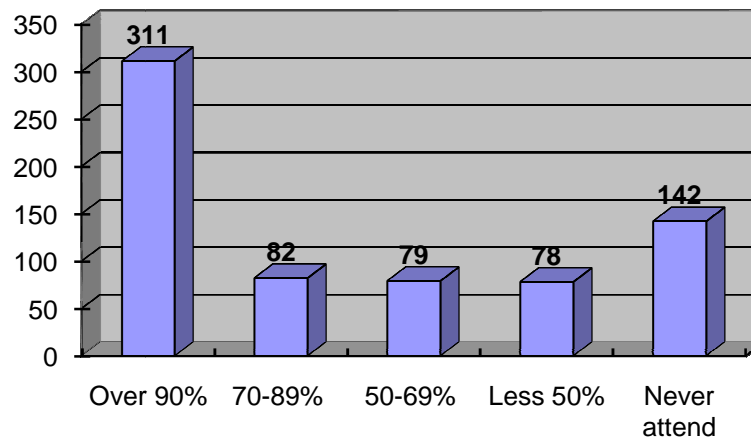


Figure 10. Percentage of members in each case

Why does this phenomenon happen? It is because Gaeumjung Church's small group ministry is for managing church members. Small group leaders do not have the authority to choose their own small group members. Likewise, small group members do

not have the authority to choose their own small groups or small group leaders, either.

That means, small groups are organized heteronomously, not autonomously. Because of this characteristic, we cannot expect an effective and productive small group ministry even though the object of managing church members might be achieved.

Gaeumjung Church has a structure for small group ministry as we can see in Figure 11. However, it does not have a special team or a designated pastor for small group ministry. Six full-time ministers, four of them are male associate pastors and the other two are female evangelists, share the responsibility of small group ministry. From another angle, each parish has one male associate pastor and one female evangelist. The structure of a small group ministry in Figure 11 shows that Gaeumjung Church focuses on managing church members rather than on the attributes and characteristic of a successful small group ministry.

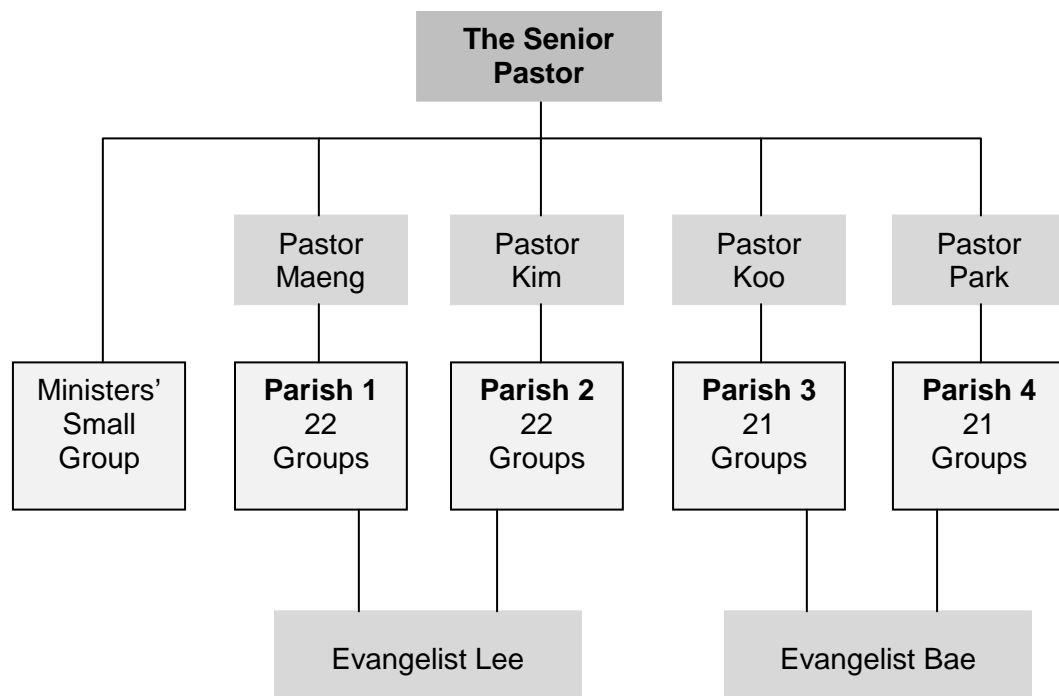


Figure 11. The structure of Gaeumjung Church for the small group ministry

In this structure, we do not see mentors or coaches for small group leaders. The organizations to encourage small group leaders and to examine their ministries are totally assigned to the associate pastors and evangelists. The function of the female evangelists is particularly perceived more important because most small group leaders are women.

Figure 12 shows the responses to the question, “Whom do you call when you have difficulties as a small group leader?” The total responses were 98 because two leaders did not response and eleven leaders responded twice. According to this statistical data, 85.06% of the small group leaders say that they call the minister in charge of leading them first and foremost when they have difficulties as a small group leader. “The minister in charge of leading them” mainly denotes the evangelist who takes charge of leading each parish. However, one of the two female evangelists says that they do not have expert knowledge on mentoring or coaching because they have not been trained for the matters of mentoring or coaching.⁶

⁶ Sung-Soon Lee in telephone interview by author, December 14, 2007. She is a female evangelist of Gaeumjung Church.

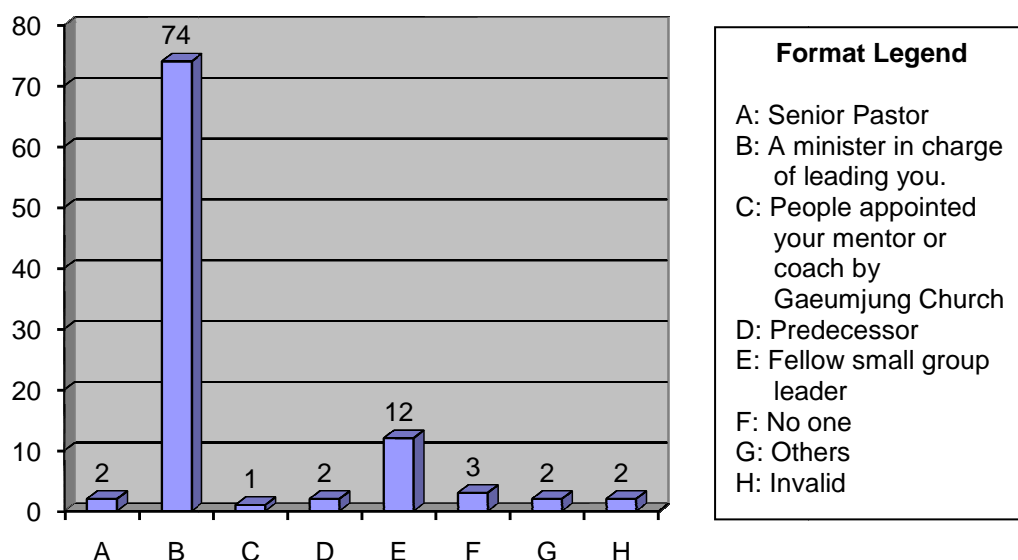


Figure 12. Responses to “Whom do you call when you have difficulties as a small group leader first of all?”

Geographically Organized Small Groups

Gaeumjung Church’s Kuyeok system is organized geographically. In general, the church makes small groups geographically and assigns members according to their location irrespective of their ages or matters of concern. Of course, there are small groups which consist of members with similar ages because small groups tend to be formed according to member’s age within some areas. It is evident, however, that an important basis in the organization of small groups in Gaeumjung Church is the members’ local addresses. Each group has a name which indicates a specific region. This powerfully proves that the church’s small groups are organized geographically.

A small group which consists of members in the same area has more disadvantages than advantages. And most of the disadvantages are related to the fact that the members do not willingly share their problems within the group. It is because they

cannot sympathize with each other. For example, if you visited a small group meeting, you could find an 80-year-old woman and a 28-year-old newly married woman in the same group. How could an 80-year-old woman and a 28-year-old woman feel sympathy towards each other? It is a very important reason why the small group ministry of Gaeumjung Church has not been vitalized. It is a fatal defect because sharing is the life of a small group.

Women-centered Small Group Ministry

The small group ministry of Gaeumjung Church is women-centered. “Women-centered” means that small groups of the church are mainly for women. Women even hardly go together with their kids to the small group meetings except in unavoidable circumstances.

The small group ministry of Gaeumjung Church being women-centered can be proven by the fact that the church has very few small groups for men as we see in Figure 13. As of 2007, Gaeumjung Church had developed only four men’s small groups. It is just 4.60% of the all the small groups. Even though we admit that men can take part in one of the seven small groups for men and women combined, the number of small groups for men is no more than eleven. This only represents 12.64% of all the small groups. The ratio is very low in comparison with the ratio of women’s small groups which is 87.36%. Gaeumjung Church has 76 women’s small groups.

Year	Number of the Whole SGs	Number of men and wives' SGs	Number of men's SGs
1998	97	0	0
1999	112	2	6
2000	104	1	2
2001	101	4	2
2002	104	5	2
2003	97	3	2
2004	88	4	2
2005	84	4	2
2006	95	5	15
2007	87	7	4

Figure 13. The number of each type of small group

A review comparing male members in the church to the ratio of the small groups for males were completed. Figure 14 demonstrates the number of attendants on a Sunday morning worship service for 10 weeks.⁷ During that period, the average male attendance was 400.9. It was 37.72% of all attendants. The ratio of small groups which men can take part in is just 12.64% (Figure 13) and this is low compared with the ratio of the male church members. This shows that the small group ministry of Gaeumjung Church is leaning towards women.

⁷ The data of September 23, 2007 were omitted because the day was a Korean holiday equivalent to Thanksgiving weekend in USA. Usually, many church members do not attend Sunday morning worship at a holiday.

Date	Men	Women	The Total
09-02-07	393	647	1040
09-09-07	378	665	1043
09-16-07	423	672	1095
09-30-07	395	673	1068
10-07-07	390	642	1032
10-14-07	421	665	1086
10-21-07	393	656	1049
10-28-07	404	662	1066
11-04-07	421	675	1096
11-11-07	391	662	1053
Average	400.9	661.9	1062.8

Figure 14. Attendants of Sunday Morning Worship Service for ten weeks

One of the reasons why small group ministry of Gaeumjung Church is women-centered is because men are too busy to take part in weekly small group meetings in South Korea. In fact, Korean males are very busy. Quoting International Labour Organization's (ILO) report, Chosunilbo, which is a representative conservative daily newspaper, reported that the working time of Korean laborers is the longest among the nations which were subjects of a study in 2006.⁸ It was 2,305 hours per year. The Hankyoreh, which is a representative progressive daily newspaper, reported that almost half of Korean laborers (49.5%) work over 48 hours per week.⁹ Nevertheless, most of Korean male workers are busier than what official reports say about them. Many workers often head for their workplaces before 8:00 AM and return home after 9:00 PM. This observable fact makes it difficult for men to take part in small group meetings.

⁸ http://news.chosun.com/site/data/html_dir/2007/09/04/2007090400038.html, accessed at November 2007.

⁹ <http://hani.co.kr/arti/society/labor/214505.html>, accessed at November 2007.

Actually, Gaeumjung Church tried two times to vitalize men's small groups. There had been comparatively more men's small groups during 1999 and 2006 compared with the other years (Figure 13). It was because Gaeumjung Church organized men's small groups administratively during 1999 and 2006 with the desire to vitalize small groups for men. However, the effectiveness was not good because the life span of men's small groups was very short. Just two of the six small groups during 1999 survived in 2000. Of the 15 men's small groups in 2006, just four groups survived in 2007. If we consider that there had been two small groups for six years before 2006, we can say that just two small groups survived among all the groups which were organized intentionally by the church.

Yet we cannot say that the effort put forth by Gaeumjung Church to revitalize men's small groups ended in failure. Because of the effort in 1999, men's small groups still exists. Furthermore, the efforts in 2006 added two more men's small groups.

Teaching-centered Small Group Meetings

Small group meetings are teaching-centered in Gaeumjung Church. Teaching holds the most important program in a small group meeting in Gaeumjung Church. Small group leaders teach what they learned from the Senior Pastor. In general, small group leaders have meetings on Friday and learn what they will teach after the Wednesday evening service. They call it "Bible Study for Small Group Leaders." What the small group leaders teach at meetings are not about a sermon. They use a textbook as their teaching material. The textbook is provided by the Board of Christian Education of the denomination which the church belongs to. Though the textbook contain many subjects

which are related to actual fields of life of the lay believers (Figure 15), the small group leaders focus on teaching in the meetings.

	2004	2005	2006	2007
Jan. – Feb.	Christian Personality 1	Personal Devotional Life	Church's Offices	Christian Worship
Mar. – Apr.	Christian Personality 2	Beginning and Development of Church	The Way of a Disciple	The Sermon on the Mount 1
May – Jun.	Christian Family	Church as a community	The Ten Commandments	The Sermon on the Mount 2
Jul. – Aug.	Christian Doctrine 1	Social Life of a Christian	Gospel and Grace	Biblical Figures
Sep. – Oct.	The Lord's Prayer	The Apostles' Creed	Christians in a Church	Christian's Economic Life
Nov. – Dec.	Human Relationship	Christian and Culture	Christian Doctrine 2	Heresies

Figure 15. Topics of the textbook by The Board of Christian Education for the last four years

Statistical data show that the small group leaders of Gaeumjung Church got used to a teaching-centered small group meeting. Figure 16 indicates the responses to the question, “What kinds of supports does Gaeumjung Church give you for doing the job of a small group leader?” Plural responses were permitted. An overwhelming majority of all the small group leaders say that Bible study for small group leaders was the support which Gaeumjung Church gave them for doing the job of a small group leader. “Teaching you what you teach at a small group meeting” was what got accomplished during the Bible Study for Small Group Leaders.

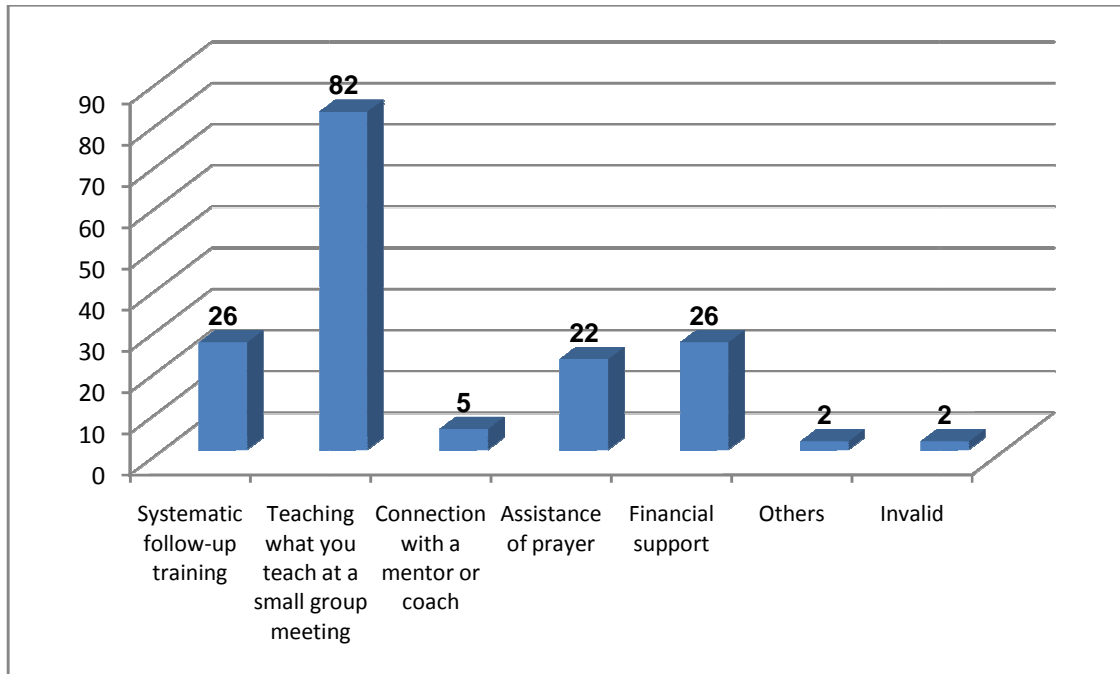


Figure 16. Opinions of small group leaders about Gaeumjung Church's supports for them

STRATEGY OF SMALL GROUP LEADERSHIP DEVELOPMENT OF GAEUMJUNG CHURCH

It is evident that the small group ministry of Gaeumjung Church is stagnant and unproductive. What is the reason? We could find the reason by examining the reality of Gaeumjung Church's strategy of a small group leadership development. It is because the reality of a small group ministry and the reality of a strategy for small group leadership development were inseparably related to each other. We can find several important features of Gaeumjung Church's strategy in regards to a small group leadership development on the basis of a question survey of the current small group leaders in the church.

Very Low Degree of Satisfaction of Small Group Leaders on the Strategy

According to the result of the question survey, the degree of satisfaction of Gaeumjung Church's small group leaders on the strategy of small group leadership development is very low. Figure 17 indicates the responses of the small group leaders to the question, "Do you think the development of small group leadership in Gaeumjung Church is systematic?" They gave a grade by circling a number with 1 as the lowest and 10 as the highest.

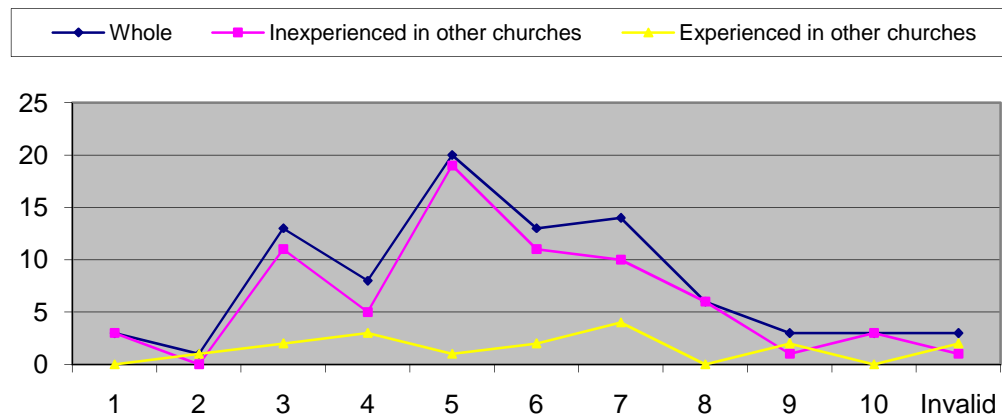


Figure 17. Degree of satisfaction of small group leaders on Gaeumjung Church's strategy of small group leadership development

The average of all the valid responses was 5.44. Seventeen small group leaders served as small group leaders in other churches before being leaders in Gaeumjung Church. The average of their responses was 5.53. Seventy small group leaders did not have experience of any sort. The average of responses of small group leaders who have not served as small group leaders in other churches is 5.42. These numerical values are shockingly very low. According to the responses of small group leaders, the systematic degree of small group leadership development of Gaeumjung Church was just 54.4%. It

means that the small group leaders were not very satisfied with the reality of Gaeumjung Church's strategy of small group leadership development.

A Premodern Strategy of Small Group Leadership Development

According to small group leaders, Gaeumjung Church's strategy of small group leadership development has so far been premodern. It means that the development of small group leaders has not depended on systematic strategy. The small group leaders of Gaeumjung Church were asked "What kinds of training or education did you receive to be a small group leader in Gaeumjung Church?" They were permitted to give more than one response. Figure 18 shows the responses to this question. Seventy six responses of the total are valid because eleven small group leaders did not respond to the question.

Responses	Number	Ratio(%)
A. I learned through seeing my small group leader as an apprentice or a member.	60	78.95
B. I took a systematic training for being a small group leader which consisted of at least 3 classes.	20	26.66
C. I took training for being a small group leader which consisted of one or two classes.	12	15.79
D. I took counseling with the senior pastor or a minister in charge of small group ministry to be a small group leader.	12	15.79
E. I have learned systematically how I lead a small group meeting.	12	15.79
F. Others (None: 2, Disciplines: 2, Meeting of SGLs: 1)	5	6.58
Invalid	11	

Figure 18. Responses to "What kinds of training or education did you receive to be a small group leader in Gaeumjung Church?"

According to Figure 18, learning through previous predecessors was the most universal method in small group leadership development in Gaeumjung Church. In

Figure 19¹⁰ it says it is the same in other churches. There is no significant difference between the numerical values of Figure 18 and Figure 19. This phenomenon has two aspects. First, learning through seeing which in other words is called observational learning, is a very effective method for small group leadership development. Secondly, it could be a proof that small group leadership has not been developed systematically and methodically in Gaeumjung Church up to the present.

Responses	Number	Ratio(%)
A. I learned through seeing my small group leader as an apprentice or a member.	13	76.47
B. I took a systematic training for being a small group leader which consisted of at least 3 classes.	4	23.53
C. I took training for being a small group leader which consisted of one or two classes.	0	0
D. I took counseling with the senior pastor or a minister in charge of small group ministry to be a small group leader.	3	17.65
E. I have learned systematically how I lead a small group meeting.	4	23.53
F. Others (None: 2, Disciplines: 2, Meeting of SGLs: 1)	0	6.58

Figure 19. Responses to “What kinds of training or education did you receive to be a small group leader in the church which you have served as a small group leader in?”

Looking at from a different perspective, the small group leaders of Gaeumjung Church were asked, “From whom (of from what) did you learn the most about jobs and attitudes of a small group leader?” Originally, to give numerous responses to this question was not permitted. However, twenty six small group leaders gave more than one response. Figure 20 shows the responses to the question nullifying the 26 plural responses. Figure 21 shows the response to the question including 26 plural responses.

¹⁰ Figure 19 indicates responses of small group leaders who have served as small group leaders in other churches to the question, “What kinds of training or education did you receive to be a small group leader in the church?”

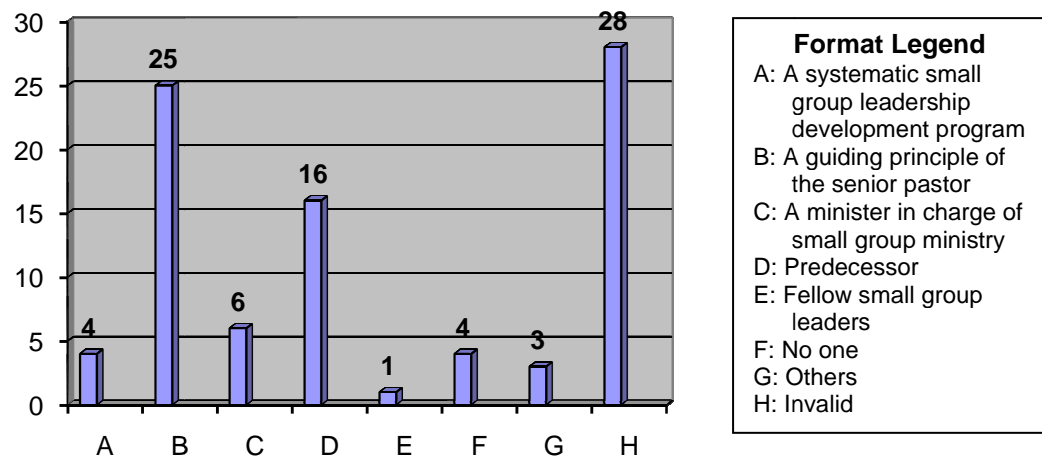


Figure 20. Responses nullifying 26 plural responses

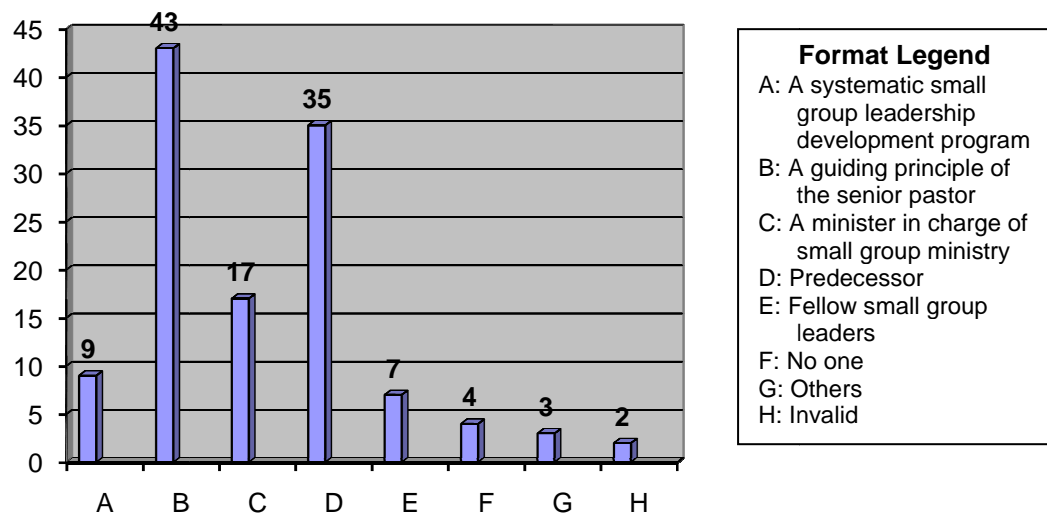


Figure 21. Responses including 26 plural responses

According to Figure 20 and 21, 42.37% of all the small group leaders (49.43 % in the case of permitting the plural responses) replied that they learned most about jobs and attitudes of a small group leader from a guiding principle through the senior pastor. Nevertheless, this did not mean that the senior pastor created a specific document or a vision statement as a guiding principle for small group leaders to follow. In fact, small

group leaders were trained during the Wednesday night Bible Study on what they would teach in their small groups. A guideline that small group leaders would consider perhaps would be through the senior pastor's lecture.

Figure 20 and 21 illustrate that a great part of Gaeumjung Church's jobs and attitudes of a small group leader are mainly seen through other persons i.e. a minister in charge of small group ministry, their predecessors, and/or through fellow small group leaders. The percentage of the small group leaders who learned from a systematic small group leadership development program was just 6.78% (If plural responses were permitted a 10.34% would be incorporated). These data prove that Gaeumjung Church's strategy of small group leadership development has been premodern so far.

Low Efficiency of the Strategy of Small Group Leadership Development

According to Figure 18, Gaeumjung Church bears the marks to strive to have a systematic training course in developing small group leaders. In view of the results achieved so far, however, its effectiveness was not good. Though Gaeumjung Church evidently opened systematic training courses that had three class sessions or a one or two class sessions style course, just 26.66% said they took courses that integrated three classes and 15.79% said they took courses that had one or two class sessions. It proves that the efficiency of Gaeumjung Church's strategy of small group leadership development has been very low. Only 15.79% of small group leaders responded to learn systematically how to lead a small group meeting. In this case, the course was also clearly open to all future leaders. This meant that the courses had few participators or low

effectiveness. In the point of efficiency, the reality of small group leadership development of Gaeumjung Church till now has had big problems.

According to the author's experience, the efficiency of Gaeumjung Church's strategy of small group leadership development was very low. He took the responsibility of small group leadership development for the years following 2004. He prepared a program of three classes for not only the apprentices of all small group leaders who would be the next small group leader, but also for the current small group leaders. The targets of the program reached 170. However, the actual participants were less than 20 people for every class, including the three apprentices.

Unsystematic Process of Selection and Examination of New Small Group Leaders

Selection and examination of new small group leaders are very important parts in the whole process of the strategy of small group leadership development. However, we can reach a conclusion that selection and examination of new small group leaders have been unsystematic and ineffective in Gaeumjung Church. According to Figure 18, just 15.79% of small group leaders said that they took counseling with the senior pastor or a minister in charge of small group ministry in order to become a small group leader.

Figure 22 shows the process in becoming a small group leader in Gaeumjung Church. The church does not have a team for selection and examination of new small group leaders. As we can see in Figure 22, a person becomes a small group leader on the bases of another small group leader's recommendation and through an evangelist's judgment. Moreover, examination of him or her completely depends on just one person's

judgment. We cannot think that selection and examination of new small group leaders are achieved systematically.

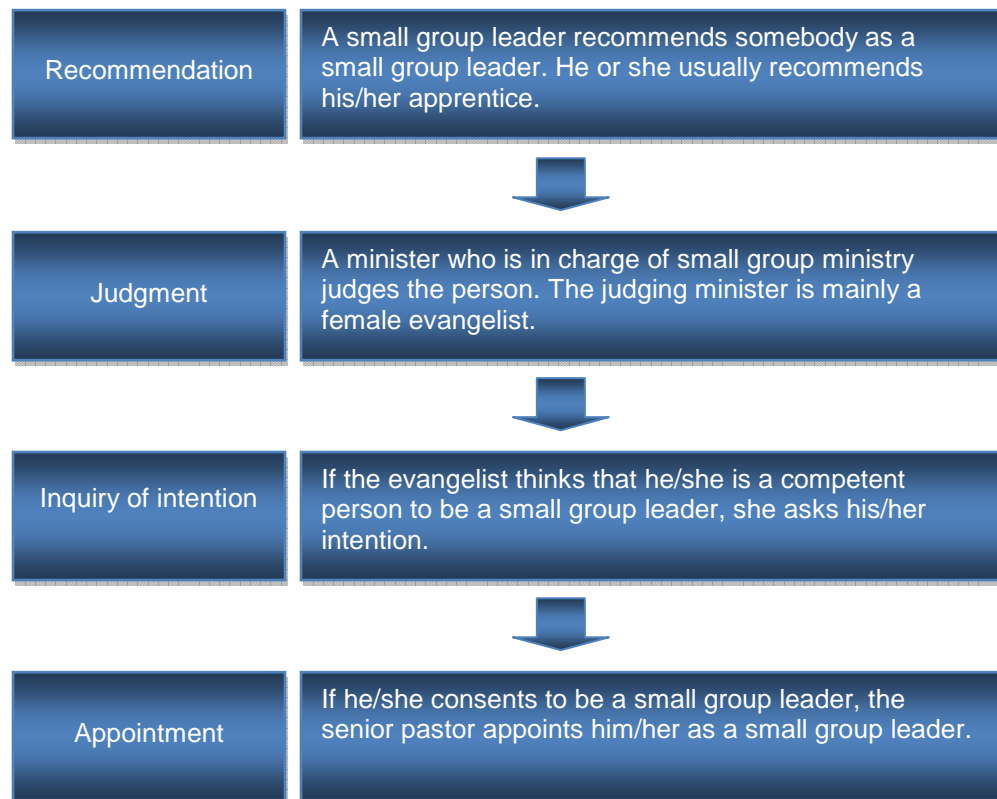


Figure 22. Process of being a small group leader at Gaeumjung Church

Inefficient Follow-up Training

An effective follow-up training for small group leaders is very important because it can make up for the weak points in the strategy of small group leadership development. However, Gaeumjung Church's follow-up trainings for small group leaders have been found to be ineffective. Figure 23 shows the responses to the question, "After being a small group leader, have you ever taken any training that helped you to be a more effective small group leader in Gaeumjung Church?"

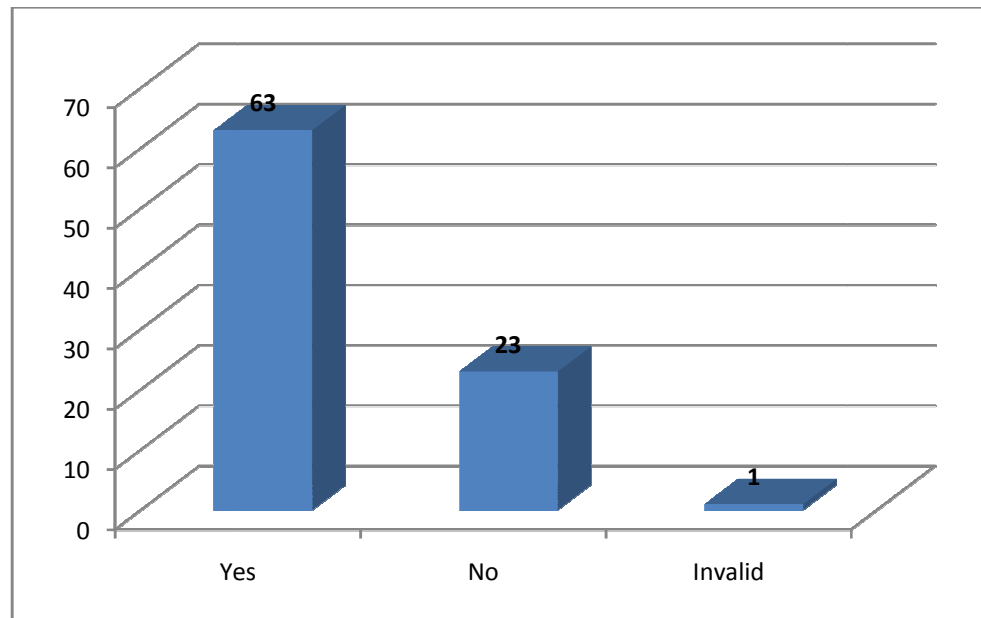


Figure 23. Responses to take follow-up training in Gaeumjung Church

What we have to notice in Figure 23 is that twenty three small group leaders of the total, which is 26.44%, do not take the follow-up training while they serve as small group leaders. According to Figure 8, they would serve at least for a couple of years. Nonetheless, they said they have not ever taken any training provided by Gaeumjung Church.

In contrast, Figure 24 shows the responses to the question, “If you have taken any follow-up training, what kinds of training did you received?” Valid responses are 63 out of the 87 total responses because 23 small group leaders said that they have not taken any follow-up training and one small group leader did not respond.

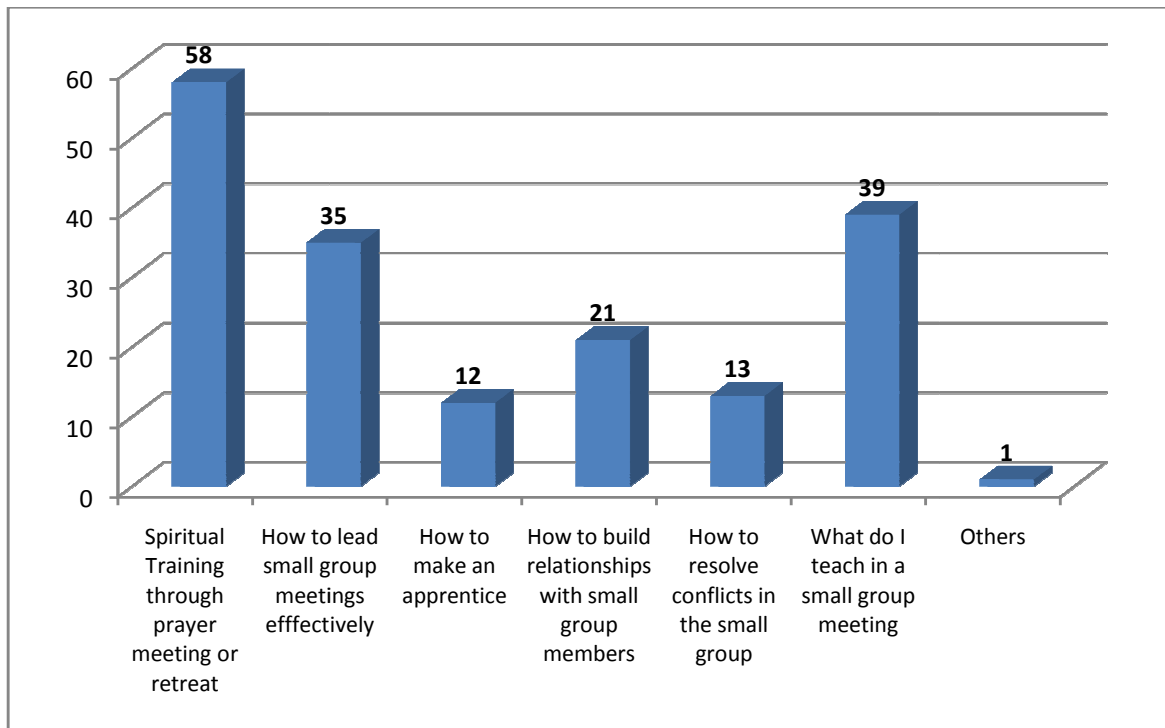


Figure 24. Responses to kinds of follow-up trainings

Most small group leaders responded to take spiritual training through prayer meetings or retreats. The number of small group leaders to respond this way was 58, which is 92.06%. Gaeumjung Church holds a prayer meeting for small group leaders and apprentices every two months. It is the thing which many small group leaders comment on by saying: “spiritual training through prayer meeting or retreat.” But, the number of small group leaders and apprentices who take part in a prayer meeting does not exceed half of the total number of small group leaders and apprentices according to the author’s experience.

The senior pastor teaches every Wednesday night on the topic: “What do I teach in a small group meeting.” We can find a great difference between numerical values of Figure 16 and Figure 24. According to Figure 16, 82 small group leaders said Gaeumjung Church gave them the support of teaching what they taught at a small group meeting.

However, the number of small group leaders who said they had taken trainings about what they taught in a small group meeting was just 39. This difference may occur because many small group leaders do not think of this Bible study as a follow-up training.

The provisions of the other follow-up trainings are very low. The ratio of how to lead small group meetings effectively is 55.56% (35 small group leaders). The ratio of how to make an apprentice was 19.05 (12 leaders). The ratio of how to build relationships within small group members was 33.33% (21 leaders). Finally, the ratio of how to resolve conflicts within the small group was 20.63% (13 leaders). As a result, the efficiency of Gaeumjung Church's follow-up training for small group leaders was very low.

SUMMARY

Though the history of Gaeumjung Church's small group ministry has progressed through a long period of time, but the ministry has not been vitalized. The small group ministry of Gaeumjung Church has been stagnant for a long time though the numbers of small groups and small group members have increased along with the growth of the church. One of the reasons in this phenomenon is that the church could not have developed efficient small group leaders thus far. The reality of small group leadership development of Gaeumjung Church is unsystematic and inefficient. Therefore, the church was not able to develop follow-up trainings for small group leaders efficiently and strategically. The unproductive strategy of small group leadership development till now has had negative effect on the reality of small group ministry in Gaeumjung Church.

CHAPTER 3

CASE STUDY ON SEVERAL KOREAN CHURCHES

TARGETS AND METHODS OF CASE STUDY

Targets Used for This Case Study

The author examined nine churches¹ laying stress on the development of small group leaders and their strategies and/or philosophies. All nine churches are well known for their effective small group ministry, whether it is categorized through cells, house churches, or Kuyeoks. The target churches are shown in Figure 25.

¹ Originally, the author surveyed more than nine churches to be a target church for this case study. However, only these nine churches responded to the request positively.

Church Name	Senior Pastor	Location	Form
Seoul Baptist Church of Houston	Young-Ki Chai	Houston, TX	House Church
Global Mission Church	Dong-Won Lee	Youngin, South Korea	House Church
Church of Dream	Hei-Muk Ahn	Gongju, South Korea	House Church
Guminam Church	Seok-Kil, Cheon	Gumi, South Korea	House Church
Wonchon Baptist Church	Joseph Kim	Suwon, South Korea	Vineyard ²
Light Global Mission Church	Sekyu Chang	Vienna, VA	Cell Church
Open Dore Presbyterian Church	Paul Y. Kim	Herndon, VA	Oikos
Hyangsang Church	Ju-Chai Jung	Youngin, South Korea	Of-small group church
Hosanna Church	Hong-Joon Choi	Pusan, South Korea	Kuyeok

Figure 25. Target churches of the case study

Principles Used for Sampling

This case study was conducted for the purpose of comparing the targeted nine churches to Gaeumjung Church concerning small group leadership development. For this purpose, the author set several principles that were used to sample this comparison.³

1. To choose churches with various types of small group ministry like cells, house churches, Kuyeoks, etc. This principle targets the different types of small group ministry: four House Churches (Seoul Baptist Church of Houston, Global Mission Church, Church of Dream, and Guminam Church), Vineyard (Wonchon Baptist Church), Cell Church (Light Global Mission Church), Oikos (Open Dore Presbyterian Church), Of-Small Group Church (Hyangsang Church), and the Kuyeok (Hosanna Church).
2. To add several Presbyterian churches intentionally because Gaeumjung Church is a Presbyterian church. The churches that are targeted by this principle are four Presbyterian churches; Guminam Church, Open Door Presbyterian Church, Hyangsang Church, and Hosanna Church. The other five churches are all Baptist churches; Seoul Baptist Church of Houston, Global

² The Vineyard of Wonchon Baptist Church is not related to the Vineyard Movement. In this thesis, Vineyard is used only as a name of a small group for Wonchon Baptist Church.

³ The concrete reasons why the author sampled these churches will be introduced in the section titled, "Results of the Case Study."

Mission Church, Church of Dream, Wonchon Baptist Church, and Light Global Mission Church.

3. To add a few churches which belong to The Presbyterian Church in Korea as does Gaeumjung Church. The churches that are targeted by this principle are Guminam Church and Hyangsang Church.
4. To choose Korean churches within America in conjunction to the author's time studying in the U.S. and visitation to these churches. The three churches featured in the U.S. among the nine churches are Seoul Baptist Church of Houston, Light Global Mission Church, and Open Door Presbyterian Church.

Methods of Case Study

The methods of study, which the author chose, were mainly interviews with the Senior Pastors or Associate Pastors in charge of small group ministry in the nine churches. The author interviewed the interviewees face to face, on the phone, or by e-mails. In some cases, two methods were used. In other cases, the author interviewed more than one person. The names of the interviewee and method of the interview are shown in Figure 26.

Church Name	Interviewees	Position of Interviewees	Method of Interview
Seoul Baptist Church of Houston	Young-Ki Chai Kwang-woong Park	Senior pastor Head official	Telephone E-mail
Global Mission Church	Sang-Hun Cho	Associated pastor	Face to face and e-mail
Church of Dream	Hei-Muk Ahn	Senior pastor	Face to face and e-mail
Guminam Church	Seok-Kil Cheon	Senior pastor	E-mail
Wonchon Baptist Church	Soo-Hyun Bang Young-Cheol Ahn	One of the pastors One of the pastors	E-mail Telephone
Light Global Mission Church	Sekyu Chang Young-Ho Lee	Senior pastor Associated pastor	Face to Face Telephone
Open Dore Presbyterian Church	Paul Y. Kim	Senior pastor	Face to face and e-mail
Hyangsang Church	Ju-Chai Jung Dong-Hoon Shin	Senior pastor Former Associated pastor	E-mail Face to Face
Hosanna Church	Ki-Tae Won Hyeon-Woo Park	Associated pastor Former Associated pastor	E-mail Face to face

Figure 26. Interviewees and methods of interview

All of the interviewees, except two, said that they certainly knew the difference in the various types of small groups such as a Cell Church, House Church, G-12 Church, Of-Small Group Church, and Kuyeok. Soo-Hyun Bang of Wonchon Baptist Church and Ju-Chai Jung of Hyangsang Church said that they knew the difference to a certain extent. Therefore, we can trust their responses to the questions about their strategies of small group leadership development.⁴

⁴ The questions for the interview are at Appendix B.

RESULTS OF THE CASE STUDY

Seoul Baptist of Houston (<http://www.seoulbaptist.org>) – House Church

This church is very famous for its House Church ministry. Many Korean pastors, whether they are in South Korea or in the United States, say that Seoul Baptist Church of Houston stands as an exemplar of a House Church. Seoul Baptist Church of Houston transitioned into a House Church in 1993 when Young-Ki Chai became the senior pastor of the church, making a definite promise to start this kind of small group ministry.⁵ Thereafter, the church, on one hand has been trying to identify the ideal House Church within a church, but on the other hand spread the House Church ministry among other Korean churches in the world.

Seoul Baptist Church of Houston has the Institute of International House Church Ministries which takes exclusive charge of the House Church ministry. The church and the institute, with several other churches which transitioned into House Churches, have held 42 seminars for pastors, 66 seminars for lay peoples, 29 conferences for pastors,⁶ and two conferences for the leaders of House Churches in spreading the House Church Movement through December 2007. The author attended a seminar for pastors at Seoul Baptist Church of Houston in February 2007.

One should understand House Church in detail because some of the churches used as targets for this case study are House Churches. Seoul Baptist Church of Houston has the department of House Church Ministry with an operational mission statement. The mission statement says the following:

⁵ Young-Ki Chai, *The laity ministry through House Church*, 37.

⁶ A Conference for pastors was a seminar for pastors who transitioned his or her church into house church setting.

The House Church Ministry Department helps all Chowons and Mokjangs⁷ accomplish their ministries to achieve the purpose of Seoul Baptist Church of Houston, which is to win souls and to make disciples for God's glory. For this purpose, the department manages information concerning each Chowon and Mokjang and sets up and carries out the operation policy and enforcement regulations according to their needs.

The vision statement of the department of House Church Ministry says that:

The department of House Church Ministry collects each Mokjang and Chowon's effective and creative ministry and operational principles and provides them to the other Mokjangs and Chowons so that Chowon and Mokjang ministry would be accomplished completely in Seoul Baptist Church of Houston. The department helps the Institute of International House Church Ministries not only to fulfill its mission to spread and settle down the House Church ministry, but also plays a core role as a model church for the purpose to establish 1,000 House Churches by the year 2010.

Then, what is the House Church? According to the Institute of International House Church Ministries, the following defines a House Church:⁸

1. The purpose of the House church is to recover the vitality of the first century church's community.
2. The House Church overcomes the limitations of a passive religious church life that only focuses on worship formation and Bible study based discipleship. The House Church is geared towards witnessing to unbelievers and in so doing, fulfilling the church's original purpose of "saving the lost and making disciples of Jesus Christ." The House Church accomplishes this by helping unbelievers to accept Jesus as their Lord and savior and by inviting unbelievers to be true disciples through servanthood.
3. The House Church is led by a layman who acts as a shepherd and carries out many of the responsibilities of a full time pastor. The House Church is composed of 6 to 12 members who meet together on a weekly basis at members' homes. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing, and mission.

⁷ "Mokjang," which is a Korean term meaning *pasture*, is a unique name for a House Church at Seoul Baptist Church of Houston. A leader of a Mokjang is called a Mokja, which means *shepherd*. A "Chowon" is a type of small group which consists of Mokjas and their spouses of several Mokjangs. In this thesis, Mokjang and House Church will be used alternatively.

⁸ http://www.housechurchministries.org/about/html/about1_1_e.html, accessed at December 2007.

4. The House Church model divides the tasks of the local church in accordance with biblical principles (Ephesians 4:11-12). The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying, and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these House Church tasks along with other church ministry activities in the church. The goal is to build an effective faith community.
5. The layman gains understanding and becomes a partner with the head pastor by experiencing the pastor's tasks through the successes and the adversities of serving the House Church members.
6. By sharing honest prayer requests and by experiencing the grace of answered prayers, the House Church members experience the living God and live transformed lives. The House Church calls for and provides an environment to nurture members as they learn to practice scripturally based living and in so doing members become true disciples of Christ.

As of 2007, the reality of the church concerning House Church ministry according to Kwang-Woong Park, head official of Seoul Baptist Church of Houston is as follows (Figure 27):

Number of adult members	1900
Number of small groups (House Churches)	165
Percentage of church members who belong to small groups	100%
Percentage of church members who regularly attend small group meetings	100%

Figure 27. The reality of House Church ministry at Seoul Baptist Church of Houston

At Seoul Baptist Church of Houston, as we can see in Figure 28, small group leadership development is accomplished naturally in proportion to growth of the small groups. When the members recognize the necessity of division of a Mokjang, they place a new Mokja amongst the members. Of course, the new Mokja has been well trained by observing how the existing Mokja carries out the duty as a Mokja. The members then can

choose between the existing Mokja and the new Mokja. The senior pastor approves the new Mokja chosen by the Mokjang members except in the case that a serious flaw is found in the new Mokja. As things turn out, the strategy of small group leadership in Seoul Baptist Church of Houston is bringing up new Mokjas by letting them learn by seeing their preceding Mokjas in Mokjangs.

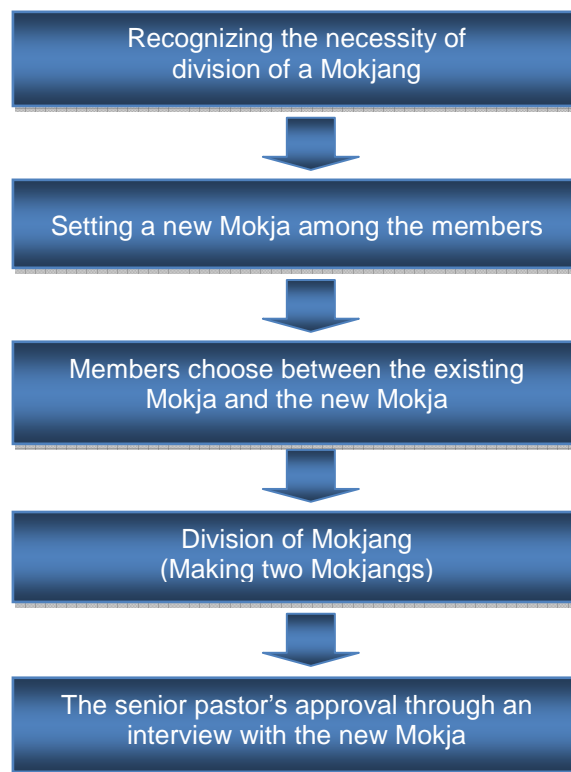


Figure 28. An outlook to set up a new Mokja and Mokjang at Seoul Baptist Church of Houston

Chai, who is the senior pastor of the church, says that the most important strategy of small group leadership development is made up of common recognition through the members of the whole church, the senior pastor's role, and the system of learning by seeing and learning by doing. First, the members of the whole church recognize that a House Church is a church and a Mokja is the pastor of a House Church. Second, the

senior pastor takes the ministry by helping Mokjangs function as a church and the Mokjas performs the duty of the pastor rather than has his own approach. The leadership of the senior pastor is highly influenced by lessening his own authority and right, and acknowledging the works of the Mokjas. Third, Mokjas learn by seeing their predecessors' serving. Actually, the Mokjas of this church are those who serve people very devotedly because their enthusiasm for souls. A member learns how to serve people by seeing the Mokja serving people and how much they have to have affection for souls. And after being a Mokja, they could be serving other people with great enthusiasm for souls.

Chai says that he is helping the small group leaders by presenting direction, encouraging them, and creating an atmosphere for them to do their ministry. He also says that he makes them succeed and that all Mokjas know that. He does not think he stands in the center of the church. However, those who are to be recognized must be the Mokjas.

Chai presents experience of success, sound human relationship, and faithfulness as three things that are absolutely necessary to small group leaders. Experience of success means that he or she who is going to be a Mokja has to be successful in his or her field of life. Chai thinks that anyone who is a successful housewife, an effective workman, or a recognized resident can be an effective Mokja, i.e., a small group leader. And a Mokja has to maintain a friendly relationship with people and be faithful in his or her actual life.

Seoul Baptist Church of Houston has held fast to these principles for over 14 years. Chai says that there would be no change in his church for small group leadership development in the near future. It is because he thinks that the present system is the most effective strategy for his church.

Global Mission Church (<http://www.jiguchon.org>) – House Church

Global Mission Church is the most recognized Baptist church in South Korea with 24,000 members. Dong-Won Lee, who is the senior pastor of Global Mission Church is winning the respect of Korean Christians as an excellent pastor and preacher. While the church has grown very quickly since it was planted in January 1994, in 2002, this church has transitioned into a House Church because they had recognized the present-day need for small communities in which people could share their lives with one another.

The passion for a House Church ministry is well expressed in the philosophy, mission statement, and main value statement of this church. The fourth philosophy of the church says that “the two most important aspects of the worship service are (i) Worship: where the Gospel is proclaimed and (ii) Nurturing: where teaching and admonishing takes place.”⁹ Nurturing is accomplished through each House Church. The mission statement of the church is that “all the members in our church are going to be trained as lay missionaries through the pasture church which they belong to.”¹⁰ “The pasture church” is the unique name for House Church used in Global Mission Church. And the main value statement of this church says that a matter of the highest priority of the church is House Church ministry.¹¹

As of 2007, according to Sang-Hun Cho, who is an associated pastor in charge of the small group ministry in Global Mission Church, the reality of the church concerning House Church ministry is as follows (Figure 29):

⁹ <http://www.jiguchon.org/english/html/philosophy.asp>, accessed at January, 2008.

¹⁰ <http://www.jiguchon.org/english/html/vision.asp>, accessed at January, 2008.

¹¹ http://www.jiguchon.org/gmc_intro/intro_vision.asp, accessed at January, 2008.

Number of adult members	24,000
Number of small groups (House Churches)	2,000
Percentage of church members who belong to small groups	80%
Percentage of church members who regularly attend small group meetings	70%

Figure 29. The reality of Global Mission Church

Global Mission Church thinks that training is the most important strategy of small group leadership development. In this church, new comers become regular members by completing the New Members Class. The church members have to complete the course for preliminary shepherds to be small group leaders. Thereafter they can become small group leaders. The small group leaders continuously attend lectures with various themes about heresies, evangelism, counseling, and so forth at shepherds meeting every Wednesday.

The church, however, regards observation learning just as important as training. According to Cho, the church thinks that the most effective strategy of small group leadership development is making preliminary shepherds follow the examples of their shepherds. That is observation learning and a system of learning by seeing. The church wants preliminary shepherds to learn the qualities and roles of a shepherd by observing their leaders though the church gives them qualification as shepherds by training them through a formal training system.

Cho says that they are not going to adopt any new program or strategy for small group leadership development, but they are planning to add systematic training program on the Bible and on leadership for the existing small group leaders in the near future. He

thinks that the small group leaders would be exhausted unless they do not get spiritual and practical nutrients continuously.

A small group leader of Global Mission Church takes threefold supports from the senior pastor, his or her parish pastor, and his or her Maeuljang.¹² The senior pastor spiritually supports the small group leaders and empowers them with spiritual authority. The parish pastors regularly examine the ministry of the small group leaders who they have to take care of and encourage them at meetings on Friday every other week. The Maeuljangs do the same with the parish pastors for the small group leaders who they meet with every Wednesday.

Cho says leadership, serving, and self-management are the most important qualities of small group leaders. He is doing his best to develop small group leaders to have these qualities.

Church of Dream(<http://www.cod.or.kr>) – House Church

Church of Dream was planted by F. W. Steadman, Sadie Ackles, and Arma Ellmer who belonged to Ella Thing Memorial Mission in 1896. The church with the history of over 110 years is regarded as the representative of Baptist churches in the central area of South Korea. Church of Dream has transitioned into a House Church realizing the essence of a church community and growing as a healthy church since 1997. This church deserves attention because it has become a successful House Church and has grown healthy over the period of time though Gongju, in which Church of Dream is located, is well known as a typical conservative area of South Korea.

¹² A Maeuljang in Global Mission Church corresponds to a Chowon caretaker in Seoul Baptist Church of Houston. A Maeuljang takes care of a Maeul which consists of several pastures.

The passion for House Church is well expressed at the 2014 Vision of the church. 2014 Vision has 10 goals and the fourth goal of the vision says “to grow as a House Church – bringing up 1,000 Mokjas and 1,000 Mokjangs.”¹³ Figure 30 indicates the reality of Church of Dream concerning House Church ministry.

Number of adult members	1600
Number of small groups (House Churches)	156
Percentage of church members who belong to small groups	95%
Percentage of church members who regularly attend small group meetings	75%

Figure 30. The reality of Church of Dream

The strategy used by Church of Dream for small group leadership development is the strategy of nurturing and recommendation. The church has various nurturing program and those who completed basic nurturing programs and were recommended by his or her small group leader can become a small group leader. Ahn, who is the current senior pastor of Church of Dream, gives emphasis to consistency of knowledge (knowing), life (being), and ministry (doing). Therefore, a small group leader recommends a member who is in accord with this principle as a preliminary leader in Church of Dream.

Ahn thinks that a healthy ministry’s philosophy, vision, and passion of the senior pastor and servant leadership of all leaders in a church make the strategy for small group leadership development most effective. He presents the relationship of knowing and doing, vision of a healthy church and ministry, passion and commitment to calling and ministry as the most necessary qualities needed by small group leaders.

¹³ <http://www.cod.or.kr/sub01/joshua.htm>, accessed at January, 2008.

Ahn helps the small group leaders by exercising his influence over them. He exerts influences upon them in the following five areas:

1. Spiritual influence to help them experience God through impressive worship services.
2. Moral influence through servant leadership and coincidence of belief and life.
3. Intellectual influence through training to transform their sense of values.
4. Emotional influence through impressive programs stimulating their passion and commitment
5. Influence of leadership through emphasizing to live for fulfilling commissions and purposes of lives

Church of Dream is not planning to adopt a new strategy or program for small group leadership development because they think the current strategy is very productive. They are very satisfied with the current strategy.

Guminam Church (<http://www.guminam.or.kr>) – House Church

Guminam Church is located in Gumi, which is a small town in the middle area of South Korea. The church faced several limitations that prevented growth as a small traditional church. When Seok-Kil Cheon, current senior pastor of the church, transitioned the church into a House Church, a dramatic growth began. Cheon transitioned his church because he felt limitations about discipleship in his church. He thought there were some church members who felt the disciple training program to be very hard and there were other members who did not devote themselves to church ministries, but rather became arrogant even after completing the program. Cheon decided to transition the church into a House Church while he was looking for an alternative to build participation for the whole church to become involved in the church community

and devote themselves to church ministries. Lastly, he successfully transitioned the church after two years of preparing for the transition. As of 2007, Guminam Church has 130 small groups and 85 % of the members regularly attend small group meetings as we see in Figure 31.

Number of adult members	1050
Number of small groups (House Churches)	130
Percentage of church members who belong to small groups	95%
Percentage of church members who regularly attend small group meetings	85%

Figure 31. The reality of Guminam Church

According to Cheon, the strategy of delegation and choice is the most important strategy for small group leadership development in Guminam Church. Delegation means that the senior pastor endows small group leaders with spiritual authority, trusts them, and helps them achieve the ministry God gives them. Choice means to make the church members choose their own small group leader. Besides delegation and choice, Cheon takes an important stand of the thought in common with the small group leaders that soul winning is the most important mission given to an individual Christian and a church. Because Cheon takes the principle of delegation as important, he helps small group leaders to be more effective in their ministry by taking them out to eat, showing his concern for the difficulties that they may face, and by being a prayer supporter for them. The ministry of the small group leaders delegated by Cheon is very beneficial. Cheon says that:

The small group leaders in my church make me realize what I was not able think nor perceive about in respect to the lives of the church members and yet help me resolve these problems. It is no exaggeration to say that they play the role of a bridge between me and the church members.¹⁴

Cheon considers three qualities important to the small group leaders in his church.

The three qualities are awareness of goal in accordance to the purpose of the church, getting and maintaining a motive as a small group leader, and the ability to reproduce other small group leaders through serving and love. According to Cheon, Guminam Church is not planning to adopt any strategy or program for small group leadership development in the near future. Instead, they want to emphasize the small group leaders to share their experience and know-how for more abundant ministry.

Wonchon Baptist Church (<http://wonchon.org/>) – Vineyard

Wonchon Baptist Church, which was planted in April 30, 1995, is a very unique church in several respects. The most unique characteristic of the church is that it consists of seven little churches. Wonchon Baptist Church is professedly for “same vision, same pastoral philosophy, same campus, but several little churches.” Concerning this, they say that:

We don’t think that mega churches are not good. Actually, we believe that the numerical growth of our church is given by God. However, this is not the only pattern that a mega church holds several worship services. We think a church which grows in accordance with the philosophy and the vision of the church is a dynamic and Biblical church. For this, we have to restrict the number of church members who take part in the worship service. We think it is suitable that a church holds 10 to 15 vineyards which have 200 members including children. By shifting the church paradigm from several worship services to several little churches in a church, we can be a church which:

- Nobody can hide himself or herself
- All members take part in church ministry

14 Song-Woo Lee, “Prepared Lay Ministers Lead the Church” *Kidokkyobo*, February 2, 2006.

- Meaningful relationships among members increase
- Restore family based ministry
- Is a church of vineyards, not with vineyards church
- Secure true rest to members.¹⁵

Wonchon Baptist Church came about calling their small group system a Vineyard which assumes the form of a House Church to overcome the weaknesses that a Kuyeok system had since the year 2001. The church thought that a Kuyeok system is limited to location and cannot hold the many families involved. In relation to the Vineyard system, the church says that:

We have Vineyards which correspond to Kuyeoks. The most special feature which makes the distinction between a Vineyard and a Kuyeok is that a Vineyard consists of families. A Vineyard holds meetings on a weekday or a weekend. All of the families that belong to the specific Vineyard come together. We limit the number of families to five families including the Vineyard caretaker's family.¹⁶

As of 2007, according to Soo-Hyun Bang who is the pastor of the seventh church in Wonchon Baptist Church, the reality of the church concerning Vineyards is as follows (Figure 32):

Number of adult members	2400
Number of small groups (House Churches)	150
Percentage of church members who belong to small groups	85%
Percentage of church members who regularly attend small group meetings	90%

Figure 32. The reality of Wonchon Baptist Church

¹⁵ <http://wonchon.org>, accessed at January, 2008.

¹⁶ <http://wonchon.org>, accessed at January, 2008.

The strategy of Wonchon Baptist Church for small group leadership development is a strategy of nurturing, learning by seeing, and practical exercising while being coached. In general, the church makes a Vineyard with five families which lasts for two years. Each Vineyard has a Vineyard caretaker. The caretaker chooses a vice-caretaker after leading the Vineyard for a year. The one who completed several nurturing courses of the church can be a vice-caretaker: strategy of nurturing. Of course, the vice-caretaker would make observations for one year on how the caretaker had led the Vineyard and taken care of the members: strategy of learning by seeing. And the caretaker lets the vice-caretaker carry out the function of a Vineyard caretaker and coaches him or her for one year: strategy of practical exercising while being coached. After the two years, the caretaker and the vice-caretaker divide the Vineyard and make two Vineyards.

Bang thinks it is the most effective strategy for small group leadership development to pick out the next leaders at Vineyards. They are not going to adopt new strategy or program for small group leadership development in the near future because they think that up to now, the current system has been the most effective.

The pastors of the little churches in Wonchon Baptist Church hold meetings every Sunday morning while the general members are attending Sunday school. Vineyard caretakers and vice-caretakers try to understand the difficulties faced in Vineyards and find out ways to overcome the difficulties. During this time, the pastors train these leaders for leading the Vineyards more effectively. Bang thinks commitment, serving, and leadership are absolutely necessary to the Vineyard caretakers. Therefore, what the pastors are teaching the caretakers relates to these three areas.

Light Global Mission Church (<http://www.jiguchon.net>) – Cell Church

Light Global Mission Church came into the existence when Light Mission Church and Virginia Global Mission Church became one church on March 1, 2000. Light Mission Church was planted by Moon-Sub Song in 1977 and Virginia Global Mission Church was planted by Sekyu Chang on December 1, 1996. Moon-Sub Song retired from his post and Sekyu Chang became the senior pastor of the integrated church when the two churches became one church. Sekyu Chang planted Virginia Global Mission Church with a clear vision of a Cell Church. He formed a Cell Church integrating the two churches, currently known today as the Light Global Mission Church.

The mission statement of Light Global Mission Church is to make non-Christians fully-devoted-disciples of Christ. For this mission, the church has five purposes: graceful worship service, forming communities, training, serving, and fulfillment of calling. This church concentrates all resources and endeavors solely for these purposes.¹⁷ The passion for Cell Church of Light Global Mission Church appears in this very vision statement. The fourth vision among the nine visions of the church says, “it is our dream to be a church with hundreds of other cell churches in which we can experience the power of the Holy Spirit, worship, associate with each other, and evangelize.”¹⁸ Light Global Mission Church is famous for their healthy Cell Church. The church has hosted a Cell Church Conference three times since 2005 to spread the cell church movement among Korean churches in the USA.

Light Global Mission Church is a fast growing cell church. As of 2007, the church has recorded 710 adult church members (Figure 33). However, the average number of

¹⁷ <http://www.jiguchon.net>, accessed at January, 2008.

¹⁸ <http://www.jiguchon.net>, accessed at January, 2008.

attendants on Sunday morning worship service is 1,300. It means that approximately 600 non-Christians or at least non-members attend the Sunday morning worship service in Light Global Mission Church. They are those who have developed an interest in the church through their involvement in small groups.

Number of adult members	710 (1300)
Number of small groups (House Churches)	100
Percentage of church members who belong to small groups	40% (50%) ¹⁹
Percentage of church members who regularly attend small group meetings	40% (50%)

Figure 33. The reality of Light Global Mission Church

The strategy of Light Global Mission Church for small group leadership development is a strategy of natural development of small group leaders. Chang says church members with healthy faith and life are naturally set as the Mokjas. In general, a healthy marriage involves a man and a woman getting married and having babies. Likewise, a healthy Christian will naturally grow as a Mokja and shepherd his or her members. Chang frequently says to the church members “don’t be Mokjas if you need to be charged for being Mokjas. Those who usually live a healthy Christian life can become Mokjas.”

How then does a member become a Mokja in this church? A current Mokja seeks out a potential Mokja in his or her Mokjang. The potential Mokja is encouraged to

¹⁹ Light Global Mission Church has 40% of regular church members who belong to small groups. It corresponds to 284 members. But, actual number of those who belong to small groups is 650. It reaches 50% of the whole Sunday morning worship service. In this church, the percentage of church members who belong to small groups is the same with the percentage of church members who regularly attend small group meetings.

become a Mokja after being spiritually led. That person is set as a new Mokja when he or she accepts the Mokja's exhortation. The existing Mokja becomes the mother Mokja and the new Mokja becomes the daughter Mokja. The senior pastor always approves the new Mokja because he is to trust all Mokjas in his church. The existing Mokja and the new Mokja make two Mokjangs by dividing their group. Chang adheres to this strategy not because it is the most effective for small group leadership development, but because it is right. He does not have any thoughts to change this strategy in his church at this time.

To help small group leaders do their ministry effectively, Chang empowers them totally. He thinks that the senior pastor has to empower the small group leaders and not delegate to them to do their ministry. Therefore, Mokjas leads their small groups and serve the members with a weighty responsibility and an awareness of mission. Also, he helps the small group leaders through reminding the church members of his pastoral philosophy on a Cell Church by various methods at every opportunity. He casts his vision by doing this and empowers the small group leaders to do their ministry in accordance with the church's vision.

Chang presents three matters as absolutely necessary qualities to the small group leaders. These three are having the same vision with the senior pastor, willingness to serve people, and having compassion on the souls of people.

Open Door Presbyterian Church (<http://opendoorpc.org>) – Oikos

Open Door Presbyterian Church was planted by Chai-Gon Park as the leader on January 1, 1984. The name of the church when it was planted was Korean Orthodox Presbyterian Church. The church set Paul Kim as the Senior Pastor on November 29,

1992 and was transitioned into a small group based church when changing its name to Open Door Presbyterian Church on April, 2002. According to Kim, they made a transition into a small group based church because they thought Kuyoeok system was ineffective for the church members in encouraging one another through the sharing of their lives. On the other side, a small group based church would achieve real life discipleship.

The church has a motto which says, “grace encountered, grace exchanged, grace extended.” The second saying, grace exchanged, is related to the small group ministry of the church. In reference to this, the church states the following:

We believe that to fully experience life-changing grace, it must not only be received, but also exchanged among his people. We hold to the following values:

1. Relationships: We believe that loving relationships should flow through every aspect of church life (1 John 3:11-17).
2. Refuge: We believe in church as a hospital, where broken people can come as they are and find refuge and healing (Matthew 11:28-30).
3. Household: We believe that church should be a spiritual household where there are diverse seasons of life, generations, and cultures (Ephesians 2:19).
4. Body: We believe every member should build up the body of Christ with their God-given gifts (1 Peter 4:10).

Open Door Presbyterian Church has a small group system which is called Oikos.

They explain Oikos like:

Oikos is a Greek word which means a house, a family, or a household. An Oikos heads a small community, a small family in a big local church, is a place where the lay believers do their own ministry, and is a place where non-Christians can come in without feeling rejected.²⁰

20 <http://www.opendoorpc.org/KC/sub3-3.php>, accessed at January, 2008.

Their effort to be a small group based church can be also found in the policy of the church. They laid down a policy that only those who receive much recognition as leaders in the small groups can be selected as church leaders like elders and deacons.

As we can see Figure 34, this church has 1,250 adult members and 80 small groups. 80% of the church members belong to small groups and 70% of the church members regularly attend the small group meetings.

Number of adult members	1,250
Number of small groups (House Churches)	80
Percentage of church members who belong to small groups	80%
Percentage of church members who regularly attend small group meetings	70%

Figure 34. The reality of Open Door Presbyterian Church

The three strategies which Open Door Presbyterian Church regards as the most important for small group leadership development are training, verification of fellow members in a group, and creating an atmosphere for small group ministry. They prepare small group members as small group leaders by helping them understand the basic Christian belief and accustom them to a spiritual atmosphere of the church through the programs created for all the church members. They are set as small group leaders when other members verify that they are good candidates as leaders. Besides training and verification, they believe it is a very important strategy for small group leadership development to create an atmosphere to love and reflect on the people. Paul Kim thinks that the attitude to serve humbly, a mind to love people, and a sensitivity to feel the needs of others are the most important qualities needed for small group leaders.

Open Door Presbyterian Church is taking no action in introducing any new strategies or programs for the small group leadership development in the near future.

They are satisfied with the current strategy of small group leadership development.

The senior pastor of the church is helping the small group leaders by:

1. Encouraging them and sharing the vision for Oikos ministry through monthly meeting.
2. Encouraging them through the regular meeting with parish associate pastors.
3. Offering an opportunity to be recharged through an annual retreat for the all small group leaders.
4. Letting them conquer their own shortcomings in ministry and solidify their own strong points through fellowship with fellow small group leaders.
5. Giving them opportunities to visit other outstanding small groups of other churches and learn to lead small groups more effectively.

Hyangsang Church (<http://hyangsang.com>) – Of-Small Group Church

Hyangsang Church was planted by Jamsiljoongang Church on October 15, 2000.

Since the planting of Hyangsang Church, it has been striving to become a healthy church through the senior pastor, Joo-Chai Jung. Recognizing that the Kuyeok system is a device for church administration and management for church members, rather than a small group community with the attributes of a true church, Jung has been trying to build the church up as a small group based church since 2003. As of 2007, the reality of Hyangsang Church concerning small group ministry is as follows (Figure 35):

Number of adult members	1800
Number of small groups (House Churches)	138
Percentage of church members who belong to small groups	Almost 100%
Percentage of church members who regularly attend small group meetings	35% (60%) ²¹

Figure 35. The reality of Hyangsang Church

The strategy for small group leadership development, which Hyangsang Church adopts and uses, is qualification through training. The church has various programs for discipleship like Beginners course, Meditation course, Basic doctrine course, Bible inquiry course, and Disciples course. The ones that complete these courses are encouraged to apply for Shepherd School. Those who complete Shepherd School can be small group leaders in Hyangsang Church. Jung was asked what three things were absolutely necessary to small group leaders. His response was Biblical confession of faith, mature personality, and serving through sacrifice. These three are the most important themes taught in Shepherd School.

Hyangsang Church, however, does not rely too much upon the training system. Jung says that the most important strategy for small group leadership development is learning by doing their own ministries and by seeing competent small group leaders do their ministries within the church. As a result, the strategy for small group leadership

²¹ The small groups generally hold meeting on a weekday in Hyangsang Church. In this case, the percentage of church members who regularly attend small group meetings is 35%. However, Hyangsang Church holds small groups meetings instead of Sunday afternoon worship service once a month. In this case, the percentage of church members who regularly attend small group meetings is 60%. Dong-Hoon Shin, who had been an associated pastor in charge of small group ministry at this church for seven years, says that Hyangsang Church decided to hold small group meetings every Sunday afternoon since March, 2008.

development of Hyangsang Church consists of training, practical exercise, and observation learning.

Jung says that he does not give consideration to adopt any strategy or program for small group leadership development in the near future. It might be because they are gaining satisfactory results in this area.

Jung is helping the small group leaders by letting the associate pastors take charge of the small group ministry by leading small group leader meetings every Wednesday morning for women and Wednesday evening for men. Mainly, the associate pastors formulate the small group leaders to prepare their ministries by training them and instructing them in what they will teach in their small group meeting.

Hosanna Presbyterian Church (<http://www.hosanna21.com>) – Darakbang

Hosanna Presbyterian Church was planted by Pastor Jin-Hyeon Noh on December 2, 1945. This church is an exemplary Presbyterian church in Pusan, South Korea.

Hosanna Presbyterian Church calls their small group a Darakbang, which is a Korean term indicating a *garret*. However, a Darakbang is not different from a Kuyeok. A

Darakbang is a name given to the small groups of Hosanna Church which corresponds to Kuyeok of other Korean churches. Darakbang is defined as follows:

At Hosanna Presbyterian Church, a Darakbang is a small group which is organized regionally. It is a group in which all members learn and share God's Word with learning materials which were developed by Hosanna Church. A well-trained and mature small group leader leads each group. Every member develops a feeling of belonging to a community, which is essential to the growth of one's faith and builds personal relationship with other members in the group. A Darakbang is a very beautiful group which makes members devote themselves to each other in Christ by sharing one another's thoughts and life circumstances.²²

²² <http://www.hosanna21.com>, accessed at January, 2008.

The small group ministry is in superb harmony with the discipleship ministry in Hosanna Church. The groups find those who are able to partake in the discipleship training and hence, the discipleship ministry builds well-trained small group leaders. The small group leaders produced through discipleship ministry are themselves devoted to the small groups in this church. Hosanna Church has 700 small groups and 99% of the church members belong to small groups and 55% of church members regularly attend small group meetings as we see in Figure 36.

Number of adult members	5700
Number of small groups (House Churches)	700
Percentage of church members who belong to small groups	99 %
Percentage of church members who regularly attend small group meetings	55 %

Figure 36. The reality of Hosanna Presbyterian Church

The current strategy of Hosanna Presbyterian Church for small group leadership development is bringing up the leaders through discipleship ministry. Of course they have to have small group experience. In each group, the leader picks out a preliminary leader who has been a member in the group for over two years. In general, the preliminary leader completes a one-year-course of disciples training. The leader then has to take a one-year-course of ministry training offered by the Discipleship Ministry department. Only those who have completed the training are eligible to be small group leaders in this church.²³

²³ Sometimes, those who are in the ministry training become small group leaders when that church needs to set new leaders urgently. But, the case like this is exceptional.

The reason why Hosanna Presbyterian Church stresses ministry training is because the church requires them to do their ministry effectively. Ki-Tae Won, who is an associate pastor in charge of the small group ministry in Hosanna Church, says “Pastoring members is the most important ministry of a small group leader. A small group leader has to teach and nurture the members and make a new small group by reproducing a new leader.”

This church thinks small group leadership development is most effective when all the church members have the same vision and mission of the Church. In particular, small group leaders are taught to understand the principles of small group ministry. Therefore, their ministry is required to be in accordance with these principles. For this, they effectively exercise small group leader meetings every Sunday afternoon.

Hong-Joon Choi, who is the senior pastor of Hosanna Presbyterian Church, makes two approaches to help small group leaders. First, he is trying to encourage them consistently. He empowers and gives them self-esteem through encouragement. Secondly, he makes efficient use of small group leader meetings. Since 2007, Hosanna Presbyterian Church has held meetings after the Sunday evening service. The meeting is held at 4:00 pm through 6:00 pm every Sunday, which eliminated the Sunday evening service. At a meeting, Choi teaches, encourages and recharges the leaders. Then, the parish pastors discuss matters about ministries of the leaders. Finally, the leaders share their difficulties and experiences of success and pray for each other.

They think the current strategy in the development of small group leadership and follow-up measures is very effective. Therefore, they are not planning to change their

strategy. Won suggests compassion for the souls of people, a serving attitude and life, and earnest prayer are absolutely necessary for small group leaders at this church.

GENERALIZATION OF RESULTS OF THE CASE STUDY

We can extract several important principles of small group leadership development, which are seen commonly at these nine targeted churches. The principles are:

1. The senior pastor has to have a clear vision towards small group ministry for his church and create a proper climate in accordance with this vision through sharing it with all the members of the church.
2. A healthy, new small group leader naturally comes into being in a healthy small group which a healthy leader leads. A potential leader experiences a small group gathering and learns by the example of the current leader.
3. The senior pastor has to empower small group leaders. The senior pastor has to be a leader who develops other leaders that work together rather than leaders who work alone.
4. The system for small group leadership development has to be in harmony with the nurturing system of the church. Healthy small groups cannot exist without effective nurturing system.
5. Durability of the system to develop small group leaders is very important. A church has to develop an effective strategy well-matched to its vision in order for the small group ministry to maintain long time efficiency program.
6. To hold regular and frequent meetings of small group leaders is important.
7. A formal training class before beginning to serve as a small group leader is required by three of the churches

There are two matters that leaders must pay attention to, though not found at all the targeted churches. First, the right to choose a leader or members can develop good small group leaders. A small group leader has to have the right to choose his or her own members. And members have to have the right to choose their own leader. The majority of Korean churches, which have the Kuyeok system, overlook its importance. Second,

there must be consideration for having special training programs to produce competent small group leaders such as Global Mission Church, Hyangsang Church, and Hosanna Presbyterian Church.

The importance of effective follow-up measurements for small group leaders is worthy for notice, although they are not directly related to the development of small group leadership. Most targeted churches have significant follow-up measures. The follow-up measures contain:

1. Regular encouragement of the senior pastor (and the parish pastor)
2. Spiritual guidance of a mentor or a coach
3. Sharing the difficulties and experiences of success at a meeting with other small group leaders
4. Offering opportunities to learn what the small group leaders need for their groups such as leadership skills, counseling techniques, or Biblical and theological knowledge.

Figure 37 shows the responses of the nine pastors to the question asking about qualities absolutely necessary to the small group leaders. As we can see in Figure 13, the item with the highest frequency is self-sacrificing attitude toward others such as serving others and having compassion on souls. The next highest priority was personality and actual life of a small group leader.

Rank according to frequency	Item	Frequency	Breakdown (Frequency)
1	self-sacrificing attitude toward others	11	Serving others (7) Compassion on the souls (3) Human Relationship (1)
2	Personality and actual life	7	Life based on Christian belief (3) Personality (2) Leadership (2)
3	Ministry	6	Mission and vision (3) Commitment to the ministry (3)
4	Etc.	3	Reproduction of new leaders (1) Confession of faith (1) Prayer life (1)

Figure 37. Responses of the nine pastors to the question if qualities are absolutely necessary for small group leaders

SUMMARY

The result of the case study gives very valuable insights on the development of small group leadership. It says to us that we cannot create an effective small group ministry without producing competent leaders consistently. It also says that we cannot produce competent small group leaders without keeping up an effective system well-matched to the characteristics of a church and its small group ministry. For producing competent small group leaders consistently through a durable system in the development of small group leaders, we have to pour all our energy and resources of the church. To this point, the small group ministry is not a program for the church. It is a matter of life and death for the church. There is no short way in developing competent leaders in a church.

CHAPTER 4
LESSONS FROM A LITERATURE RESEARCH
ON SMALL GROUP LEADERSHIP DEVELOPMENT

A literature research is absolutely necessary to map out a strategy for small group leadership development. This is because we can obtain inscrutable values that cannot be attained through field analysis and case studies. In this chapter, the author suggests 12 helpful lessons related to the subject of this thesis which were collected through the literature research on small group leadership development.

PERCEIVE THE URGENCY AND IMPORTANCE OF DEVELOPING LEADERS

Without developing competent small group leaders, the success in transitioning a traditional church to a cell-based church is nearly impossible. It is because “the issue of leadership is central to a church’s understanding of small group ministry.”¹ Donahue and Robinson agree to this view. They insist that “an emerging small group ministry cannot succeed without a commitment to effective leadership deployment.”² Leadership development is the first and foremost task in transitioning to a cell-based church. We need to listen carefully to Stetzer and Dodson, who say, “while everything rises and falls

1 Jeffrey Arnold, *Starting small groups* (Nashville, TN: Abingdon Press, 1997), 25.

2 Bill Donahue and Russ Robinson, *Building a Church Of Small Groups* (Grand Rapids, MI: Zondervan, 2001), 122.

on leadership, it could be more accurate to say that everything rises and falls on leadership that develops other leaders.”³

It is very dangerous to transition when small group leaders are not ready. Donahue and Robinson warn us by saying, “when you neglect ongoing leadership development, you’ll have two chronic problems: way too many unshepherded people and not nearly enough qualified, prepared leaders.”⁴

If we want to successfully transition to a cell-based church and if we want to get plentiful benefits through effective cell-based ministry, we have to prepare potential leaders and develop them into competent leaders. It is nonsense that we do not develop small group leaders and yet expect a successful small group ministry. Comiskey is right in saying that “if cells are going to multiply rapidly, new leaders must constantly be sought and released.”⁵ If we seriously want to transition a traditional church to a cell-based church, we have to develop competent small group leaders. It is the first and the most important task in transitioning.

APPROACH STRATEGICALLY

We need to approach strategically in developing competent small group leaders for a transitioning cell-based church. Not only is the transitioning process important, but also the leadership development of a small group requires a well-planned strategy. Malphurs and Mancini define leadership development as “the intentional process of helping established and emerging leaders at every level of ministry to assess and develop

³ Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville, TN: B & H Publishing House, 2007), 155.

⁴ Bill Donahue and Russ Robinson, *The Seven Deadly Sins of Small Group Ministry* (Grand Rapids, MI: Zondervan, 2002), 101.

⁵ Joel Comiskey, *Home Cell Group Explosion* (Houston, TX: Touch Publications, 1988), 56.

their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”⁶ Through the term “intentional process,” they urge us to approach leadership development in a church setting very deliberately and intentionally.

John Yarbrough deplores in saying that “many dreams remain little more than glorified wishes because they are never translated into concrete statements and a systematic plan is never developed to translate the dreams into reality.”⁷ Dave Earley also says that:

If leadership is the determining factor, why do few small group leaders effectively multiply themselves by developing effective leaders? I believe it’s because, even though most small group leaders have a passion to be used of God to raise up effective leaders, they’re not sure how to do it. They need a practical strategy to make it happen.⁸

As Neil Wiseman says, “hard work without planning produces a blur of activity – motion without direction.”⁹ Then, what kind of advantages can we get through strategic planning? Peter Wagner says we can obtain six advantages when having a strategy in a church. The six advantages are:

1. It increases efficiency.
2. It helps measure effectiveness.
3. It permits midcourse corrections.
4. It unites the team.
5. It makes accountability natural.
6. It helps others.¹⁰

6 Malphurs and Mancini, *Building Leaders*, 23.

7 John Yarbrough, “Visionary Leadership: The Planning Process.” J. Truman Brown Jr. (Compiler), *Visionary Leadership for Church Growth* (Nashville, TN: Convention Press, 1991), 69.

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

9 Neil B Wiseman, *Leadership* (Kansas City, MO: Beacon Hill Press of Kansas City, 1979), 95.

10 C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal Books, 1987), 32-34.

According to Mark Marshall, strategy is defined as follow:

A strategic plan is the description of how to get from where your church is to where God wants it to be. A strategic plan will describe in terms of action steps how to turn God-inspired dreams into reality. It answers the question: How do we get from where we are to where God wants us to be? The gap between where we are (current reality) and where we want to be (vision and goals) is what we do (strategic plan).¹¹

We can put Marshall's strategy thoughts into a form of a diagram as show in Figure 39. In sum, we can have a good and an effective strategy by having a precise diagnosis of ourselves, a clear direction, and a drastic plan.

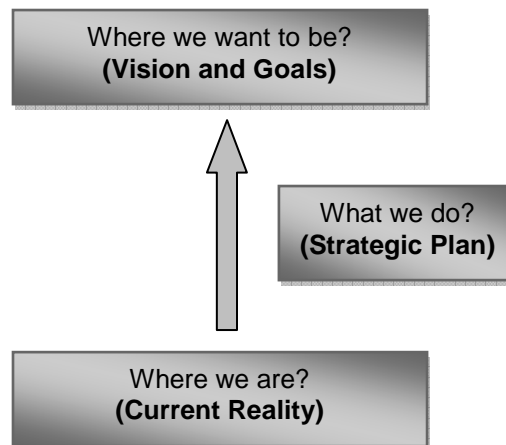


Figure 38. A diagram on strategic plan

It is never an easy task to map out a practical and an effective strategy. To this point, Marshall's advice on common characteristic shown in his model of effective strategic planning could be a great help to those who are in mapping out a strategy. He says that:

1. An effective strategic plan is directive not restrictive.
2. An effective strategic plan is continuous process by which a church is kept on course.

¹¹ Mark Marshall, *Mapping Your Church Strategy* (Nashville, TN: LifeWay Press, 2003), 9.

3. An effective strategic plan involves those who must execute the plans.
4. An effective strategic plan is simple.
5. An effective strategic plan leads to immediate action.¹²

RECOGNIZE THE SENIOR PASTOR'S ROLE

Responsibility for Developing Leaders in the Church

The senior pastor has the responsibility for developing leaders at every level in the church. In particular, a senior pastor who wants to transition the church into a cell-based church has to develop competent small group leaders. Earley says that “the key to our church’s future would be the ministry we could raise up others to do. I discovered that leadership development is the determining factor for maximum impact.”¹³ Bill Hybels claims “it is simply that people with the gift of leadership are uniquely equipped to come up with strategies and structures that provide opportunities for other people to use their gifts most effectively.”¹⁴

It is exactly the pastor’s job to develop leadership at the church. Greg Ogden argues “if the church is to be a ministering community, the pastor must be an equipper who empowers God’s people to fullness of service.”¹⁵ According to Barna, “it is rare to find a pastor leading a healthy, growing church who is not committed to moving the spotlight off himself and onto the people who must do the brunt of the ministry: the

¹² Ibid., 5-8.

¹³ Earley, *Turning Members into Leaders*, 9.

¹⁴ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 26.

¹⁵ Greg Ogden, *The New Reformation* (Grand Rapids, MI: Zondervan Publishing House, 1990), 85.

laity.”¹⁶ As Maxwell says, “a leader’s success can be defined as the maximum utilization of the abilities of those under him.”¹⁷

The Senior Pastor as a Point Leader

The senior pastor has to be a point leader both for transitioning his or her church to a cell-based church and for developing leaders in the church. Malphurs says “strategic planning requires a strategic point leader, a lead navigator.”¹⁸ And he continues to say “I am convinced that the point or senior pastor should be the primary leader and person responsible for the planning process.”¹⁹ Marshall points out “one of the major reasons for failure in strategic planning in many churches is the lack of leadership and support by the pastor. If you are the pastor, you must take the lead in this process.”²⁰

Donahue and Robinson comment that “a point leader is someone who carries the responsibility for embedding small groups in the church.”²¹ Of course, the point leader who they are referring to is not the senior pastor, but a minister who is in charge of the small group ministry in the church. In South Korea, however, the senior pastor has to be the point leader. Paul Yonggi Cho says “it is the pastor’s job to motivate the church members for revival and growth of the church through home cell groups.”²²

16 George Barna, *Turn-around churches* (Ventura, CA: Regal Books, 1993), 63.

17 John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson, Inc., 1995), 15.

18 Aubrey Malphurs, *Advanced Strategic Planning* 2nd Ed. (Grand Rapids, MI: Baker Books, 2005), 27.

19 Ibid., 61.

20 Mark Marshall, 15.

21 Bill Donahue and Russ Robinson, *The Seven Deadly Sins of Small Group Ministry*, 50.

22 Paul Yonggi Cho, *45 Pastoring Years of Hope* (Seoul, Korea: Institute for Church Growth, 2006), 153.

Trustworthiness of the Senior Pastor

It is accompanied by a risk to transition a traditional church into a cell-based church. Therefore, it is essential for the success of the transition that all the church members trust the senior pastor who leads the transitioning process. To get the trust of the church members is the most important thing that the senior pastor must do. It is because “trust provides the motivation and energy that makes it possible for organizations to be successful.”²³ Oswald Sanders says “leadership is influence.”²⁴ Then, how can we influence others without their trust? Leaders have to “understand that building trust is their main objective.”²⁵

How can the senior pastor earn the trust of his church members? The only one way to earn the trust of others is by his or her actual life. The senior pastor’s teaching or vision casting without support of his or her real life is vain. Getz says “in order to communicate biblical truth in all its fullness, Paul exemplified a twofold teaching approach in his own life-on-life ministry – modeling Christ’s likeness while verbally instructing believers.”²⁶

We can place all factors of the senior pastor’s real life under six categories: vision,²⁷ character, attitude, passion and commitment, relationship, and spirituality. Character is the most important thing. Weems says “when lay persons are asked what they want most in pastors, the characteristics that rank highest always are those that

23 Warren Bennis, and Joan Goldsmith, *Learning to Lead* 3rd Ed. (New York, NY: Basic Books, 2003), 144.

24 J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994), 27.

25 Bennis and Goldsmith, 31.

26 Gene A. Getz, *Elders and leaders* (Chicago, IL: Moody Publishers, 2003), 193.

27 Vision is very important to the leaders. The author will explain about vision at the next part.

describe the pastor as person.”²⁸ Le Peau also says “character, however, must always come before technique and must always rule over it.”²⁹ Character contains integrity, accountability, reliability, and so forth.

Attitude is as important as character. Especially, positive outlook on life, morality, humbleness, loving people, and attitude to take responsibility willingly are very important to the senior pastor. Maxwell says “if you look at the lives of people in any profession who achieve lasting success, you will find that they almost always possess a positive outlook on life.”³⁰

Passion and commitment to a vision brings incalculable trust to the senior pastor. According to Maxwell, “Nothing can take the place of passion in a leader’s life.”³¹ Relationship is also necessary to the leaders. The church members work in the relationship with the senior pastor. Douglas Hall says “as relational competencies grow, the person’s leadership capacities are correspondingly enhanced. That is, these competencies are part of the leader’s development.”³²

Spirituality is absolutely required to Christian leaders. “Your spiritual life (spirituality) is foundational to your life as a leader. Too many times leaders attempt to carry out their responsibilities without the empowering times of fellowship with God.”³³

28 Lovett H. Weems, Jr., *Church Leadership* (Nashville, TN: Abingdon Press, 1993), 125.

29 Andrew T. Le Peau, *Paths of Leadership* (Downers Grove, IL: InterVarsity Press, 1983), 92.

30 John C. Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville, TN: Thomas Nelson, 1999), 90.

31 Ibid., 83.

32 Douglas T. Hall, “Self-Awareness, Identity, and Leader Development.” David V. Day, Stephen J. Zaccaro, and Stanley M. Halpin, Ed., *Leader Development for Transforming Organizations* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004), 166.

33 Jimmy Long, Ann Beyerlein, Sara Keiper, Patty Pell, Nina Thiel, and Doug Whallon, *Small Group Leaders’ Handbook* (Downers Grove, IL: InterVarsity Press, 1995), 164.

DEVELOP A VISION AND COMMUNICATE IT EFFECTIVELY

Develop a Vision

Barna says, “vision is to a leader as air is to a human being: Without it, you die.”³⁴

As this proposition demonstrates, having and developing a vision is critical to leaders.

According to Barna, “vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances.”³⁵ Black and Gregersen say “the clearer the new vision, the easier it is for people to see all the specific ways in which they will be incompetent and look stupid – ways that they will do the right thing and do it horribly.”³⁶

A vision is needed more when a church is undergoing a serious change like transitioning into a small group-based church. When the leader has a clear vision for the future of the church, the church members can know where they are going and what they have to do. It is because “there is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared.”³⁷ On the contrary, “without vision, people lose the vitality that makes them feel alive.”³⁸

According to Barna, vision:

1. Inspires people by providing them with hope, meaning, and significant challenges.

³⁴ George Barna, *The Power of Team Leadership* (Colorado Springs, CO: Waterbrook Press, 2001), 37.

³⁵ George Barna, *The Power of Vision* (Ventura, CA: Regal Books, 2003), 24.

³⁶ J Stewart Black, and Hal Gregersen, *Leading Strategic Change* (Upper Saddle River, NJ: FT Prentice Hall, 2003), 70.

³⁷ Burt Nanus, *Visionary Leadership* (San Francisco, CA: Jossey-Bass Publishers. 1992), 3.

³⁸ Hybels, *Courageous Leadership*, 31.

2. Attracts people to a cause by giving them something worth investing in and something to focus on that transcends the mundane endeavors of daily life.
3. Builds community by providing people with a common purpose and putting their natural competitiveness and pettiness in perspective.
4. Sustains people by giving them a compelling reason to persevere and to stay focused on what really matters.³⁹

What Blanchard, Hybels and Hodges say about vision would give leaders great help to have and develop a vision in a specific area. They say that:

A clear vision has four aspects: purposes, values, image, and goals. . . . Purpose tells you what business you're in. It defines the fundamental reasons why you exist as an organization. Values determine how people should behave when they're working on the purpose. . . . Image is really just a picture of what things would be like if everything were running as planned. And goals focus people's energy right now.⁴⁰

Communicate the Vision

Hybels is right to say that "after a leader receives and owns a vision, the next challenge is to communicate it to others."⁴¹ Nanus is also right in saying that "a vision is little more than an empty dream until it is widely shared and accepted."⁴² Nanus introduces an interesting formula about vision and communication:

$$\text{Vision} + \text{Communication} = \text{Shared purpose}^{43}$$

³⁹ Barna, *The Power of Team Leadership*, 40.

⁴⁰ Ken Blanchard, Bill Hybels, and Phil Hodges, *Leadership by the book* (New York, NY: William Morrow and Company, Inc., 1999), 122.

⁴¹ Hybels, *Courageous Leadership*, 38.

⁴² Nanus, 134

⁴³ Ibid., 156.

Like John Lincoln's words, "a visionary leader knows that saying something once is never enough."⁴⁴ Essentially, "a strategic planning demands effective communication to the congregation of the process, the team, and the results of the work of your team."⁴⁵ Malphurs says "during the strategic planning process, as well as at any other time, you must communicate, communicate, and then communicate some more."⁴⁶

Then, how can we communicate the vision? Earley suggests seven ways in communicating vision:

1. Get with God to receive a definite dream for multiplying your group that ties directly into the vision of your church.
2. Tell the dream to the key people involved. Let them add to it and own it. Specify the potential leader's possible role in the dream.
3. Write a dream statement that will clarify and direct what you're trying to do.
4. Share the vision.
5. Share the dream all the time.
6. Share the dream in as many mediums as possible.
7. Share the dream in as many ways as possible.⁴⁷

WORK AS A TEAM

To make a strategy needs a lot of energy and resources. Therefore, "vital to strategic planning is the leadership team."⁴⁸ Yarbrough says "the first step in the planning process is to select a planning group."⁴⁹ Barna argues that "leadership works best when it

44 John R. Lincoln, "Visionary Leadership: The Vision." J. Truman Brown Jr. (Compiler), *Visionary Leadership for Church Growth* (Nashville, TN: Convention Press, 1991), 64.

45 Mark Marshall, 16.

46 Malphurs, *Advanced Strategic Planning*, 63.

47 Earley, *Turning Members into Leaders*, 61-64.

48 Malphurs, *Advanced Strategic Planning*, 28.

49 Yarbrough, 70.

is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision.”⁵⁰

Working as a team produces more fruit than to work alone. Maxwell says “one is too small a number to achieve greatness.”⁵¹ Barna insists “a major advantage of being led by a team is that the results almost always transcend what any individual from that team could have produced alone.”⁵² Therefore, in general, “great leaders are team players. Their success depends entirely upon their ability to attract, equip, guide, and retain talented and gifted people to achieve outcomes that bless other people.”⁵³

How can we build a team? What do we have to pay attention to when building a team? We find nine components that entail in building an effective team:

1. We need to have a vision, mission, values, and goals. “Discerning God’s vision is one of the first tasks a leader or team should address.”⁵⁴ “Vision gives team members direction and confidence.”⁵⁵
2. A team consists of an appropriate number of persons. Marshall says “the team will need to consist of 7 to 12 members.”⁵⁶ McBride insists that team size should be variable according to church size (average adult participants).⁵⁷ According to McBride’s suggestion, Gaeumjung Church which has about 1,100 adult participants can have a team of seven to nine.
3. The senior pastor has to be a leading leader. Yarbrough argues “the leader for the planning group or chairperson of the Church Council should be the pastor.”⁵⁸ According to Barna, a leading leader leads the team:

50 Barna, *The Power of Team Leadership*, 8.

51 John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville, TN: Thomas Nelson, Inc., 2001), 4.

52 Barna, *The Power of Team Leadership*, 11.

53 George Barna, *The Second Coming of the Church* (Nashville, TN: Word Publishing, 1998), 169.

54 Barna, *The Power of Team Leadership*, 45.

55 Maxwell, *The 17 Indisputable Laws of Teamwork*, 88.

56 Mark Marshall, 16.

57 Neal F. McBride, *How to Build a Small Group Ministry* (Colorado Springs, CO: NavPress, 1995), 13.

58 Yarbrough, 70.

- The captain maintains the team's focus on the vision.
 - The captain facilitates positive and productive relationships among team members.
 - The captain identifies opportunities for individual growth.
 - The captain prepares the team to move ahead by acquiring resources.
 - The captain demonstrates personal leadership productivity.⁵⁹
4. Clarify the position and role of each team member. Maxwell says "all players have a place where they add the most value."⁶⁰ Jim Collins says "if you have the right people on the bus, the problem of how to motivate and manage people largely goes away."⁶¹
 5. Maintain team unity through commitment to each other. "In practice, one of the most important attributes of an effective team leader is the commitment to serve not only the church but the other leaders as well."⁶²
 6. Share responsibility. Gangel says "members of a serious leadership team understand that they corporately manage the progress of the church or Christian organization and take collective responsibility for the outcome."⁶³
 7. Communicate effectively. Salas, Burke, and Stagl say "teamwork involves clear and concise communication."⁶⁴ In a team, "the importance of communication during meetings seems too obvious even to mention."⁶⁵
 8. Manage conflict and keep up teamwork. Conflict is inevitable where people are interested and involved.⁶⁶ Therefore, "teamwork requires team members to actively manage conflict to create and maintain harmonious interpersonal and interteam relationships."⁶⁷
 9. Be accountable to each other. Barna says "every great team holds itself accountable to standards of behavior as well as performance goals."⁶⁸

59 Barna, *The Power of Team Leadership*, 139-141.

60 Maxwell, *The 17 Indisputable Laws of Teamwork*, 28.

61 Jim Collins, *Good to Great* (New York, NY: HarperCollins Books, 2001), 42.

62 Barna, *The Power of Team Leadership*, 110.

63 Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago, IL: Moody Press, 1997), 310.

64 Eduardo Salas, C. Shawn Burke, and Kevin C. Stagl, "Developing Teams and Team Leaders: Strategies and Principles." David V. Day, Stephen J. Zaccaro, and Stanley M. Halpin, Ed., *Leader Development for Transforming Organizations* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004), 334-338.

65 Gangel, 311.

66 Ibid., 188.

67 Salas, Burke, and Stagl, 334-338.

68 Barna, *The Power of Team Leadership*, 123.

DEVELOP LEADERS IN ACCORDANCE WITH YOUR SMALL GROUP MINISTRY

As Stetzer and Dodson comment, “small groups are an excellent way to train leaders and identify new ones.”⁶⁹ But, “this process must be built into a systematic, intentional strategy to develop more groups and train new leaders.”⁷⁰ Donahue and Robinson deplore that “too many churches plunge into small group ministry without an end in mind.”⁷¹ What Comiskey said after he did a case study on eight outstanding cell-based churches worldwide is noteworthy. He said that:

Pastors and church leaders all over the world have replicated David Yonggi Cho’s cell system. Yet, far from simply imitating or copying other cell-based models, these churches have effectively adapted the model for their own situations and environments.⁷²

The development of small group leadership is an activity with a clear direction. The direction is related to the features of your small groups. Moreover, the features of small groups come from the type of small group ministry which you want to have. Therefore, it is a preferential task to make a definite decision on the type of small group ministry which you desire to have. Then, the type of small group ministry will decide the features of small groups. Finally, we can map out a strategy for small group leadership development suitable to the features of the small groups.

⁶⁹ Stetzer and Dodson, 155-156.

⁷⁰ Ibid., 156.

⁷¹ Donahue and Robinson, *The Seven Deadly Sins of Small Group Ministry*, 18.

⁷² Comiskey, *Home Cell Group Explosion*, 26.

What kind of small group ministry can we have in the church? Donahue and Robinson say that there are three types of relations between a church and small group ministry.⁷³ They say that:

Visionary leaders such as Ralph Neighbour, Carl George, Lyman Coleman, Roberta Hestenes, and Gareth Icenogle have provided great ideas for building transformational community through small groups. Together, their ideas comprise a continuum of small group models. . . . At one end of the continuum is the “church with small groups” category. In this model, small groups form a department, one of many in the church. At the continuum’s other end is the “church is small groups” category. This model views each cell group as a little church. The “church of small groups” category views each group as a little community within the larger church.⁷⁴

We can choose one type of small group ministry among the three models. If we chose a type of small group ministry, we also have to decide the features of small groups in the church. It would be helpful to examine how small group experts divide their small groups. According to Carl George, there are four dimensions of ministry that a cell could accomplish: loving (pastoral care), learning (Bible knowledge), deciding (internal administration), and doing (duties that serve those outside the group).⁷⁵ Arnold suggests seven types of small group as follows:

1. Discipleship groups – emphasizing deep, intense relationships, these groups are usually very small in size (two to four members).
2. Covenant groups – the most prominent group type in the church (also called “K-groups, “caring groups,” Bible studies,” and a host of other names), these groups typically focus on study, prayer, and community building.

⁷³ We can view from a different angle. Dan Lentz suggests that there are five organizational models of small group ministry. The five models are (1) meta model (example: Willow Creek Community Church), (2) free market model (example: New Life Church), (3) mid-sized connection community model (example: Xenos Christian Fellowship), (4) fractal/ organic/ house church groups (example: New Hope Christian Fellowship), (5) groups of 12 or G-12 groups (example: Bethany World Prayer Center). Dan Lentz, “Five Models for Small Groups,” transcript in author’s computer Microsoft Word archive.

⁷⁴ Donahue and Robinson, *The Seven Deadly Sins of Small Group Ministry*, 20.

⁷⁵ Carl George, *Prepare your church for the future*, 89.

3. Affinity groups – these groups possess any of the emphases in this list, and involve people of a common race, gender, age, interest, or other characteristics.
4. House churches – often larger than the classic small group, these groups emphasize worship, prayer, and teaching ministry.
5. Special needs groups – these groups can involve persons in various types of crises (such as physical, emotional, or relational), such as a recovery group.
6. Ministry groups – these teams of individuals serve either within the church or within the community.
7. Evangelistic groups – these groups exist in order to evangelize friends and acquaintances.⁷⁶

If we really want to develop competent small group leaders, we have to choose a type of small group ministry and determine the type of small group. Then, we can also decide the type of small group leadership. Finally, we can map out a strategy of small group leadership development.

CREATE A LEADERSHIP CULTURE

Unless we create a leadership culture in the church, it is impossible to develop small group leaders. Even if it were possible to develop leaders, the effectiveness would remarkably decrease. “If the culture isn’t ready, even the best ideas and strategies are doomed to failure.”⁷⁷ A lot of leadership experts who know this fact exhort us to create a leadership culture at first before developing leaders. Lynne Hybels and Bill Hybels say, “leaders love to create a leadership culture. . . . One of the best contributions that pastors can make to their church is to create a leadership culture in which others can lead, cast a

⁷⁶ Arnold, *Starting small groups*, 24-25.

⁷⁷ Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids, MI: Zondervan, 2004), 30.

vision, and organize volunteers around different parts of the ministry.”⁷⁸ Walter Wright conclusively says “leadership is a relationship of character that shapes culture.”⁷⁹ Hans Finzel claims “whether you like it or not, if you are anywhere near the top level of leadership in your organization, you are the keeper and developer of the culture of that organization.”⁸⁰

Then, what is a leadership culture? According to Malphurs and Mancini, “leadership culture is a unique interrelationship of values, thoughts, attitudes, and actions within a group of leaders that reproduces patterns of thinking and behaving among them and their followers.”⁸¹ To use Donahue and Robinson’s words, to create a leadership culture is to say “we are going to develop new leaders. We are going to equip leaders,” instead of just saying “I would like to get new leaders” or “I am praying for new leaders.”⁸² Donahue and Robinson also say “are your top people (senior pastor, staff, lay leaders) investing time and energy to build into groups of men and women who will represent the next generation of leaders? If so, your church is doing well at creating a fertile leadership development environment.”⁸³ Comiskey claims “the crowning principle of the G-12 model is that it views every member as a potential cell leader.”⁸⁴ That is the very expression about leadership culture shown in the International Charismatic Mission.

78 Lynne and Bill Hybels, *Discovering Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 154.

79 Walter C. Wright, *Relational Leadership* (Waynesboro, GA: Paternoster Publishing, 2004), 127.

80 Hans Finzel, *Empowered Leaders* (Nashville, TN: W Publishing Group, 1998), 25.

81 Malphurs and Mancini, 213.

82 Donahue and Robinson, *The Seven Deadly Sins of Small Group Ministry*, 105.

83 Ibid., 109.

84 Joel Comiskey, *Groups of 12. Houston* (TX: Touch Publications, 1999), 15.

It is more effective to develop leaders within a leadership culture than to develop leaders without a culture in a church. If we create an appropriate leadership culture in our church, we can build a momentum for developing leaders. According to Maxwell, “with momentum, leaders look better than they actually are and followers increase their performance. Without momentum, leaders look worse than they actually are and followers decrease their performance.”⁸⁵ To create a leadership culture is an essential way to effectively develop small group leaders. Therefore, it is a wise policy to create a fertile leadership culture rather than focusing on developing leaders without a culture.

EMPOWER THE SMALL GROUP LEADERS

Christian Schwarz introduces “empowering leadership” as the number one character in growing churches all over the world. He says “leaders of growing churches concentrate on empowering other Christians for ministry.”⁸⁶ Drucker has learned the lesson “set high standards, but give people the freedom and responsibility to do their jobs”⁸⁷ from his three mentors. What he says to learn from his mentors is exactly about empowerment. Empowering leaders can build other leaders. Empowerment is especially important at transitioning a church to a cell-based church because nobody has gone through the way in former days. It takes some risks. In this point, empowering leaders is absolutely necessary.

Empowerment is “the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for

⁸⁵ Maxwell, *Developing the Leaders Around You*, 18.

⁸⁶ Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2003), 22.

⁸⁷ Peter F. Drucker, “My Mentors’ Leadership Lessons.” Frances Hesselbein and Paul M. Cohen, Ed., *Leader to Leader* (San Francisco, CA: Jossey-Bass Publishers, 1999), 4.

the ministry.”⁸⁸ Wright says “this is empowering leadership – one person using his or her position in the marketplace to serve and nurture another; one person seeing in another the potential to be more than is visible today and committing himself or herself to the development of that potential.”⁸⁹

What can we get through empowerment? Bennis insists empowerment is most evident in four themes in organizations with effective leaders. The four themes are:

1. People feel significant.
2. Learning and competence matter.
3. People are part of a community.
4. Work is exciting.⁹⁰

Empowerment can give great benefits not only to the potential leaders, but also to the established leader who empower them. Maxwell says “the truth is that empowerment is powerful – not only for the person being developed but also for the mentor. Enlarging others makes you larger.”⁹¹ Once you have established a system for developing small group leaders, you have to empower the potential leaders who have been produced through the system. Deok-Soo Kim says “empowerment is an essential element of leadership for effective ministry.”⁹²

We need to trust potential leaders and empower them. Maxwell says “the main ingredient for empowering others is a high belief in people. If you believe in others, they

88 Malphurs and Mancini, 40.

89 Wright, 43-44.

90 Warren Bennis, *Why Leaders Can't Lead* (San Francisco, CA: Jossey-Bass Publishers, 1989), 22-23.

91 John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2007), 151.

92 Deok-Soo Kim, *The Role of Leadership in Church Renewal toward a Cell-based Ministry* (Seongnam, South Korea: NCD Publishing, 2003), 233.

will believe in themselves.”⁹³ Bennis and Nanus insist “trust is the emotional glue that binds followers and leaders together.”⁹⁴ And we can trust the potential leaders only when we are in good relationship with them. Earley claims “there’s no discipleship without relationship! The length and breadth of our influence on others is related to the depth of our relationships with them.”⁹⁵

Therefore, building good relationship with potential leaders makes us trust them, and trusting them helps us empower them. This is the kind of formula used in developing competent leaders in a church. Empowerment could be a very effective strategy in development of small group leaders.

DEVELOP A TRAINING SYSTEM

To develop both established leaders and preliminary leaders it is absolutely necessary for an effective transition to a cell-based church. Without developing leaders, we cannot expect successful transitioning. In fact, it is the very reason why so many traditional churches have failed to transition to a cell church or a house church. The senior pastor of each failed church experienced failure because they hastily tried to transition without having prepared leaders. We have to develop and train small group leaders in order to have a successful transition.

In simple terms, “training means helping someone acquire a skill. It’s different from development, which includes character growth, increased ministry responsibility,

93 Maxwell, *The 21 Irrefutable Laws of Leadership*, 150.

94 Warren Bennis, and Burt Nanus, *Leaders* (New York, NY: Harper & Row, Publishers, 1985), 153.

95 Earley, *Turning Members into Leaders*, 46.

and nurture.”⁹⁶ McBride insists that “training is a narrowing activity; given whatever a person’s present abilities are, it attempts to provide specific skills and the necessary understanding to apply those skills. The focus is on accomplishing a specific task or job.”⁹⁷ That is, training small group leaders means to equip them to be suitable to the new type of small group ministry in the transitioning church.

We need to understand developmental phases of a leader in order to grasp the importance and position of training him or her. Clinton suggests five phases⁹⁸ of a leader which are shown in Figure 40.⁹⁹

Phase 1. Sovereign Foundations	Phase 2. Inner-life growth	Phase 3. Ministry maturing	Phase 4. Life maturing	Phase 5. Convergence

Figure 39. Clinton’s five phases of development in a leader

Clinton explains about each phase:

1. Phase 1: In phase 1, God providentially works foundational items into the life of the leader-to-be.
2. Phase 2: Emerging leader usually receives some kind of training.
3. Phase 3: The emerging leader gets into ministry as a prime focus of life. He or she will get further training, informally through self-study growth projects or formally through functional oriented workshops, etc.¹⁰⁰
4. Phase 4: The leader identifies and uses his or her gift-mix with power.
5. Phase 5: Convergence occurs. The leader is moved by God into a role that matches gift-mix, experience, temperament, etc.¹⁰¹

96 Donahue and Robinson, *Building a Church of Small Groups*, 135.

97 McBride, *How to Build a Small Group Ministry*, 128.

98 According to Clinton, “sometimes, there is a sixth phase called ‘Aftergrow’ or ‘Celebration.’” But that is rare. J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: Navpress, 1988), 30.

99 Ibid.

100 Clinton says “in real life, the development of Phases III, IV, and V often overlap, through I show them here in a sequential pattern.” Ibid.

101 Ibid., 30-33.

Among these five phases, the phase which is related to training is Phase 2.¹⁰²

Then, what kinds of arenas do we have to train small group leaders? It depends on two important things: one is the goal of small groups which we are pursuing, the other is the small group leadership style. In general, however, we can present four specific arenas which we can find commonly from the literatures. The four arenas are:

1. Personality and attitude
2. Vision and goal
3. Knowledge and skills for ministry
4. Relationship with God

How can we train small group leaders? Like the axiom “methods are many, principles are few. Methods always change, principles never do,” we can decide a training system suitable to our church’s vision and situation. However, it would be helpful to review the methods which small group experts present. Donahue and Robinson introduce three methods which Willow Creek Community Church is using: classroom training, apprentice training, and on-the-job training.¹⁰³ Salas, Burke, and Stagl insist that “the training and development system typically consists of (a) formal institutional education, (b) operational assignments, and (c) self-development.”¹⁰⁴ Clinton suggests three ways: informal apprenticeship, nonformal workshops, and formal training.¹⁰⁵ Seong-Hoon Myeong introduces three programs: weekly training, on-the-job training,

¹⁰² Phase 1 is related to “Atmosphere” and phase 3 is related to “provide follow-up programs” in this chapter. We will examine about the two themes after this.

¹⁰³ Donahue and Robinson, *Building a Church of Small Groups*, 136-137.

¹⁰⁴ Salas, Burke, and Stagl, 344-345.

¹⁰⁵ Clinton, 90.

and continual training.¹⁰⁶ And Earley indicates seven resources of development: on-the-job training, personal mentoring and coaching, classroom training, group leadership training, training events, wasting time together, and various kinds of books, tapes, and magazines.¹⁰⁷

PROVIDE FOLLOW-UP PROGRAMS

Effective follow-up programs increase the productivity of small group leaders. As a result, providing good quality follow-up programs can render great services to the whole process of small group leadership development in the church. Then, what kind of follow-up programs can we provide leaders?

A Coaching System

Wright says “whether taking up new responsibilities of leadership or continuing in service, we all need mentors and friends to guide and inspire, to challenge and support us as we live and work.”¹⁰⁸ That explains why small group leaders have to be coached. Don Neff, an associate pastor of The Worship Center in Lancaster, Pennsylvania said, “Building a coaching structure is one of the biggest challenges of small group ministry.”¹⁰⁹ According to Peters and Austin, “to coach is largely to facilitate, which

¹⁰⁶ Seong-Hoon Myeong, *Small Group Mind* (Seoul, South Korea: Institute for Church Growth, 2002), 120-121.

¹⁰⁷ Earley, *Turning Members into Leaders*, 81-82.

¹⁰⁸ Wright, 27.

¹⁰⁹ Donahue and Robinson, *Building a Church of Small Groups*, 148.

literally means ‘to make easy’ – not less demanding, less interesting or less intense, but less discouraging, less bound up with excessive controls and complications.”¹¹⁰

Nevertheless, not everyone can be a coached of small group leaders. On this point, Peters and Austin say “there is no magic: only people who find and nurture champions, dramatize company goals and direction, build skills and teams, spread irresistible enthusiasm.” That is, those who not only understand the vision of the church but also have enthusiasm towards the vision as well as have experience of being a small group leader can be effective coaches. By being coached, small group leaders does well doing their job and effectively develop themselves in their actual fields.

Meeting with Fellow Leaders

We have to provide small group leaders opportunities to learn through mutual interaction with fellow leaders. Through meeting with fellow leaders, “they can share about their undertakings and problems of their small group. They can also give careful considerations to solve problems. As a result, they can objectively think about their small groups and get more information and ideas on leading a group.”¹¹¹ It would be good to make them have weekly or monthly meetings. We can consider organizing a closed small group of several small group leaders with the availability of coaches. In the small group, they can not only be coached by the coach, but also get synergy effect through mutual interaction between the members, who are other small group leaders.

¹¹⁰ Tom Peters, and Nancy Austin, *A Passion for Excellence* (New York, NY: Warner Books, 1986), 384.

¹¹¹ Myeong, 145.

Follow-up Training

Many leadership gurus emphasize the importance of training leaders even after they have already become leaders through a training system. Those like Donahue and Robinson¹¹² and Earley¹¹³ call this kind of follow-up training “on-the-job training.” Some use the term “operational assignment.”¹¹⁴ It means developing and training leaders through their work experience. What Clinton calls “nonformal workshops”¹¹⁵ can be the same with follow-up training.

Barna says “in spite of their busy lives, a majority of lay leaders we interviewed said that they wanted more training in leadership competencies.”¹¹⁶ This reveals that leaders think they have to be trained continually in order to solve problems which they find in their ministry. We have to, therefore, provide them good quality follow-up training to train them for better effective ministry. We have to scratch their itchy spots.

Encouragement

People need encouragement. Even small group leaders want to be encouraged. According to Crabb and Allender, “generally we all feel most relaxed when we can let our guard down and be completely ourselves with someone who we believe will in no way reject us.”¹¹⁷ Therefore, we have to seriously consider providing small group leaders encouragement in various ways. “Encouragement is one of the strongest weapons we

112 Donahue and Robinson, *Building a Church of Small Groups*, 136-137.

113 Earley, *Turning Members into Leaders*, 81.

114 Salas, Burke, and Stagl, 344-345.

115 Clinton, 90.

116 Barna, *The Power of Team Leadership*, 133-134.

117 Lawrence J. Crabb Jr., and Dan B. Allender, *Encouragement* (Grand Rapids, MI: Zondervan Publishing House, 1984), 39.

have in our arsenals of influence.”¹¹⁸ The five ways to encourage followers which Crabb and Allender introduce are noteworthy. The five ways are:

1. Encourage with attention
2. Encourage when crisis comes
3. Encourage when a job is well done
4. Encourage when they do poorly
5. Encourage whenever there is opportunity¹¹⁹

IMPLEMENT AND EVALUATE

Every now and then, the importance of implementation and evaluation in a transitioning process is neglected in spite of its incalculable value. We have to bear in mind that without effective implementation, we cannot expect to succeed in the process of transitioning to a cell-based church and developing small group leaders. Furthermore, without appropriate evaluation, we cannot expect consistent development and growth.

Implementation

To transition a traditional church to a cell-based church and to develop small group leaders are never simple processes. Each of them requires a clear vision, effective communication methods of the vision, building a team, mapping a strategy, and many other important matters. Though these are all prepared, however, we never succeed unless we effectively implement the vision. Tichy reminds us saying “implementation of a massive organizational change is the hardest part, because it requires selling the new response – including the case for change – and weeding out the resisters and the

¹¹⁸ Finzel, 54.

¹¹⁹ Crabb and Allender, 25.

superfluous work. Implementation of an idea requires values, emotional energy and the edge, or guts, to see it through to the end.”¹²⁰ Finzel persuades the leaders by saying that “your job as leader is to make the vision happen in real life in your organization, driving it forward beyond the paper.”¹²¹

Malphurs insists about the importance of implementation as follows:

1. Implementation accomplishes the strategic plan.
2. Implementation maintains ministry momentum.
3. Implementation wards off complacency.
4. Implementation addresses the problem of time.
5. Implementation keeps the team on track.
6. Implementation nourishes faith in the process.
7. Implementation heightens optimism.¹²²

Evaluation

Regular evaluations performed at proper time in appropriate ways make us estimate how much effective is the leader developing system which we created. Malphurs says “every leader should ask, am I evaluating my ministry effectiveness, and do we evaluate the effectiveness of the church?”¹²³ Stanley, Joiner, and Jones claim that “no matter how good the system, a consistent time of evaluation can produce tremendous benefits.”¹²⁴ Malphurs presents seven purposes of evaluation as follows:

1. Evaluation prompts ministry alignment.

¹²⁰ Noel M. Tichy with Eli Cohen, *The Leadership Engine* (New York, NY: HarperCollins Publishers, 2002), 42.

¹²¹ Finzel, 95.

¹²² Malphurs, *Advanced Strategic Planning*, 282-284.

¹²³ Ibid., 298.

¹²⁴ Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 174.

2. Evaluation prioritizes ministry accomplishment.
3. Evaluation encourages ministry appraisal.
4. Evaluation coaxes ministry affirmation.
5. Evaluation emboldens ministry correction.
6. Evaluation elicits ministry improvement.
7. Evaluation promotes change.¹²⁵

DEVELOP A SPIRITUAL ATMOSPHERE

The development of small group leadership in a church is not an independent task. It is related with various ministry of the church. Many scholars firmly believe that an effective small group ministry is able to render great services to church growth. The author believes, however, that the reverse is also true. That is, the more healthy a church, the more effective the small group ministry in the church. We have to pay attention to both of them, building an effective small group ministry and making a spiritually healthy church. On the basis of these two matters, we can expect to develop competent small group leaders suitable in transitioning to a cell-based church. Comiskey, who is well acquainted with ICM (International Charismatic Mission) which is one of the most noticeable cell churches in the world with its G-12 principle, deplores that:

ICM talks much more about spiritual power, spiritual victories, and spiritual liberation and relatively little about the model. Visitors become enamored with the model. You'll never get the same results as Bogota by simply copying a model without taking with you the values of the church.¹²⁶

As Comiskey says, we have to recognize that we cannot build an effective small group ministry nor an effective system of small group leadership development without

¹²⁵ Malphurs, *Advanced Strategic Planning*, 297-301.

¹²⁶ Comiskey, *Groups of 12*, 44.

spiritual atmosphere in our church. We need to confess that “the mind of man plans his way, But the LORD directs his steps,” (Prov. 16:9).

The most important thing is that we need the Holy Spirit to give us the divine power to make leadership development effective. Comiskey says “sometimes we in the cell church movement forget that the cell is primarily a channel through which the Holy Spirit moves. Apart from His work, cells have little value.”¹²⁷ Neighbour warns us in a different perspective, saying “there is grave danger present when a cell is unplugged from the work of the Holy Spirit and the use of spiritual gifts.”¹²⁸ According to Myeong, “all of the churches which are growing with the effective small group ministry are the churches open to the work of the Holy Spirit.”¹²⁹ That is, the churches where the Holy Spirit is actively working are growing. In other words, churches without the power of the Holy Spirit cannot grow even though they have a well-designed small group system.

Therefore, prayer is absolutely necessary both to building up effective small group ministry and designing a systematic strategy of small group leadership development. As Comiskey urges, “instead of relying on our own expertise, education and experience, we must trust God to work through others as we equip and release them to lead.”¹³⁰ Paul Y. Cho says “Prayer is the key to the revival of church and cell groups.”¹³¹ Never try to transition a traditional church to a cell-based church without having a healthy spiritual atmosphere. Developing spiritual atmosphere is the highest

¹²⁷ Comiskey, *Home Cell Group Explosion*, 43.

¹²⁸ Ralph W. Neighbour, Jr. with Lorna Jenkins, *Where Do We Go From Here* (Houston, TX: Touch Publications, Inc., 1990), 161.

¹²⁹ Myeong, 122.

¹³⁰ Comiskey, *Home Cell Group Explosion*, 56.

¹³¹ Cho, *45 Pastoring Years of Hope*, 174.

priority in transitioning to a cell-based church and developing competent small group leaders.

SUMMARY

This literature research gave the author precious and incalculable lessons on small group leadership development for transitioning a traditional church to a cell-based church. In this point, the literature research has another value which the author can't get through diagnosis investigation of Gaeumjung Church and a case study on nine churches with outstanding small group ministry. To sum up, we conclude with 12 lessons which follow from this literature research:

1. Perceive the urgency and importance of developing leaders.
2. Approach strategically.
3. Recognize the senior pastor's role
4. Develop a vision and communicate it effectively.
5. Work as a team.
6. Develop leaders according to your small group ministry.
7. Create a leadership culture
8. Empower the small group leaders
9. Develop a training system
10. Provide follow-up programs
11. Implement and evaluate
12. Develop spiritual atmosphere.

These 12 lessons taught the author that small group leadership development in transitioning a traditional church to a cell-based church is never easy task. At the same time, however, they could be a great help to make success in the transitioning process.

CHAPTER 5

A STRATEGY IN DEVELOPMENT OF SMALL GROUP LEADERSHIP IN GAEUMJUNG CHURCH

Gaeumjung Church has a history of more than one hundred years and the Kuyeok system also has a long history in the church. Nevertheless, it does not seem that the Kuyeok system in Gaeumjung church had high productivity as we can see in chapter two of this thesis. Up to this point, the author, who had been an associate pastor for one and half years at Gaeumjung Church and will be the senior pastor of the church in a few years, thinks there is no way to revitalize the small groups in the church except transitioning the church to a cell-based church.¹

It is evident, however, that to transition the church is not only for revitalizing the small groups but also for restoring a Biblical model of small groups in the church. Neighbour says “there is a more effective pattern in our world today than planting traditional churches. The Holy Spirit is the author of this pattern, and it has sprouted up

¹ The author uses “cell-based church” instead of “cell church,” “house church,” or “home church” for two reasons.. The first reason is because some church leaders have a feeling of refusal to use cell church or house church in the denomination of Kosin which Gaeumjung Church belongs to. For example, the presbytery of Pusan which belongs to Kosin, ordered Chojangdong Church to stop doing a house church on April 10, 2007 (<http://www.kscoramdeo.com>, Accessed by March, 2008). The church has been tried to transition as a house church for a few years. The second reason is that the author firmly believes Gaeumjung Church could be a church with authentic communities without using the expression of cell church or house church.

like mushrooms all over the globe.”² And he says a cell group church is the “more effective pattern.” It seems to be unavoidable to transition Gaeumjung Church to a cell-based church.

However, transitioning is a very difficult process. It is a life-and-death matter for a church. We have to make an approach to this process very carefully. In particular, we have to develop small group leaders if we really want to transition and lead the transition process into being successful. Conger and Fulmer say that “succession planning and leadership development ought to be two sides of the same coin. . . . By marrying succession planning and leadership development, you get the best of both.”³ According to Donahue and Robinson, the future of small group ministry rests on the small group leaders’ shoulders in a church.⁴ That shows why development of small group leadership is important in transitioning a traditional church to a cell-based church. Whallon is right when he says that “without adequate leadership a small group is doomed.”⁵

We have to keep it in mind that leadership development is never an easy task. Avolio says “I believe that leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic contexts, timing, resources, technology, history, luck, and a few things we have not thought of yet.”⁶

2 Ralph W. Neighbour Jr. with Lorna Jenkins, *Where Do We Go From Here* (Houston, TX: Touch Publications, Inc., 1990), 20.

3 Jay A. Conger, and Robert M. Fulmer, “Developing Your Leadership Pipeline.” *Harvard Business Review*, vol. 81.12 (December 2003), 76-78.

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

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

6 Bruce J. Avolio, *Leadership Development in Balance* (Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2005), 4.

According to Avolio, there is no one best way to develop leaders.⁷ This explains why we have to approach this matter very creatively and strategically.

THE WHOLE TRANSITIONING PROCESS AND POSITION OF LEADERSHIP DEVELOPMENT IN THE PROCESS

Before mapping out a strategy in the development of small group leadership, we need to roughly look around the whole transition process of Gaeumjung Church. It would give us a clearer cognitive foundation in the development of small group leadership though it is not the goal of this thesis to discuss the process of transitioning in detail. It is because the development of small group leadership is not an isolated stage of the transitioning process. It is deeply related to other stages in the process. Figure 40 shows the whole process of Gaeumjung Church transitioning to a cell-based church.

1. Establishing a Sense of Urgency: Kotter presents the eight-stage process of successful change. The first stage of the process is establishing a sense of urgency.⁸ It means to produce a holy dissatisfaction on the present state and to desire something better in the church.
2. Vision Sharing: The senior pastor has to share the God-given vision on being a cell-based church. Not only church leaders including the senior pastor, but also all the church members should clearly know the vision. Stanley counsels us to answer the questions, *Why must we do this? And why must we do it now?*⁹ Vision sharing is a critical stage in the whole transitioning process.
3. Spiritual Support (Prayer): It is not too much to say that spiritual support through prayer decides success or failure of the transitioning process. We need powerful spiritual support through strategic prayer throughout the whole transition process.

⁷ Ibid., 8.

⁸ John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 35.

⁹ Andy Stanley, "Vision Leaks." *Leadership*, vol. 25.1 (Winter 2004), 70.

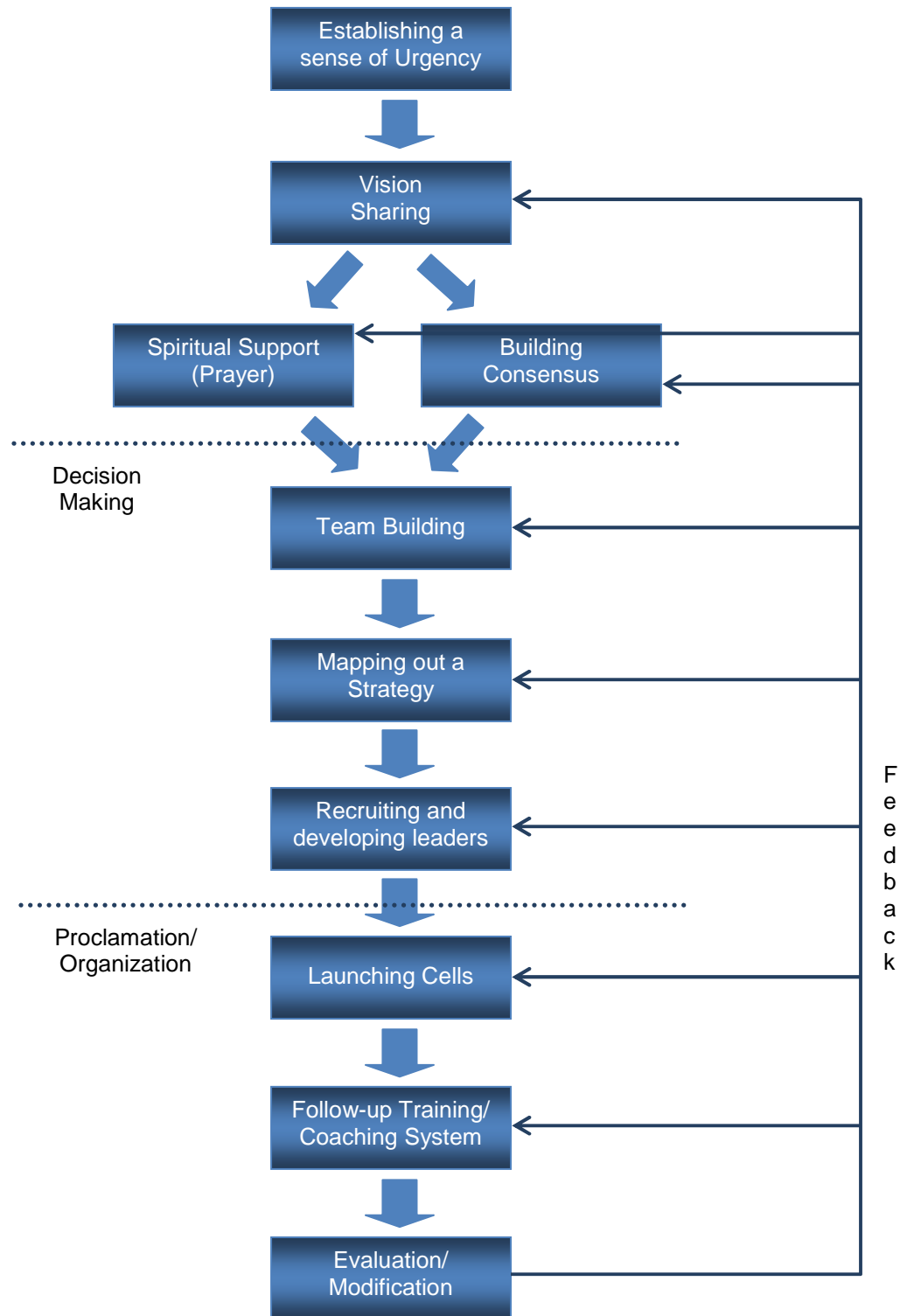


Figure 40. The whole process of transitioning in Gaeumjung Church

4. **Building Consensus:** Building a wide consensus on being a cell-based church is as important as vision sharing. Actually, building consensus is a goal of vision sharing. Like Southerland's suggestion, "it is wise to take the time to plant the vision with key leaders before sharing vision with the entire church."¹⁰
5. **Decision Making:** After all the church members come to understand the vision on a cell-based church and reach a consensus on transition to a cell-based church, only then can we make a decision. Nevertheless, we still have several stages to overcome before becoming a cell-based church and launching brand-new small groups. Therefore, it would be best to have the church members pray earnestly for successful transitioning.
6. **Team Building:** We need to build a team which takes the lead in the transitioning process. The team, which will be called a Vision Team, consists of nine persons including the senior pastor. From the time to begin building a team, the transitioning process is accomplished by a team, not the senior pastor.
7. **Mapping out a Strategy:** The most important task of the team is mapping out a strategy for successful transitioning. The strategy will be about actual affairs related to transitioning like *How to recruit leaders? How to develop them? How to organize small groups? How to launch small groups? How to build up a coaching system? How to develop a follow-up training program? How to evaluate the result of the transition? How to modify programs based on the result of evaluation?*
8. **Recruiting and Developing Leaders:** It is no exaggeration to say that the stage of recruiting and developing leaders is the most important step throughout the whole transitioning process. Without preparation of competent small group leaders, we can't expect a successful transitioning.
9. **Proclamation/ Organization:** When small group leaders are prepared, the senior pastor announces to the whole of church that Gaeumjung Church is a cell-based church. The vision team surely has to have time to give an explanation to all the church members about the concept of a cell group. Then, we have to organize the cells. It is carried out by letting all the church members choose their own leader. This helps the member to follow their leader spontaneously.
10. **Launching Cells:** Now, it is the time to launch cells. Launching cells should be accomplished in a festive mood. After launching cells, the vision team has to examine minutely whether cells and cell leaders progress as they should.
11. **Follow-up Training/ Coaching System:** Cell leaders will have to face various problems in their fields of ministry. The follow-up training system deals with specific problems effectively. And we have to set up a coaching system to support the cell leaders.

10 Dan Southerland, *Transitioning* (Grand Rapids, MI: Zondervan Publishing House, 1999), 68.

12. Evaluation: Even in general situation, regular evaluation is very important for lasting success. The importance of evaluation in the transitioning process is much more significant. We have to evaluate thoroughly the transitioning process, especially the developing system and follow-up training system of leaders.
13. Feedback/ Modification: If we do not get the expected results from the evaluation, we have to reexamine elaborately each stage in the transitioning process. And we have to modify both systems on the basis of the evaluation results if necessary.

SMALL GROUPS IN GAEUMJUNG CHURCH AS A CELL-BASED CHURCH

A Cell-based Church

We cannot map out a strategy of small group leadership in Gaeumjung Church without considering the features of small groups we propose to have. To understand features of the small groups in Gaeumjung Church, we have to answer the question, *What is a cell-based church?* Answer to this question provide the features of small groups which we want to have in Gaeumjung Church.

Prior to answering this question, it would be better to understand the differences between an of-small group church and a cell church. The reason is because a cell-based church will assume the form of an of-small group church and pursue the dynamic and the vitality of a cell church at the same time. Donahue and Robinson's views are helpful to us. Donahue and Robinson introduce the differences between church with groups, church of groups, and church is groups¹¹ (Figure 41).¹²

¹¹ A cell church belongs to the category of "Church is groups."

¹² Bill Donahue and Russ Robinson, *The Seven Deadly Sins of Small Group Ministry* (Grand Rapids, MI: Zondervan, 2002), 22.

	Church with groups	Church of groups	Church is groups
Purpose	Help people find a place in the church	A means of building the church as community	The primary expression of the church
Organizing principles	Someone wants to start a group	Strategy using affinity with geography considered	Strategy using geography with affinity considered
Getting in a group	Placement system (Centralized)	Group invitation or assimilation event (decentralized)	Assigned by geography (Group responsible)
Group membership	Optional for growth Nor required for church membership	Essential for growth Required for church membership	Essential for growth Required for church membership
Role of group leaders	Mostly reactive leader	Proactive shepherd-leader	Pastoral shepherd-leader
Use of curriculum	Chosen by leader	Recommended by staff or chose by leader	Designated by staff
Group meeting format	Designed by leader or curriculum	Designed by leader + Ministry strategy	Designed by leader + Ministry pattern
Church authority over group	Low	Low	High
Church monitoring of groups	Low	High	High
Group-based evangelistic activity	Possible	Encouraged	Expected

Figure 41. Comparison between Church with groups, Church of groups, and Church is groups

According to the writings of Donahue and Robinson, Gaeumjung Church has been a Church with small groups until now. And the most reasonable direction for Gaeumjung Church is, in the author's opinion, to be a cell-based church. It is because of

two reasons. First, according to the Presbyterian tradition, a small group is not a church.¹³ Small groups have to be part of the church. Therefore, to take the form of church is groups could cause many problems in a Presbyterian church.¹⁴ It is the reason why the author does not give consideration to take church is groups. The second reason is because a cell church has dynamic and vitality in spite of some problems. The author believes that Gaeumjung Church can get dynamic and vitality of a cell church without taking the form of church is groups. In conclusion, a cell-based church has the advantages of an of-small group church and a cell church simultaneously.

Small Groups in Gaeumjung Church

McBride is right to say “having a definition is critical, because it identifies the characteristics of the activity you have agreed to lead.”¹⁵ We need to define a small group for mapping out an effective strategy in the development of small group leadership. There are many terms which designate a small group. There are so many definitions of these terms. We can introduce representative definitions like:

13 For instance, an academic forum with the title “How do we have to see House Church movement” was held at Korea Theological Seminary, which the denomination of Kosin governs, on November, 1, 2007. At the forum, four speakers spoke on the subject. The four speakers were Jong-Kil Byun (from a standpoint of Biblical theology), Hae-Moo Yoo (from a view of systematic theology), Sang-Kyu Lee (from a position of historical theology), and Soon-Seong Kim (from a standpoint of practical theology). It was danger of *ecclesiola in ecclesia* that all of the four speakers gave warning of even though they had a positive view on the House Church Movement overall. (www.kscoramdeo.com, accessed at March 2008.)

14 Seoung-Cheol Hong says “we have to know that some churches, especially some Presbyterian churches have practical difficulties to accept the principles of a house church.” Tae-Hoon Bae, “Special Conversation on House Church.” *Ministry and Theology*, November 2007, 72.

15 Neal F. McBride, *How to Lead Small Groups* (Colorado Springs, CO: NavPress, 1990), 23.

A small group is an intentional gathering of a varied number of people who commit themselves to regular meetings for the purpose of becoming better disciples of Jesus Christ.¹⁶

A cell is a place where people have enough social reference points to find themselves sustained emotionally and spiritually.¹⁷

A small group within the church is a voluntary, intentional gathering of three to twelve people regularly meeting together with the shared goal of mutual Christian edification and fellowship.¹⁸

A small group is a face-to-face meeting that is a sub-unit of the overall fellowship.¹⁹

A small group is a place of loyalty and compassion, commitment and caring, prayer and mutual sacrifice.²⁰

In all the worldwide cell churches I studied, the cell could be defined as a group of 4-15 people that meets weekly outside the church building for the purpose of evangelism and discipleship with the goal of multiplication.²¹

It would be better for us to develop a model of a cell and make our own definition of the cell in Gaeumjung Church although these definitions are really good. Deok-Soo Kim says, "It is more important to develop our own model of small group ministry than to try to find out a type of small group ministry suitable to Korean churches."²² Sang-Hwa Lee also claims, "Each type of small group has its own strengths and weaknesses. Therefore, nobody can say there is only one type of small group in churches."²³

16 Jeffrey Arnold, *Starting small groups* (Nashville, TN: Abingdon Press, 1997), 21.

17 Carl F. George with Warren Bird, *The Coming Church Revolution* (Grand Rapids, MI: Fleming H. Revell, 1994), 69.

18 McBride, *How to lead Small Groups*, 24.

19 Carl F. George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 10-11.

20 Lynne Hybels and Bill Hybels, *Discovering Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 177.

21 Joel Comiskey, *From 12 To 3* (Houston, TX: Touch Publications, 2002), 37

22 Deok-Soo Kim, "Discerning Korean Style Small Group Ministry." *Ministry and Theology*, February 2003, 83.

23 Sang-Hwa Lee, "A Look Around Small Group Ministry For Understanding 'Cell.'" *Ministry and Theology*, February 2003, 115.

Then, what is a cell in Gaeumjung Church as a cell-based church? As we can see in Figure 42, the cell in Gaeumjung Church is “a discipling small community in which its members share their life on the basis of the Scriptures, get recovered, evangelize, and grow into a cell leader. It consists of 3-12 people and holds a regular weekly meeting at the house of each member.” Let’s examine the features of a cell of Gaeumjung Church in detail.

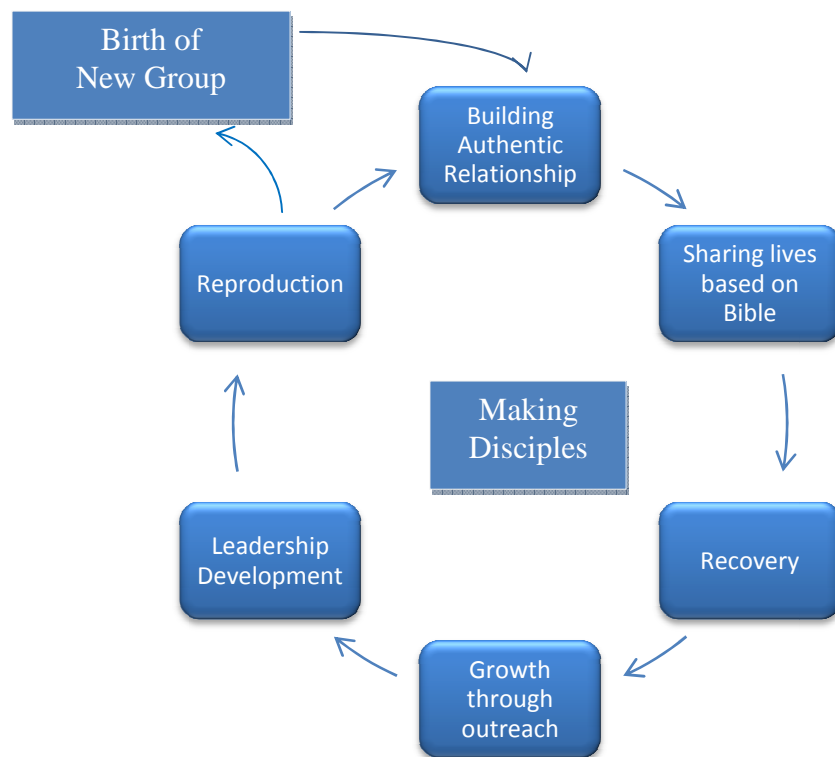


Figure 42. Features of a cell in Gaeumjung Church

1. A small community: First of all, it is a small authentic community which consists of three to twelve people. To build an authentic community is very important in a local church. Andy Stanley and Bill Willits believe “one of God’s biggest dreams for us is authentic community.”²⁴ Stetzer and Dodson also claim “intentionally connecting people in community is not an option for

²⁴ Andy Stanley and Bill Willits, *Creating Community: 5 Keys to Building a Small Group Culture* (Sisters, OR: Multnomah Publishers, 2004), 40.

the church. It's a biblical mandate – the essence of what it means to be the body of Jesus Christ.”²⁵ In Gaeumjung Church, cells have to be small authentic communities in which all members build authentic relationship with each other.

2. Discipling community: As Bill Hull says, “disciple making is the heart of the church, because it is the heart of the Great Commission.”²⁶ Carl George says “the most effective strategy for fulfilling many commands of Scripture is for a church to place priority on making disciplemakers.”²⁷ Therefore, the most important purpose of a cell is to make disciples. To use Hull's words, a cell has to be the best discipling tool.²⁸ It is because “disciple making is most effective when based on and permeated with love and caring.”²⁹ Essentially, “discipleship is not a class but a lifestyle in community.”³⁰
3. Sharing life on the basis of the Scriptures: “Community is sharing together.”³¹ Sharing life is the essence of a community. It has to be based upon the Word of God and principally preached on God's word. Once the word of God is heard, all the members have to try to apply the Word in their life. Like Jimmy Long and his friends say, “If we are wise builders once we have heard God's words, we will put them into practice.”³² In Galloway's words, “The Bible is our authority and guidebook”³³ in a cell. Donahue and Robinson argue “authentic relationships form the foundation of any quality small group. Once that relational framework is laid we can pour the transforming truth of God's Word.”³⁴ Ron Nicholas claims, “The outcome of life in community is that we are knit together in love and built up as a whole (Eph. 4:12-16). This happens as we share needs, confess sins and faults, bear each other's burdens, encourage each other, listen with care and intercede in prayer.”³⁵ A cell is a community in which its members share their life on the basis of the Bible.

25 Ed Stetzer, and Mike Dodson, *Comeback Churches* (Nashville, TN: B & H Publishing House, 2007), 151.

26 Bill Hull, *The disciple-making pastor* (Grand Rapids, MI: Fleming H. Revell, 2004), 53.

27 Carl George, *Nine Keys to Effective Small Group Leadership*, 7.

28 Bill Hull, *The disciple-making church* (Grand Rapids, MI: Fleming H. Revell, 1990), 25.

29 Win and Charles Arn, *The Master's Plan for Making Disciples 2nd ed.* (Grand Rapids, MI: Baker Books, 1998), 59.

30 Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church* (Ventura, CA: Regal Books, 2007), 45-46.

31 Jimmy Long, Ann Beyerlein, Sara Keiper, Patty Pell, Nina Thiel, and Doug Whallon, *Small Group Leaders' Handbook* (Downers Grove, IL: InterVarsity Press, 1995), 33.

32 Ibid., 56.

33 Dale E. Galloway, *2020 Vision* (Portland, OR: Scott Publishing Company, 1986), 115.

34 Bill Donahue, and Russ Robinson, *Building a Church Of Small Group*, 73-74.

35 Ron Nicholas, “The Four Ingredients of Good Group Life.” Steve Barker, Judy Johnson, Rob Malone, Ron Nicholas, and Doug Whallon, *Good Things Come in Small Groups* (Downers Grove, IL: InterVarsity Press, 1985), 25.

4. Community for recovery: People can recover through intercessory prayer, care, and support with other members of a cell. When someone shares his or her life on the basis of God's Word, his or her sins, pains, and problems are exposed. At that time, other members have to care and support him or her emotionally and spiritually, and have to do intercessory prayer for him or her. Cloud and Townsend say "when a person is hurt, the first thing a group does is to help bring comfort, care, and soothing."³⁶ As a result, he or she can be recovered. Stockstill insists that "a spiritual family, or cell group, provides a safe place for people to be open and transparent at the first hint of temptation: this is 'preventive maintenance,' not 'damage control.'"³⁷ Pastoral care in a cell is "part of developing people toward maturity in Christ, so we must consider it discipling."³⁸
5. Evangelizing community: Yonggi Cho says that a home cell group is "a key to evangelism."³⁹ Comiskey argues "clearly, evangelism that results in the proliferation of cell groups is the most distinguishing feature of the cell church worldwide. My case study reveals that more than 60 percent of the 700 cell leaders surveyed had multiplied their group at least once, and that it took about nine months to do so."⁴⁰ A cell has to be open to all people. "Jesus modeled this kingdom openness for us by inviting tax collectors and sinners, rich and poor, follower and Pharisee, to the table of community. This is the way the church ought to be. And it is how most groups ought to function."⁴¹ Members of a cell can evangelize by serving others and telling their story to others. A cell member who recovered can confidently tell his or her story to others who have urgent needs. Nicholas says "Christian groups exist to reach out and share the good news of Christ's love to people in need."⁴² As a result, a cell can grow.
6. Leaders growing community: To small group leaders, Carl George urges "view yourself as a leader maker – and your group as a leader-making laboratory."⁴³ That a cell has to be cell-leader-factory could be understood in two ways. First, a cell leader has to develop his or her apprentice as another cell leader. Second, all members of a cell have to consider themselves as

36 Henry Cloud, and John Townsend, *Making Small Group Work* (Grand Rapids, MI: Zondervan, 2003), 98.

37 Larry Stockstill, *The Cell Church* (Ventura, CA: Regal Books, 1998), 41.

38 Hull, *The Disciple-making Church*, 48.

39 Paul Yonggi Cho with Harold Hostetler. *Successful Home Cell Groups* (Plainfield, NJ: Logos International, 1981), 57.

40 Joel Comiskey, *Home Cell Group Explosion* (Houston, TX: Touch Publications, 1988), 22.

41 Bill Donahue, and Russ Robinson, *Walking the Small Group Tightrope* (Grand Rapids, MI: Zondervan, 2003), 141.

42 Nicholas, 25.

43 Carl George, *Nine Keys to Effective Small Group Leadership*, 45.

preliminary cell leaders. That is, all members including an apprentice have to be cell leaders someday.

7. Reproducing community: Deok-Soo Kim claims “reproduction is the most remarkable feature of a cell church.”⁴⁴ Schwarz also says, “Continuous multiplication of small groups is a universal church growth principle.”⁴⁵ Comiskey insists that “the ultimate goal of each cell is to multiply itself as the group grows through evangelism and then conversions.”⁴⁶ When a cell has grown to the numeral limit and another cell leader is prepared, the cell has to be multiplied. It is like a birth. Carl George says, “Growing groups will tend to birth, some in 6 months, but most will take longer. The norm is a year of two. More often than not, it’s the leader who moves out to start a new group, leaving the apprentice behind.”⁴⁷ Every cell in Gaeumjung Church points to reproduce another cell.

SMALL GROUP LEADERSHIP REQUIRED IN GAEUMJUNG CHURCH

The features of a cell require a unique style of leadership suitable to the features. Earley recommends “You have to model the type of leadership you want to develop in others.”⁴⁸ A strategy of small group leadership has to be based upon the unique leadership. Then, what kind of leadership has to be developed for cells in Gaeumjung Church? The answer to this question should be explained in Figure 43.

Overarching Nature: Transformational leadership

The overarching nature of cell leadership in Gaeumjung Church is transformational. That is, Gaeumjung Church wants to lead every member of the cell to the point of transformation. Being disciples, getting recovered, evangelizing, and growing

44 Deok-Soo Kim, *The Role of Leadership in Church Renewal toward a Cell-based Ministry* (Seongnam, South Korea: NCD Publishing, 2003), 171.

45 Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2003), 32.

46 Comiskey, *Home Cell Group Explosion*, 17.

47 Carl George, *Nine Keys to Effective Small Group Leadership*, 67.

48 Dave Earley, *Turning members into leaders* (Houston, TX: Cell Group Resources, 2001), 25.

into cell leaders are all related with the transformation of life. The leadership for a cell leader in Gaeumjung Church is transformational⁴⁹ leadership. Transformation is what Jesus wanted to do on the earth as Ford says: “Jesus planned to build a new world through transformed sinners, so at his baptism he chose to be one with sinners and to offer them forgiveness and sonship with the Father.”⁵⁰

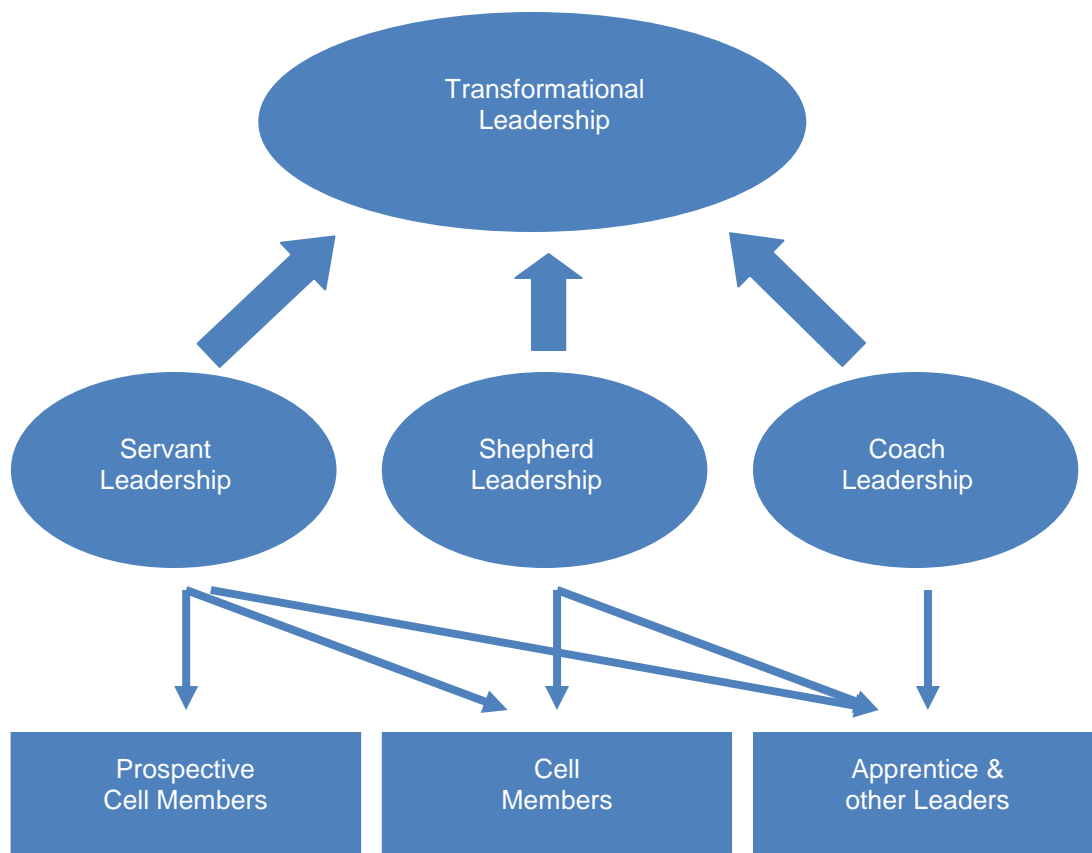


Figure 43. Small Group Leadership in Gaeumjung Church

What is transformational leadership? Lewis gives very helpful insight on transformational leadership, saying “God is calling people to step into a new role:

⁴⁹ The term of “transformative leadership” or “transforming” is also available. The author will use the three terms, transformational, transformative, and transforming in the same meaning.

⁵⁰ Leighton Ford, *Transforming Leadership* (Downers Grove, IL: InterVarsity Press, 1991), 32.

transformational leadership. His call goes beyond the point-of-mind, spiritual, or organizational renewal. His call is for a total revitalization and transformation of thinking and acting, for men and women to be leaders of change in his kingdom.”⁵¹ The basic meaning of transformational leadership is to transform followers. Bennis and Nanus introduce the meaning of transformative leadership to us, saying “the new leader. . . is one who commits people to action, who converts followers into leaders, and who may convert leaders into agents of change. We refer to this as “transformative leadership.”⁵²

Essentially, however, to transform followers comes after the transformation of the leader. That is, the leader must be transformed in the Word of God first, and then he or she can transform the followers. Malphurs claims “the biblical term for change is not conformation (which is the enemy of change) but transformation (Rom. 12:2; 2 Cor. 3:18). . . . The goal for every Christian is to be transformed by the power of the Spirit (2 Cor. 3:18) into Christ’s likeness (Gal. 4:19) as evidenced by the fruit of the Spirit (Gal. 5:22-23).”⁵³ Blanchard and Hodges say that leading like Jesus is a transformational cycle that begins with personal leadership.”⁵⁴ Avolio says “to transform means to transcend oneself to another self.”⁵⁵ In principle, biblically and practically, being transformed takes precedence over transforming. In conclusion, transformational leadership is transforming followers by the leader transformed.

51 Philip V. Lewis, *Transformational Leadership* (Nashville, TN: Broadman & Holman Publishers, 1996), 1.

52 Warren Bennis, and Burt Nanus, *Leaders: The Strategies for Taking Charge* (New York, NY: Harper & Row, Publishers, 1985), 3.

53 Aubrey Malphurs, *Advanced Strategic Planning 2nd Ed.* (Grand Rapids, MI: Baker Books, 2005), 70.

54 Ken Blanchard, and Phil Hodges, *Lead Like Jesus* (Nashville, TN: W Publishing Group, 2005), 19.

55 Avolio, *Leadership Development in Balance*, 61.

Transformational leadership can be expressed in three ways in a cell as we can see in Figure 43. The three ways are servant leadership, shepherd leadership, and coach leadership.

Servant leadership

One aspect of transformational leadership is servant leadership. True leadership emerges from those whose primary motivation is a deep desire to help others.⁵⁶

According to Spears, “the idea of the servant as leader came partly out of Greenleaf’s half-century of experience in working to shape large institutions. However, the event that crystallized Greenleaf’s thinking came in the 1960s, when he read Hermann Hesse’s short novel, *Journey to the East*.”⁵⁷ A direct excerpt from Greenleaf is as follows:

The idea of The Servant as Leader came out of reading Hermann Hesse’s *Journey to the East*. In this story we see a band of men on a mythical journey, probably also Hesse’s own journey. The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact that titular head of the Order, its guiding spirit, a great and noble leader.⁵⁸

⁵⁶ Larry C. Spears, “Tracing the past, present, and future of Servant Leadership.” Larry C Spears, and Michele Lawrence Ed., *Focus on Leadership* (New York, NY: The Greenleaf Center for Servant-Leadership, 2002), 3.

⁵⁷ Ibid.

⁵⁸ Robert K. Greenleaf, *Servant leadership* (New York, NY: Paulist Presss, 1977), 7.

Greenleaf makes an additional remark: “who is the servant-leader? The servant-leader is servant first – as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first.”⁵⁹

However, the idea of servant leadership is found in the Bible even before Greenleaf introduced the concept of servant leadership. Actually, “a biblical image that is the most common and dominant for leaders is that of a servant. . . . Christian leaders are servants with credibility and capabilities, who are able to influence people in a particular context to pursue their God-given direction.”⁶⁰ In other words, servant leadership is a precise biblical concept on leadership.

We find many examples of servants that showed servant leadership in the Bible. Malphurs presents biblical characters who are called or referred to as servants as shown in Figure 44.⁶¹

Abraham	Gen. 26:24
Joseph	Gen. 39:17-19; 41:12
Moses	Exo. 4:10; Deut. 34:5
Joshua	Josh. 24:29
Nehemiah	Neh. 1:6, 11; 2:5
David	1 Sam. 17:32, 34, 36; 2 Sam. 7:5
Daniel	Dan. 1:12
Christ	Isa. 42:1; Matt. 20:28; Phil. 2:7
Paul	Rom. 1:1; 1 Cor. 9:19; Gal. 1:10; Phil. 1:1
Peter.	2 Pet. 1:1

Figure 44. Biblical characters who were servants

⁵⁹ Ibid., 13.

⁶⁰ Aubrey Malphurs, *Being Leaders* (Grand Rapids, MI: Baker Books, 2003), 33.

⁶¹ Ibid.

As Malphurs says, however, “the greatest example of a servant-leader is the Savior.”⁶² Jesus said, “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45). He gave the disciples such precious words: “Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave” (Matt. 20:26-27).⁶³ And, after washing the disciples’ feet, He said that, “If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example that you also should do as I did to you” (John 13:14-15).

All Christian leaders, especially cell leaders, have to be servant leaders in Gaeumjung Church. For followers of Jesus, servant leadership is not an option; it is a mandate.⁶⁴ Just as Jesus did, cell leaders have to serve others wholeheartedly. To serve others with servant leadership is a way of obeying Jesus’ teachings. Through serving others, we can transform their life. As seen in Figure 43, servant leadership reaches not only his or her members, but also prospective members, i.e. objects of evangelism and his or her apprentice and other leaders who have become leaders through the leader’s ministry.

Shepherd leadership

Another leadership aspect which a small group has to have is shepherd leadership. Malphurs notes: “another often used image for a leader is a shepherd. . . . Scripture uses

⁶² Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids, MI: Baker Books, 2004), 113.

⁶³ On this passages, Blanchard and Hodges say that “this call by Jesus to servant leadership is clear and unequivocal; His words leave no room for plan B.” Blanchard, and Hodges, 12.

⁶⁴ Blanchard, and Hodges, 12.

the shepherd metaphor primarily of a leader – shepherds were leaders.”⁶⁵ Jefferson says that “of all the titles which have been minted for the envoys of the Son of God, that of ‘shepherd’ is the most popular, the most beautiful, and the most ample.”⁶⁶

We can find the most beautiful image of shepherd in Psalm 23. “As great poetry, it gives us the powerful image of a vulnerable sheep protected by a strong, loving shepherd.”⁶⁷ In Psalm 23, David confessed that “the Lord is my shepherd, I shall not want” (Ps. 23:1).

We can find other beautiful image of shepherd in John 10 where Jesus said that He is the good shepherd. Jesus who is the good shepherd “came that they may have life, and have it abundantly,” (John 10:10).

Then, who is a shepherd? Brumfield notes: “the word ‘shepherd’ may be translated, ‘my goer-forth.’ Yes, He goes before us. . . . It is the duty of the shepherd to feed, protect and guard the sheep, even with his own life, if necessary; and when night comes, to count the sheep safely into the fold.”⁶⁸ Jefferson says that a shepherd has six functions. They are as follow:

1. The Eastern shepherd was, first of all, a watchman.
2. A shepherd in the East was also a guard.
3. The shepherd is a guide.
4. A shepherd in the East was a physician to the sheep.
5. The shepherd is a savior. He saves sheep that are lost. A critical part of the shepherd’s task is rescue work. All rescue work is strictly pastoral work.

⁶⁵ Malphurs, *Being Leaders*, 34.

⁶⁶ Charles Edward Jefferson, *The Minister as Shepherd* (New York, NY: Thomas Y. Crowell Company, 1912), 1.

⁶⁷ Blaine McCormick, and David Davenport, *Shepherd Leadership* (San Francisco, CA: Jossey-Bass, 2003), 2.

⁶⁸ J. C. Brumfield, *The Potter and the Shepherd* (Wheaton, IL: Van Kampen Press, 1951), 76.

6. That the feeding of the sheep is an essential duty of the shepherd calling is known even to those who are least familiar with shepherds and their work.⁶⁹

Not only servant leadership but also shepherd leadership is required to a small group leader. A leader as a shepherd has to have concern and acceptance as Hiltner says that “the first operating principle of shepherding that will be noted involves concern and acceptance.”⁷⁰ And he or she has to give a spiritual guide and satisfy the needs of the sheep. In real meaning, shepherd leadership is related to servant leadership. Walter Wright claims “shepherds are there for the sheep. Shepherds by definition are servants entrusted with the care of the flock. It is a position of responsibility and service, not status and power. The sheep do not exist for the shepherd. The shepherd was hired because of the sheep.”⁷¹ Therefore, a shepherd is a servant, too. Briner and Pritchard argue “serving all, in the way Jesus teaches, is not only about washing feet; it is also about leading followers into commitment, into dedication, into discipline, and into excellence.”⁷² What Briner and Pritchard write about is exactly the job of a shepherd. In conclusion, we can be transformed and transform others with servant leadership and shepherd leadership.

Returning to Figure 43, through shepherd leadership, a cell leader can reach his or her cell members, apprentice, and other leaders who have become through the leader’s ministry. Shepherd leadership cannot reach prospective members because they are not the leader’s sheep yet.

⁶⁹ Jefferson, 46-73.

⁷⁰ Seward Hiltner, *The Christian Shepherd: Some Aspects of Pastoral Care* (Nashville, TN: Abingdon Press), 28.

⁷¹ Walter C. Wright, *Relational Leadership* (Waynesboro, GA: Paternoster Publishing, 2004), 24.

⁷² Bob Briner, and Ray Pritchard, *Leadership Lessons of Jesus* (New York, NY: Random House, 1998), 295.

Coach leadership

That a small group leader has coach leadership sets forth the fact that he or she has to reproduce other leaders as a premise. Just like Maxwell's words, "great leaders produce other leaders."⁷³ Essentially, it is certain that potential leaders gather around a good leader. Then, "leaders create and inspire new leaders by instilling faith in their leadership abilities and helping them develop and hone leadership skills they don't know they possess."⁷⁴

When a small group leader reproduces other leaders, the leader comes to be their coach. It is the same when a leader has an apprentice in his or her cell. The leader has to be the coach to the apprentice.

Peterson says that "coaching is the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective."⁷⁵ As we can discern, coach is not a Christian term. Like Collins says, "coaching might have stayed in the realm of sports and entertainment if it hadn't burst into the corporate world a few years ago."⁷⁶ However, coach came to use in the realm of the business world. Collins says "in companies large and small, people at all levels had to learn how to deal with change, develop new management styles, make wise decisions, and become more effective, all the while they coped with their hyperactive lifestyles and

⁷³ John Maxwell, *Developing the Leader Around You* (Nashville, TN: Thomas Nelson, Inc., 1995), 3.

⁷⁴ Ibid., 11.

⁷⁵ David B. Peterson, and Mary Dee Hicks, *Leader as Coach* (Minneapolis, MN: Personnel Decisions International, 1996), 14.

⁷⁶ Gray R. Collins, *Christian Coaching* (Colorado Springs, CO: NavPress, 2001), 15.

increasing stress.”⁷⁷ This statement shows exactly what coach means in the business domain. And then, “coaching is getting the attention of church leaders, too.”⁷⁸

What does a coach do? Collins says that “at its core, coaching is the art and practice of guiding a person or group from where they are toward the greater competence and fulfillment that they desire.”⁷⁹ Huseman says it a little bit differently. He says “as a coach, you can help your team get from where they are to where they want to be – not where you want them to be.”⁸⁰ In any case, the idea of coach involves “help and guidance for better results.” Another job of a coach is “to help small group leaders identify potential apprentices from that “secretly warehoused talent pool.”⁸¹

In Figure 43, it explains that a leader as a coach can influence only apprentice or other leaders who have been developed through his or her ministry. This is because the concept of coach is related with a specific office or function. The leader as a coach has to help and guide the apprentice or other leaders to do their job better. Through the jobs, a cell leader as a coach can transform others, that is, the apprentice and other leaders.

A STRATEGY IN THE DEVELOPMENT OF SMALL GROUP LEADERSHIP IN GAEUMJUNG CHURCH

For mapping a strategy of small group leadership development in Gaeumjung Church, we have to reexamine the results of field analysis (chapter 2), case study (chapter 3), and literature research (chapter 4) as we can see in Figure 45.

⁷⁷ Ibid.

⁷⁸ Laurie Beth Jones, *Jesus, Life Coach* (Nashville, TN: Thomas Nelson Publishers, 2004), xiii.

⁷⁹ Gary Collins, 16.

⁸⁰ Richard C. Huseman, *The Leader as Coach* (CA: Equity Press, 2003), 19.

⁸¹ Carl George, *Nine Keys to Effective Small Group Leadership*, 56.

Results from field analysis	Results from case study	Results from literature research
<i>Features of small group ministry in Gaeumjung Church</i>	1. The senior pastor has to have a clear vision towards small group ministry and create a proper climate.	1. Perceive the urgency and importance of developing leaders.
1. Stagnant Small Group Ministry	2. A healthy, new small group leader naturally comes into being in a healthy small group which a healthy leader leads.	2. Approach strategically.
2. Small Group Ministry for Managing the Church Members	3. The senior pastor has to empower small group leaders.	3. Recognize the senior pastor's role
3. Geographically Organized Small Groups	4. The system for small group leadership development has to be in harmony with the nurturing system of the church.	4. Develop a vision and communicate it effectively.
4. Women-centered small group ministry	5. Durability of the system to develop small group leaders is very important.	5. Work as a team.
5. Teaching-centered small group meetings	6. To hold regular and frequent meetings of small group leaders is very important.	6. Develop leaders according with your small group ministry.
<i>Features of leadership development in Gaeumjung Church up to now</i>	7. A formal training class before beginning to serve as a small group leader is required by several of the churches.	7. Create a leadership culture
1. Very low degree of satisfaction of small group leaders on the strategy		8. Empower the small group leaders
2. A premodern strategy of small group leadership development		9. Develop a training system.
3. Low efficiency of the strategy of small group leadership development		10. Provide follow-up programs.
4. Unsystematic process of selection and examination of new small group leaders		11. Implement and evaluate.
5. Inefficient follow-up training		12. Develop spiritual atmosphere.

Figure 45. The results from each research method

On the basis of the information given in Figure 45, we can map out a strategy of cell leadership development in Gaeumjung Church (Figure 46). Figure 46 shows a long-term strategy in the development of cell leadership in Gaeumjung Church. After the explanation of the long-term strategy, the author will suggest a temporary strategy which will last just during transitioning period. A temporary strategy for the transitioning period has to be different from a long-term strategy because the transitioning period will be four years. This means that the temporary strategy will last for four years in Gaeumjung Church, and then, the long-term strategy will be operational.

Long-term Strategy in the Development of Cell Leadership

Goal

Doubling the whole cells every three years by recruiting new leaders equivalent to 30% of the whole cell leaders of the last year and developing them⁸²

Principles of cell leadership development

Figure 46 is a diagram of cell leadership training system at Gaeumjung Church. The diagram is based upon seven principles of leadership development which can be applied to Gaeumjung Church effectively.

1. Sharing of vision: All church members hold the same vision on cell ministry and cell leadership development through continuous and effective communication of vision.
2. Nurturing system: Recruit preliminary cell leaders of good quality through high quality nurturing system, i.e. discipleship ministry.
3. Systematic leadership training: Train the new leaders for one year through the leadership training system which consists of formal training and on-the-job training.

⁸² If we develop new cell leaders equivalent to 30% of the whole cell leaders of the last year for three years, we can a growth rate of 219.7% at the end of the third year. Therefore we can double the whole cells every three years though we could lose about 20% cell leaders for the period.

4. Empowering and trust: Empower the new leaders and trust them even though they can't obtain good results for a while.
5. Follow-up system: Help the cell leaders with effective follow-up system. Follow-up system consists of regular leader meeting and follow-up training program.
6. Leader-developing culture: All church members recognize that they have to belong to cells, be a cell leader someday, and help others to be effective cell leaders. Make a culture that competent cell leaders come into being in a good quality cells.
7. Persistency with modification: Persist in the leader training system with regular evaluation and proper modification on the basis of the results from the regular evaluation.

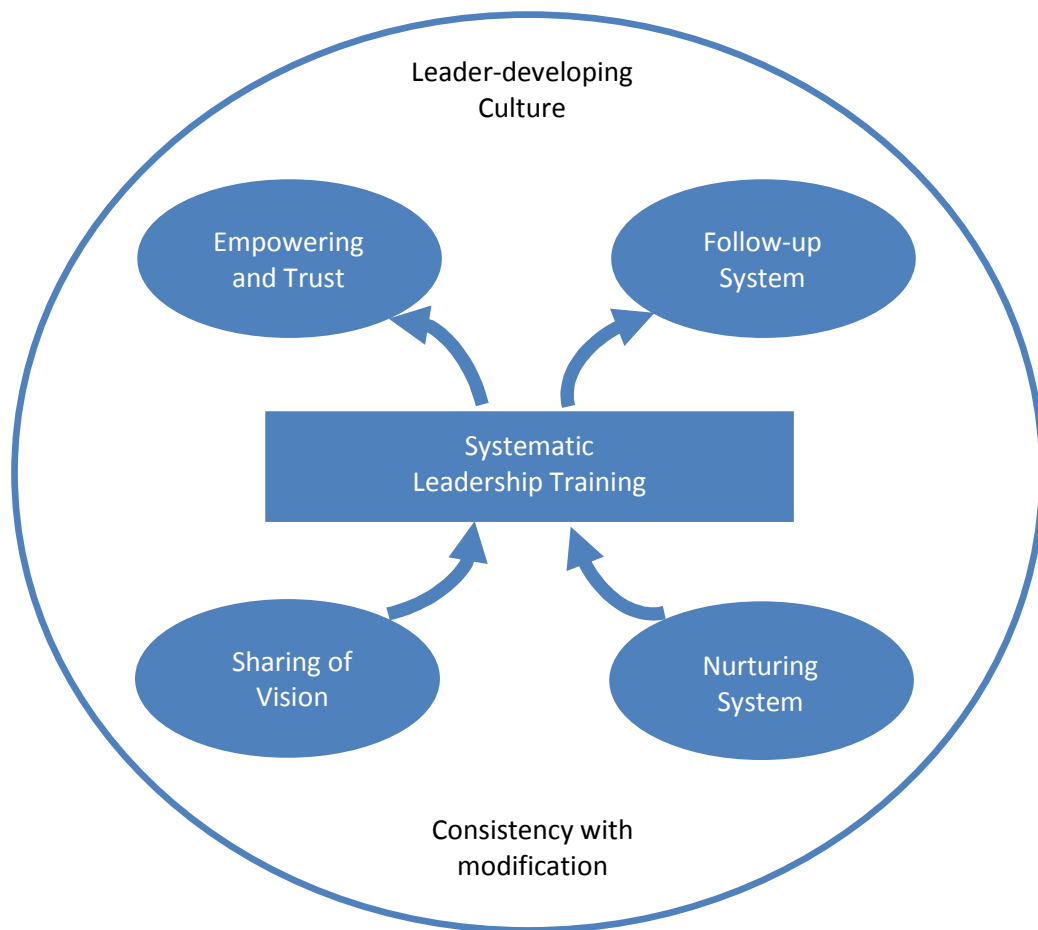


Figure 46. A diagram of cell leadership training system in Gaeumjung Church

Goals of Temporary Strategy in the Development of Cell Leadership during the Transitioning Period

To set goals for the development of cell leadership is very important. Generally, we can set goals according to SMART (Specific, Measurable, Attainable, Realistic, and Time-bounded or Timely). We have five goals of in the development of cell leadership during the four years. The five goals are:

1. To make the all current small group leaders and apprentices experience new type of small group, i.e. a cell and new type of leadership, i.e. transformational leadership
2. To train the current 87 small group leaders of Gaeumjung Church to have the transformational leadership
3. To train the current 87 apprentices to be cell leaders with transformational leadership
4. To launch 140 cells at the fourth year⁸³
5. To have 80% of the members attend a small group meeting regularly after transitioning period

Strategy to Achieve the Goals during Four-year-transitioning Period

A synopsis

The whole structure on the strategy of developing cell leadership can be expressed as s fourfold training strategy and a fourfold support strategy (Figure 47). The fourfold training strategy consists of experience-based strategy, observation learning strategy, formal training strategy, and on-the-job training strategy. The fourfold support strategy is made up of spiritual support strategy (prayer strategy), encouragement strategy, coaching strategy, and empowerment strategy.

⁸³ If we succeed in training the current 87 small group leaders and 87 apprentices for four years, we can get 174 cell leaders at the fourth year. But, we can't expect the all current small group leaders and apprentices could be cell leaders with new leadership style. If we lose 20% of them, we could launch about 140 cells after the transitioning period.

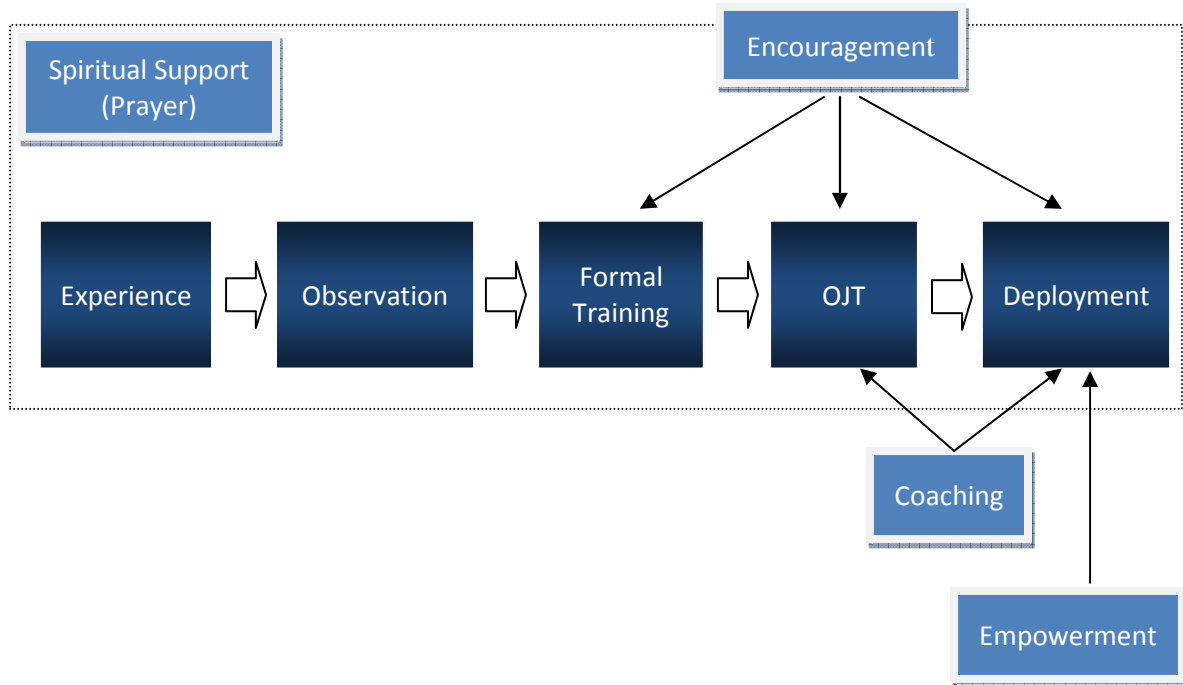


Figure 47. A synopsis of temporary strategy of cell leadership development in Gaeumjung Church

Fourfold training strategy

The first factor of the fourfold training strategy is “Experience-based strategy.”

The accomplishment of this strategy will take three years (Figure 48). The members of Gaeumjung Church have been familiar with the traditional Kuyeok system for scores of years. Therefore, it is absolutely necessary to make them experience cells regardless of their position in the church. For this goal, we will set a prototype cell⁸⁴ which the senior pastor will lead. During the first year, the senior pastor will lead two prototype cells. Each of the prototype cells consists of six elders and their wife. During the second year, the senior pastor will lead another prototype cell which is made up of six fulltime

⁸⁴ A prototype cell has two purposes. One is for the senior pastor to examine what problems the new-type cell has by experiencing it before transitioning the church to a cell church. The other is to settle the problems in advance if necessary.

ministers and their spouses. During that same year, each of the elders and his wife will lead a cell which consists of six small group leaders and their spouses. If this happens, all of the current small group leaders of Gaeumjung Church can experience a new type of small group, i.e. a cell.

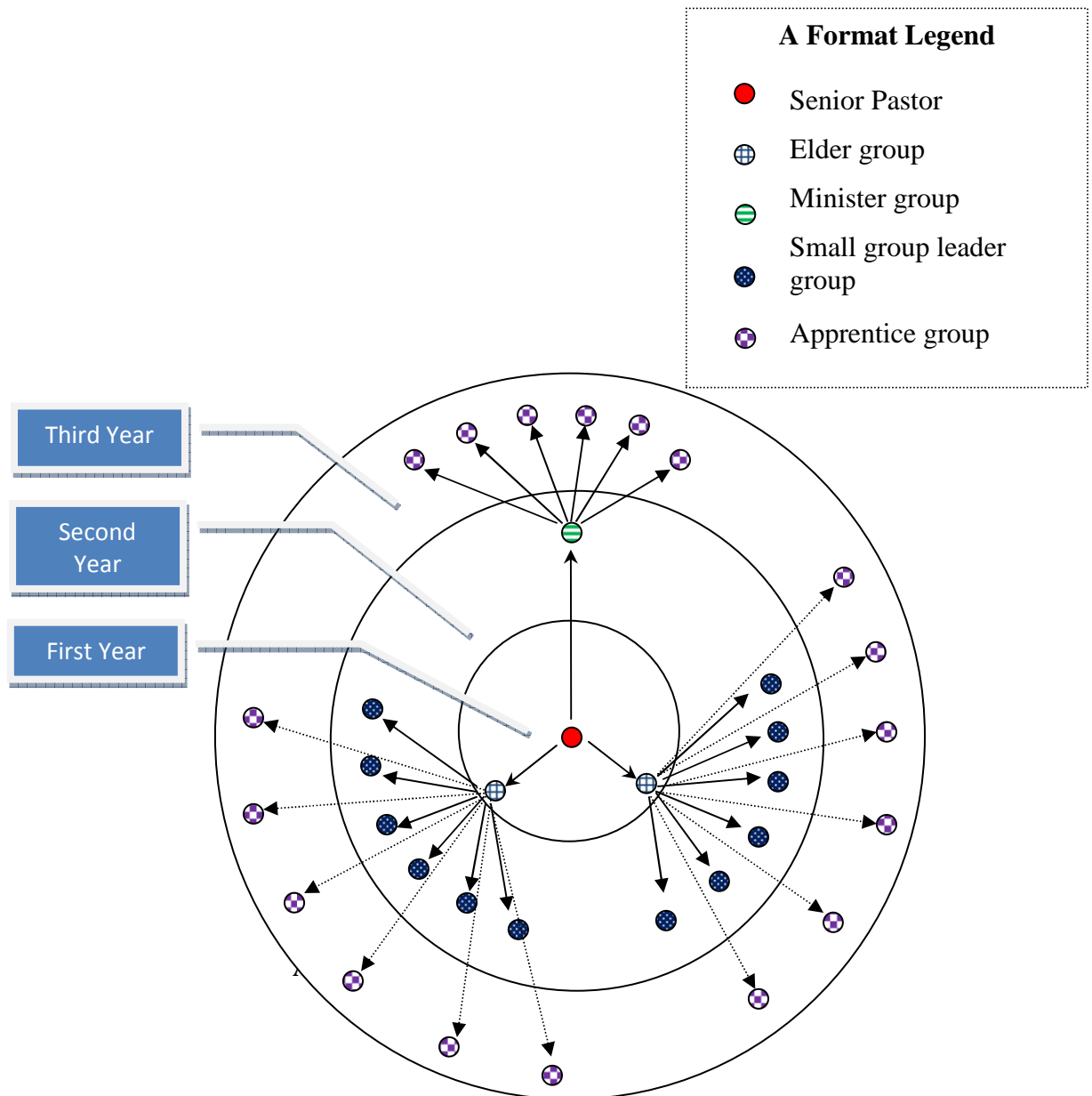


Figure 48. An outline of experience-based strategy

During the third year, each of the six fulltime ministers and twelve elders leads his or her own cell which consists of four to five apprentices and their spouses. In this case, all of the current apprentices can gain experience about the cell.

The second factor of the fourfold strategy is observational learning. It is deeply related to the first strategy. Ministers and their spouse, elders and their wives, the current small group leaders and their spouses, and the apprentices and their spouses will learn what a cell is, what the cell points to, what the job of a cell leader is, and how the cell leader does his or her job by observing other cell leaders very carefully for one year.

The third factor is formal training strategy. To complete the formal training system will take 25 weeks.⁸⁵ Figure 49 shows the curriculum of the formal training and appendix C is the material of the formal training. Basically, those who experienced cells can be trained through this training system. The current small group leaders experience the cell during their second year. They can be trained in the formal training system during third year. The current apprentices experience the cell during the third year. Therefore, they can be trained later during the fourth year.

The fourth factor of the fourfold training strategy is OJT (on-the-job training). OJT will take six months. Small group leaders who have experienced the cell and completed the formal training can lead their own small group with new cell leadership. Of course, they already have led their own small group. However, at the OJT stage, the elders and fulltime ministers become their guides. Each of the trainees can be guided and instructed by the guides for better practicing cell leadership. The guides will have a

⁸⁵ The formal training is held at the first half year and on-the-job training is held at the latter half of the year. South Korea has two major holidays. We have to pause the training at the two holidays. One of the two holidays is at January to February and another is at September to October. Therefore, both of the trainings will take 25 weeks.

weekly meeting with those who he or she had served at a cell for a year. At that meeting, the trainee can talk about the new type of small group and small group leadership with his or her guider.

Week	Category	Subject
1	Introduction	Introduction: self-introduction and fellowship with others
2	Vision Sharing	Vision/ Purpose of a cell-based church
3		Building an authentic community
4		Importance of leaders
5	Understanding cells and transformational leadership	Cells which we desire to have
6		Transformational leadership
7		Servant leadership
8		Shepherd leadership
9		Coach leadership
10	Personality and attitude	Personality of transformational leaders
11		Attitude of transformational leaders
12	Practical skills	How to communicate?
13		How to facilitate sharing?
14		How to listen to others?
15		Caring & Spiritual Supporting
16		How to contact cell members?
17		How to lead prayer meeting?
18		How to handle the difficult members?
19	Reproduction	Be a Reproducer
20		How to find and develop an apprentice?
21		How to invite the unchurched to the cell? (Evangelism)
22	Relationship with God	Importance of God's grace
23		How to pray?
24		How to meditate the Word of God?
25	Conclusion	Evaluation and telling about impressions

Figure 49. The curriculum of the formal training

During the second year of the four-year-training period, the senior pastor will have a regular meeting with the elders and equip them to be competent guider. At the third year, the senior pastor will do the same thing to the fulltime ministers.

Fourfold support strategy

The first factor in the fourfold support system is the spiritual support strategy. We cannot overemphasize the importance of prayer. We will give the threefold prayer support to each of the small group leaders and apprentices during the four-year-training period (Figure 50).



Figure 50. The threefold prayer support strategy

Prayer through the intercessory prayer team is the first prayer support. Gaeumjung Church has a very powerful intercessory team. The members of the team pray 24 hours a day throughout the year. They can be incalculable spiritual supporters for the small group leaders and apprentices who are trained.

The second spiritual support strategy is the “1+3” strategy. It is to recruit three prayer supporters for each of the trainees and make them pray for three minutes a day. The prayer supporters would not be the families of each of the trainees. His or her small group members would be the proper prayer supporter.

The third spiritual supporter is the guider. The guider who has led the trainee at a cell will be the best prayer supporter. As we can see in Figure 47, the spiritual prayer support must be offered throughout the whole training process.

The fourth factor in the fourfold support system is the encouragement strategy. The encouragement strategy would be fourfold (Figure 51). The senior pastor, the guider, and the fellow trainees can encourage each trainee very effectively. Basically, it is very important to make all the church members encourage the trainee whenever and wherever by cultivating leadership culture. That means we have to produce an encouragement culture. With leadership culture, the church member respects the cell leaders and encourages them. Encouragement is absolutely needed during formal training, OJT, and when the trainees are deployed to their ministry field as we can see in Figure 47.

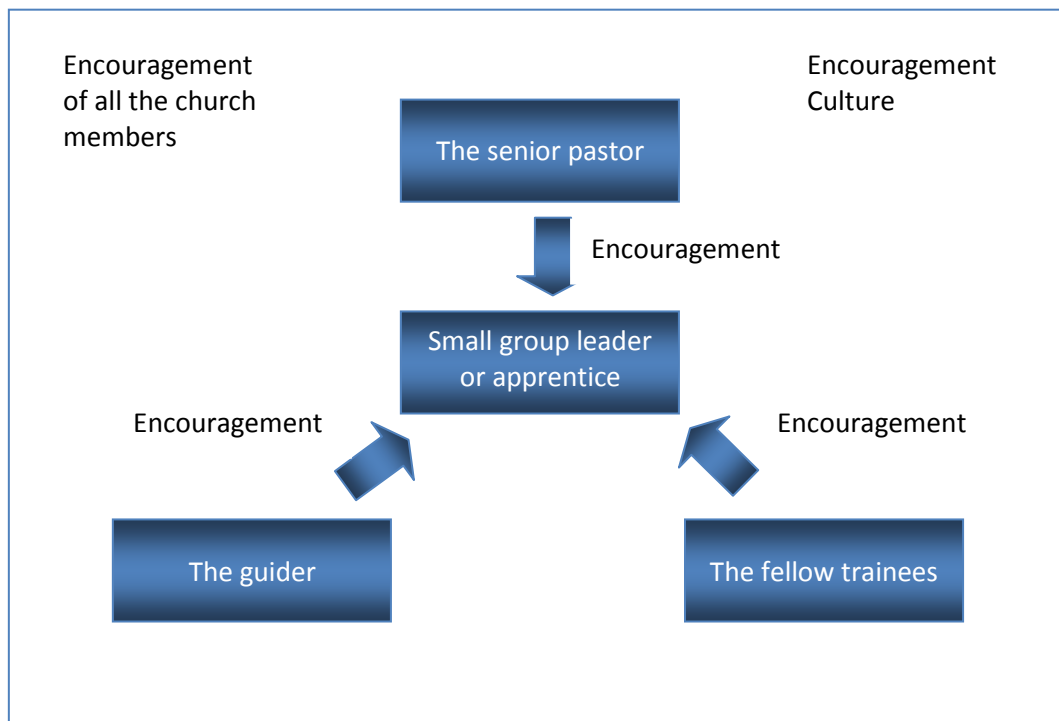


Figure 51. The fourfold encouragement strategy

The third factor of the support system is the coaching strategy. Guidance through the guide at the period of OJT is a type of coaching. However, coaching has to be continuous after deployment of the cell leaders (Figure 47). At first, the fulltime ministers and elders will be the coaches of the cell leaders. When a cell leader reproduces other cell leaders and multiplies the cell, he or she will be a coach. Each of the coaches will hold a weekly meeting with those who he or she leads and serves.

The fourth factor of the fourfold support strategy is empowerment strategy. When the senior pastor deploys the cell leaders, he has to empower them (Figure 47). Without empowerment, we cannot expect to produce good results. On the other hand, empowered leaders can be competent cell leaders.

SUMMARY

The author suggests a strategy of small group leadership development in Gaeumjung Church on the basis of the results from the field analysis, case study, and literature research. The strategy consists of fourfold training strategy (experience, observation, formal training, and OJT) and fourfold support strategy (prayer, encouragement, coaching, and empowerment). Gaeumjung Church has the powers latent though its small group ministry and strategy of small group leadership development have several problems. The author believes firmly that he can develop the powers latent within the church through transitioning the church to a cell-based church and developing transformational leaders.

CHAPTER 6

CONCLUSION AND SUGGESTIONS FOR KOREAN CHURCHES

CONSIDERING TRANSITIONING TO A SMALL GROUP BASED CHURCH

Developing competent small group leaders is the key to a successful small group ministry. One of the reasons small group ministry is unproductive in Gaeumjung Church is because the failure of developing efficient small group leaders. In a sense, the failure is a natural result because the small group ministry in Gaeumjung Church has been tied-up for a long time. Gaeumjung Church failed in developing competent small group leaders and this caused a stagnant small group ministry, which eventually became bad influences on each other. Therefore, there is no way to revitalize the small group ministry in Gaeumjung Church except by transitioning to a cell-based church. However, we cannot expect a success in the transition without developing capable small group leaders. Developing competent small group leaders is the most important point in the transitioning process.

In these days, there are many churches in South Korea which have tried or are trying to plan in transitioning to a cell-based church. However, many of those churches have failed in the transition. Other churches are undergoing many difficulties. The author believes firmly that one of the important reasons of the problem is the failure in developing small group leaders. Therefore, the author suggests ten recommendations on

the basis of the result from this research for successfully transitioning into a cell-based church or a productive small group ministry within the Korean churches. The ten recommendations follow the acrostic “L.E.A.D.E.R.S.H.I.P.”

Lead the Transition Strategically

Yeong-Cheol Park says “transitioning to a cell church supposes a paradigm shift of the pastor and the church members on the essences of Christian life, ministry and the church.”¹ Because the transition is so important and requires fundamental change of the whole church, we have to approach the transition very carefully and strategically.

Migliore, Stevens, and Loudon say, “The word strategic, when used in the context of planning, provides a perspective to planning which is long run in nature and deals with achieving specified results.”²

We have to pay attention to Marshall’s counsel. He says, “The greatest value of strategic planning is not the document, though it is important, but the process the church works through to establish the plan. Strategic planning is a journey; the vision God gives you becomes your church’s future destination.”³ To plan strategically in a transition means that we have to try to transition on the basis of a thorough analysis on the current situation of the church, including personnel, set up a clear goal to achieve a vision, and have a blueprint to reach the goal. The more strategic we are, the more plentiful results we can gain.

¹ Yeong-Cheol Park, “Everything About a Cell at a Glance,” *Ministry and Theology*, February 2003, 78.

² R. Henry Migliore, Robert E. Stevens, and David L. Loudon, *Church and Ministry Strategic Planning* (Binghamton, NY: The Haworth Press, Inc., 1994), 19.

³ Mark Marshall, *Mapping Your Church Strategy* (Nashville, TN: LifeWay Press, 2003), 5.

Expect There Would Be Resistance and Overcome the Resistance

In-Ho Kim claims, “The cell church paradigm requires the churches to make innovative change in Korean situation though it is very biblical. All kinds of innovation call for some kinds of price.”⁴ Therefore, we have to expect that there would be resistance to the transition. Any kind of change goes with some difficulties. Kotter says, “Ask almost anyone over thirty about the difficulty of creating major change in an organization and the answer will probably include the equivalent of ‘very, very tough.’”⁵

To expect that there would be resistance and to be prepared for possible resistance is a very important way not to suffer from the difficulty. On the contrary, if we are not prepared to confront resistance, we would be in a quandary. Southerland claims, “The greatest difficulty with opposition is that it will discourage you and cause you to doubt your vision. If you are expecting it – you will be prepared.”⁶

Achieve the Goal in Persistence

Trying to transition in a certain area requires persistence. It is because to achieve a purpose takes a long time. It is the same with transitioning to a cell-based church and developing capable small group leaders. We have to be persistent with the whole transitioning process. Bennis claims, “The leader has a clear idea of what he or she wants to do – professionally and personally – and the strength to persist in the face of setbacks,

⁴ In-Ho Kim, “Cell Ministry Does Not Be Formed As It Is.” *Ministry and Theology*, February 2003, 117.

⁵ John. P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 35.

⁶ Dan Southerland, *Transitioning* (Grand Rapids, MI: Zondervan Publishing House, 1999), 113.

even failures.”⁷ William Bridges presents “Be consistent” as the first rule of rules to reinforce the new beginning.⁸

As we can see in Chapter two of this thesis, one of the most important problems encountered in Gaeumjung Church’s current strategy of the development in small group leadership is that it has not been persistent. The ministers of Gaeumjung Church have tried various methods to develop small group leaders up to now. However, all of those methods did not continue long in existence. It was because they were not persistent with the methods.

We have to have a clear vision or goal and also a clear-cut blueprint in getting the vision or goal. Then, we have to be persistent with the blueprint. To be persistent does not mean we do not have any changes in our blueprint. On the contrary, the blueprint has to be continuously changed. That we are persistent means that we have to modify the blueprint on the basis of results from regular and reasonable evaluation within the limit of holding fast to the original vision or goal.

Develop Small Group Leaders Systematically

What Conger and Fulmer say about the relationship between succession planning and leadership development is noteworthy. They insist, “Succession planning and leadership development are natural allies because they share a vital and fundamental goal: getting the right skills in the right place.”⁹ Comiskey also claims that “leadership

⁷ Warren G. Bennis, *On Becoming A Leader* (New York, NY: Basic Books, 2003), 31.

⁸ William Bridges, *Managing Transitions* (Cambridge, MA: Perseus Books, 1991), 61.

⁹ Jay A. Conger, and Robert M. Fulmer, “Developing Your Leadership Pipeline.” *Harvard Business Review*, vol. 81.12 (December 2003), 79.

development and deployment is first and foremost a divine task.”¹⁰ It is illogical that we do not develop capable small group leaders though we want to transition a church into a cell-based church.

We have to develop current and preliminary small group leaders “systematically.” That means we have to intentionally develop small group leaders according to clear principles and a thorough plan. We can use various methods including formal instruction and informal instruction. Figure 52 shows the various ways to develop leaders which Malphurs and Mancini introduce.¹¹

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

Figure 52. Various ways to develop small group leaders

Empower and Encourage the Small Group Leaders

It is absolutely necessary to empower small group leaders for successful transition to a cell-based church. The reason why we have to empower small group leaders is because “leadership is largely about authority – acquiring it, using it, and investing it in

¹⁰ Joel Comiskey, *Home Cell Group Explosion* (Houston, TX: Touch Publications, 1988), 60.

¹¹ Aubrey Malphurs and Will Mancini, *Building Leaders* (Grand Rapids, MI: Baker Books, 2004), 160.

others.”¹² Small group leaders cannot fulfill their functions if the senior pastor does not empower them in a church. Carl George insists “we must empower a new class of Christian worker (which is really a return to the New Testament model). This person is called a lay minister, volunteer leader, Sunday school class care coordinator, small group leader, and the like.”¹³ James O’Toole says, “Inclusive leaders enable others to lead by sharing information, by fostering a sense of community, and by creating a consistent system of rewards, structure, process, and communication.”¹⁴ This is exactly what it means to have empowerment.

We not only have to empower the small group leaders, but also have to encourage them. Earley claims, “We all need someone who believes in us. Everyone needs encouragement.”¹⁵ Coaching is a very good way to encourage small group leaders regularly and effectively. Gary Collins says, “Coaching is the key element in producing good leaders. To be a good leader you must be a good coach. And to be a good coach you must recognize that coaching is a significant form of leadership.”¹⁶

¹² Bob Briner, and Ray Pritchard, *Leadership Lessons of Jesus* (New York, NY: Random House, 1998), 76.

¹³ Carl F. George, *Nine Keys to Effective Small Group Leadership* (Mansfield, PA: Kingdom Publishing, 1997), 190.

¹⁴ James O’Toole, *Leading Change* (San Francisco, CA: Jossey-Bass Publishers, 1995), 70.

¹⁵ Dave Earley, *Turning Members Into Leaders* (Houston, TX: Cell Group Resources, 2001), 48.

¹⁶ Gray R. Collins, *Christian Coaching* (Colorado Springs, CO: NavPress, 2001), 30.

Recognize the Importance of a Team

We have to learn to work as a team. A group can do more than what an individual does. Maxwell says, “The belief that one person can do something great is a myth.”¹⁷ Generally, most Korean pastors are not familiar with the notion of a team because Korea is a society that has a vertical structure. Nevertheless, we have to work as a team to be successful in transitioning though we recognize the senior pastor as the point leader. Malphurs claims, “Excellent leaders understand that they can accomplish far more through the wisdom of a gifted and committed strategic team of staff and lay leaders.”¹⁸ Finzel argues, “There is no substitute for having all the right people on your ministry team. They will make or break your effectiveness as a leader.”¹⁹

McBride suggests the number of persons to build up a team according to church size (Figure 53).²⁰ Figure 53 would be a great help to those who want to build up a team for transitioning to a cell-based church.

¹⁷ John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville, TN: Thomas Nelson, Inc., 2001), 3.

¹⁸ Aubrey Malphurs, *Advanced Strategic Planning 2nd Ed.* (Grand Rapids, MI: Baker Books, 2005), 28.

¹⁹ Hans Finzel, *Empowered Leaders* (Nashville, TN: W Publishing Group, 1998), 121.

²⁰ Neal F. McBride, *How to Build a Small Group Ministry* (Colorado Springs, CO: NavPress, 1995), 13.

Church size (Average Adult Participants)	Team size (Number of members)
50 to 150	3
151 to 500	3 to 5
501 to 1000	5 to 7
1001 to 1500	7 to 9
1501 to 2000	9 to 11
2,000 or more	11 to 13

Figure 53. Number of persons of a team according to church size

Share the Vision Effectively

It is not too much to say that setting a clear vision is the most important factor in the whole transitioning process. Bennis and Goldsmith claims, “Although leaders come in every size, shape, and disposition, there is at least one ingredient that every leader shares: passion for a guiding purpose, dedication to an overarching vision.”²¹ People follow a leader who has a clear vision. Lynne and Bill Hybels say, “God has created human beings to respond to a worthy vision when it’s passionately presented by a gifted leader.”²² There is nobody who has fear or hesitation to a fundamental change like transitioning to a cell-based church. Therefore, the leader of a church has to show the church members a clear destination and the way to the destination with a clear-cut vision.

To share the vision through effective communication is as important as having a vision. It is very important for the senior pastor to share the vision with the whole church

²¹ Warren Bennis, and Joan Goldsmith, *Learning to Lead 3rd Ed.* (New York, NY: Basic Books, 2003), 119.

²² Lynne and Bill Hybels, *Discovering Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 151.

by spreading it effectively. William Bridges explains the relationship between a vision (or a purpose) and communication very well. He says:

Purposes are critical to beginnings, but they are rather abstract. They are *ideas*, and most people are not ready to throw themselves into a difficult and risky undertaking simply on the basis of an idea. They need something they can see, at least in their imaginations. They need a *picture* of how the outcome will look, and they need to be able to imagine how it will feel to be a participant in it.²³

How can we communicate a vision? Bill Hybels suggests three ways to communicate a vision like:

1. Communicate vision by embodying it.
2. Communicate vision one-on-one.
3. Communicate vision by going public.²⁴

Have a Good Relation with the Church Members, Especially, the Lay Leaders

Walter Wright claims that “leadership is a relationship – a relationship in which one person seeks to influence the thoughts, behaviors, beliefs or values of another person.”²⁵ Earley says, “The length and breadth of our influence on others is related to the depth of our relationships to with them.”²⁶ Therefore, “leaders fail when they have an inappropriate attitude and philosophy about the relationship between themselves and their followers.”²⁷ Leaders who lead the transitioning process have to be in good relationship with all the church members.

Trust is the kernel of relationship between the leaders and all the members in a church. MacDonald says that trust is “almost indescribable quality of relationship in

²³ Bridges, 55.

²⁴ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 38-42.

²⁵ Walter C. Wright, *Relational Leadership* (Waynesboro, GA: Paternoster Publishing, 2004), 2.

²⁶ Earley, *Turning Members Into Leaders*, 46.

²⁷ O’Toole, 37.

which a leader builds and then enjoys the confidence of the people.”²⁸ People form deep relationships with those who they can trust. If church members can trust their leaders on the basis of relationship, they can follow the leaders even though they may have a certain kind of fear and hesitation in the fundamental change.

It is absolutely necessary for church leaders to form good relationships with all the church members, especially, the lay leaders. Do not try to transition until getting all the church members to agree from the bottom of the heart. The only way of getting their heart is forming good relationship with them. Without good relationships, we cannot expect that they would follow us from their heart.

Illuminated by the Holy Spirit

How important is it to be illuminated and guided by the Holy Spirit? The Holy Spirit is our guider and leader at every moment of our lives. The leaders who lead the transitioning process must seek the power and guidance of the Holy Spirit continuously in order to succeed.

At first, the leaders must be in good relationship with the Holy Spirit. Galloway says, “When it comes to tapping into the power of God there are three key words that have opened the door for me personally into living in the power of the Spirit. These words are filled, fellowship, and flow.”²⁹

28 Gordon MacDonald, “The Root of Leadership.” *Leadership*, 24.1 (Winter 2003), 57.

29 Dale E. Galloway, *2020 Vision* (Portland, OR: Scott Publishing Company, 1986), 48.

And then, the leaders must “make prayer a top priority.”³⁰ Yonggi Cho says, “Prayer is the key to the revival of church and home cell groups.”³¹ The more we pray, the more abundant results we can get.

Produce Leadership Culture

To produce leadership culture is an effective way to raise the productivity in the development of small group leadership. Many leadership gurus urge us to produce fertile leadership culture. Kotter suggests that “anchoring new approaches in the culture” as the final stage in his eight-stage process of change.³² Comiskey also says that tight-knit culture is one of the core values of Groups of 12.³³

With productive leadership culture, we can get incalculable results from our small group ministry and development in leadership. Without rich leadership culture, all our efforts to build up a small group ministry and develop small group leaders will end in failure. Therefore, the leaders have to produce fertile leadership culture with an eye of the future.

³⁰ Ibid., 60.

³¹ Paul Yonggi Cho, *45 Pastoring Years of Hope* (Seoul, Korea: Institute for Church Growth, 2006), 174.

³² Kotter, 145-158.

³³ Joel Comiskey, *Groups of 12* (Houston, TX: Touch Publications, 1999), 35-36.

APPENDIX A

QUESTIONNAIRE ON THE SMALL GROUP LEADERS OF GAEUMJUNG CHURCH

I. Personal Affairs

1. How long have you been a member of Gaeumjung Church?
 - A. Under 3 years
 - B. 3-6 years
 - C. 7-10 years
 - D. Over 10 years
2. How long have you been a small group leader in Gaeumjung Church?
 - A. Under 1 year
 - B. 1-3 years
 - C. 4-5 years
 - D. 6-10 years
 - E. Over 10 years

II. Small Group Leadership Development

3. Have you served as a small group leader in other church before being a small group leader in Gaeumjung Church?
 - A. Yes
 - B. No

(If yes, go to question 5 via question 4. If no, go to question 5 directly.)
4. What kinds of training or education did you receive to be a small group leader in the church? Put marks on every point applicable to you.
 - A. I learned through seeing my small group leader as an apprentice or a member.
 - B. I took a systematic training for being a small group leader which consisted of at least 3 classes.
 - C. I took training for being a small group leader which consisted of one or two classes.
 - D. I took counseling with the senior pastor or a minister in charge of small group ministry to be a small group leader.
 - E. I have learned systematically how I lead a small group meeting.
 - F. Others: (write down any training or education which you received.)

5. What kinds of training or education did you receive to be a small group leader in Gaeumjung Church? Put marks on every point applicable to you.
 - A. I learned through seeing my small group leader as an apprentice or a member.
 - B. I took a systematic training for being a small group leader which consisted of at least 3 classes.

- C. I took training for being a small group leader which consisted of one or two classes.
 - D. I took counseling with the senior pastor or a minister in charge of small group ministry to be a small group leader.
 - E. I have learned systematically how I lead a small group meeting.
 - F. Others: (write down any training or education which you received.)
-

6. From whom (of from what) did you learn the most about jobs and attitudes of a small group leader?

- A. A systematic small group leadership development program
- B. A guiding principle of the senior pastor
- C. A minister in charge of small group ministry
- D. The small group leader when I was a small group member or an apprentice
- E. Fellow small group leaders
- F. I really have not learned anything about jobs and attitudes of small group leaders
- G. Others: _____

7. Do you think the development of small group leadership in Gaeumjung Church is systematic? Give grade by circling number with 1 being the lowest and 10 as the highest.

1 2 3 4 5 6 7 8 9 10

8. (About the previous question) Why do you think so? Give just one reason.

III. Follow-up training

9. What kinds of supports does Gaeumjung Church give you for doing job of a small group leader? Put marks on every point applicable to you.

- A. Systematic follow-up training
- B. Teaching you what you teach at a small group meeting
- C. Connection with a mentor or coach
- D. Assistance of prayer
- E. Financial support
- F. Others: _____

10. After becoming a small group leader, have you ever taken any training that helped you to be a more effective small group leader in Gaeumjung Church?

- A. Yes
- B. No

(If yes, go to question 11. If no, go to question 12 directly.)

11. If yes, what kinds of training did you receive? Put marks on every point applicable to you.

- A. Spiritual training through prayer meeting or retreat
- B. How to lead small group meetings effectively
- C. How to make apprentice
- D. How to build relationships with small group members
- E. How to resolve conflicts in the small group
- F. What do I teach in a small group meeting
- G. Others: _____

12. Whom do you call when you have difficulties as a small group leader first of all?
- A. The senior pastor
 - B. A minister in charge of leading you.
 - C. People appointed your mentor or coach by the church
 - D. Predecessor
 - E. Fellow small group leader
 - F. No one
 - G. Others: _____

13. What do you want Gaeumjung Church to give you as an effective small group leader? Choose two.
- A. Systematic follow-up training
 - B. Spiritual training through prayer meeting or retreat
 - C. Practical techniques for leading a small group
 - D. Connection with a mentor or coach
 - E. Assistance of prayer
 - F. Financial support
 - G. Others: _____

IV. Small group or small group meeting

14. How many adults did the church assign as your small group members at the beginning of this year?
15. How many people attend your small group meeting on annual average?
16. How many members do you have that:
- A. Attend over 90% of the whole meetings: _____
 - B. Attend 70-89% of the whole meetings: _____
 - C. Attend 50-69% of the whole meetings: _____
 - D. Attend less than 50% of the whole meetings: _____
 - E. Never attend: _____
17. Why do the members attend small group meetings?
- A. They are impressed by the small group meeting.
 - B. The meetings are official gatherings of the church.
 - C. Because of the relationship with the leader of other members

D. The leader or members encourage them through visiting or calling if they don't attend.

E. Others: _____

18. Why the members do not attend small group meetings?

A. They are not impressed.

B. They are busy.

C. Because of resistance of family

D. They don't feel they belong to the small group.

E. Others: _____

19. Do you think you need more training to lead the small group meetings more effectively?

A. Yes

B. No

(If yes, go to question 20. If no, do not answer question 20.)

20. In what five areas do you need more training? Prioritize them by placing numbers one through five in the blanks next to the area. One is most important and five is the least important.

_____ A. Prayer

_____ B. Teaching ability

_____ C. Counseling

_____ D. Visiting and calling

_____ E. Building relationships

_____ F. Leading small group meetings

_____ G. Administration

_____ H. Loving and serving the members

_____ I. Personality

_____ J. Building the relationship with God

_____ K. Other _____

APPENDIX B

INTERVIEW WITH THE SENIOR PASTORS OF THE CHURCHES WITH OUTSTANDING SMALL GROUP MINISTRY

I. A Synopsis on small group ministry

1. How many adult members does your church have?
2. How many small groups does your church have?
3. What percentage of church members belong to small groups?
4. What percentage of church members regularly attend small group meetings?
5. What kind of small groups do you have? Do you know the difference in these types of small groups?
 - A. Cell
 - B. House church
 - C. G-12 church
 - D. Of-small group church
 - E. Traditional Kuyeok system
 - F. Others:
6. If you had other small group system except Kuyeok, why have you transitioned into the system?
7. When did you transition your church into the small group system?

II. Small Group Leadership Development

8. What is the strategy for small group leadership development which you regard the most important?
9. What do you think makes it the most effective?
10. Which program or strategy are you going to change in your church for small group leadership development in the near future?
11. Why are you going to change the program or strategy?
12. How do you help the small group leaders of your church to make them do their ministry more effectively?
13. What are the three things that are absolutely necessary to small group leaders?

APPENDIX C

Gaeumjung Church's Cell Leadership Training Manual

Be a Transformational Leader



Grow to a transformational
leader who God is seeking
for!

Make your cell a
transformational
factory!

NAME: _____

GAEUMJUNG CHURCH

12-5 Gaeumdong, Changwon,
South Korea 670-800
Tel. 055-285-1181~3

OUTLINE OF TRAINING COURSE

- ❖ Course: Cell Leadership Training
- ❖ Title: Be a Transformational Leader
- ❖ When: 7:30pm ~ 10:00pm on every Monday (25 Weeks)
- ❖ Where: Conference Room (of Gaeumjung Church)
- ❖ Purposes
 1. To understand and to be able explain the “cell-based church” which Gaeumjung Church is going to be
 2. To understand and to be able to explain the cell and its features in Gaeumjung Church
 3. To be equipped with transformational leadership
 4. To acquire practical skills to lead a cell
 5. To start my own cell after complete the courses of Cell Leadership Training and On-the-job Training
- ❖ Education Methods
 1. Lecture
 2. Group discussion
 3. Presentation
 4. Reading several required books and writing down impressions of the books
 5. Memorizing a Bible passage per week
 6. Test
- ❖ Rules for trainees
 1. You have to attend all lectures sincerely.
 2. You have to join the group discussion.
 3. You don't have to be absent from more than three lectures. You have to make up for missing lectures when you are absent from more than four lectures.
 4. You have to be at the conference room at the appointed time.
 5. You have to do the task assigned to you every week.
 6. You have to make a good record on the final test (more than 70%)
 7. You have to pray throughout the training period
 8. You have to recruit at least three prayer supporter for the training
- ❖ Time Schedule
 1. 7:30~7:40 Sing along
 2. 7:40~7:50 Calling the roll and check the assignment
 3. 7:50~8:00 Ice breaking
 4. 8:00~9:00 Lecture (including group discussion)
 5. 9:00~9:15 Break
 6. 9:15~10:10 Lecture (including group discussion)
 7. 10:10~10:25 Sharing for practice
 8. Closing prayer

CURRICULUM OF THE COURSE

Week	Category	Subject	Learning objective
1	Introduction	Introduction	Make him/herself effectively to fellow trainees and know them
2	Vision Sharing	Vision/ Purpose of a cell-based church	To understand and explain the cell-based church
3		Building an authentic community	To understand and explain why and how we build an authentic community
4		Importance of leaders	To understand the importance of leaders and believe that we are called to be the leaders
5	Understanding cells and transformational leadership	Cells which we desire to have	To understand and explain the cell and its features
6		Transformational leadership	To understand and explain the transformational leadership and try to have it
7		Servant leadership	To understand and explain the servant leadership and try to have it
8		Shepherd leadership	To understand and explain the shepherd leadership and try to have it
9		Coach leadership	To understand and explain the coach leadership and try to have it
10	Personality and attitude	Personality of transformational leaders	To be able to explain the personality of transformational leadership
11		Attitude of transformational leaders	To be able to explain the personality of transformational leadership

Week	Category	Subject	Learning objective
12	Practical skills	How to communicate?	To acquire effective communication skills to raise the cell's vitality
13		How to facilitate sharing?	To acquire the skill to facilitate the cell members to share their life
14		How to listen to others?	To acquire listening skills
15		Caring & Spiritual Supporting	To acquire the skills to care and support spiritually and emotionally
16		How to contact cell members?	To acquire the skills to contact cell members regularly and irregularly
17		How to lead prayer meeting?	To acquire the skills to lead prayer meeting
18		How to handle the difficult members?	To acquire the skills to handle the difficult members in the cell
19	Reproduction	Be a Reproducer	To recognize and explain that the leader has to be a reproducer and the cell has to be reproduced within three years
20		How to find and develop an apprentice?	To understand and explain how to find and develop an apprentice
21		How to invite the unchurched to the cell? (Evangelism)	To understand and explain the importance and ways to invite the unchurched to the cell
22	Relationship with God	Importance of God's grace	To understand the importance of God's grace for the cell and cell leadership
23		How to pray?	To deepen and enlarge the inner prayer world of the cell leader
24		How to meditate the Word of God?	To understand and practice the meditating the Word of God on the daily basis
25	Conclusion	Evaluation and telling about impressions	Test, evaluation, and telling each one's impressions

CONTENTS

Outline of training course	171
Curriculum of the course	172
Contents	174
Introduction	176
1. Introduction	177
Vision Sharing	178
2. Vision/ Purpose of a cell-based church	179
3. Building an authentic community	180
4. Importance of leaders	181
Understanding cells and transformational leadership	182
5. Cells which we desire to have	183
6. Transformational leadership	184
7. Servant leadership	185
8. Shepherd leadership	186
9. Coach leadership	187
Personality and attitude	188
10. Personality of transformational leaders	189
11. Attitude of transformational leaders	190
Practical skills	191
12. How to communicate?	192
13. How to facilitate sharing?	193
14. How to listen to others?	194
15. Caring & Spiritual Supporting	195
16. How to contact cell members?	196
17. How to lead prayer meeting?	197
18. How to handle the difficult members?	198
Reproduction	199
19. Be a Reproducer	200
20. How to find and develop an apprentice?	201
21. How to invite the unchurched to the cell?	202

Relationship with God	203
22. Importance of God's grace	204
23. How to pray?	205
24. How to meditate the Word of God?	206
Conclusion	207
25. Evaluation and telling about impressions	208

Introduction

INTRODUCTION

Self-introduction and fellowship with others

I. AT THE WHOLE MEETING

Introduce yourself for a minute to carving a seal of your image to others effectively.

❖ My Introduction:

❖ Others

Name	Main Feature	Name	Main Feature

II. AT A GROUP MEETING

Form a friendship with your fellow trainees through an Ice-breaking question given by the trainer.

Vision Sharing

VISION/ PURPOSE OF A CELL-BASED CHURCH

I. UNSHIRKABLE CHALLENGE ON BEING A CELL CHURCH

There is a more effective pattern in our world today than planting traditional churches. The Holy Spirit is the author of this pattern, and it has sprouted up like mushrooms all over the globe. The more effective pattern is a cell church.

– Ralph W. Neighbour Jr. with Lorna Jenkins, *Where Do We Go From Here*

II. THE LIMITATIONS OF KUYEOK IN GAEUMJUNG CHURCH

1. Stagnant Small Group Ministry
2. Small Group Ministry for Managing the Church Members
3. Geographically Organized Small Groups
4. Women-centered small group ministry
5. Teaching-centered small group meetings

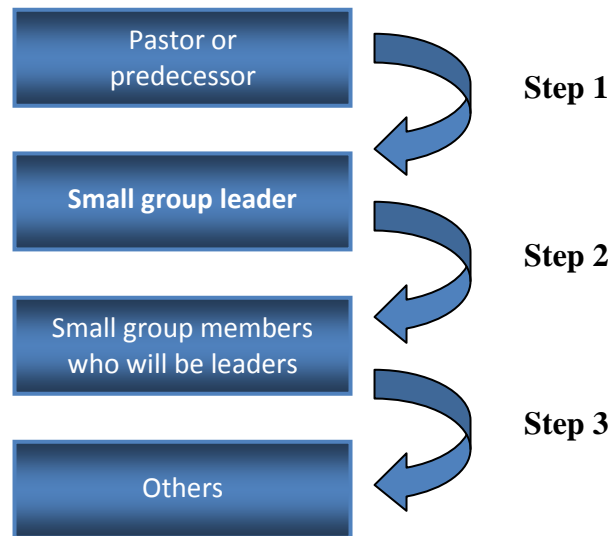
We can't accomplish God's vision through our Kuyeok system!

III. CELL-BASED CHURCH: THE WAY WE HAVE TO HEAD FOR

A cell-based church prefers advantages of an of-small group church and a cell church simultaneously.

IV. THROUGH BEING A CELL-BASED CHURCH

1. We can fulfill the Great Commission (Matt. 28:19-20)
2. We can be equipped for the work of service, to the building up of the body of Christ (Eph. 4:11-12).
3. We can hand over the precious Christian heritage to others (2 Tim. 2:2).
4. We can build an authentic community.
5. We can make a cell as a leader-factory.



BUILDING AN AUTHENTIC COMMUNITY

I. AUTHENTIC COMMUNITY – GOD’S VISION

1. God Himself is the Triune God.
2. God created human beings as relational beings.
Even though this man was in a state of sinless perfection, he was alone. And it was not good.
– John Ortberg, *Everybody’s Normal Till You Get to Know Them*

According to the Scriptures, it is spiritually impossible to have fellowship with God and, at the same time, be out of fellowship with God’s people (1 John 1:7).

– Henry & Melvin Blackaby, *Experiencing God Together*

3. Church is essentially a community.

II. CHURCH – THE SAFEST PLACE ON THE EARTH

The church community is supposed to provide more than just fellowship, as important as that is. The church fulfills other important functions as well: As a community we gather for communion and intercessory prayer and to take advantage of opportunities for confession and forgiveness. We support one another in the faith, providing encouragement through the bearing of one another’s burdens, practicing mutual spiritual accountability, and sharing in the joys and hardships of the spiritual life. Indeed, one of the most compelling reasons for the assembling of the saints is to reap the promise of Jesus that when two or more are gathered in His name He will be present among them.

– George Barna, *The Second Coming of the Church*

III. CELL – THE BEST PLACE TO BUILD AN AUTHENTIC COMMUNITY

What is an authentic community? It is a place of:

1. Presence of God
2. Trust
3. Loyalty and commitment to each other
4. Sharing together
5. Forgiveness, caring, and spiritual support
6. Intercessory prayer
7. Practice the Christian life together.
8. Spiritual growth (to a true disciple)

Characteristics of fellowship in a cell (by Bill Hull, *Jesus Christ Disciplemaker*)

1. Effective fellowship is characterized by total acceptance.
2. Effective fellowship is based on a person’s fellowship with God.
3. Effective fellowship includes the basic dynamics of spiritual life.
4. Effective fellowship meets not only general needs also specific needs.

IMPORTANCE OF LEADERS

I. GOD'S CALLING

1. God called all of you as leaders.
One is too small a number to achieve greatness.
– John C. Maxwell, *The 17 Indisputable Laws of Teamwork*
2. Every Christian is a leader.
3. God wants all of us to strive for doing God's great work.
4. The relationship between the senior pastor and the cell leaders
The senior pastor is the one who helps the cell leaders be successful.
The cell leaders are collaborators of the senior pastor.
Therefore, the senior pastor can't lead the small group ministry without cell leaders' help.

II. BIBLICAL EXAMPLE ON WORKING TOGETHER (BUILDING LEADERS)

1. Jethro's recommendation to build leaders (Ex. 18)
2. Jesus' 12 disciples (Lk. 6:12-16)
3. Paul's evangelism team

III. THE CELL AND THE LEADER

1. A cell needs a leader.
2. A cell is a place where leaders grow into a leader.

IV. WHO IS A CELL LEADER

1. A cell leader is not a Bible teacher.
2. A cell leader is not satisfied his or her position. He/she wants to have an influence on the followers.
3. A cell leader is like a pastor to the cell.
4. A cell leader is a reproducer of other cell leaders.

Cell leaders and interns are not Bible teachers. Their job description is pastoral. Instead of teaching a Bible lesson, cell leaders guide the communication process, pray for the group, visit cell members, and reach lost people for Christ.

– Joel Comiskey, *Home Cell Group Explosion*

V. IMPORTANCE OF LEADERS

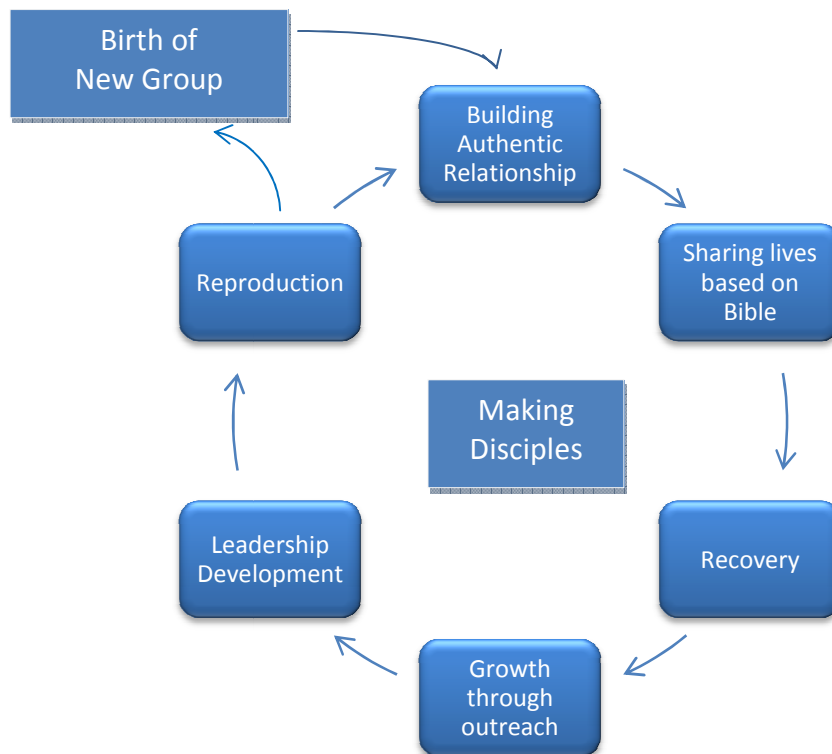
Everything rests on the shoulders of leaders in a cell-based church!

Understanding Cells
and
Transformational
Leadership

CELLS WHICH WE DESIRE TO HAVE

I. A CELL IN GAEUMJUNG CHURCH

A discipling small community in which its members share their life on the basis of the Scriptures, get recovered, evangelize, and grow into a cell leader. It consists of 3-12 people and holds a regular weekly meeting at the house of each member.



II. FEATURES OF THE CELL

1. A small community
2. Discipling community
3. Sharing life on the basis of the Scriptures
4. Community in which getting recovered
5. Evangelizing community
6. Leaders growing community
7. Reproducing community

TRANSFORMATIONAL LEADERSHIP

I. LEADERSHIP STYLE OF A CELL IN GAEUMJUNG CHURCH

What is transformational leadership?

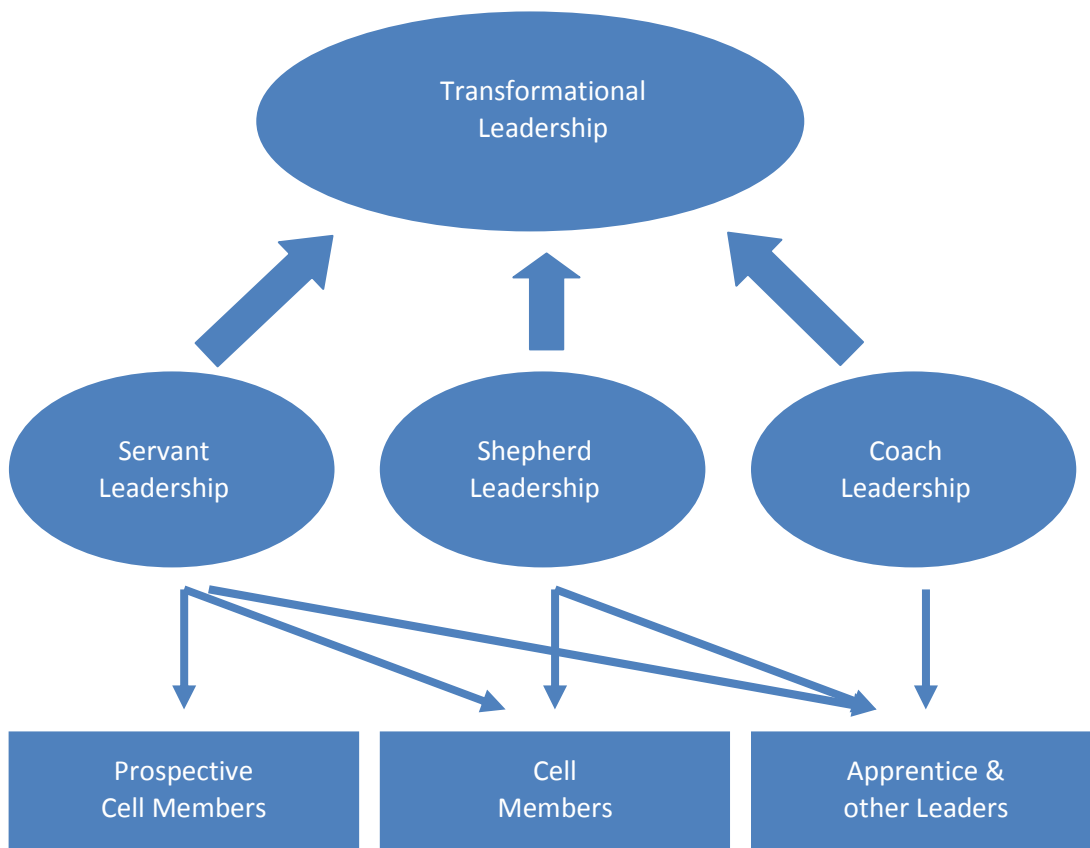
God is calling people to step into a new role: transformational leadership. His call goes beyond the point-of-mind, spiritual, or organizational renewal. His call is for a total revitalization and transformation of thinking and acting, for men and women to be leaders of change in his kingdom.

– Philip V. Lewis, *Transformational Leadership*

II. LOGICAL SEQUENCE

1. Be transformed.
2. And then, transform the followers.

III. STRUCTURE OF TRANSFORMATIONAL LEADERSHIP IN GAEUMJUNG CHURCH



SERVANT LEADERSHIP

I. ORIGIN OF SERVANT LEADERSHIP

1. Robert Greenleaf: from Hermann Hesse's short novel *Journey to the East*
2. Biblical idea – servant leadership is a precise biblical concept on leadership.

A biblical image that is the most common and dominant for leaders is that of a servant. . . . Christian leaders are servants with credibility and capabilities, who are able to influence people in a particular context to pursue their God-given direction.

– Aubrey Malphurs, *Being Leaders*

II. GREAT EXAMPLE OF SERVANT LEADERSHIP – JESUS CHRIST

1. Biblical characters which have servant leadership (Aubrey Malphurs, *Being Leaders*): Abraham (Gen. 26:24), Joseph (Gen. 39:17-19; 41:12), Moses (Ex. 4:10; Deut. 34:5), Joshua (Josh. 24:29), Nehemiah (Neh. 1:6, 11; 2:5), David (1 Sam. 17:32, 34, 36; 2 Sam. 7:5), Daniel (Dan. 1:12), Paul (Rom. 1:1; 1 Cor. 9:19; Gal. 1:10; Phil. 1:1), Peter (2 Pet. 1:1)
2. The greatest example – Jesus Christ

The greatest example of a servant-leader is the Savior.

– Aubrey Malphurs, *Planting Growing Churches for the 21st Century*

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Mark 10:45)

“Whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave.” (Matt. 20:26-27)

“If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.” (John 13:14-15)

For followers of Jesus, servant leadership is not an option; it is a mandate.

– Ken Blanchard and Phil Hodges, *Lead Like Jesus*

III. AS A SERVANT LEADER

1. Have the *Heart* of a Servant Leader.
2. Have the *Head* of a Servant Leader.
3. Have the *Hands* of a Servant Leader.
4. Have the *Habits* of a Servant Leader. (Ken Blanchard and Phil Hodges, *Lead Like Jesus*)

IV. SERVANT LEADERSHIP IN A CELL

See the figure of page 12.

SHEPHERD LEADERSHIP

I. SHEPHERD LEADERSHIP

Another important leadership aspect necessary in a cell is shepherd leadership.

Another often used image for a leader is a shepherd. . . . Scripture uses the shepherd metaphor primarily of a leader – shepherds were leaders.

– Aubrey Malphurs, *Being Leaders*

Of all the titles which have been minted for the envoys of the Son of God, that of ‘shepherd’ is the most popular, the most beautiful, and the most ample.”

– Charles Edward Jefferson, *The Minister as Shepherd*

II. THE MOST BEAUTIFUL IMAGE OF SHEPHERD

“The Lord is my shepherd, I shall not want.” (Ps. 23:1)

Jesus who is the good shepherd came that they may have life, and have it abundantly. (John 10:10)

III. WHO IS A SHEPHERD

The six functions of a shepherd (Charles Edward Jefferson, *The Minister as Shepherd*):

1. The Eastern shepherd was, first of all, a watchman.
2. A shepherd in the East was also a guard.
3. The shepherd is a guide.
4. A shepherd in the East was a physician to the sheep.
5. The shepherd is a savior. He saves sheep that are lost. A critical part of the shepherd’s task is rescue work All rescue work is strictly pastoral work.
6. That the feeding of the sheep is an essential duty of the shepherd calling is known even to those who are least familiar with shepherds and their work.

IV. SHEPHERD LEADERSHIP IN A CELL

With shepherd leadership a cell leader:

1. Can reach his or her cell members, apprentice, and other leaders who have become through the leader’s ministry.
2. Cannot reach prospective members because they are not the leader’s sheep yet.

COACH LEADERSHIP

I. A PREMISE OF COACH LEADERSHIP

1. A cell leader has to reproduce other leaders.
Great leaders produce other leaders. . . . Leaders create and inspire new leaders by instilling faith in their leadership abilities and helping them develop and hone leadership skills they don't know they possess.
– John Maxwell, *Developing the Leader Around You*
2. When a small group leader reproduces other leaders, the leader comes to be their coach.
3. The leader has to be the coach to the apprentice.

II. WHAT IS COACHING?

1. The art of guiding a person or group
At its core, coaching is the art and practice of guiding a person or group from where they are toward the greater competence and fulfillment that they desire.
– Gray R. Collins, *Christian Coaching*
2. The process of equipping people
Coaching is the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective."
– David B. Peterson, *Leader as Coach*

III. HOW TO COACH? – KEY PRACTICES FOR COACHES

(Bill Donahue and Greg Bowman, *Coaching Life-Changing Small Group Leaders*)

Equipping: Develop skills

Provide training in key skills so that leaders become more effective in meeting the real needs of group members.

Envisioning: Dream together

Imagine with your leaders how their group could impact group members, the church, and the community.

Guiding: Shepherd Intentionally

Help your leaders identify and take their next step in spiritual growth.

Modeling: Pursue Christ-likeness

Grow in the life of full devotion you're inviting others to lead.

IV. COACH LEADERSHIP IN A CELL

See the figure of page 12.

Personality and Attitude

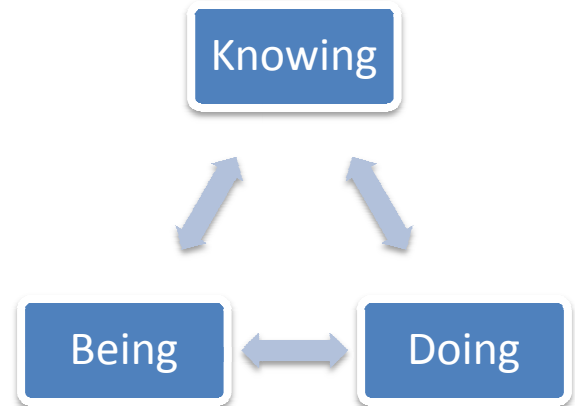
PERSONALITY OF TRANSFORMATIONAL LEADERS

Personality is the most important factor in the leadership arenas.

I. INTEGRITY

1. Perfect triangle: Balance between knowing, being, and doing
2. Priority: being > doing > knowing

“The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.” (Lk. 6:45)



II. ACCOUNTABILITY

1. Leaders have to bear for the responsibility for their words and deeds.
2. As a result, they can gain the trust of their followers.

“Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.” (Jas. 3:1-2)

III. TRANSPARENCY

1. Transparency is bigger idea than honesty though it contains honesty.
2. Word and deeds without a foreshadowing
3. Objective life

“O LORD, who may abide in Your tent? Who may dwell on Your holy hill? He who walks with integrity, and works righteousness, And speaks truth in his heart.” (Ps. 15:1-2)

IV. HUMILITY

1. Humility starts from admit objective facts.
2. Humility is to receive others inclusively.
3. People follow humble leaders more than competent leaders.

“Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.” (1 Pe. 5:6)

ATTITUDE OF TRANSFORMATIONAL LEADERS

I. POSITIVE THINKING (BASED UPON FAITH)

1. Positive thinking is more productive than negative thinking.
2. “Grasshoppers” Vs. “Prey” (Nu. 13~14) – The 12 spies were all leaders!

Eyes that look are common; eyes that see are rare.

– Oswald Sanders, *Spiritual Leadership*

II. FRANKNESS

1. Leaders have to expose their vulnerability like shortcomings and mistakes.

III. FAIRNESS

1. Leaders have to treat all followers fairly.
2. Antonym: Being biased/ Analogous but different idea: Equity

IV. BEING A HELPER

1. Leaders help followers be successful.
2. All Christians have the responsibility to encourage and help others.

V. COMPASSION

Enduring leadership, the kind that makes a positive, long-range difference, is always characterized by compassion. A compassionate leader cares about people, both as individual and as a group.

– Bob Briner and Ray Pritchard, *Leadership lessons of Jesus*

VI. PROACTIVE TO CHANGE

1. Leaders cope with changes proactively.
2. Leaders have to be proactive to self-transformation.

Change is coming on so many fronts and so quickly that we really only have three alternatives: be swept along with change until we are forced to adapt, learn how to work with change innovatively, or make change happen.

– Gary R. Collins, *Christian Coaching*

VII. FREE FROM THE PAST WOUNDS

Practical Skills

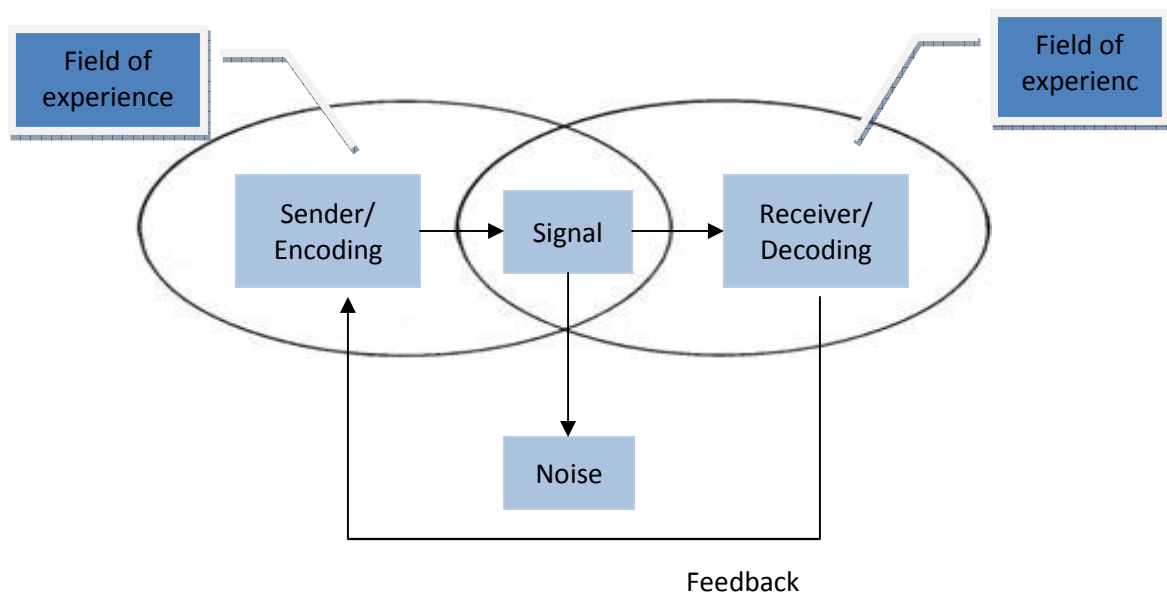
HOW TO COMMUNICATE?

I. THE IMPORTANCE OF COMMUNICATION

1. People make interactions continuously in a cell. Therefore, it is very important for a cell to convey what he/she thinks.
2. To convey the thoughts effectively is the goal of communication.

II. COMMUNICATION THEORY – SHANNON & SCHRAMM'S COMMUNICATION

MODEL (Sung-Ho Kwon, *A Study of Educational Technology*)



III. HOW TO COMMUNICATE EFFECTIVELY

1. Enlarge the common field of experience.
2. Improve the sender's ability to encode
3. Raise the quality and efficiency of signals.
4. Improve the receiver's ability to decode.
5. Minimize the noises which prevent the communication.
6. Recognize the importance of nonverbal message.
7. Respond to the feedback sensitively.
8. Maintain good relationships with others.
9. Try to do mutual communication, not one-side communication.
10. Develop a culture to facilitate mutual communication.

HOW TO FACILITATE SHARING?

I. TEN PRINCIPLES OF SHARING IN A CELL

1. The goal of sharing is spiritual growth.
2. All members have to sharing on the basis of the Word of God, especially the sermon of the last Sunday.
3. Sharing has to be deepen (from sharing the response to the Word of God to the whole life of the members)
4. All members have to share their lives voluntarily.
5. All members have to share frankly.
6. All members have to share their own story.
7. All members have to share.
8. Maintain the acceptance as a response to sharing.
9. Sharing has to be connected with intercessory prayer.
10. Sharing has to be beneficial to all members. The leader can restrain those who speak what could make big problems.

II. TEN PRINCIPLES OF THE FACILITATOR

1. Don't try to give an answer to the problems. And don't try to teach the followers.
2. Give the opportunities to all members equally.
3. Encourage the members to share their life on the basis of the Word of God.
4. After summarizing the sermon of the last Sunday, encourage all members to share their response to the sermon.
5. When a member shares his/her life regardless of the Word, don't interrupt him/her.
6. When a member confess his/her sins or mistakes or faults, don't allow the other members criticize or condemn him/her.
7. Encourage those who do not share, but don't impose a burden on them too much.
8. Control those who are too talkative, but don't hurt them.
9. Response to the sharing positively and actively.
10. Lead all members to intercessory prayer after sharing.

III. FOUR FACILITATOR ACTIONS – ACTS

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Acknowledging everyone who speaks during a discussion
2. Clarifying what is being said and left
3. Turning it back to the group as a means of generating discussion
4. Summarizing what has been said

IV. IMPORTANT QUESTIONS TO FACILITATE SHARING

1. With what kind of contents God challenged you at the last Sunday?
2. Why did you think so?
3. How do you think to response to the Word?

HOW TO LISTEN TO OTHERS?

I. WHAT YOU SAY

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Invite comments from the group.
2. Emphasize with people's emotions.
3. Explore their statements, seeking more information.
4. Clarify what has been said.

II. WHAT YOU HEAR

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Verbal: the content of what is said.
2. Nonverbal: how the content is expressed.
 - Facial expressions
 - Tone of voice
 - Body movements and posture

III. LISTENING SKILLS – PASSIVE VS. ACTIVE LISTENING

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

	Passive Listening	Active Listening
Attitude	Rejecting, critical <i>"I'm really not interested."</i>	Receptive, accepting <i>"I really want to hear."</i>
Focus	Me – what I want to say <i>"What do I think?"</i>	Other person – you think about what others are saying: <i>"What does he mean?"</i>
Response	This is what I've been thinking <i>"I think you should..."</i>	Clarifying first what you have heard the other person say <i>"You think..." "Do you feel?"</i>
Message	What you said isn't important <i>"I didn't really hear what you said."</i>	You heard both the feeling and the need in the message <i>"I heard what you said."</i>
Results	Speaker experiences frustration, anger <i>Listener communicates "I don't care."</i>	Speaker is willing to compromise or tell more <i>Listener says, "I care about what you said."</i>

IV. GUIDELINES FOR EFFECTIVE LISTENING (Gary R. Collins, *How to Be a People Helper*)

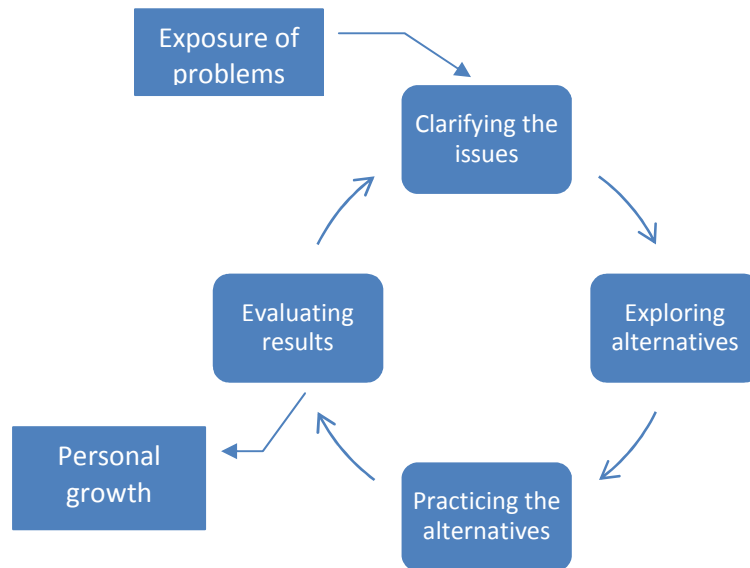
Prepare to listen. / Check your listening attitudes. / Be aware of both content and delivery. / Be aware of your own emotions. / Resist distractions. / Encourage further sharing. / Remember, you can think faster than the other person can talk. / Ask questions sparingly – especially at the beginning. / Try not to interrupt. / Avoid preaching, lecturing, giving advice, or arguing. / Listen for themes. / Don't get carried away by your own curiosity.

CARING & SPIRITUAL SUPPORTING

I. REASON AND GOAL OF CARING AND SUPPORTING

1. Reason: We should help the member who exposes problems through sharing.
2. Goal: Personal growth of the members

II. PROCESS AND PRINCIPLES OF CARING & SUPPORTING



1. Never try to give an alternative awkwardly.
2. Put yourself in his/her shoes.
3. Explore alternatives together.
4. Plan to practice alternatives definitely.
5. Let him/her practice to change his/her life and encourage him/her.
6. If he/she needs a help, let all members help him/her as possible.
7. Evaluate the process regularly.
8. Pray together at a meeting, and pray privately.

III. PRINCIPLES OF PEOPLE HELPER (Gary R. Collins, *How to Be a People Helper*)

1. The helper: In any helping relationship, the personality, values, attitudes, and beliefs of the helper are of primary importance.
2. The helpee: The helpee's attitudes, motivation, expectations, and desire for help are also important.
3. The relationship: The helping relationship between the helper and the helpee is of great importance.
4. Feelings, Thoughts, and Actions: Helping must focus on the helpee's emotions, thoughts, and behavior – all three.
5. Skills: Helping involves a variety of skills that need to be learned.
6. Disciple making: The ultimate goal of helping is to make disciples and disciplers of the people whom we help.

HOW TO CONTACT CELL MEMBERS?

I. REASONS FOR CONTACTING CELL MEMBERS REGULARLY

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Contacting helps your group grow.
2. Contacting increases your average weekly attendance.
3. Contacting helps a shepherd know the state of his/her flock.
4. Contacting communicates care.

II. SUGGESTIONS THAT MAKE CONTACTING POWERFUL

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Ask them, "How may I pray for you?"
2. Ask them, "What do you want God to do about this?"
3. Say, "Let's pray right now." Then pray for them right then, aloud.
4. Ask, "Do you want to pray?"

III. THE MOST IMPORTANT TIME TO MAKE A CONTACT

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Soon after a first visit to your cell group
2. Weekly for the first few weeks
3. After an absence
4. After they have shared in the group that they are going through a trial
5. After a tense moment in the group

IV. THE SECRETS USED BY HIGHLY EFFECTIVE CONTACTORS

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

- View the time you spend contacting as prime ministry time.
- Pray for Spirit-led direction as to what to say.
- Don't miss the key times mentioned above (III. The most...)
- Pray about who God wants you to contact that week.
- Be positive about God, your church, and your cell group.
- Be considerate of their time and schedule. If they are busy, be brief.
- Be sensitive to their mood. If they are willing to talk, take the time to listen. If not, don't push them.
- Have a place to record your contacts.
- Keep things that are shared in confidence, confidential.
- Be consistent. Try to see that everyone is contacted regularly.
- If they have shared a need with you, close the contact by praying for them.
- Use your apprentices and small group members to share the contacting load.
- Have a regular time scheduled each week to do your contacting. Build an hour or two of contacting into your weekly schedule and see what a difference it makes.

HOW TO LEAD A PRAYER MEETING?

I. WHAT HAPPENS WHEN GROUPS COMMIT TO PRAY FOR ONE ANOTHER?

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Your relationship with Christ and each other will deepen. You will experience spiritual growth.
2. There is less chance of burnout as you put problems in God's hands and trust members to His care.
3. You allow the Holy Spirit to work in your group so your time together is filling and refreshing.
4. He will answer your prayers in amazing ways, and your faith will increase.

II. WHEN LEAD A PRAYER MEETING (GROUP PRAYER)

1. When you find a member to have a need
2. When you find a member to have problems
3. When you know there is a conflict between members
4. When you need to pray for those who are going to be invited to the cell
5. When you close the meeting
6. Regularly (for vision of the cell, each members, and yourself)

III. KINDS OF PRAYER

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

Opening	"Hear our prayer . . ." (Neh. 1:11; Ps. 5:1-3)
Adoration	"Hallowed be your name . . ." (Deut. 20:21; 1 Chron. 29:10-13; Ps. 34:8-9)
Affirmation	"Your will be done . . ." (Ps. 27:1; Isa. 26:3; Rom. 8:38-39)
Group needs	"Give us this day . . ." (Ps. 7:1; Neh. 1:11; Matt. 7:7-8)
Confession	"Forgive us our debts . . ." (Ps. 51; Matt. 18:21-22; 1 John 1:9)
Renewal (protection)	"Lead us not into temptation . . ." (Ps. 137:7; John 15:7-11)
Thanksgiving	"Give thanks to the Lord . . ." (1 Chron. 16:34; Ps. 75:1; Rev. 11:17)
Blessing	"the Lord bless you and keep . . ." (Num. 6:22-27; Ps. 1:1)
Commissioning	"Go therefore and make disciples . . ." (Matt. 28:18-20; Acts 1:8)
Healing	"The prayer of faith will make well . . ." (James 5:13-16; Ps. 6:2; 41:4)
Warfare	"Get thee behind me, Satan . . ." (Matt. 4:10; 16:23)
Benediction/ Closing	"May the grace of the Lord . . ." (2 Cor. 13:14; Eph. 3:20-21)

IV. GUIDELINES FOR CONVERSATIONAL PRAYER

(NAVPRESS, *How to Lead Small Group Bible Studies*)

1. As the leader, pray first.
2. Don't spend too much time sharing prayer requests before actually praying.
3. Pray about one point at a time.
4. Listen.
5. Pray briefly.
6. Pray spontaneously, rather than in sequence.
7. Pray audibly so everyone can hear you.

HOW TO HANDLE THE DIFFICULT MEMBERS?

I. THE IMPORTANCE OF HANDLING THE DIFFICULT MEMBERS EFFECTIVELY

1. There must be difficult members in a cell. Actually, we have to think that all members are difficult members.
2. If we handle those difficult members effectively, we can not only nurture them, but also get great momentum for the cell.
3. If we fail to handle those effectively, we will be in a quandary.

II. GROUP ROLES – SUPPORTIVE ROLES

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Information seeker
2. Opinion seeker
3. Initiator
4. Elaborator
5. Tension-reliever
6. Reviewer
7. Consensus seeker
8. Encourager
9. Standard-bearer

III. GROUP ROLES – DESTRUCTIVE ROLES

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Aggressor
2. Rabbit chaser
3. Recognition seeker
4. Dominator
5. Special-interest advocate
6. Negativist
7. Quibbler
8. Practical joker

IV. PRINCIPLES TO HANDLE DIFFICULT MEMBERS EFFECTIVELY

1. Never shirk the responsibility to handle difficult members.
2. Bear the mind of a shepherd for those difficult members.
3. Understand temperament and characters of difficult members.
4. Keep the receptive mode in the cell.
5. Make a good cell covenant.
6. Balance between the goal of the cell and unique characters of each member.
7. Meet a difficult member privately and talk about what you think about him/her frankly.
8. Pray for his/her change.

Reproduction

BE A REPRODUCER

I. WHY ARE WE BE REPRODUCERS

1. “A cell” has a life. A living organism grows and multiplies (reproduces).

Multiplying leaders and groups is the most rewarding part of small group leadership.

– Dave Earley and Rod Dempsey, *The Pocket Guide to Leading a Small Group*

II. PRINCIPLES OF REPRODUCING IN GAEUMJUNG CHURCH

1. Every cell has to reproduce every three years.
2. A leader who has reproduced more than once become a coach of those who he/she reproduced.
3. A leader who fails to reproduce has to break up his/her cell and restart new cell.

III. TEN STEPS TO FULFILLING THE VISION TO REPRODUCE

1. Have a vision to reproduce yourself and your cell.
2. Write it down and picture it.
3. Refer to it frequently to yourself, your apprentice, and your members.
4. Believe that God can and will do it.
5. Ask God to do it His way and in His timing.
6. Train your apprentice to multiply your group at any time.
7. Be the first to invite the unchurched to your cell.
8. Encourage cell members to invite the unchurched.
9. Ask advices of reproducers.
10. Never give up.

IV. BIRTHING NEW GROUPS

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

	Original group	New group
Leader births out	Apprentice becomes leader Finds new apprentice Same members	Original leaders leaves Finds new apprentice Finds new members
Apprentice births out	Leader stays Finds new apprentice Same members	Apprentice leaves, becomes new leader Finds new apprentice Finds new members
Core group Births out	Leader stays Finds new apprentice Some members stay Some new members added	Apprentice leaves, becomes new leader Finds new apprentice Some members follow Finds additional new members
“Turbo” All members birth out	All members are apprentices who start new group individually or in pairs Leader starts new group	Apprentice becomes new leader Finds new apprentice Finds new members

HOW TO FIND AND DEVELOP AN APPRENTICE?

I. SEVEN STEPS FOR RAISING UP APPRENTICE TO A LEADER

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Demonstrate what you hope to reproduce.
2. Discover potential leaders.
3. Deepen your relationship with potential leaders.
4. Describe the vision.
5. Determine the commitment to be made.
6. Develop them.
7. Deploy them.

II. HOW DO YOU FIND AN APPRENTICE?

(Carl F. George with Warren Bird, *The Coming Church Revolution*)

1. There must be present a compelling vision that says “we need more leaders.”
2. You will want a clearly identified process by which apprentice leaders can be commissioned into ministry.
3. Be aware of the early identifying symptoms of an apprentice.
4. Offer supervision, coaching, and encouragement to your rising leaders.
5. You can go forward only as fast as you can travel on your knees.

III. THE FOUR RESPONSIBILITIES OF AN APPRENTICE LEADER

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

Love / Learn / Lead / Look

IV. DEVELOPING AN APPRENTICE LEADER

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Work through a good quality material with your apprentice.
2. Continue to model small group leadership to your apprentice.
3. Allow your apprentice to lead.
4. Take turns with your apprentice regularly evaluating one another.
5. Pray regularly with your apprentice for his/her personal needs and ministry development.
6. Help your apprentice determine what types of skill training would best fit in this stage of development.
7. Bring your apprentice with you whenever you are involved in ministry.
8. Help your apprentice find a new apprentice.
9. Consider using the “Apprentice Planner” that follows:
 - (1) The apprentice’s involvement in meetings
 - (2) Their work with members
 - (3) Personal development
 - (4) Long-term planning and goals.
10. Walk them through the process of becoming a participating member of the church.

HOW TO INVITE THE UNCHURCHED TO THE CELL?

I. WHY INVITING IS ESSENTIAL?

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. People must connect with you before they can connect with God.
2. If your group has no guests, it will experience no growth.
3. If you invite them, they will come.
4. Inviting stops declining numbers.
5. Numerical growth builds excitement and morale.
6. Inviting builds spiritual ownership of the group.

Christian groups exist to reach out and share the good news of Christ's love to people in need.

– Barker, Steve, Judy Johnson, Rob Malone, Ron Nicholas, and Doug Whallon, *Good Things Come in Small Groups*

II. WAYS TO REACH THE UNCHURCHED

1. Empty chair strategy
2. Relational evangelism – Extended Family strategy
3. Serving evangelism
4. Finding the needed with love
5. Telling my story to others

III. AFTER YOUR GROUP HAS DECIDED HOW IT WILL REACH OUT TO OTHERS

(Cindy Bunch (Ed.), *Small Group Idea Book*)

1. Identifying the people
2. Praying for the people
3. Involving ourselves with them

IV. INVITING SEEKERS TO SMALL GROUPS

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Focus on the needs of the seeker, not your personal agenda.
2. If you discuss a Bible passage, use a version of the Scripture that is seeker friendly.
3. Focus on relevancy.
4. Allow seekers to make comments that might appear strong or opinionated.
5. Keep prayers simple.
6. Don't shy away from hard issues or places where even some believers have doubts.

Relationship with God

IMPORTANCE OF GOD'S GRACE

I. WHAT IS GRACE OF GOD?

Grace is God's free and unmerited favor shown to guilty sinners who deserve only judgment.

– Jerry Bridges, Transforming Grace

"But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me." (1 Cor. 15:10)

II. IMPORTANCE OF GOD'S GRACE IN A CELL

1. Basically, transformation is possible only by the grace of God.
2. It is God who achieves something valuable.

"The mind of man plans his way, But the LORD directs his steps." (Prov. 16:9)

III. GRACE IS SIGNIFICANT TO...

1. Cell leader:
 - (1) He/She does not get a burnout.
 - (2) He/She can be transformed.
 - (3) He/She works more effectively.
 - (4) He/She entrusts his/her all works to God
2. Cell members:
 - (1) Each of them can experience personal growth.
 - (2) They can be cell leaders effectively.
3. Cell:
 - (1) It can be reproduced more powerfully.
 - (2) It can be harmonious.

IV. GARMENTS OF GRACE

1. Gratitude
2. Contentment
3. Humility
4. Forbearance
5. Forgiveness

IV. HOW CAN WE ASK GOD'S GRACE

1. Long for God's grace always.
2. Ask the guidance and help of the Spirit.
3. Pray (pray alone and pray together).
4. Tell to the members why we have to long for God's grace.

HOW TO PRAY?

I. FOUR PRINCIPLES OF PRAYER (ROM. 8:26-29)

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. The Holy Spirit helps us to know what and how to pray (v. 26).
2. The Holy Spirit intercedes on our behalf (v. 26).
3. God hears our hearts more than the words in prayer (v. 27).
4. Prayer is always answered (vs. 28-29), though not always according to our agenda.

II. AN OUTLINE FOR PRAYER – ACTS

(Bill Donahue and the Willow Creek Small Groups Team, *Leading Life-Changing Small Groups*)

1. Adoration (Ps. 100)
2. Confession (1 John 1:9)
3. Thanksgiving (Lk. 17:11-19; 1 Thess. 5:16-18)
4. Supplication (Phil. 4:6-7; 1 John 5:14-15)

III. TIPS FOR HIGHLY EFFECTIVE PRAYER

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Have a set time and amount of time for prayer.
2. Have a usual place for prayer.
3. Have a plan for prayer.
4. Have a place for recording requests and answers.
5. Ask God direct you to appropriate Scriptures.
6. Season your intercession with thanksgiving for each member.
7. Mix fasting with prayer for greater effectiveness.
8. Pray through all possible elements of the small group meeting prior to the meeting time.
9. Pray for your apprentice(s) and the future groups to grow out of your current group.
10. Pray for God's grace to help you live all characters of an effective leader.

III. REASONS EFFECTIVE CELL LEADERS PRAY FOR THEIR MEMBER DAILY

(Dave Earley, *8 Habits of Effective Small Group Leaders*)

1. Prayer is the most important task of a leader
2. Prayer saves time.
3. Prayer is omnipresent and omnipotent.
4. Prayer makes everything better.
5. Prayer gives needed insight.
6. Prayer is our greatest spiritual weapon.
7. God blesses us when we pray for others.

HOW TO MEDITATE THE WORD OF GOD?

I. GENERAL REASONS TO MEDITATE THE WORD OF GOD

“How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! But his delight is in the law of the LORD, And in His law he meditates day and night.” (Ps. 1:1-2)

“This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.” (Joshua 1:8)

II. SPECIFIC REASONS OF A CELL LEADER

1. Cell meetings have to be based on the Word of God.
2. Fellowship between the members has to be based on the Word of God.
3. He/She has to care and support the members through the Word of God.
4. He/She has to be supplied with spiritual nutrients through meditation of the Word.

III. SEQUENCE OF MEDITATION



IV. TWO WAYS OF MEDITATION

1. Meditation by the verses
2. Meditation according to structural questions
 - (1) Questions about God
 - a. Who is God?
 - b. Who is Jesus?
 - c. Who is the Spirit?
 - (2) Questions about myself
 - a. What is the sin that I have to confess?
 - b. What is the example that I have to follow?
 - c. What is the promise that I have to seize?
 - d. What is the commandment that I have to obey?

V. TIPS FOR EFFECTIVE MEDITATION

1. Set a time and place to meditate.
2. Use a useful material to help meditation.
3. Write down what you meditate.
4. Share with someone what you meditate.
5. Review what you meditate evening.
6. Start and end with prayer.

Conclusion

EVALUATION AND TELLING ABOUT IMPRESSIONS

I. EVALUATION – MAIN POINTS TO BE CHECKED

1. On vision and purpose of being a cell-based church
2. On building an authentic community
3. On the features of the cell in Gaeumjung Church
4. On transformational leadership
5. On servant leadership
6. On shepherd leadership
7. On coach leadership
8. On personality of transformational leaders
9. On attitudes of transformational leaders
10. On several practical skills required to cell leaders
11. On becoming a reproducer
12. On relationship with God

II. TELL ABOUT YOUR IMPRESSIONS

III. WRITE DOWN YOUR PRAYER ON RESOLUTION TO BE A CELL LEADER

IV. PRAYER MEETING

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Associate Pastor, Anyangilsim Church, 1997 – 1999.

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