INTERCULTURAL MISSIONAL LEADERSHIP
– A NARRATIVE APPROACH FOCUSING ON TABEH VILLAGE
MISSIONAL WORK IN CAMBODIA

by

SEUNG MAAN HAH

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Supervisor: Prof CJP (Nelus) Niemandt

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ABSTRACT

This dissertation explores the theological and practical discourses of missional leadership. Theologically, the research reinterprets various frames of the Bible's viewpoint of the cultural mandate. Namely, the research understands that the terms "biblical worldview," "biblical theology," and "redemptive history," refer to the Bible's explanation of the triune God's firm will, which is that by His missional leadership, He redeems all of the corrupted world. The triune God's missional leadership also devolved to humans, who were made in the image of God, as a part of His redemption plan.

This dissertation also examines the practical discourse of missional leadership by first exploring contemporary theories behind the practice. The research compares and contrasts the attributes, features, and principles between missional leadership and contemporary general leadership. In contemporary general leadership, leaders tend to interact with members in a horizontal exchange. Missional leadership, however, deals with the vertical relationship between God and the leader, in addition to the horizontal exchange between the leader and members. This dissertation's main focus is the missional leadership of elder Hwang, a Korean American missionary who has been working in Cambodia for 17 years, as an example for practical discourse. Through the qualitative research of Hwang's biographical narrative, the study evaluates the ways Hwang used both the instruments of contemporary general leadership and the demanded features of missional leadership.

The intention of the research is to explore the principles, features, and effectiveness of sustainable missional leadership in an intercultural, global society of the postmodern era. This dissertation shows that the triune God's missional leadership plants, nurtures, and uses His people to be leaders who

work to restore all the corrupted creatures of this world. Missional leadership helps to fulfill us as the image of God, for both those who receive and deliver the gospel.

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ABBREVIATIONS

ARM	Assistant Representative Mobilization)	LTQ	The Leadership Traits Questionnaire
CHE	The Community Health Evangelization	MLQ	The Multifactor Leadership Questionnaire
CO	The Candidate Orientation	MPL	Mission Prayer letter
FKPCP	The First Korean Presbyterian Church in Philadelphia	NIV	New International Version
		PQ	Preliminary Questionnaires
FLG	The field leader group	RD	The Regional Director
GQ	General Questionnaires	RQ	The research question
HQ	Headquarter	SQ	The subsidiary questions
IMC	International Missionary Council	USA	The United States of America
		WCC	World Council of Churches
KWMC	The Korean World Mission Council for Christ	WEC	Worldwide Evangelization for Christ
KPCA	The Korean Presbyterian church in America	WRF	World Reformed Fellowship
		YGM	The Youth Girl's ministry
LQ	Leadership Questionnaires		

CHAPTER ONE
INTRODUCTION

The dissertation aims to find usefulness, features, and benefits of missional leadership, in comparison to contemporary general leadership theories. Some doubt the usefulness of contemporary leadership theories and tend to only focus on sacred leadership because contemporary leadership theories derived from business or military purpose. In spite of its different distinctions, missional and business guidances hold common ground of leadership. Whether it is deemed sacred or secular, the ability to lead and the qualities it takes for one to execute undoubtedly resonates for individuals, communities, and particularly for those on the mission field in intercultural global societies.

This research explores three key concepts separately—intercultural, missional, and leadership—prior to a rich discourse of intercultural missional leadership. It will also discuss intercultural missional leadership in reference to narratives of three biblical characters (Moses, Jesus, and the apostle Paul) before exploring Hwang, a missionary, and his missional leadership in Cambodia. This is done by presupposing a missional hermeneutic, as developed by Wright (2010), Flemming (2015) and others.

The ultimate goal for the research heads toward the exploration of Hwang's missional leadership in the field. Hwang successfully conducted his missional work for 17 years in the capital city of Cambodia, Phnom Penh, and in two of its villages, Tabeh and Thmey. The following chapter will discuss the study's background, importance, research methods, range and limitations.

1.1 Research Background

The background of this research starts with the idea of missional leadership as a researcher who lived in an intercultural environment for twenty-four years, starting early-wed marriaged life in Philadelphia for 8 years since 1992, being born and bred in South Korea. After eight years in Philadelphia, the researcher moved to Bayside in 2000 to plant a brand new church for Korean American immigrants. Bayside, Queens, a borough of New York City, is home to many ethnic groups from different home countries, different languages, and various cultures. After two special years of experience, the researcher settled in Closter, New Jersey, a suburb of the greater New York, in 2002.

Closter is a small town with people from intercultural backgrounds, which makes settling more enjoyable and smoother for first generation immigrants who successfully settled in the northeastern region of the United States of America. The town is uniquely coloured by various ethnic groups, religions, languages, traditional customs, beliefs, ages, jobs, and political flavours. The ten years spent there enriched the researcher's intercultural experiences of missional leadership. Four years of cultural differences in the researcher's home country were added since he came back to South Korea in 2012. Consequently, the last twenty-four years of experience since 1992 became an academic interest about intercultural missional leadership.

Three academic papers on intercultural leadership were composed as preliminary studies during the work on the dissertation, and the papers were published in three different academic journals in South Korea. The papers were for preliminary study works of this dissertation: one was about the intercultural missional leadership, which Moses showed according to the Pentateuch. The other was about the same topic that Jesus showed through his public ministry. The third paper was a study about the minority concept of the 21st century in

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postmodern society, comparing Wolterstorff's (1983) minority concept and its implications for the current society.

The first article (Hah 2012:301-334) is about the intercultural leadership of Moses according to the Pentateuch in the Old Testament. There are five distinctive features of Moses: his faith in Yahweh, stewardship, universality, tolerance, and integrated unity. Firstly, through his faith in *Yahweh* he did not pursue the physical bloodline, but the lineage in faith. Moses, a Levite, handed over his leadership not only to Joshua (from the tribe of Ephraim, the second son of Joseph), but also to Caleb and Othniel (Judg. 1:13). The study found that both Caleb and Othniel were Kenizzites, ethnically not of Israel's descendants.[1] Secondly, *stewardship* means that a man is to manage all things on the earth that the Creator has made, exercising mandates not in an egocentric way but in God's way. Thirdly, *universality* indicates that features used during the Pentateuch times are still effective and applicable to contemporary times. Fourthly, *tolerance*: Moses experienced more than five cultures. Lastly, *integrated unity* indicates independent workings that depend on each other. Current society considers leadership to adjust to, or to compromise horizontally with complications to which it is exposed. Moses exemplifies leadership determined by his vertical relation with God. Although the approach of Moses in the Pentateuch consists of intercultural, ethnic commonalities with his contemporary times, he reacted differently (Hah 2012: 334). The researcher tried to research intercultural leadership with a biblical theological approach to its cultural mandate. 'Ruling through lordship' is to be understood and tested in this study for it is derived from the same notion of "leadership." The term was coined in the early 1900s. The understanding of intercultural leadership can be understood from a biblical perspective, founded on the biblical theology. This study intends to contribute to the bridging of a seeming contrast between the

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1 Ronald F. Youngblood (ed.), 'Decapolis' *Unlock the Bible: Keys to exploring the culture and times*

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great commission (Matt. 28:18-20) and the cultural mandate (Gen.1:26-28), as it draws an integrated notion to the mission towards culture.

The second article (Hah 2003a:177-204) comes with the question, 'What really concerned Jesus about intercultural life, and how He handled and focused on His work as the centre of the bible, fulfilling the Old Testament in the New Testament?' It attempted to illustrate how Jesus handled and understood His leadership in an intercultural society, and how He cared and managed tensions or conflicts in various intercultural societies. It looks for the common features or principles that can be applied from Jesus' intercultural missional leadership to the current postmodern times.

The background of Jesus' intercultural leadership is from His experience and understanding of different various cultures. During the time of Jesus in Palestine, the following were several common languages: Aramaic, Greek, Latin and the biblical Hebrew language. The Jews in Judea spoke Aramaic; the Jews who scattered throughout the Hellenist Empire spoke Greek. The official language of the Roman Empire was Latin. The written charge on Jesus' cross was in Aramaic, Latin and Greek (John 19:20). The Septuagint, the Greek translation of the Old Testament, was made in the 3rd century BC. The Jews in the diaspora were more familiar with the Septuagint than with the original Hebrew Old Testament. The Septuagint was the standard bible in synagogues in the diaspora. In Palestine an Aramaic explanation was given for the Hebrew, which was used by the Scribes as the word of God. Jesus was born in Judea and was raised in multicultural Galilee. Jesus was circumcised on the 8th day and his parents took him to Jerusalem according to the Moses' law for his mother's purification (Lev. 12:1-8; Luk. 2:22-24). Every year his parents went to the Jerusalem temple for the Passover. Jesus knew the Old Testament, and sat among the teachers in the temple court at the age of twelve. He participated by listening and asking questions that amazed the listeners. He was also well versed in the teachings of

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the rabbi's. It is evident that Jesus' parents raised Him strongly within the influence of the Hebrew culture.

Furthermore, Jesus was shaped by the Hellenist culture of Galilee. Although it was not one of the cities of the Decapolis, Nazareth, the town He lived, was close to a Hellenistic city known as Sepphoris. Located one walking hour distance from Sepphoris, Nazareth was supported by archaeology since 1983 (Bell 1988:67). Jesus also purposely settled in Capernaum in his early public life in fulfillment of the prophecy of Isaiah 8:23-9:2 (Mtt. 4:12-16). The 'way to the sea' (*via maris,* Mtt. 4:15) was the Roman road connecting Damascus with Caesarea on the Mediterranean coast, a branch of which went along the west bank of the sea of Galilee through Capernaum, with a Roman tax office (Mtt. 9:9). Another example is as follows: when the Greeks who attended the Jewish Passover (because they started to follow the Jewish faith) requested to see Jesus, He answered with a short parable about his own death and resurrection in order to explain what is required to follow Him. He stated, 'Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit (John 12:24-26).'

In Greek mythology Demeter (Roman Ceres) is the goddess of agriculture. Her daughter Persephone (Roman Proserpina), who is annually carried off to the underworld for six months, is the seed-corn, which remains concealed in the ground part of the year. Persephone, who returns to her mother, is the corn that rises from the ground and nourishes men and animals. The seed could perhaps also symbolise the burial of the human body and its future life. Jesus' parable of the seed could help the Greeks to understand something about the meaning of his own death and resurrection and that of his followers. Through Jesus' word in John 12:24-26 they could be redirected away from their idol background to follow Jesus, just as the Samaritan woman who had to abandon her worship at Mount Gerizim to follow Jesus the Messiah-Christ (John 4:20-26) (Hah 2013:171-223).

The conclusion of the second article indicates that Jesus' missional leadership developed in an intercultural society, pervaded His evangelising work, addressed the various cultures, illustrated true reconciliation, and redirection of fallen secular and religious cultures. Jesus was exposed to different cultures at the time, which in turn molded his redemptive leadership through the Jewish, Samaritan, Canaanite, and Hellenistic cultures. Through the exposure, he understood how to overcome conflicts and broken relationships among varying ethnic identities. Jesus did not lead by adapting or accommodating to the cultures, but by redirecting the fallen to the Truth. Jesus' leadership is intercultural, redemptive, redirected and messianic.

The last article is based on a study of urban mission's foundation on Reformed theology in postmodern society that focuses on how to overcome the limitation of Wolterstorff's idea in *Until Justice and Peace* (1983)*.* Its summary reads as follows:

> This article researched the reformed foundation of urban ministry. Its objective is to understand the worldview of Nicholas Wolterstorff, one of the surviving few of the theologians of traditional Neo-Calvinism whose life's mission was to eliminate the vice customs deeply rooted in the capitalistic society. By drawing a comparison between Calvin and Kuyper, the foundation of Wolterstorff's theological philosophy, the underlying core values of the reformed theology and the strategic approach to urban ministry are discussed… (Hah 2013b:291-319).

Despite his effort to overcome the adverse effects of capitalism that closed links with human greed and social injustice, the researcher tried to point out its inadequacy in postmodern society. Wolterstorff's Neo-Calvinism movement advocates economic justice to those who are categorized as second-class citizens. It was presented as an exemplary solution to the urban ministry of the reformed missions. However, due to the difference in the context of its

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sociological background, the need for Wolterstorff's era required a different input than what his justice mandated in order to establish a shalom community. For example, same sex marriage issue was not supported in his times, and so minority meant financially poor. Yet, in current times, minority is defined as people who are politically or socially weaker including same sex marriage supporters. Evidently, the term "minority" has been expanded.

After the decline in post-modernism, the strengthening of dedicated Christian integrity became necessary. In turn, strategies suggested for urban ministry are improving the care and consciousness of the people, fostering Christian intellectuals, providing government subsidies for private schools, and encouraging community participation in politics. Due to the post-modernistic context of our current society, additional plausible countermeasures are suggested, such as the mandatory application of Christian doctrine in all fields of study. Other examples are improving the communication and cooperation among study fields and amplifying leadership qualities through interacting in professional fields.

Meanwhile, Ki Soo Hwang is a key person for this dissertation as an example of intercultural missional leadership. Hwang was an elder, a churchman, and a man of God during researcher worked as an associated pastor at the same church of him, the FKPCP (First Presbyterian Church of Philadelphia) from 1992 to 2000. Researcher has observed Hwang's missional leadership for last 24 years since 1992. He had a calling when he was supporting a short-term medical mission team as a helper in Sierra Leone. After his return, he decided to dedicate his life to full-time missionary, as did his wife. Elder Hwang, 57 years old at the time, was already over the typical or even recommended age to be missionary according to the regulations of the WEC International when he applied to be a missionary candidate. Regardless, he was sent to Cambodia with support and blessings. Hwang was not a pastor, but was an elder dubbed as a handyman who

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worked in construction. Above all else, it was certain he was and continues to be a man of God whose heart and mind are set for His Kingdom.

Although Elder Hwang lacked theological background, he made an impact of the gospel in his mission field for 17 years as a Cambodian missionary, and even still today. He built a communal living centre in the Capital of Cambodia, in addition to two churches and two childcare-centres (including kindergarten) in two different villages in Cambodia. He reconstructed kindergarten and planted a new church in *Tabeh*, the village of Politian the Pol Pots remnants. He evangelised and educated a deacons' committee of the Tabeh Church to lead the church according to the biblical principles. Furthermore, he built another new church in *Thmey*, a typical countryside village about 2 hours by car from *Tabeh*. The church is comprised of *Thmey* village folks with one member of the deacons' committee from the *Tabeh Church*.

Cambodia officially, known as the Kingdom of Cambodia, has a current population of nearly 15,000,000 people (https://www.cia.gov/library/publications/the-world-factbook/geos/cb.html), with 1,620 communes, and 14,073 villages (www.wiki, the 2008 census). Cambodia consists of a 90% majority of Khmer ethnicity, 5% of Vietnamese, 1% of Chinese and other minorities. Khmer is the official language of Cambodia, and consists of 95% Buddhism, and 0.2% Christianity within the population. *Tabeh* village sits on latitude 11.445913 and longitude 104.922094 (http://mynasadata.larc.nasa.gov), which belongs to Krong-Ta-Khmau district within Kandal Province. *Tabeh*, officially named *Damnak Sangkae* in English, is a large village with a population around 3,500 (Schweitzer, the 2008 Census). Kandal province is a part of the greater Phnom Penh Metropolitan Area, with a population of 1,265,805 people (the 2008 Census), which is located in the southeast portion of the country and surrounds (see figure 2) the special administrative area, Phnom Penh. The province is subdivided into 11 districts,

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146 communes and 1,087 villages. *Tabeh* can be found *s*outheast bound from Phnom Penh, a Kandal province near the border of Phnom Penh.

Located at latitude 11.311402 and longitude 104.745531, Thmey is a village with a population of about 600-700 people belonging to Bati district in Takeo Province. The Province, located in the south of Cambodia, is subdivided into 10 districts, 100 communes, and 1,117 villages with a population of 843,931 (Wiki, the 2008 Census). The province is often referred to as the "cradle of Khmer civilization" (www.en.wikipedia.org/wiki/Takeo_province).
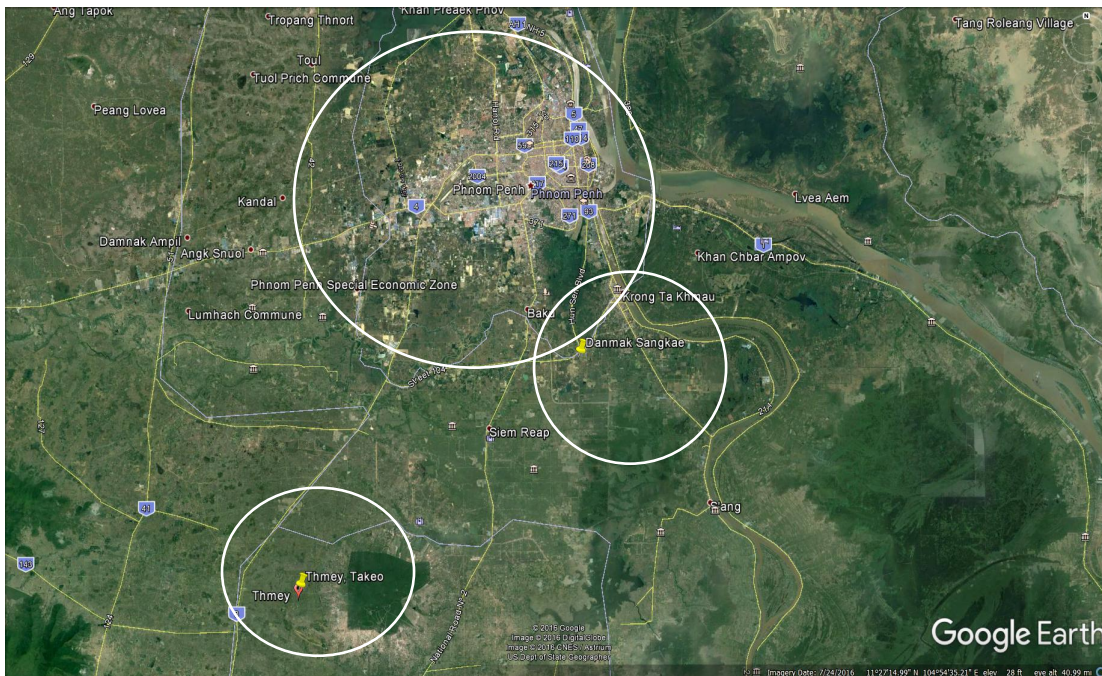
Figure 1. Phnom Penh, Damnak Sangkae (Tabeh) and Thmey on map; marked circles

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Figure 2. Province map for Cambodia and Hwang's missional work areas: Phnom Penh, Tabeh, and Thmey.

1.2 Problem Statement

Bosch (2011:401) says: mission does not belong to ecclesiology or soteriology, but to the Triune God. Bosch calls it *missio Dei* that originated from God Himself, as presented by the Willingen Conference of the IMC (Willingen: Germany, 1952). *Missio Dei* implies that mission is not done by a missionary, a para church organization, or even by the church, but by the Triune God Himself, who works through missionaries as God's communication to people. It is important to understand the community where mission work is done, and to have their cooperation. It is also critical to know the current kind of missionary leadership practised and what the leader sees as the source of his authority, whether he sees himself as God's communicator. The missionary must be able to dispel the community's fear of Christianity to be able to communicate the gospel with its love and challenges to the members of the community (see Bosch 2011:402, 430, 432, 458).

The research is about a study to focus on what kind of leadership that Hwang has shown as a God's communicator between God and His people. In

spite of Bosch's saying above (2011:401), it is true that the missional leadership creates controversial conflicts among missionaries. Many missionaries are involved in teamwork with a field director, a regional director, cooperating fellow missionaries, and the headquarters of the mission organization or church denomination. These people supervise, oversee, cooperate, control and support the missionary in the field.

The problem arises when there is trouble on the field, resulting in conflicts or tensions among the persons involved, including the actual field missionary. What if the conflict is not resolved? It can also arise when they cannot agree on the mission plan or strategy even if they all pursue God's glory and have the same vision to spread the gospel. A regional director may even command or recommend the field missionary to be withdrawn from the field. In such cases, the decision is not always correct and appropriate for the field. In spite of the previous statement, this research is not a study in skills of conflict management, but rather a study focusing on how to sustainably maintain an intercultural missional leadership that could ultimately utilize conflict in a positive manner.

The more direct motivation behind this study is because Hwang faced exclusion and expulsion in Cambodia from his fellow peers. His mission plan brought controversial conflicts with his mission fellows in Cambodia as Hwang believed to evangelise Tabeh village whereas his fellows did not. It was because the village was related to the killing field of Cambodia. Tabeh was originally built by the government for the remnants of Khmer luger and the Pol Pots. The fellows believed that Tabeh village was the proper place for poverty and strong devil power.

In spite of his fellows and the regional director's opposition, Hwang thought that Tabeh was the place God led him as a mission place. It was because the villagers, including seven young men, invited Hwang. The seven young men were part of the ten workers with whom Hwang as a layman missionary has

worked for two years in Phnom Penh. When Hwang visited the village he was welcomed, and the villagers let Hwang take over the operation of the kindergarten. Hwang wanted to build a brand new church and operate the Sunday school in the village, but he did not find support for the idea. However, fifteen years later, the result corroborated Hwang's approach towards missional leadership. The researcher has observed Hwang for the past 24 years and believes that Hwang is a man of God who always relies on the Holy Spirit, seeing the development of his spiritual life and the fruit of it during the latter half of his life.

1.3 Study Purpose

Hwang's 17 years of missional work in Cambodia can be described as a result of his missional leadership coupled with sustainability in an intercultural global society. The three narratives of Moses, Jesus Christ and the apostle Paul, serve to inform ideas on leadership in liminal situations. Therefore, the dissertation will explore the expression of missional leadership of Hwang, informed by three biblical examples, through a biographical narrative approach to find features that might inform the development of sustainable missional leadership in an intercultural global society, in comparison to contemporary general leadership theories.

In order to be a communicator of the gospel, particularly when out in the mission field, it is crucial to understand missional leadership. This study investigates intercultural missional leadership, and what it entails in order to achieve proper methods of communication, as well as skills and roles within the local community and church. It aims to improve the evangelising work on the mission field, to maintain a healthy effectiveness, and to ensure a well-balanced approach that is founded on biblical principles applicable in the context of fieldwork. It aims to enrich the discourses on missional leadership by using the narrative of Hwang as a systematic reflection of his own role in the cross-

cultural context. He constantly exemplified open intercultural missional leadership as a good communicator. In chapter four, this research will trace how missional leadership affected and molded Hwang's work as a fulltime missionary.

1.4 Study Focus

This study will focus on missional leadership. The research will explore contemporary basic leadership theories (Northouse 2016; Avery 2004) and the theological concept of *missional*, embracing the concept of *missio Dei.* It has been informed by insights from Ott and Strauss (2010:55-78), Tennent (2010), Kirk (2000), as well as the missional theology by Van Gelder (2009), Wright (2010), Logan (2013) and various other scholars. In order to provide a deeper understanding of intercultural missional leadership, the study will demonstrate a brief history of the definition, and discussions by Roxburgh (2011:49-55), Roxburgh & Boren (2009:27-46, 91-100), Roxburgh and Romanuk (2006:3-14, 109-111, 125-142), Guder (1998 ed), Doorn enbal (2012), Hirsh (2006), Woodward (2012), Branson & Martinez (2011) and Kirk (2016).

The dissertation will ultimately explore how to properly equip and utilize missional leadership and strategies in postmodern times through a narrative approach to Hwang's missional leadership with the following resources: Roxburgh (2005:143-157), Roxburgh & Boren (2009:133-146), Newbigin (1989:14-38, 1995:19-65), Granberg-Michaelson (2004:43-50, 127-135), Cole (2009:196-219), Van Gelder (2007:121-152, 2009:97-172), Van Gelder & Zscheile (2011:147-165), Blanchard and Hodges (2003), Tyra (2011) and Bandy (2007). However, the overall study will explore the basic leadership theories in general (Northouse 2004, 2010, 2013, 2016; Avery 2004), and even go on to provide discussions that surpass the Christian boundary.

1.5 Research Question

This research pursues missional leadership, embedded in missional theology, in an intercultural global society. Therefore, the research question of this study is as follows, 'what are the beneficial features for a sustainable missional leadership in an intercultural global society?'

1.6 Subsidiary Questions

The research attends to the following subsidiary questions according to the primary research question:

1. What are the basic contemporary leadership theories?

2. What is intercultural leadership?

3. What is missional leadership?

4. What is missional church?

5. What is intercultural missional leadership?

6. What is the current missiological terminology instead of the "mission of God" in ecumenical and evangelical thinking on mission in the 21st century postmodern intercultural society?

7. What are the features and principles of intercultural missional leadership?

1.7 Terminology
1.7.1 Intercultural

Intercultural: the concept is often confused with multicultural or cross-cultural. In this dissertation the term *intercultural* is interchangeable to *multicultural* or *cross-cultural*, but researcher prefers to the term intercultural. *Intercultural* is a more philosophical notion of mutually sustaining and is also independent of *multicultural* or *cross-cultural*. It often refers to crossing of different cultures overseas, but it can also refer to crossing various cultures in a

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local community. It implies dynamic actions between persons of different cultures.

1.7.2 Leadership

Leadership has many definitions by different scholars. Generally it defines the action of leading a group of people or an organization, or the ability to do it (Oxford Dictionaries Online 2013). It expresses the form, action, influential power, process, and style of a person in a specific group or among groups. It aims to achieve a specific goal for the followers' common good. In this dissertation it defines leadership as the style of power that leads a community in a direction by being the one who possesses knowledge, emotion and will (Hah 2012:307).

1.7.3 Intercultural leadership

Intercultural leadership denotes a relational leadership, which emphasizes its own culture's characteristics among cultures. In turn, the nature of a culture maintains its characteristics but also is mutually dependent on other cultures. It often exposes a community's lifestyle with two or more cultures. At this time, the exposed lifestyle embraces geographical features, blood relation, a race or tribe, traditional customs, religions, thoughts, and political flavours (Hah 2012:305).

1.7.4 Missional church

A missional church is the seeking church that recognizes and accepts that the Triune God always has the initiative in mission, and the Triune God becomes the primary operating subject rather than the church (Van Gelder 2007:18). For the missional church, its relation is with the purpose of the church, which expressed in WCC's recent document, *Together towards life* (2013). According to paragraph 57, the church exists for the sake of mission as follows:

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It is not possible to separate church and mission in terms of their origins or purpose. To fulfill God's missionary purpose is the church's aim. The relationship between church and mission is very intimate because the same Spirit of Christ who empowers the church in mission is also the life of the church…Therefore, the church exists by mission, and it ceases to be church. (W.C.C. 2013:21)

1.7.5 Missio Dei

Missio Dei means the mission of God expresses that the Triune God has the initiative in mission work rather than the church or any organization. Bosch (2011:401) defines the *missio Dei* that originated from God Himself: it implies that mission is not done by a missionary, a para church organization, or even by the church, but by the Triune God Himself, who works through the missionary as God's communicator to people.

1.7.6 Missional leadership

Missional is a significant new concept of the 21st century missiology, rooted in the concept of *missio Dei*, God's mission, of from the 20th century. Missional leadership is a leadership that the triune God commissioned humans as the image of God with (Gen 1:26, 28), to rule over all creatures according to His will for His glory. It pursues the expression and participation in all areas and realms of every era not only in local communities, but also in communities to the ends of the earth.

1.7.7 Spirit-led missional leadership

Spirit-led missional leadership is a leadership style where the initiative of the community is led by the Holy Spirit for the glory of God according to the triune God's will in his creation, with his redemption from the depravity in the creation order, to restore it to its original purpose, goal, means and motivation.

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In the missional discourse, Van Gelder developed the concept of Spirit-led leadership (2007:63) and attests 'the Spirit of God not only creates the church by calling it into existence, the Spirit of God also leads the church by sending it into the world to fully engage in God's mission in all of creation.'

1.7.8 Sustainability

Sustainability is a new word that fits in the 21st century, maintaining a sustainable well-being condition for current and future optimum status. It originated from an ecological background that worried about global warming that leads to climate change. As Fieres (2012) says: "Sustainability is not the same as maintainability. It is about securing a better tomorrow—maintainability tries to let things stay the same. Thus, maintaining should not be the goal of a leader," sustainability is a maintaining current status well beyond and pursues to sustain for a securing the future in all areas.

1.7.9 Community

Community is a group of people living in the same place, or the condition of sharing or having certain attitudes and interests in common, and having a particular characteristic in common (Oxford Dictionaries Online 2013). It refers to people living in one locality, but it can also indicate a group of people with common characteristics or habits, or interests. The word can also be used for the inhabitants of a village, town, or city with a common loyalty, interest or lot. In this research it will be used of a town for the mission field such as local or global community.

1.7.10 Community consciousness

Consciousness means internal knowledge or the state of being aware. It originates from the Latin *conscientia,* knowing with others or in oneself. Community consciousness means that there is a state of awareness or internal

knowledge existing in each community. It implies that the majority voice within each community, whether it is comprised of certain political flavours, ethnicities, or religions, wields some community power.

1.8 Research Methods and Procedures

1.8.1 Research methodology

This research uses a literature study as well as an empirical study; a biographical narrative approach is particularly used as a qualitative research method through interviews, questionnaires, newsletters, pictures, phone talks, emails, conversations by social network with missionary Hwang. Creswell defines the features of narrative approach as the following:

1. Collecting stories from individuals, collaborative features from the researcher and the participant, an intended story to convey some message (Riessman, 2008) 2. Individual experiences and identities of individuals 3. Gathering through many different forms of data including interviews, observations, documents, pictures, and other sources of qualitative data. 4. Shaped by the researchers into a chronology (Clandinin & Connelly, 2000) (Creswell 2013:72, 112-114)

As Creswell mentioned above, the narrative approach has some aspects of a qualitative research method, which is collecting stories from individuals to assemble collaborative pieces and intended stories to convey a message. Secondly, a narrative approach focuses on individual experience and identity. Thirdly, a narrative approach uses various different data such as interviews, observations, documents, pictures, and biographical writings. Lastly, a narrative approach is comprised of a chronological biography compiled by the researcher. Creswell does not suggest to follow a lock-step approach, but to follow the suggestions of Clandinin and Connelly (2000), which proposes an informal

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collection of topics for a narrative approach that can be referenced as a qualitative research method as a general procedure guide:

> 1. Determine if the research problem or question best fits narrative research. 2. Select one or more individuals who have stories or life experiences to tell, and spend considerable time with them gathering their stories through multiple types of information. 3. Collect information about the context of these stories. 4. Analyze the participants' stories, and then 're-story' them into a framework that makes sense. 5. Collaborate with participants by actively involving them in the research. (Creswell 2013:55-56)

Creswell (2013:55-56) describes the process in detail: firstly, Creswell describes that narrative research is best for capturing the detailed stories or life experiences of a single life or the lives of a small number of individuals. Secondly, he explains that research participants may record their stories in a journal or diary, or the researcher may observe the individuals and record field-notes. Thirdly, he suggests researchers may collect letters sent by the individuals including his or her family members, gather documents such as memos, official correspondence, photographs, memory boxes, and other personal family-social artifacts. Creswell explains, "Narrative researchers situate individual stories within participants' personal experiences (their jobs, their homes), their culture (racial or ethnic), and their historical contexts (time and place)." Fourthly, re-storying is another facet, which is the process of reorganizing the stories into some general type of framework with a chronological sequence (Ollerenshaw & Creswell, 2000). Additionally, collaborating with participants by actively involving them in the research (Clandinin & Connelly, 2000) is involved in the process. Creswell concludes the narrative approach pursues a meaningful restory toward its theme, checking a validation to the analysis. He says:

In this process, the parties negotiate the meaning of the stories, adding a validation check to the analysis (Creswell & Miller, 2000). Within the participant's story may also be an interwoven story of the researcher gaining insight into her or his own life (see Huber & Whelan, 1999). (Creswell 2013:56)

Creswell (2003:15) introduces the comparing of two of the qualitative research methods: narrative research and case studies. They are similar, but the narrative approach is a form of inquiry, that provides stories of a participant's life to make a restory toward the theme of the research. Creswell follows the definition of Clandinin and Connelly (2000) for the narrative approach, and adopts Stakes (1995)'s definition for the case study:

> Narrative research is a form of inquiry in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives. This information is then retold or restoried by the researcher into a narrative chronology. In the end, the narrative combines views from the participant's life with those of the researcher's life in a collaborative narrative (Clandinin & Connelly, 2000). (Creswell 2013:54)

Unlike the narrative approach, the case study is a research approach for an in depth program of an event and an activity, bounded by time and activity. It requires the researcher to collect detailed information during procedures over a sustained period of time:

> Case study is where the researcher explores in depth a program, an event, an activity, a process, or one or more individuals. The case(s) are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995). (Creswell 2013:54)

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In this research of the dissertation, the researcher uses the narrative approach, and not case studies. The researcher chose a biographical narrative approach as the preferred research method as it was found to be a more suitable approach to research the theme of the dissertation, missional leadership. The researcher follows three strategies of the qualitative research method with a biographical narrative approach: level 1, level 2, and level 3, as shown in the diagram Figure 3 (p. 23) below. At level 1, the researcher will introduce general leadership theories of chapter two a s a preliminary study applied to Hwang's leadership, In chapter five, Hwang's leadership does not intend to highlight secular theories but rather simply to distinguish secular theories from theories that is more suitable for reflection on ecclesiological leadership.

In chapter one, Northouse (2016) presents fifteen contemporary leadership theories as the following: traits approach, skills approach, behavioral (style) approach, situational approach, path-goal theory, leader-member exchange theory, transformational leadership, authentic leadership, servant leadership, adaptive leadership, psychodynamic approach, leadership ethics, team leadership, gender (woman) and leadership, culture and leadership. The researcher will pick up six basic contemporary theories from Northouse (2016) to better understand the trends of general contemporary leadership theories.

Meanwhile, intercultural missional leadership, the ultimate topic of this research, will discuss the precedent literature reviews. It will help us understand innovative ideas for missional leadership. Therefore, the research will unfold contemporary theories and assertions that Northouse (2016), Avery (2004, 2010), Roxburgh (2006), Van Gelder (2007), Ott and Strauss (2010), Newbigin (1995) and other scholars' views at level 1 phase in chapter 2.

The researcher will use empirical methodological approach with some biblical narratives in chapter 3. It will deploy theological framework for missional leadership under intercultural environment with a sociological

foundation at level 2 phase from the biblical narratives, focusing on three persons: Moses, Jesus Christ, and the apostle Paul. In turn, it will present the importance of sociological viewpoints that are derivative from the bible.

In level 3, it will attest to missional framework based on the field exemplary of Elder Hwang's missional work, including six main general contemporary leadership measurements: traits, skills, style, situational, path-goal, and transformational theory questionnaires. The strategy of research methodology is as the following table and diagram:

	Level 1		Level 2		Level 3	
Frame work	Theoretical		Theological		Missional	Synthesis
	Precedent Literature Review		Researcher's Interpretation		Narrative Approach	
Topic	Contemporary Leadership Theory	Missiological Foundation	Theological Foundation	Biblical Examples	Hwang's Missional Leadership	Missiological Implication
Main Issue	Six Main Leadership Theories	Intercultural Missional Leadership	Biblical Interpretation	Intercultural Missional Leadership	Intercultural Missional Leadership	Beneficial Features and Principles
Details	Traits Skills Style Situational Path-Goal Transformational Other theories	Missional Leadership Debates	Leadership, the keyword, to Creation & Redemption Order, based on Biblical	Narratives: Moses, Christ Jesus and Apostle Paul	1) Elder Hwang's Missional Work at *Phnom Phen, Tabeh, Thmey* in Cambodia	Intercultural Missional Leadership

			Worldview		2) Evaluation of Hwang's Missional Leadership	
	Chapter 2		Chapter 3		Chapter 4 & 5	Chapter 6

Table 1. Research Methodology
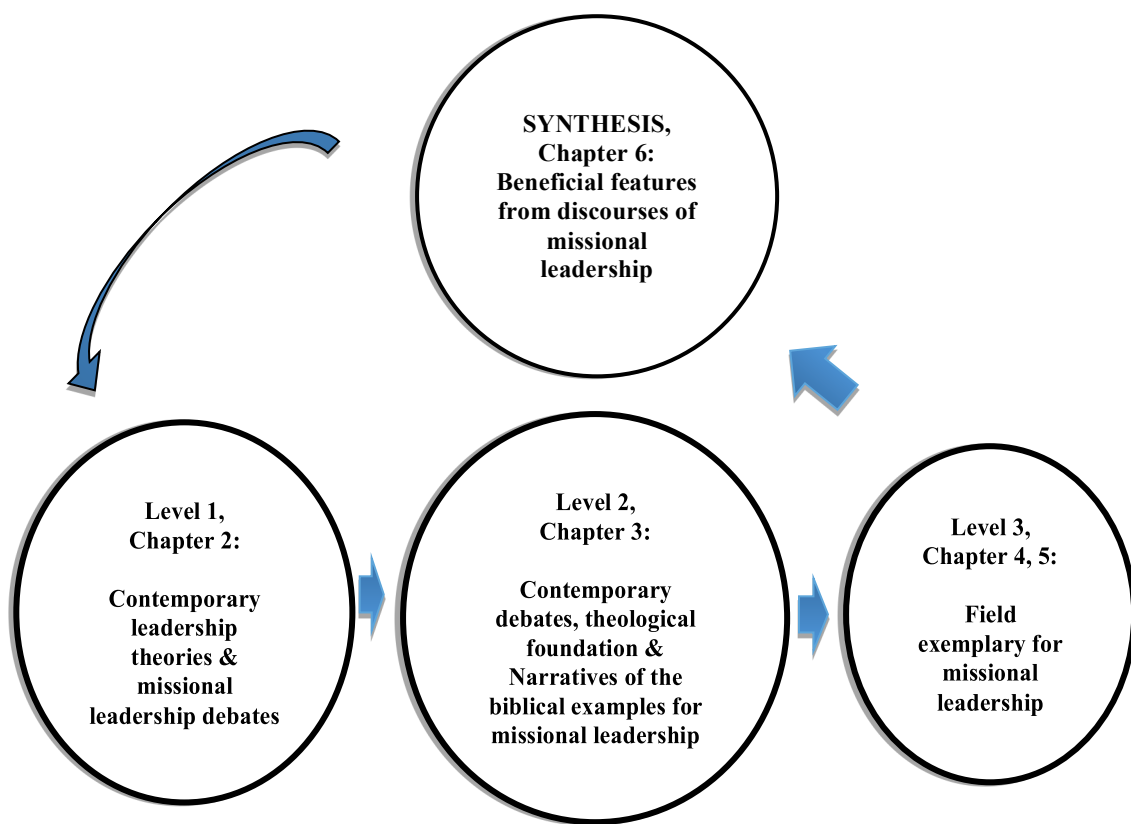
Figure 3. Research methodology strategy diagram

1.8.2 Procedures

Chapter one will deal with the study statement, research background, problem statement, purpose and focus of the study, main and subsidiary questions for the research, terminology, methods and procedures, contributions and limitations, material collection, ethical considerations. Chapter two will discuss relevant literatures and debates to understand basic contemporary leadership theories for the central topic of the thesis, intercultural missional leadership. Chapter three will explore relevant features and principles from three narratives in the Old and New Testaments for the biblical examples, and also will explore theoretical approach for sustainable missional leadership. Chapter four will examine missionary Hwang's missional work in *Phnom Penh*, *Tabeh and Thmey* in Cambodia for practical research. An analysis will be provided from the results of questionnaires and interviews in order to help illustrate sustainable missional leadership in the practical mission field. Chapter five will have a synthesis that includes beneficial features, implication, and remarks as a conclusion for this dissertation. This chapter will have a suggestion for further study.

1.9 Contributions and Limitations

This study hopes to contribute to the understanding of the intercultural missional leadership within the theology of mission, by embracing and resolving tensions among missionaries, mission bodies, and biblical leadership developments. It aims to improve evangelising environments for the gospel through the study of the intercultural missional leadership.

Elder Hwang exemplifies missional leadership works by the triune God through his missional experiences and work. While some may doubt *Phnom Penh* and two small villages—*Tabeh and Thmey*—are proper places for the

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research in comparison to the New York area, the research has certainly proven otherwise. True, Manhattan is a huge multi-ethnic city, whereas *Tabeh* is a countryside town in Cambodia. Regardless, this research does not focus on the geography and anthropology, but centres more on the communicator as the gospel's deliverer and God's image bearer. Missionary Hwang built a base in *Phnom Penh*, the capital of Cambodia, and planted a brand new church in Tabeh village, where the remnants of the Pol pot supporters have settled. Eventually, he opened a secondary church in *Thmey*, a typical countryside village, from Tabeh Church in *Tabeh* village.

1.10 Material Collection

Primary and secondary resources or documents were collected from the University of Pretoria in the Republic of South Africa, from the Westminster Theological Seminary, Princeton Theological Seminary and the Reformed Theological Seminary in the United States of America. Additional works were compiled from Korea Theological Seminary, Kosin University, Korean National Central Library, Korean Education Research for Information Study, and the Networked Digital Library of Theses and Dissertations (NDLTD). Material was also collected via multimedia and online resources, as well as through direct, personal interviews.

1.11 Ethical Considerations

This research adheres to the regulations of the University of Pretoria and is not designed to offend anyone or infringe on others' human rights.

CHAPTER TWO
PRECEDENT LITERATURE REVIEW FOR MISSIONAL LEADERSHIP

Chapter 2 will review three subjects as precedent literature for this study: leadership as an essential element of missiology today, 'missional' as an important concept, and intercultural that describes today's mission environment. First, it will start with the concept of leadership by reviewing contemporary leadership theories since leadership has become an essential element of missiology. Six of Northouse's (2016) fifteen approaches and Avery's (2004, 2005, 2011) approaches will be reviewed. Second, it will refine key terms like *missio Dei* and missional, by reviewing recent discussions on them with the focus on the object of mission. Third, it will explore the intercultural environment of our postmodern society. Since the world has become a global community, the intercultural environment of society in general has to be understood to properly establish the relation between the gospel and culture.

2.1 Leadership as an essential element of missiology today
2.1.1 Contemporary leadership theories by Northouse

Northouse (2016) deals with contemporary theories on leadership. Each approach has its own outlook on theory, birth, background, development, strengths, weaknesses, and effectiveness. Avery's theories (2004, 2005, 2011), which are not mentioned by Northouse, provide leadership theories and a model that suit the 21st century environment. Northouse and Avery's leadership theories aid in and contribute to the understanding of missional leadership as a

foundation by discovering beneficial features and differences between the missional and general types of leadership.

Particularly, six theories of Northouse—characteristics, skills, style, situational, path-goal, and transformational approach—each with its own measurement will be used for measuring and analysing Hwang's leadership in chapter 4.

Northouse (2016) introduced the following fifteen approaches to contemporary leadership theories: Northouse (2016) presents fifteen contemporary leadership theories as the following: traits approach, skills approach, behavioral (style) approach, situational approach, path-goal theory, leader-member exchange theory, transformational leadership, authentic leadership, servant leadership, adaptive leadership, psychodynamic approach, leadership ethics, team leadership, gender (woman) and leadership, culture and leadership. This thesis will only examine the following six main approaches to contemporary leadership theories: traits approach, skills approach, style approach, situational approach, path-goal theory, and transformational leadership.

2.1.1.1 Traits Approach

Traits approach is the foremost and the most influential theory among all the contemporary leadership theories (Northouse 2016:19). It has been studied by Stogdill in 1948 and 1974, and was developed by Mann (1959), Lord, De Vader, and Alliger (1986), Kirkpatrick & Locker (1991), and Zaccaro, Kemp & Bader (2004). The point of this approach is that traits of a leader is the most important aspect of leadership. Northouse (2016:19, 23) provides five major traits: intelligence, self-confidence, determination, integrity, and sociability. Among those intelligence is the most important element with the most positive relation to leadership. Zaccaro, Kemp & Bader found that the leaders should have a higher intelligence than the members of his group (Northouse 2016:23-

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24). Their higher intelligence supports their leader's ability. But the study reports that a big gap between the leader's intelligence and their group members becomes a barrier. The reason is that the others do not understand what the leader communicates to them (Northouse 2016:24).

Stogdill (1948)	Mann (1959)	Stogdill (1974)	Lord, DeVader, and Alliger (1986)	Kirkpatrick and Locke (1991)
Intelligence	Intelligence	Achievement	Intelligence	Drive
Alertness	Masculinity	Persistence	Masculinity	Motivation
Insight	Adjustment	Insight	Dominance	Integrity
Responsibility	Dominance	Initiative		Confidence
Initiative	Extroversion	Self-confidence		Cognitive ability
Persistence	Conservatism	Responsibility		Task knowledge
Self-confidence		Cooperativeness		
Sociability		Tolerance		
		Influence		
		Sociability		

Figure 4. Studies of Leadership Traits and Characteristics (Northouse 2016:22)

The second element is self-confidence (Northouse 2016:24). This means that the leader is sure of his/her competencies and skills. Self-confidence contains the leader's self-esteem, self-assurance, and the belief that one can make a difference. The third element is determination (Northouse 2016:24-25). It indicates the desire to accomplish a goal. It comprises initiative, persistence, dominance, and drive. People with determination readily show their own. The fourth is integrity (Northouse 2016:25). It includes honesty and trustworthiness. It is an important element among leader's traits as the leader should keep his or her promises. Integrity is based on honesty and trustworthiness. Fifth, sociability pursues social relationships. This kind of leader is friendly, outgoing, courteous, tactful, and diplomatic (Northouse 2016:26).

The traits approach is a most directive and important theory for leadership understanding. To find the right person with the required traits for a position, assessment measures are used for personality. The traits approach is a

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foremost scientific study in contemporary leadership studies to find a most effective leadership theory. It works on the intuition through a long study period of 110 years, but still has weaknesses to push the leader's element to the limit of himself or herself (Northouse 2016:31-32).

Individual traits measure instruments are the MMPI (Minnesota Multiphasic Personality Inventory) or MBTI (Myers-Briggs Type Indicator). It leads an individual to discern himself or herself, and helps to determine the most fitting position for each leader (Northouse 2016:37). Northouse provides a Leadership Traits Questionnaire (LTQ) as an individual measurement for the traits approach (See Appendix I).

2.1.1.2 Skills Approach

The skills approach, like the traits approach, is also a leader-centred theory. It has three kinds of skill: technical, human relational, and conceptual. The three skills show the three levels of management. See the following figure:
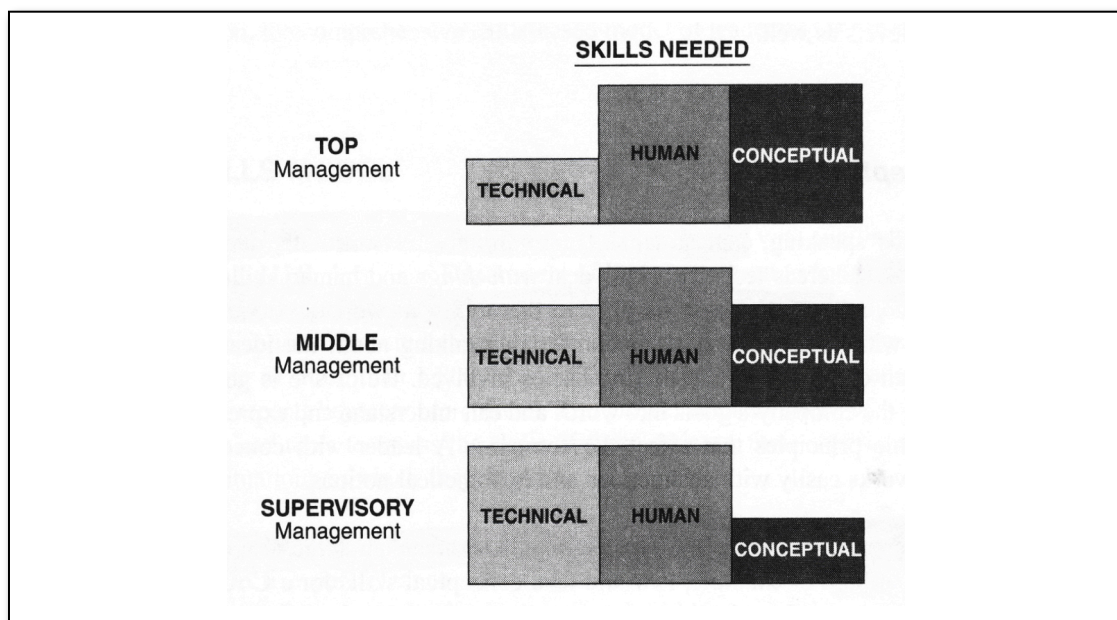
Figure 5. Management Skills Necessary at various levels of an organization (Northouse 2016:46)

The supervisory management level mostly needs technical skills. Those skills are necessary to become an expert in the field concerned. The second level as a

middle manager where one needs to have human relational skills. As shown in the above figure 5, human relational skills are the most important skills required of all managements regardless of its level. If one has human relational skills, though he does not have technical skills accompanied by poor understanding of the field, he can be a leader by skillfully managing his members (Northouse 2016:46). Third level skills are conceptual. It is required for the highest leaders for they should understand both the situation and the flow of the field. It takes time to go up from the basic technical skills to the highest conceptual skills through many trials and errors. Though the skills approach has long been
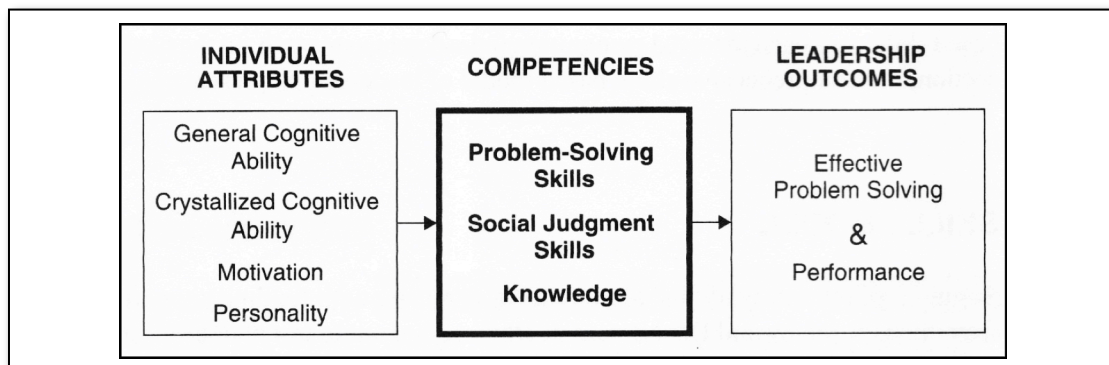
Figure 6. Three components for the skills leadership model, comprehensive skill-based

Source: Adapted from the influence of Leader Characteristics on Leader Performance in 'Leadership Skills for a Changing World: Solving Complex Social Problems,' by M.D. Mumford, S.J. Zaccaro, F.D. Harding, T.O. Jacobs, and E.A. Fleishman, Leadership Quarterly, 11(1), 23, 2000; Northouse 2016:48.

studied, it was only recognized as a theory since 1955 beginning with Katz's article, 'Skills of an Effective Administrator' printed in the *Harvard Business Review* (1974; Northouse 2016:46).

During the early 1990s it has been scrutinized and developed into a comprehensive skill-based model. The new model had three elements: individual attributes, competencies, and leadership outcomes (See Figure 6). Under the first, individual attributes, there are four elements: general cognitive ability, crystallized cognitive ability, motivation, and personality. Competencies are divided into three skills: problem-solving skills, social judgment skills, and

knowledge. It shows that when competencies are added to the individual attributes it will produce the required leadership outcomes.
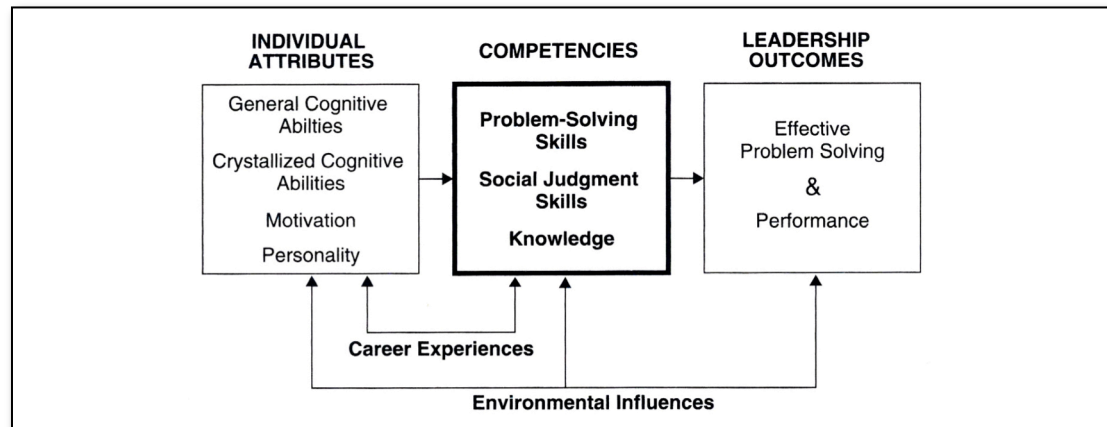
Figure 7. Skills Model of Leadership; Northouse 2016:48

It suggests that the most important element of this model is the individual attributes (Northouse 2016: 44). This skills-leadership model interacts directly or indirectly with both career experience and environment influence (See Figure 7). Career experience brings changes in either the individual attributes or the exercises of competencies of the leader. But the environmental influences affect them all: the individual attributes and competencies of the leader, and the leadership outcomes. They affect both leaders and their members as well, resulting in different leadership outcomes. Figure 8 in the next model, style approach, shows those influences as outside elements interacting with leadership skills (Northouse 2016:48-55).

2.1.1.3 Style Approach

Studies tried to find leadership from the attributes of the leaders, but turned to the study of leader behaviours that argues the development of leadership by analysing behaviours of leaders according to their traits. Studies of leader behaviours are now developed into the third study theory of behaviour

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styles. Observations of leader behaviours are classified into several stereotyped styles, named Style Approach.

Stogdill's study of traits and characteristics of the leader of 1948 followed by the study of leader behaviours by the Ohio State University at the end of 1940s which emphasizes the importance of relational behaviours or consideration for the members more than the traits of the leader (Northouse 2016:72). They enlisted over 1,800 leader behaviours and composed the first survey questionnaires with 150 questions that called the Leader Behavior Description Questionnaire, LBDQ (Hemphill & Coons 1957). It was an attempt to categorize the styles of leader behaviour from the analysis of the questionnaires obtained from over 100 military soldiers and business men. Several years later Stogdill (1963) made LBDQ II, an abridged form of LBDQ, which is Appendix III (Northouse 2016:87).

While the LBDQ was in progress in the Ohio State University, a second leadership style study was done by the University of Michigan at the same time. They studied the relation between leadership and small groups. Here again were two axles: employee orientation and production orientation. Employee orientation was relation-centred, production task-centred. In the 1950s and 1960s the two state universities led the studies on behavioural type approaches.

In and after the 1960s Blake and Mouton led the leadership style theory, presenting study results in 1964, 1974, and in 1985. In 1991 their study results were supplemented and revised by Blake and McCanse (Northouse 2016:81). The revision had been called the Managerial Grid, but later called the Leadership Grid. It focused on how to achieve a goal by helping the organization with concerns with both results and people. The concern with results was task-centred, while the concern with people dealt with considerations for a better relation.

Figure 8 explains five types of leadership: impoverished management, authority-compliance management, middle-of-the-road management, country

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club management, and team management (Northouse 2016:76-77). The ideal model among them is team management. The leader should alter his behaviour to fit the team model.

It is a defect of this study that it has no explanation of the relation between a leadership style and its outcomes. Northouse criticizes that the study
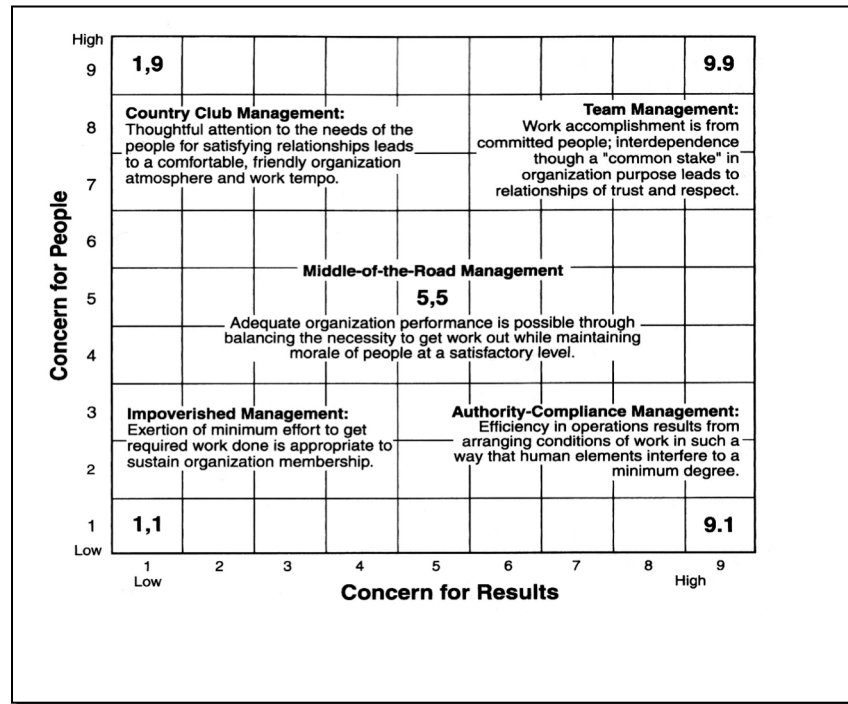
Figure 8. Leadership Grid. SOURCE: Leadership grid figure is from *Leadership Dilemmas* (Blake and Mouton 1991:29); Northouse 2016:76.

lacks both consistency and universality to apply its results to almost every situation (Northouse 2016:76). With no consistency or universality, nonetheless, this grid study received good response from many people for its easy applicability to real leadership situations.

Northouse's appraisal is that this grid study offers a kind of mirror for managers. It has been a useful tool for many people to develop leadership skills. For the measurement of these types Northouse suggests two instruments: the LBDQ made by Stogdill in 1963 and the Leadership Grid devised by Blake & McCanse in 1991. The former has been the measuring instrument mainly for

researches, while the latter was basically devised for disciplines. It is still being utilized for managers and supervisors in leadership developing courses, according to Northouse (2016:81). He suggests that at least 4-5 colleagues or lower workers need to answer the questionnaire for a proper measurement, in which the respondents analyse themselves and by comparing their measured record with others' measured records of him. See the questionnaire in Appendix III.

2.1.1.4 Situational Approach

Situational approach is a widely accepted theory, much more than the previous ones. Northouse (2016:93) says this theory was developed by Hersey and Blanchard (1969a) based on the 3D management style theory of Reddim (1967) and has been revised and developed several times. It is still extensively
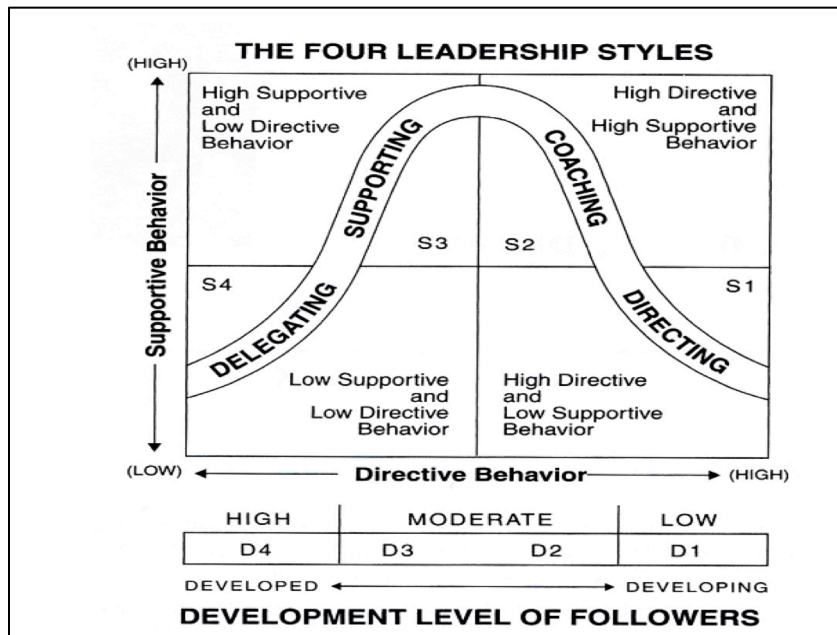
Figure 9. Situational Leadership II. Source: From Leadership and the One Minute Manager: Increasing Effectiveness Trough Situational Leadership (Blanchard and Zigarmi, 1985); Northouse 2016:95.

used in leadership training and development. The key point of this theory is that the leader should change his leadership style according to the development levels of the followers.

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Figure 9 shows four leadership styles according to the followers' development levels: directing, coaching, supporting, and delegating. The first level of leadership (directing) is effective when the followers are almost incompetent. One on one instruction is needed to lead the followers to the goal. It is more effective to lead the followers by the hand than discussing with them when their level is proven to be low. The second level is a coaching leadership. When the followers are on the second developmental level, the leader can effectively lead them to the goal by coaching them what to do. It is more effective to coach with counsels than to instruct by hand, encouraging self-confidence to the followers. It has the effect of helping the followers to have more confidence to achieve their goals. The third level is supportive leadership. When the followers are on the third relatively high level, the leader should abstain from interfering in the process, lest they be discouraged to reach the goal. Leaders should help their followers to achieve their goals on their own, offering help only on their requests. It is desirable when the organization is at a high level. The fourth level is delegating leadership. When the followers are on the highest level, they need neither instruction, coaching, nor support in doing the job. At this level the leaders exercise leadership by delegating their authority to the followers. When the followers are at a high level of leadership, delegating is the optimum leadership style.

In sum, situational-approach goes move freely from the instructive style, through coaching and supporting, and ultimately to the delegating style, according to the development levels of the followers. This theory, however, has a critical defect as Northouse points out, in that it has not yet been verified with data. In spite of some doctoral theses on the situational approach, it is still not fully supported by organized field researches. Another defect is, as Northouse suggests, how precisely to measure and evaluate the development levels of the followers. Measuring the quality and the quantity of subjective matters, such as the competence and the commitment of the followers, still needs study

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(Northouse 2016:112). Northouse suggests some instruments to apply to the situational approach for measuring the levels. By assuming four levels of followers, the leader both evaluate the followers and find a suitable leadership style for himself. This instrument can help to enhance the leadership of the leader, but cannot be used to measure the levels of the followers. Since Northouse's assumption is the ability to understand and to analyse the problem situation, but the followers cannot discern the content of the suggested instrument, the measuring itself become meaningless. That is an inherent defect of the instrument. The measuring instrument is in Appendix IV.

2.1.1.5 Path-Goal Theory

According to Northouse, the Path-Goal Theory was started in the 1970s by Evans (1970), House (1971), House and Dessler (1974), and Hose and Mitchell (1974). Path-Goal theory is about how leaders motivate subordinates to accomplish designated goals, that is, to enhance employee performance and employee satisfaction by focusing on employee motivation (Northouse 2016:115). The aim of this theory is both to clarify the goals to be achieved to the subordinates and to motivate them to remove possible obstacles. Leaders help the subordinates along the path to their goals by selecting specific behaviours that are best suited to the subordinates' needs and to the situation in which they are working (Northouse 2016:116).

The following two figures demonstrate the Path-Goal Theory. Figure 10 shows the basics of the theory: clearly clarify the goals and remove the obstacles if necessary. Figure 11 explains that three elements are involved in the motivation process the leader offers to the subordinates to help them achieve their goal: leader behaviours, subordinate characteristics, and task characteristics (Northouse 2016:116). The four characteristics of leader behaviours are directive-, supportive-, participative-, and achievement-oriented. Those classifications are similar to the above mentioned classification regarding

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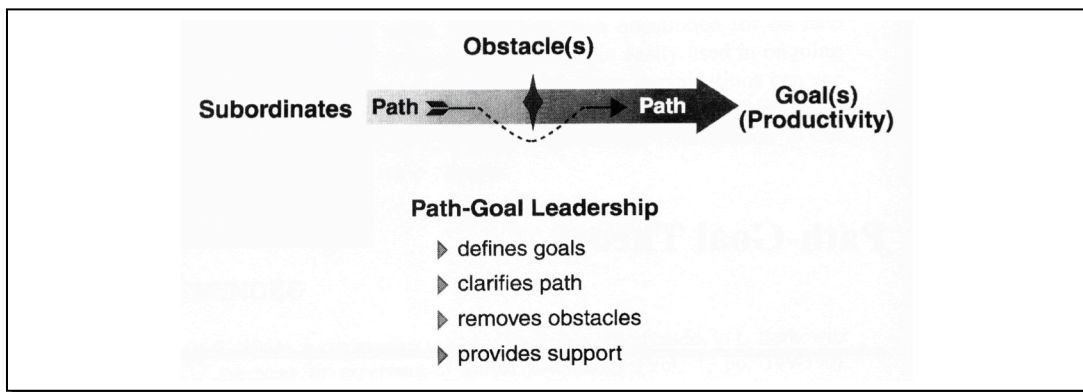
Figure 10. Path-goal's basic idea, quoted from Northouse, 2016, 116.
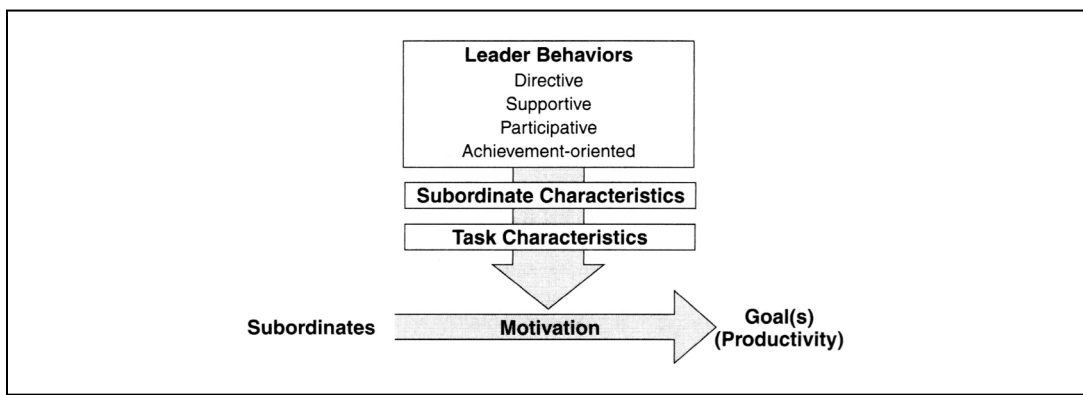
Figure 11. Path-goal's major components, quoted from Northouse, 2016, 117.

two axles, one task central and the other relational, except for the new element of participative leadership in the path-goal theory.

The first, directive leadership gives a clear task direction as to the expectation, the limitation and the standard of goal achievement. The second, supportive leadership not only satisfies the subordinates' welfare and desires but also respects their personalities, creating a happy working environment. The third, participative leadership opens the way for the subordinates to participate in the leadership. Its policy of open leadership guarantees the application of good ideas suggested by both managers and subordinates to achieve their destined goal. The last, achievement-oriented leadership offers a high level of credit to the subordinates by setting both challenging and high ranging goals with high expectations. Generally speaking, the leader behaviours in this theory also need, just like the situational leadership discussed above,

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proper modifications of leader behaviour according to the level of the subordinates' developmental phases or states.

There are two more elements in the theory, that is, subordinate characteristics and task characteristics. The subordinate characteristics are affiliation, preference of structure, desires of control, and self-perceived level of task ability. The task characteristics are design of the task, the formal authority system of the organization, and the primary work of the subordinate group.

The main issue of the theory is how to motivate the subordinates to achieve their goals. Therefore the leader needs to understand the characteristics of subordinates and clearly to explain their task to them. The leader should encourage the subordinates to assign a value to each job, to affirm their common vision, explain their task, and meet their needs. The leader behaviours are either to encourage the subordinates to remove the obstacles by themselves, or to give examples of removing them. The point is to improve the working conditions of the subordinates to achieve the goals of their tasks. The path-goal theory has contributed to the embodiment of leader behaviour styles by providing one of the first theories with precision in setting up leadership styles.

It has, however, three weaknesses that Northouse points out: its complexity of setting up work conditions, embracing different elements regarding the subordinates' and task's characteristics; the lack of valid data from the empirical field; and the unclear relationship between leader behaviours and the workers' motivation (Northouse 2016:123).

It is noted that though this Path-Goal theory is neither so popular nor widely developed in its training programs, it offers significant insights applicable to improve one's leadership in the practical situations of an organization (Northouse 2016:122).

2.1.1.6 Transformational Leadership Theory

According to Low and Gardner (2001), this approach was taken by one third of all the leadership related articles published in the *Leadership Quarterly* (Northouse 2016:161). It aims to transform the attitudes of individuals by inducing changes in their emotions, values, ethics, standards, and long-term goals (Northouse 2016:161). This type of leader needs to assess the motives of the subordinates, satisfy their desires, and treat them respectfully. The theory emphasizes both continual changes and transformations of leader and an inextricable bond between the leader and the followers (Northouse 2016:176-177).

The term *transformational leadership* was first coined by Downton (1973), and the theory has emerged as an important approach to leadership with a classical work, *Leadership* (1978), by a political sociologist James MacGregor Burns. In his work, Burns attempted to link the roles of leadership and followership. He (1978:18) wrote of leaders as those individuals who tap the motives of followers. For Burns, leadership is quite different from wielding power because it is inseparable from followers' needs. Burns distinguished between two types of leadership: *transactional* and *transformational*. Transactional leadership refers to the bulk of leadership models, which focus on the exchanges that occur between leaders and their followers (Northouse 2016:162).

Northouse (2016:169-170) explains that while transactional leadership focuses on the exchanges of profits between the leader and the follower, transformational leadership is a real leadership in which an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.
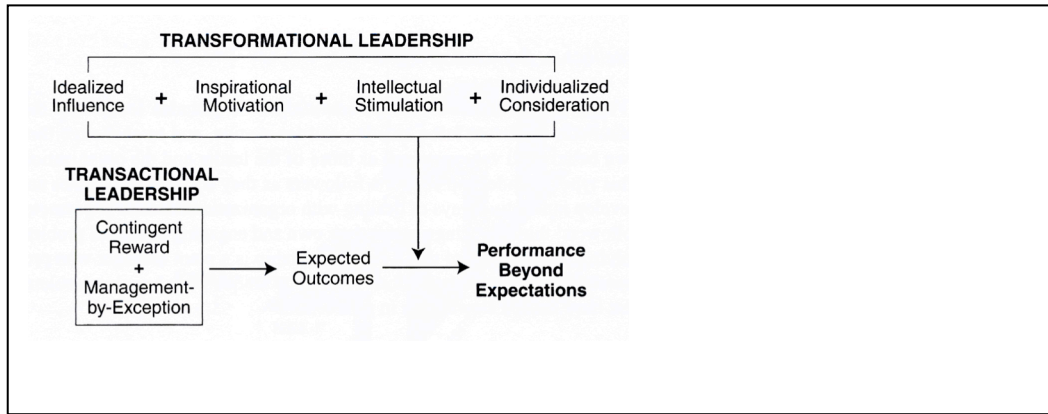
Figure 12.The Additive Effect of Transformational Leadership

Source: Adapted from 'The Implications of Transactional and Transformational Leadership of Individual, Team, and Organizational Development,' by B. M. Bass and B. J. Avolio, 1990a, *Research in Organizational Change and Development*, 4, 231-272. Recited from Northouse, 2016:170.

Transformational leadership has four factors (See Figure 12): idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. It also has several weaknesses. For example, it lacks conceptual clarity. Because it covers a wide range, including creating a vision, motivating, being a change agent, building trust, giving nurturance, and acting as a social architect etc. it is difficult to define exactly the parameters of transformational leadership (Northouse 2016:178). Another weakness is related to the question by whom and by what standards will important values be decided. Considering the postmodern society, there is a usual suspect that the values are largely dependent on who decide the standards. Another weakness is that charismatic leadership looks elitist or antidemocratic (Northouse 2016:179). Generally, it is common for leaders in Christian churches to write elaborate Vision Statements and it is regarded as a means to improve the leaders' transformational behaviours (Northouse 2016:179-181). Its measuring instrument is in Appendix VI.

2.1.2 Avery's leadership theories and debates

Like Northouse, Gayle C. Avery, a professor of management in Macquarie Graduate School of Management in Sydney, Australia, and the CEO of the

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Institute of Sustainable Leadership also says leadership is difficult to define (Avery 2004:4, 14). She classifies leadership into four paradigms: classical, transactional, visionary, and organic. (See table 5)

Characteristic	Classical	Transactional	Visionary	Organic
Major era	Antiquity~1970s	1970s~mid-1980s	Mid-1980s~2000	Beyond 2000
Basis of leadership	Leader dominance through respect and/or power to command and control	Interpersonal influence over and consideration of followers. Creating appropriate management environments	Emotion—leader inspires followers.	Mutual sense-making within the group. Leaders may emerge rather than be formally appointed.
Source of follower commitment	Fear or respect of leader. Obtaining rewards, avoiding punishment	Negotiated rewards, agreements and expectations	Sharing the vision; leader's charisma may be involved; individualized consideration	Buy in to the group's shared values and processes; self-determination
Vision	Leader's vision is unnecessary for follower compliance.	Vision is not necessary, and may not ever be articulated.	Vision is central. Followers may contribute to leader's vision.	Vision emerges from the group; vision is a strong cultural element.

Table 2. Leadership paradigms, quoted from Understanding Leadership (Avery, 2004:19)

As shown above, she classifies it in four major leadership eras. The first paradigm of classical leadership is based on the leader's dominant power. No followers take part in the decision making process. The second paradigm of transactional leadership is based on interpersonal influence. The leader leads the followers suggesting significant and achievable goals agreed on by both of them (Avery 2004:33). The third paradigm of visionary leadership is often regarded as an ideal leadership because the leader's vision inspires the followers or is shared by them (Avery 2004:34). The last paradigm at organic leadership's core is communication. It pursues an epochal change in the relationship between the leader and the followers through networking with them and avoiding traditional distinctions (Avery 2004:27). It asserts that leadership emerges from the relationship between the members of the organization. Many parts of leadership are related with vision, core values, active communications, balanced support systems, and the process in the organization (Avery 2004:34). Among the four paradigms Avery suggested that organic leadership emphasizes the systemic focus (Avery 2004:135).

Avery (2004:67-113) explains leadership with two levels: macro- and micro-level. Macro-level leadership is a term for the leadership in industrial units, such as a big or bigger company, while micro-level leadership is designed for small groups. To illustrate it Avery (2004:67-87) classifies Northouse's individual leadership theories, namely, traits leadership, skills approach, path-goal theory, and situational approach, as micro-level leadership while organic leadership as macro-level leadership is suitable for big companies and organizations, like an international organization treating global environmental problems (Avery 2004:125, 135).

Avery newly introduces, however, sustainable leadership as an alternative macro-level leadership for the 21st century in her book, *Sustainable Leadership: Honeybee and Locust Approach* (Avery and Bergsteiner 2011).

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Maintaining that sustainable leadership is sustainability itself, Julian Fieres explains:

> Sustainable leadership empowers leaders and followers to create lasting local and global values for environment, society, economy and all stakeholders affected by his or her actions (or non-actions) and the actions of the organization. (Fieres 2012:2)

About sustainable leaderships that are suitable for either governmental responses to global environmental changes or for major international companies, Avery and Bergsteiner (2001:preface x) explains with two types: honeybee and locust, two metaphors since the biblical times. Honeybee is constructive, while locust destructive. Honeybee leadership is a long-term leadership that is creative, intellectual, social, and emphasizing sharing. Avery maintains that there are three basic elements of sustainable leadership: environmental sustainability, corporate social responsibility, and financial success. On the other hand, locust leadership is a short-term leadership that weighs more the supervision of managers than team-work, only to get maximum business profits (Avery and Bergsteiner 2011:16).

John Fien, a professor and executive director of Swinburne Leadership Institute in Australia, also emphasizes the honeybee approach as a more sustainable leadership model. He describes the honeybee and the locust as ecological metaphors. While the locust approach is ineffective, the honeybee approach is a flexible and adaptive approach (Fien 2014:8). Honeybee leadership is long-term, ecological, eco-friendly, and beneficial to both the company and its environment leadership (Fien 2014:8). Locust leadership is a short-term leadership reflecting ruthless devouring, only to self-survive, sacrificing all neighbouring companies (Fien 2014:9).

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2.1.3 Summary

Northouse's general introduction on leadership offers basic and necessary information to the students of leadership. Among the many theories he introduced, the six mentioned above give a basic understanding of modern leadership theories. The theories can be distilled as follows: leadership theory is made up of two elements: one focused on the task at hand, the other on relationships. The task-centred theory is essential to achieve designated goals. The relation-centred theory concerns the relations between fellow workers. Task and relation are the two main axles of leadership. To weigh a task and despising relations results in poor outcomes. Correlation between the two elements is essential.

While some theories, such as, traits-, skills-, and style-theories were leader-centred, others, such as situational-, path-goal-, and transformational-theories were more concerned with the work context including the followers' context. The first, traits theory is mainly concerned with the traits of the leader. The second, skills theory studied whether the leaders' behaviours will improve, and how. The third, style theory searched for leaders' behavioural styles. The fourth, situational theory considered the members and their situations more than that of the leaders. The fifth, path-goal theory paid attention to the removal of the obstacles hampering the fulfillment of the task. And the last transformational leadership theory was a comprehensive theory caring for the leader, the leader's traits, the followers, and their situations, as many as possible, to find various remedies or improvements.

Avery also classified leaderships into four approaches: classical, transactional, visionary, and organic. The first three are regarded as micro-level approaches, but the last one as a macro-level approach. The organic leadership, a form of network leadership, attracted the limelight in the 21st century. But Avery recommends sustainable leadership as the macro-level leadership for the 21st century. Contrasting two models of leadership, namely, honeybee and

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locust, she recommends the honeybee model as eco-friendly that cares both for the company and its workers, while seeking cooperation with other companies in harmony with the environment.

2.2 '*Missional*' as today's solution for Missiology

Whether individual-based or communal-based, common attributes lies within leadership and within missional leadership. Such qualities occur in interactions between the leader and members as well as in the mutual, dynamic relationship found in human relations and mission accomplishment.

As shown above, the subchapters explore leadership qualities and theories in order to tackle the basic understanding of missional leadership. The research will examine the following ideas: mission, object of the mission, purpose and goal of the mission, mission of God, missional and intercultural leadership within the parameters of today's gospel environment, and lastly, understanding its relationship between the gospel and culture. These explorations aim to enrich the discourse introduce to the theme of the coming chapter: missional leadership.

2.2.1 The difference between missiology and mission theology

Traditionally the Great Commission of Matthew 28:18-20 has been the basis of mission (Chun 1987:67). Mission was, however, so natural to the church, that the name 'missiology' had never been used until 19th century. Missiology had not been an independent discipline but a part of dogmatics or practical theology; not because it was unimportant but because it was so natural to the church since the start of the Early Church. The term missiology or mission theology was introduced in 19th century by Gustav Warneck (1834~1910), the 'Father of Protestant Missiology,' a pioneer who systematically studied the theory and practise of mission in the University of Halle in Germany (Ott & Strauss 2010: xxvi).

He published *the Allgemeine Missions-Zeit-schrift*; a 'common Journal of Mission,' in 1873 and started lecturing as the first missiology professor in 1896. In 1903 he wrote *Evangelische Missionslehre*. Independent study of mission has been bifurcated and developed into the theology of mission and missiology. While the theology of mission is a discipline that treats the basics of mission and the main contents of the Bible, missiology embraces not only the theology of mission but also the history of missions, anthropology, cross-cultural studies, strategy of mission, world religions, religious field studies and other related disciplines (Ott & Strauss 2010: Introduction).

In the introduction of the *Encountering theology of mission* (2010), Ott & Strauss describe mission and missions as follows:

> Until the 1950s the terms mission and missions were generally used synonymously to describe the spread of the Christian faith, usually by missionaries—persons sent by the church—with the explicit calling and mandate to preach the gospel to those who had never heard and gather converts into churches. This normally included crossing geographical or cultural barriers. Often attendant to this task, but usually considered secondary or supportive of it, was the establishment of schools, hospitals, and orphanages and various other works of compassion or economic development. This understanding has since undergone radical transformation in many circles.
>
> Since the 1960s the term mission (singular) has come to be used more broadly to describe all of God's sending activity: God's mission in the world. Mission has come to describe not merely the tasks of missionaries, but the very sending mandate of the church as a whole. The term missions (plural) has come to be more narrowly used to describe the various specific efforts of the church to carry out the task of mission in the world, usually related to the spread of the gospel and the expansion of the kingdom of God (Ott & Strauss 2010: xiv-xv).

As is seen above, until the 1950s the terms mission and missions were used interchangeably to describe the spread of the Christian faith and since the 1960s the term mission has been used distinctively divisive. While singular mission denotes broadly 'God's sending activity,' plural missions denote narrow efforts or activities of the church to carry out the task of mission (Ott and Strauss 2010: xv). H. J. Chun, a Korean missiologist, points out in his *Missiology* (1987:19-20) that the *International Review of Missions* became an ecumenical journal since 1969 because they have published it with removing the plural 's' as *International Review of Mission*.[2] The book offers various definitions of mission, as well:

> The word *mission* is properly a comprehensive word, embracing everything which God sends his people into the world to do (Scott 1975:35). *Mission* is the people of God giving witness to the reality of God through the church as the sign, foretaste, and presence of the kingdom (Roxburgh 2000:179). *Mission* is the self-sending creative and redemptive action of the triune God for the mankind and the world. Its ultimate goal is the completion of the kingdom of God and salvation of the people of God (Yoshimoto 2005). *Mission* is the divine activity of sending intermediaries whether supernatural or human to speak or do God's will so that God's purposes for judgment or redemption are furthered (Larkin 1996:534).

Having introduced various definitions of mission, Ott and Strauss (2010:80) do not try to define mission on their own. They usually devote only one chapter in the first part on the Purpose and Nature of Mission, to describe the end of mission to be doxology, the glorification of God.

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2 Chun quotes from 'Drafts from Sections: Uppsala '68,' p. 34.

2.2.2 Object of salvation in mission

The object of salvation is related directly to the object of mission. Different objects of mission depends on the writer's view on the object of salvation. The Korean church held the received traditional concept of mission, 'spreading the gospel to other cultures' (Chun 1987:38). They saw the world and the church to be in opposition the world as of no value to the church with no big goals or ends in the worldly life. The world is was seen as nothing but a means for daily living or a channel for evangelisation. Culture has only been a means for evangelisation in the Korean churches; it has not been regarded as the object or the realm of evangelisation. The Korean church believed that the goal of mission is to be the 'salvation of the souls' (Lee 2007:150; Lee 2010:160). However, the goal of mission should not be confined to the salvation of the souls as follows.

When Anthony A. Hoekema (1913~1988), who was a systematic theologian of the Calvin Seminary, U.S.A., of Dutch origin, wrote his book *Saved by Grace* (1994), he did mentioned neither the goal nor the object of salvation. He mentioned only various salvation related subjects, such as the role of the Spirit, union with Christ, the gospel call, regeneration, conversion, and repentance. No separate sections on the end of salvation or the goal of salvation. Another scholar with Dutch roots, Louis Berkhof (1873~1957), who taught both biblical theology and systematic theology in the Calvin Seminary, USA, also wrote *Systematic Theology* (1949), mentioning nothing about the end and the goal of salvation in its Soteriology.

While Kwang Yeol Kim, a lecturer of systematic theology in the Chongshin University, Korea, who studied at a seminary in the Reformed tradition, both in his *Salvation and Sanctification* (2000) and in his lecture syllabus (2009) emphasizes only the process or order of salvation, not mentioning the end or the goal of salvation. Neither did John Murray (1898~1975), a Reformed theologian from Scotland and the founder of the

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Westminster Seminary, mention the end and the goal of salvation. Murray only explained the order of salvation and the means of salvation in his article 'Atonement' (2014).

Alvin Roy Sneller (1931~1993; 1987:201-202), a Calvinist theologian who taught at the Korea Theological Seminary for 33 years as professor, said, 'Mission should be conducted by the church, run by and under her supervision, authority, and discipline' on the basis of Paul's mission according to Acts. He emphasized that when Paul carried out his mission he did it in a church-centred way. He did not operate separately from the church, but under her supervision. It is remarkable that Sneller (1987:206-7) stated a clear position about mission. In his understanding of mission the salvation of the souls took priority. He did not emphasize the salvation of souls only. To Sneller it is important that Christians should work with and share with others in physical need as believers.

Sneller's perspective on the relationship between labour and gospel sounds as if labour exists for the gospel. He seems to maintain that to do well we need not only to avoid harm to others but also to serve others. The biblical basis for his perspective was the commandment to till the land after Adam's expulsion from the Garden of Eden. His point was as follows:

> The Christian perspective is clear that we must work and serve so that we may support both ourselves and others. This labour ethic is apparent from Genesis through the whole Bible. After the Fall of Adam, God banished him from the Garden of Eden to till the ground from which he had been taken (Gen. 3:23). King Solomon admonished sluggards to go to an ant to see, and be wise (Prov. 6:6-11). Paul said, "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need" (Ephes. 4:28). To the Thessalonians Paul admonishes the same. 'For even when we were with you, we gave you this rule: if a man will not work, he shall not eat. We hear that some among you are idle. They are

not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ, to settle down and earn the bread they eat. And as for you brothers, never tire of doing what is right.' (2 Thess. 3:10-13) (Sneller 1987:207)

The reason Sneller sets his arguments on the bible textual basis is to maintain that service is a means of evangelisation. Sneller (1987:208) looks for the basis of labour to the fallen Adam because he that labour was originally commanded to meet human physical needs. According to his understanding, labour was not needed before the fall, since humans were contented with both spiritual and physical needs, which changed after the fall. Jesus came to restore the broken relationship between God and man and labour was introduced to meet human physical needs after the fall. Sneller (1987:208) clearly maintains that Jesus came to restore the fallen spirit of men. His argument is based on First of Peter, 'Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.' (1 Pet. 2:12)

That implies witness through service. Before the mentioning of the service, Peter calls Christians, "a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Pet. 2:9). Here we see clear relationship between service and testimony. We propagate the gospel through our good deeds. Sneller interprets First Peter's labour as spreading the gospel. He (1987:206) rebukes and calls them 'indifferent evangelists' who focus only on the salvation of souls in mission. Nonetheless, Sneller clearly defines labour itself including services as means of evangelisation.

The goal of mission can be regarded as the salvation of souls if we admit, like Sneller does, that the end and the object of mission is implicitly the salvation of souls. If, however, we admit the goal of mission to be the 'restoration of the

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original humanity,' that is, the restoration of the original humanity created at creation, the goal of mission has to be much wider defined as the salvation of persons and the restoration of humanity and nature.

When the restoration of humanity of God's creation is the goal of mission, it has to be manifested in all spheres of life; it will exercise a comprehensive influence on occupation, business, and relations with non-human living beings and non-living matter. A new definition is needed rather than the traditional evangelisation of other cultures, which has been debated for the last few centuries.

The definitions of mission differ because of the difference of theological positions. John Stott (1921~2011) emphasizes the social responsibility of the church: mission is a comprehensive word, embracing everything which God sends his people into the world to do (Scott 1975:35). Alan J. Roxburgh actively opens a new horizon in mission with the term 'missional.' Roxburgh (2000:179) expands the concept of missional righteousness: 'mission is a sign and foretaste of heaven, through which the people of God witness to the reality of God through the presence of the church.'

Francis Anekwe Oborji, an African Catholic ecumenical missiologist and Nigerian parish priest and missiology professor of the Pontifical Urban University, classifies mission in two concepts in chapter 1 of his book, *Concepts of Mission: the Evolution of Contemporary Missiology* (2006), mission singular as *missio Dei* and missions plural as mission activities (Oborji 2006:39). Though he treats the concepts of mission, he does not clearly mention the object of mission; he only mentions the object of missiology (Oborji 2006:50). His goals of mission are 'salvation and justice, and the main activities of mission as proclamation, evangelisation, and contextualization.'

He maintains this to emphasize that mission does not only mean evangelisation in other cultures. Mission for Oborji is comprehensive including evangelisation, proclamation, contextualization, and the main activities of

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mission. He maintains that the object of mission is of course salvation, but also maintains that it embraces justice and are related to missional activities.

Dong Seop Bang, may be classified as Calvinist, and does not differ much from the radical position of Oborji. Bang (2010:115) suggests that the attitudes of evangelicals to the goal of mission historically has its roots in Pietism. He explains that the 17th century Pietism only focused on individual salvation, confined itself to the gospel proclamation, and declared that for it 'mission is nothing but evangelisation committed to the preaching of the gospel' citing the words of Nikolaus Ludwig von Zinzendorf, 'we can do nothing else but proclaim the gospel' were cited by Karl Muller (1987:80).

Bang (2010:124) asserts that the 21st century mission should be as holistic as Jesus had shown. Holistic mission includes the three elements; kerygma, diakonia, and didache. Bang maintains that the holistic mission was not only adopted by the Declaration of the Lausanne Covenant part 4 & 5 by the conservative churches, led by Stott, but also suggested by Bosch (1993:189-200). Bang defines the holistic mission:

> Holistic mission is a mission movement of God's people carrying out all the responsibilities of mission including proclamation of the gospel, teaching ministries, and social services in all various cultures, according to the missional commission of Christ for the whole of life in all human conditions and classes anywhere in this globe until He comes again (Bang 2010:122, 125).

His belief in the holistic mission is based on the earthly mission of Jesus Christ that He preached and taught the Kingdom of God healing and giving freedom, confined neither by soul salvation nor by church planting (Bang 2010:125).

For Kirk (2000:11) who said 'there can be no theology without mission or, to put it another way, no theology which is not missionary,' mission is never

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synonymous with evangelism (Kirk 2000:57). He asserts that whether it is overt or covert, there are no permissible manipulations, cultural pressures, or psychological pressures for evangelisation in order to seduce someone into Christian belief. It is not permissible too to focus only on the profits of belief with no mentioning of the cost of discipleship. Opposing utilizing anything for evangelism, Kirk prefers *missio Dei* to the word mission. *Missio Dei*, primarily means 'God's purpose and activity that work in and for the universe.' Explaining it, he interprets mission as the act that is based on the assumption of the monotheistic personal agent as subject. Kirk explains that mission is not a theory designed to satisfy an impersonal being or the human reason (Kirk 2000:26-27).

As is shown above, how we think about mission can influence the understanding of the end and goal of mission. The question is whether the goal of mission is only to saving souls, or not. The WCC's document, "Together towards Life: Mission and Evangelism in Changing Landscapes" (2013) clearly indicates the purpose of the church. According to its paragraph 57, the church exists for the sake of mission as follows:

> It is not possible to separate church and mission in terms of their origins or purpose. To fulfil God's missionary purpose is the church's aim. The relationship between church and mission is very intimate because the same Spirit of Christ who empowers the church in mission is also the life of the church...Therefore, the church exists by mission, just as fire exists by burning. If it does not engage in mission, it ceases to be church (WCC 2013, paragraph 57).

The Cape Town Commitment (2010), the Lausanne Movement, confirmed the idea of theological education and mission in part II as follows:

> The mission of the church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the

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mission of the Church. Theological education serves *first* to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God's Word with faithfulness, relevance and clarity; and second, to equip all God's people for the missional task of understanding and relevantly communicating God's truth in every cultural context (The Cape Town Commitment, Lausanne Congress III 2010:45).

The mission of the church is to serve God's mission, to strengthen mission through theological education, and to accompany the mission of the church. It clearly states that equipping of all God's people belongs to the missional task. It also presents the integral mission in part I as follows:

Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the Word of God which sends us out to serve the world. If we ignore the Word of God, we have nothing to bring to the world (The Cape Town Commitment, Lausanne Congress III 2010:19).

This above statement shows up mentioning about 'the integrity of our mission' (2010:19). Especially, it is remarkable expression of 'integral mission is the proclamation and demonstration of the gospel.' More admirable expression is that 'the proclamation has social consequences as we call people to love and repentance in all areas of life.' It means that the gospel is not simply to be done alongside each other for both evangelism and social involvement. It does not mean to be simply combined for both. It indicates that social involvement is consequences that comes from evangelism.

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If only the soul is the one and only necessary content for human salvation, there will rise a serious problem for human nature in biblical viewpoint. James 2:15-16 encourages believers to work hard to meet not only the needs of the soul but also the physical needs of people. The question about the object of salvation, whether it is only for the souls or more, is related to the resurrection of Jesus, because he arose with body and soul. If he has risen with his soul only, there would have been no need of his bodily death and resurrection. At Jesus' coming there will be bodily resurrections of the dead. Dead corpses will rise from the ground and the souls that went to heaven or hell will come back and will be reunited to the risen bodies to form resurrected bodies.[3] It assumes the belief of the separation of the soul from the body at the individual's death. While some scholars assert a soul-sleep after death, most scholars believe that the soul and the body will be instantly separated from each other and transferred to different places.

In 1 & 2 Timothy and Titus Paul warns against the deniers of the bodily resurrection. Some noministic Christians came from Jerusalem and gave instruction neglecting the bodily resurrection of Jesus. They said that the resurrection had already taken place (2 Tim. 2:18). Paul condemned Hymenaeus and Philetus that were spreading a different teaching like a gangrene. In 1 Corinthians 15:13, 14, 52, Paul warns the deniers of the resurrection. His logic supporting the importance of the bodily resurrection is as follows: If there is no resurrection, then not even Christ has been raised; and if Christ has not been raised, our Christian belief is useless. Though he described our body as perishable, it will be changed into imperishable.

It does not mean a complete break up, annihilating the present world and making a new world. Rather Paul emphasized continuity between the present

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3 It is not my intention to discuss here the after-death state of want to state that at Jesus' coming there will be a resurrection when the souls will come back and go into the resurrected bodies to form a resurrected being. It is to emphasize the importance of the body at the resurrection.

and the future that will come (1 Cor. 15:49, 53). It implies that the Kingdom of God is inaugurated here and now and will be clothed at the eschaton. Therefore the object of salvation is not only the souls of men. Salvation assumes both, that is, salvation of the body and salvation of the soul. Therefore to say the goal of salvation is the salvation of the soul is not correct for in salvation the bodily salvation is already presumed.

Meanwhile, the term 'the salvation of the souls' has caused the attenuation of the emphasis on the bodily resurrection. Paul warns against it in the Pastoral Letters. He sternly warned his contemporary churches about both the stoic and the hedonistic tendencies of that time. Paul emphasised Jesus' bodily birth, bodily resurrection, and bodily ascension, in a chant: 'beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, and was taken up in glory.' (1 Tim. 3:16)

The Apostle Paul writes about the object and the efficacy of gospel spreading in Romans 8:18-21:

> I considered that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

This text shows that all creatures were frustrated by the sin of man. That all creation waits for the sons of God to be revealed. It means the efficacy of the gospel, that is, the efficacy of salvation is never limited to humans only, but is expanded to all creatures.

Christopher J. H. Wright, who had served at a mission training institution, *All Nations Christian College,* as a professor and dean (1993~2001) and now serving as the International Representative of *Langham Partnership International* founded by John Stott, clearly specifies that God's goal of salvation is for the sake of his whole creation:

> As we said above, our mission flows from God's mission, and God's mission is for the sake of his whole world—indeed his whole creation. So we have to start by seeing ourselves within the great flow of God's mission, and we must make sure that our own missional goals—long term and more immediate—are in line with God's. For that purpose, we need to know the story we are part of, the great story that the Bible tells that encompasses the past and the future. (Wright 2010:26)

Besides that, Wright states that the human stories in the bible are part of the salvation story. His perspective is similar to that of Renicks and Davis (2009) who maintain that the centre of the bible stories is not humans but God Himself. They (Renicks & Davis 2009:6) support that the bible stories are not for the sake of people, but for the sake of God.

Wright (2010:27) explains the necessity of carrying out mission with a Christian worldview. Because he (2010:40-43) sees that the four steps of the biblical worldview most reasonably explain the Christian mission: creation, fall, redemption, and the new creation. The answers to the questions, what is the gospel, and what is the salvation, are closely related to the understanding of the redemptive historical worldview. Without the redemptive historical worldview, one could neither determine the proper object, limits, or goals of evangelisation.

2.2.3 What is the mission of God?

Ott and Strauss (2010:61) relate the biblical basis of mission to the concept of the mission of God. Reminding us of the verses in Matthew, 'Go and

make disciples' (Matt. 28:18-20), they maintain that whereas the traditional approaches emphasizing the obedience to the great commission have resulted in a reduced understanding of mission into a simple obedient act, those narrow and simple understandings could not offer answers to the ultimate question, what is mission.

Ott and Strauss (2010:82) provide their theological basis on the mission of God. It introduces the threefold purpose of mission, suggested by a 17th century Calvinist theologian Gidbertus Voetius (1589~1676):

> The conversion of the heathen, the planting of the church, and the glorification and manifestation of divine grace. They states that the glory of God is the ultimate end of mission; conversion and church planting are penultimate. They confirms that even the kingdom of God is subordinate to God's glory, citing Voetius's saying: 'God is not only the first cause but also the ultimate goal of missions' (Jongeneel 1991:68).

J. H. Bavinck (1960) builds on Voetius' understanding, devoting a whole chapter to 'The Threefold Aim' concluding, 'The aim of mission is thus preoccupied with God, with his glory, with his kingdom.' (Bavinck 1960:158) Following the Calvinists Voetius, Bavinck and Ott & Strauss (2010:82-83) argue that the end of mission lies in the Doxology of God Himself. And as to the purpose and nature of mission, it concludes as follows:

> The kingdom of God is at the centre of mission in that the work of redemption results not only in personal salvation but in the restoration of God's reign over his redeemed people and through the redeemed community…We conclude by defining mission in this way: Mission is the sending activity of God with the purpose of reconciling to himself and bringing into his kingdom fallen men and women from every people and nation to his glory. Mission is a sign of the kingdom and an invitation to

the nations to enter the kingdom and share the hope of the kingdom promised in Christ's return (Ott & Strauss 2010:105).

The purpose and nature of mission is not only in personal salvation but in the restoration of God's reign over his people. Thus mission is a sign of the Kingdom of God and an invitation to the nations to enter the Kingdom and share the hope of the Kingdom promised in Christ's return.

Though they are not Calvinists, Renicks and Davis (2009:38) also assert that the centre of the Bible is God Himself. They states men may take main actions, but men are not protagonists. Also, they more points God's story first, rather than men's one: 'Without God there is no Bible stories: he is before all things, and in Him all things hold together (Col. 1:17). Men are not the centre of the bible stories.'

J. Andrew Kirk studied theology in South America and in Britain, taught missiology at the University of Birmingham, England and retired in 2002. According to Kirk, he says about *missio Dei*, 'Its primary reference is to the purposes and activities of God in and for the whole universe (2000:25).' Meanwhile, the term *missio Dei* was first used by a German missiologist, Karl Hartenstein (1894~1952) in his communication with Karl Barth (1886~1968). Since then, the term did not appear directly even in the Willingen Conference of the International Missionary Council (IMC), in 1952, until Hartenstein deliberately used the term in a report of the Conference:

> Hartenstein wrote in the report 'the basis and purpose of mission is the sending of the Son to reconcile the world through the power of the Spirit. The mission of the church comes only from the *missio Dei*. Thus mission may be located in the imaginably widest frame of redemptive history and God's redemptive plan.' (Richelbacher 2003:589-90; cited from Ott & Strauss 2012:96)

The concept of the term has been proliferated through the Mexico City Conference of the WCC in 1963. If mission is really done in a more God-centred way, the church is recognized only to have the privilege of participating in it (Moreau, Corwin & McGee 2004:73). The concept of *missio Dei* can be summarised in three ways as follows (Gunther 2003:528-29; cited from Ott & Strauss 2010:63-4):

1. The Germans, represented by Hartenstein and Walter Freytag, took an eschatological, salvation-historical approach. Mission is God's activity in history between the two comings of Christ. When the gospel is preached to all nations, Christ will return to establish his kingdom in fullness.

2. The Dutch, represented by J.C. Hoekendijk, saw God's mission as the fulfilment of kingdom promises within history. Mission is God's activity in the world to serve the world.

3. The Americans, who were still heavily influenced by the social gospel, argued that the church responds to God's dynamic activity in the present situation and aims for personal and social transformation. The American report to Willingen claimed that the central element of the missionary task is not saving souls but rather the 'sensitive and total response of the church to what the triune God has done and is doing in the world' (quoted in Forman 1977:109).

The first group, mainly German scholars, understands God's mission in a redemptive historical way, that is, God's activity in history between the two comings of Jesus. The second group, mainly Dutch scholars, speaks of God's mission as the completion of the Kingdom of God, that is, God's activity in the world to serve the world. The third group, mainly American scholars influenced by the social gospel, argue that the church must respond to transform both the individuals and the society.

Despite the above three ways, the concept of *missio Dei* was systematically developed by Georg Friedrich Vicedom (1903~1974), a German theologian (Ott & Strauss 2010:64). In 1958 he introduced this concept in his German book, *missio Dei—Einfurhrung in eine Theologie der Mission I.* It was translated and published in English several years after the original version, to become the essential reference for mission (Haapiainen 2012:45). Haapiainen (2012:50) evaluates Vicedom's model of *missio Dei* as follows: Vicedom's model is Christo-centric. The sending of the Son is at the very core of the *missio Dei*. In the sending of Jesus Christ, God is a sending God; so in Jesus Christ, God is sent as a missionary.

In Vicedom's model of *missio Dei* the church plays an essential and crucial role. Through the church God sends Jesus Christ; God continues His mission by sending the Holy Spirit (Haapiainen 2012:50). Vicedom argues that the role of the church in mission is based on the revelation of God about Himself, that is, the Word of God (Haapiainen 2012:51). Haapiainen asserts that Vicedom's emphasis on the Word of God in *missio Dei* has come from Karl Barth. Haapiainen explains that Vicedom's model of *missio Dei* has to emphasize the Word of God because he tried to understand the mission from the perspectives of the incarnation and redemptive history.

Haapiainen praises Vicedom that he had popularized the concept *missio Dei* in the 1950s and 1960s. He criticizes Vicedom for he had only focused on the incarnation at the expense of the majesty of the triune God. It was his shortcoming (Haapiainen 2012:51). Haapiainen (Haapiainen 2012:60) points out that 'It is sorry that Vicedom started his theology not from his theological work on the *missio Dei*, but started from the need to react against extreme changes happening in the West.' Vicedom's model of the *missio Dei,* which explains the mission of God as an incarnation-centred mission that regarded the mission of the Christianization of the West-European world of the day, including Germany.

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2.2.4 Today's solution in missiology: *Missional*

The term missional is a keyword that represents today's missiology. In the past, 'missions' often referred to overseas missionary work. Now, however, to be 'missional' is to seek God's sovereignty in all realms of our communities, including oversea missional work by missionaries. In this subchapter, the researcher will explore what the term 'missional' means today.

Hirsch (2013) says confusion awaits those who want to define the term 'missional.' He is not the only scholar who is frustrated by its definition. Roxburgh (2006, 2007, 2011), one of the most frequent users of the term 'missional,' never defines the term directly. As Roxburgh & Boren (2009:31-34) say it is difficult to define the term. It only offers eight explanations with negative sentences, like a 'is not a label,' as definitions for the missional church.

With the eight negative explanations of the terms 'missional church' and 'missional' it is difficult to find a clear definition. The meaning of the term has varied every twenty years since the 1980s (Stewart 2013). Stewart points out that the first user of the term 'missional' was Francis M. DuBose (1922~2009). DuBose, the Director of the *Urban Mission Institute* of the Golden Gate Baptist Theological Seminary and a leader of urban mission, first introduced the term 'missional' with the meaning of 'sending' in his book, *God Who Sends* (1983): The fundamental missional concept: (while) the word 'mission itself' is of Latin origin; the word 'apostolate' of Greek origin; and the word 'sending' of Anglo-Saxon origin. (DuBose 1983:35)

Stewart (2013) classifies the meaning of missional into three approaches: general etymology, confusion in the meaning, and seven timely meanings. He explains seven 'missional' meanings in the process of time. He deals historically with the missional idea, which included all parties—progressive, conservative, and even the reformed scholars. Stewart mentions a varied spectrum from DuBose's idea of 'sending' to the cultural reaction idea of the modern church as a

cross-cultural interaction of Christians living in the Western post-modern culture.

The cultural reaction idea sees it as the core mission of the church, which is situated in the environment of the post-modern society. It is closely related to missional idea of Lesslie Newbigin, a missionary in India which is related with recent debates that started with him. He returned to the Britain in 1974 after his 30 years ministry in India only to find that the society is no longer a Christian society (Roxburgh & Boren 2009:9). The gospel was colliding with the secular culture. Seeing the culture hindering the proclamation of the gospel, he felt some responsibility to correct it (Newbigin 1986:1-4). The Britain is not the same traditional Christian society as it was 30 years before.

Newbigin tried to convince the Church of England of the necessity of a missional church. With his death in 1998, however, the concept of a 'missional church' looked almost dead, but for North America as the result of his lectures held in the U.S.A. in the late 1980s. The concept 'missional' with a cultural meaning is spread around through the Gospel and Our Culture Network (GOCN).

This book (Guder 1998:3) arises out of a study and research process inaugurated by the Gospel and Our Culture Network emerged in North America in the late 1980s as the continuation, on this side of the Atlantic, of the Gospel and Culture discussion initiated in Great Britain during 1983 by the publication of Bishop Lesslie Newbigin's short monograph, '*The Other Side of 1984: Questions for the Churches.*' Guder (1998:3) says: Newbigin pointed out that the Western societies had been a Christendom society, but now have obviously become both post- and anti-Christian. His analysis and argument looked appealing to the churches of U.S.A. who had the same crisis feeling.

Guder (1998:3-7) resounds Newbigin's warning of the de-Christianization of the Western Christianity. Guder defines *missio Dei* as follows:

> Newbigin brought into public discussion a theological consensus that had
> long been forming among missiologists and theologians. He then focused

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that consensus on the concrete reality of Western society, as it has taken shape in this century. His conclusions have mobilized Christian thinkers and leaders on both sides of the Atlantic. The missiological consensus that Newbigin focused on our situation may be summarized with the term *missio Dei*, mission of God. (Guder 1998:3)

It explains the conceptual change of *missio Dei* from 'sending and going mission' to the 'mission from here we are standing.' With the increasing necessity of the intercultural interaction in this post-modern society, the demand of the new concept of this *missio Dei* is also increasing. Since society shows the attributes of the triune God in various fields, such as, in religions, in cultures, in philosophies, and in thoughts, the concept of mission has also been changed to admit that God's sovereignty is based on his attributes.

Guder's idea is not different from his theology. He (1989:11) clarifies his theology of Incarnation and Incarnational Mission in his book, *The Incarnation and the Church's Witness* (1989): 'Incarnational witness is focused entirely upon the event of Jesus Christ as God's saving action for all creation.' He declares the event of Jesus Christ, which includes his dying on the cross and his resurrection from the dead, as God's saving action for all creation.

Meanwhile, the influence of Lesslie Newbigin on North America has resulted in the birth of the Gospel and Our Culture Network (GOCN). Roxburgh, a graduate of the Fuller Theological Seminary and Canadian Baptist clergy, enlists GOCN's nature with the names of its founding members. The founding members were George Raymond Hunsberger, Craig Van Gelder, and Wilbert Shenk. George Raymond Hunsberger, a member of RCA (Reformed Church in America), is an emeritus professor of missiology in the Western Theological Seminary, which inherited the Dutch Reformed faith tradition. Craig Van Gelder, a Dutch American of Reformed Faith, was a professor of Domestic Mission in the Calvin Theological Seminary and is an emeritus professor of missiology in the Luther

Seminary, Minnesota. And Wilbert Shenk is a professor of missiology in the Fuller Theological Seminary which has a Mennonite inclination. They started the network as a study group for the ministry of Newbigin, aiming at a trialougue, a three way conversation, as the goal of the organization (Roxburgh 2011:51).

In Guder's (2008) saying, GOCN in U.S.A. was formed at the beginning of the 1990s, with concern about the meaning of the gospel in the post-modern society—GOCN in Britain started in 1992, later in North America and the New Zealand. They studied the encounter between the gospel and the culture, and analysed society and culture from the perspective of God's mission.

Having enlarged cultural influence through the gospel, Timothy Keller is regarded as a role model for urban mission to youngsters who are wandering unknowingly from the true meaning of life. He founded the Redeemer Presbyterian Church in Manhattan in 1989 to help young intellectuals with the gospel. Being raised in the Lutheran tradition, he grew up under some British evangelical masters after he had been influenced by the IVF when he was a university student. In 2015 the church has partnered with the Reformed Theological Seminary to launch a seminary campus in New York. The two organizations established a strategic allegiance to evangelize the big city.

The percentage of Christians (Bailey 2014) in the city during the late 1990s was 20%, in 2014 it is estimated to be 32%. Keller has been successful to evangelize urban young intellectuals in Manhattan. He had been influenced by Calvinism while he was studying at the Gordon-Conwell Theological Seminary under Rodger Nicole (1915~2010), a French-Swiss professor of theology. He obtained his doctor's degree in ministry under the guidance of Harvie M. Conn (1933~1999), who was a professor of practical theology at the Westminster Theological Seminary, a long-standing missionary of Korea, and a master of urban mission. Being ordained in the PCA, Keller was sent by the church to plant a new church, New York City. Known as the C.S. Lewis (1898~1963) of the 21st

century, Keller is one of the most influencing evangelical pastors of Reformed inclination (Williams 2014:17).

Samuel T. Logan (1943~), former president of the Westminster Theological Seminary (1991~2005) and now both the President Emeritus and the Special Counsel to the President in the Biblical Theological Seminary, Hatfield, Pennsylvania (2007~2013) has recently edited and published a book, *Reformed means missional* (2013). He has been the International Director of the World Reformed Fellowship (July 1, 2005~March 27, 2015). He wrote the Introduction to the book with the title, 'Why the world the reformed fellowship seeks to encourage missional theology and practice.' Both in the title and in its content, he used the term 'missional theology.' By using 'missional' and 'theology' together, he has elevated the concept of missional.

According to Logan (2013:6) C.J.H. Wright has reminded us that missional is not synonymous with missions, or even with evangelism. But there is an outward face to all of these words—a sense of going out to the world as the running father went out to his prodigal son. And that is one main reason for the WRF Statement of Faith: to provide an outward perspective within historic Reformed orthodoxy. The entirety of Section Ten of the Statement (*Mission and evangelism*) expresses that outward face, and its specific subsections express well some of the things involved in that outward, missional face:

1. Our calling to be God's witnesses through word and deed

2. The extent of the call to mission

3. The compassion of Christians for the world

4. The transformation of human community (Logan 2013:6)

In the Forward of the book, Logan cites Wright's words that 'the word missional means outward.' Logan emphasizes Wright's outwardness because the traditional Reformed Confessions of faith had focused on the differentiation of the Reformed doctrinal tradition from the traditions of the other churches:

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When most of the great historical Reformed confessions were written, the part of the world those confessions sought to serve was considered 'Christendom,' at least in a broad sense. One searches in vain for the words 'mission,' 'missions,' or 'evangelism' in such documents as The Westminster Confession of Faith, The Thirty-Nine Articles, The Canons of Dort, or The Heidelberg Catechism. Those documents focused almost entirely on differentiating Protestant, Reformed Christianity from other Christian churches. The world has changed since those documents were written (Logan 2013:5-6).

Since the establishment of the Reformed doctrines, the environment of the church where the gospel had to be propagated, demonstrated, and defended, has continuously been changing. Logan (2013:6) emphasizes that in this post-modern era the Reformed theology should be missional to the world as the object of its evangelization. He says that his motive for writing a book is to strengthen the outward missional face of Reformed theology.

Buys (2013:67-96)[4] tries to explain the concept of 'missional' in the perspective of the Reformed theology. Buys explains the gaps between Reformed theological beliefs and the reality of social unfairness as missional concepts in relation with the Kingdom of God. He not only serves in a ministry that gives care and attention to orphans and HIV AIDS patients, but also teaches at the North-West University, South Africa, as an adjunct professor of missiology. Since March of 2015 Buys has been the successor of Samuel Logan, as the International Director of the World Reformed Fellowship.

Buys relates the missional to social justice. He calls himself a member of a staunch Calvinistic family; grown up by daily evening Bible reading and prayer, singing psalms and hymns in a very devout family. His father was a blue-collar

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[4] This article published in S. T. Logan, Jr. (ed), 2013, *Reformed means missional: Following Jesus into the world*, New Growth Press, NC, 67-96.

worker and an elder of a local church when he was twelve. Buys was forced by his father to memorize Heidelberg Catechism. His concern for the social unfairness started from his childhood experience when he was ten-year-old. When he was following a bus riding his bicycle, some blacks in the bus started spitting and cursing on him. Buys states that he has also been familiar with whites pelting blacks with the same cursing and hatred in his country. (Buys 2013:67)

In 1989, P. W. Botha (1916~2006), the President of the Republic of South Africa, due to his strokes had been replaced by his deputy F. W. de Klerk (1936~). Buys focuses on the historical address that de Klerk, the seventh (1989~1994) and last President of the Apartheid era, had delivered. Buys praises de Klerk's address because of his interests in social unfairness. For Buys the Reformed faith must be a faith encouraging actions to remove social unfairness. Buys emphasizes that real Calvinism works for a world, not separated, but conquered:

> Wherever Calvinism has been professed in a really pure and consistent form, it has always manifested a genuine concern that the truth of special revelation be brought to bear on all realms and aspects of human life. Calvinism is the antithesis of the Anabaptist position that would virtually limit the relationships of Christianity to the realm of special grace and isolate that realm from all significant connection with 'the world.' Not world flight, but world conquest, has been the watchword of real Calvinism. (Buys 2013:95)

Missional ministry is concerned with the coming of the Kingdom of God. Buys states missional ministry as follows:

> Our understanding of the universal effects of sin should lead us to seek community transformation as the reversal of sin and its consequences; and to seek the restoration of God's order in creation, including God's

intent for humans to be his image-bearers in all aspects of their lives. Doing our work from the presupposition of the reality of total depravity leads us to understand that transformation of individuals and communities must go much deeper than merely changing conditions of poor socialization, releasing untapped potential in people and communities, or changing environmental conditions. (Buys 2013:95)

Buys (2013:95-96) interprets 'missional' as the "restorations to be done in all spheres for the Kingdom of God" and shows that biblical and Reformed faith supports a holistic integral mission such as caring for the poor, widows, and orphans. In respect of expansion of God's kingdom, the Reformed tradition relates to and supports the missional.

2.2.5 The relation between missional and God's mission

Michael Goheen believes the term *missional* is related to the mission of God:

The mission of the church is rooted in the mission of the triune God. There are two sides to this new emphasis. First, mission is first and foremost *God's* mission. The primary emphasis is on what God is doing for the restoration of the world. Only then do we consider the mission of the church as it participates in God's redemptive work. Second, mission is defined in terms of the *triune* work of God. It is this participation in the mission of the triune God that gives the church its role in God's story and thus its missionary identity. The church takes its role in the loving mission of the Father to restore the creation as it is accomplished in the kingdom mission of the Son and realized to the ends of earth in the power of the Spirit. (Goheen 2014:77)

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He explains mission from two sides. First and foremost, mission is God's mission for the restoration of the world. From the side of the Church's mission it is participation in God's redemptive work. Since the duty of the church is to preach Christ's love and the ever-enduring power of the Spirit, the church is engaged in mission.

Goheen's explanation of mission clearly shows that mission does not belong to the church but to God. He explains that it is utilizing or revolving around the word *sending*. Further, Goheen cites a Reformed theologian, Hendrikus Berkhof (1914~1995)'s, to add more of Reformed perspective to his argument: 'It is not enough to ascertain this twofold character of the church.' (Berkhof 1979:344) Goheen suggests rethinking of the role of the church not for individual faith, but also restoration or renewal of all creation as follows:

> The final goal of the church cannot be the up building of the individual believer by the church as institution or even the ecclesial community; rather, it must be the renewal of all humankind, of all of humankind's life, and of all creation. This is the goal of God's redemptive work accomplished in Christ. Thus the church is positioned between Christ and the salvation of the whole world with the call to mediate the good news to the world (Goheen 2014:78).

Citing Berkhof, Goheen explains the relation between the church and mission:

> Berkhof speaks of a chain running from Christ to the world: Christ is mediated to the congregation as it gathers the congregation, then mediates Christ to the world. 'In this chain the world comes last, yet it is the goal that gives meaning and purpose to the preceding links. Everything that has come before serves this goal, even when it is not deliberately stated.' (Berkhof, 1979:410) Indeed, the church is

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misunderstood if this aspect of ecclesiology is neglected (Goheen 2014:80).

In short, the church is nothing but a means of mission, never an agent that directly drives its mission. His explanation accords with the worldview understood by the Reformed perspective. He clearly states that Christ did come to establish the church in order to restore the world. The reason Christ comes and builds his church is not to establish a Christendom by expanding his church, but to restore the whole fallen spheres of the world through the church, that is, through the chosen people.

Goheen (2014:87) cites David Bosch, 'From a theology of mission to a missional theology.' It denotes that the meaning of the term is changing from 'theology of mission' to 'missional theology.' This is an expression that contains not only the biblical mission itself, but also the whole theological sphere regarding the calling of the church to mission.

Wright says that the mission of God has a close relation with the Christian worldview:

> The Bible presents itself to us fundamentally as a narrative, a historical narrative at one level, but a grand meta-narrative at another: 1) It begins with the God of purpose in creation. 2) Moves on to the conflict and problem generated by human rebellion against that purpose. 3) Spends most of its narrative journey in the story of God's redemptive purposes being worked out of the stage of human history. 4) Finishes beyond the horizon of its own history with the eschatological hope of a new creation. This has often been presented as a four-point narrative: creation, fall, redemption, and future hope. This whole worldview is based on teleological monotheism: that is, the affirmation that there is one God at work in the universe and in human history, and that this God has a goal, a purpose, a mission that will ultimately be accomplished by the power of

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God's Word and for the glory of God's name. This is mission of the biblical God. (Wright 2006:63-64).

Wright's four point narrative does not differ much from the basic frame of the Reformed worldview. He interprets the mission of God, like the frame of the Christian worldview, as that God continues by himself for his own glory. Wright's explanation of the four-point narrative is relevant to Goheen's explanation of the relation between mission and worldview. Goheen also explains the mission of God in the frame of creation, fall and redemption.

The Reformed or Evangelical worldview approach to the whole Bible has made it easier to understand the concept of missional. As Wright (Logan 2013:x) says to expand the sovereignty of Christ to the whole field of life for the glory of God, it explains the relevance of the Reformed faith to the concept of 'missional.' In this way the term missional is regenerated to be an alternative for the post-modern society by expanding the sovereignty of Christ that conquers and subdues the whole cultural sphere. In short, the 'mission of God' is replaced by the term 'missional,' and has been developed into a new concept in the post-modern environment.

2.2.6 The relation between the gospel and culture

The triune God institutes leadership, embraces missional leadership (Guder 1998:183-190), not only discipleship for the gospel of God's kingdom. Discipleship is an essential element in nurturing and disciple making. However, discipleship does not cover all elements of participating in God's community. In particular, discipleship should not be related to the purpose of God restoring creation to order for that is with leadership. Thus, the gospel requires discipleship in the dedication to God's kingdom, but also demand leadership.

At this point, it is possible to step further to discuss relationship between the gospel and culture within the discourse of missional leadership. God allows

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all humans to form their own cultures, meaning God admits cultures of non-believers under His sovereign leadership and purpose as Calvinistic basic principles (Boettner 1982:2). In fact, Genesis 1:26-28, 'cultural mandate,' informs us that leadership originates from the triune God. The passages attests the triune God created mankind, 'man and woman', to subdue and rule over every living creature. (See subchapter 3.3, 'Missional leadership for the cultural mandate,' for further reference).

Moreover, 'missional' explains the relationship between the gospel and culture by GOCN (the Gospel and Our Culture Network), which was influenced by Lesslie Newbigin. The gospel does not resist culture, but rather motivates cultures towards recovering creation's corrupted order. Gorman (2015:23) argues on the *missio Dei*: 'what is God up to the world? What is the missio Dei, the mission of God? For Paul the answer to that question is clear: to bring salvation to the world.' Gorman (2015:24) continues the relationship between the gospel and culture in explanation of passages 2 Cor. 5:14-17 and Rom. 8:2, 'According to Paul, God is on a mission to liberate humanity—and indeed the entire cosmos—from the powers of Sin and Death.' (Rom. 8:2)

Flemming interestingly adds to the missional discourse by stating that 'missional' originates from the triune God, in his book *Why Mission?* (2015).

Flemming says in a subtitle of his book, 'The Mission of the Triune God':
'John could hardly be accused of holding a narrow perspective on God's mission.' The Fourth Gospel begins with a sweeping vision of the eternal, missional God. Unlike Matthew, who opens his Gospel with a Jewish genealogy, or Mark, who introduces Jesus as a fully grown preacher, or Luke, who starts with broad brushstrokes on a cosmic canvas.' …John grounds God's mission 'in the beginning' of all things (John 1:1) and gives it a universal scope. (Flemming 2015:54)

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He points out John provides a universal scope through the book of John, and reveals the gospel is not limited to human. Rather, it extends to the cosmos from a theological prologue (John 1:1-18). Flemming (2015:54) argues as follows:

> God has a purpose for whole of creation, and that missional purpose is fulfilled in the eternal Word (*logos*), the only Son. He is the Father's agent of creation and source of life and light for all people (John 1:3-4, 9). The Word himself enters the created world, taking on 'flesh' (John 1:14). The logos embodies God's grace and glory. He 'exegetes' (*exgeomai*) the Father, making him known to the world (John 1:18).'

Flemming confirms John describing God has a purpose for all of creation. Additionally, Flemming calls this purpose 'missional purpose', as its purpose is fulfilled in the eternal Word (logos), the only Son, and that Jesus is the Father's agent of creation. Flemming lifts the notion of 'missional purpose' up to God's purpose. Surely, he intends the meaning of 'missional' originated from the triune God, Himself (Flemming 2015:54-55).

2.3 'Intercultural' as today's mission environment

2.3.1 Understanding of the concept 'intercultural'

The term intercultural is sometimes used as interchangeable with 'cross-cultural' and 'multicultural.' Larsen (2012) differentiates between the three terms as follows: *Intercultural* means moving between two or more cultures. *Multicultural* means only that more than one culture is present—whether or not they interact in any way (although they may). *Cross-cultural* refers to constructs (dynamics, features, etc.) that are valid 'across' cultures (that is, are trans-cultural). Larsen states that 'intercultural leadership' may apply to 'all the contemporary churches' in postmodern times because we are living in global

local communities. It can be argued that in a global era all leadership in local churches has some intercultural dimension to it.

As is shown above, *intercultural* emphasizes the interaction between two or more cultures, *multi-cultural* focuses on the coexistence of cultures regardless of interactions, and *cross-cultural* refers to trans-cultural influences, such as, dynamics or features constructed across cultures. Larsen urges that it is very important for a missionary to try to identify and practice the cross-cultural principles in a contextually appropriate way. Intercultural can be applied to all global local churches. In short, it is necessary to learn the biblical principle that integrates social studies and missiology to understand the culture of the mission field beforehand.

While those three terms are being used interchangeably with a similar meaning, we may guess 'intercultural' focuses more on the interaction between cultures. It reminds us of the fact that even churches or communities in one local area may have several co-existing cultures communally interacting to each other.

2.3.2 Contemporary missional environment: global local community

With the idea of 'missional leadership,' Robert Doornenbal (2012:228) describes 'the term *cultural* points to the fact that each community has a unique culture, climate, or code.' In turn, missional leadership should not be separate from the term *cultural,* and that the gospel is related to local community that has its own culture. Moreover, Guder (1998) mentions current community is 'the pluralist society.' Assuming that the United States is already a pluralist society, he points out that we are encountering various peoples and cultures in a local area without going abroad:

A persistent thread of concern in our current culture is the increased diversity that we encounter. Globalization is now leading to multiple ethnic cultures and racial traditions living together in the same neighbourhoods. With increased immigration and migration to North America from all parts of the

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globe more persons now come into direct contact with cultures, religions, and traditions other than their own (Guder 1998:42).

Guder uses the word 'globalization.' In this pluralist society we have to share and be influenced by the global thoughts through cables and satellites:

> The introduction of media options such as cable and satellite television, as well as video rentals, contributes to fewer and fewer persons sharing common experiences, even as they encounter similar images, icons, and story lines. Indeed the introduction of other electronic technologies such as E-mail, Internet, and Worldwide Web has created a new sort of electronic community unfettered by the traditional limits of spaces (shared geographic location) or time (shared schedule). The social nature of life is still evident, but its foundation and forms have shifted significantly (Guder 1998:42-43).

It shows that the missional situation in the pluralist society has well excelled the traditional concept of mission. People living in the same area are sharing various religions, political traits, ethnicities, and cultures. The internet and the cable and satellite broadcastings directly deliver global news and thoughts to global citizens. It means that the world mission situation is no longer confined to a place or a culture (Engelsviken, Lundeby & Solheim 2011: 68). It is not different from the Cambodian situation which will be dealt with in chapter 4. The Cambodians are being exposed to ethnic, cultural, and political varieties through many missionaries from various backgrounds but also through globalization, thanks to increased internet access. Not even capital city *Phnom Penh* and its adjacent villages, *Tabeh* and *Thmey*, are free from the impacts of globalization.

Guder (1998:43) argues that the concept of community is changing from traditional individualistic to a global and cyber community. It means that contemporary family concept is also changing from individualistic or nuclear

family to a global communicating family in the environment of the post-modern society. Even the nuclear family is being disintegrated by divorces or other kinds of marriages. Post-modern situations, such as a single parent family, a busy life style, and new family definitions, are producing a lonely feeling:

> New forms of community, shaped largely by media and consumer choices, are displacing many of the former structures of community. But they carry with them a major drawback: they often do not bring persons into face-to-face relationships. Many people today desperately search for a face-to-face community, 'a place where everybody knows your name,' as the theme song to the popular sitcom *Cheers* put it. Yet many remain alone, trapped in the individualism of the modern condition. Social and ethnic diversity represents a threat, not a resolution (Guder 1998: 43).

In the postmodern society environment, Lesslie Newbigin emphasized that it should properly deal with the missional perspective. Newbigin (1995:2) declared openly that both the object and the situation of mission have changed. He asserted that mission is no longer a part of practical theology but the core message of the Christian doctrines. Showing that the ultimate authority of mission lies in the triune God, he predicted the necessity of the conceptual change of mission from church-centred to triune God-centred which aims at the restoration of the Kingdom of God (Newbigin 1995:30). His kingdom focus is also found in Newbigin (1989:14). He said that his cultural pluralism should not be confused with religious pluralism. Cultural pluralism admits: there are plural cultures; there is no neutral culture; and all cultures have good and bad elements. He warned, however, against religious pluralism, because it sees the differences between the religions either as trivial or irrelevant to the truth, or as other ways to reach the universal ultimate truth, which is seriously:

> Religious pluralism, on the other hand, is the belief that the differences between the religions are not a matter of truth and falsehood, but of

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different perceptions of the one truth; that to speak of religious belief as true or false is inadmissible. Religious belief is a private matter. Each of us is entitled to have—as we say—a faith of our own. This is religious pluralism, and it is a widely held opinion in contemporary British society (Newbigin 1989:14).

Newbigin pointed out that the church exists in a post-modern society and a post-modern situation. He saw that the post-Christian situations of the Western societies are now very common in the U.S.A. and even in Korea. Newbigin tried his best to alert the Western societies, including the religiously pluralist British society in the 1980s. He demanded to differentiate cultural pluralism from religious pluralism and to change the concept of mission from church-centred to God-centred.

In addition, Woodward describes missional culture in his book, *Creating a Missional Culture: Equipping the Church for the Sake of the World* (2012) as follows:

> Leaders of God's people uniquely contribute to the cultivation of a culture distinct and different from the dominant culture. For it is the role of Spirit-filled leaders to create a missional culture within the congregation. If we hope to create a missional culture, we must understand the power of culture in shaping the life of the congregation, and learn the basic elements of culture. (Woodward 2012:33)

He emphasizes culture's importance in spreading the gospel, and missional leaders needing to understand the power of culture in shaping the life of the church congregation. His recognition shows his understanding of culture having an important role in spreading the gospel to local communities and present leadership, as well.

2.3.3 Summary

Missiology is the study of mission related disciplines, such as the history and anthropology of mission, denominational cultures, and world religions. Since the 1960s, the term *mission* has changed dramatically in meaning. Missions denote all the activities related to mission; mission in its broadest sense flows from God Himself, through missionaries and churches to accomplish His redemptive work for His glory. Mission denotes that the triune God calls his church and missionaries to accomplish His work. The object of mission is the whole man, and the efficacy of mission reaches the whole creation for its redemption and restoration.

The concept of the mission of God has increasingly spread since the end of the 19th century up to the 21st century showing post-Christianity phenomena among the traditional Western societies. At the end of 1980s, missional has appeared as a new concept of missiology. Mission has slightly changed its meaning over the years, nearly every 20 years; and now it has seven different denotations. 'Missional' based on the concept of the *missio Dei* has become popular in all spheres established by the Reformed worldview aiming at the expansion of the sovereignty of God. To wit, now is the time of missional. It expresses the biblical solution for faith and life and points to the power to live an eschatological life with the Lord's future in this cultural and religious pluralist post-modern society.

2.4 Conclusion

'No theology without mission.' (Kirk 2000:11) It implies that theology and church should be understood in the bigger picture of mission. To wit, it shows the identity and nature of the church, the insight on the whole Bible, on nature, and on the purpose, and direction of mission. Since the 1960s the concept of mission has been explained as the *missio Dei;* that mission essentially comes from the triune God, run by the triune God, and carried out for the glory

of the triune God. That concept has helped both the progressive church and the conservative to fulfill their understanding of mission. Mission is not merely for either the salvation of the souls or the enhancement of social justice or human rights, but for the participation in God's redemptive historical epic like a panorama to which the triune God called the Old and New Testament churches. The believers in Christ are the churches, God's chosen ones, for the participation in the plan and work of the triune God for the redemption of the whole world.

In the present religious pluralist environment, today's mission is desperately in need of insight with a comprehensive mind in both the culture and the religion. Today demands a mission by God through his people that holds fast to the absolute truth of the gospel of incarnation with an attitude of ecumenical propagation of the gospel. Today's Christians, the church and people of God, must understand the redemptive panorama of Bible and keep hold the great epic of the Reformed worldview and eschatology, Creation-Fall-Redemption-Restoration. The reformed Christians, as a missional church of today trying to preach the proper gospel of God's glory, ought to go ahead to witness to the sovereignty of the triune God.

For this all the leaders who participate in the missional ministry need to recognize contemporary leadership theories with its strengths, weaknesses and limitations. Contemporary leadership theories consists of two axles; one for mission performance, the other for human relations. It helps the leader objectively to measure and evaluate his or her own leadership with the measurements of each leadership theory. After evaluating the own leadership objectively, a leader can equip others better for missional work of the triune God. The crucial part of missional work is the acceptance of the triune God's leadership and ruling of God's people by waiting patiently for God's guidance in the missionary ministry.

This next chapter looks into why and how God's people patiently wait for His missional leadership, and will navigate debates on missional leadership by

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exploring narratives of the biblical examples. The objective is to further the understanding of a mutual relationship between culture and the gospel through the explanation of biblical narratives. Though the times of today and of the biblical era differ, the same principles of now and then sustain.

CHAPTER THREE
CONTEMPORARY DEBATES, THEOLOGICAL FOUNDATION, BIBLICAL EXAMPLES FOR MISSIONAL LEADERSHIP

This chapter will explore the concept of and the biblical examples for missional leadership through biblical narratives in the premise of contemporary missional debates. It will research the importance of missional leadership from a missional perspective and more particularly from the triune God's redemptive perspective. This research will proceed from the following five approaches:

Firstly, it will explore contemporary debates on missional leadership.

Secondly, it will find the correlation in missiology between 'the missional' and the 'biblical worldview' that relates to biblical theology.

Thirdly, it will approach the missional leadership from the viewpoint of its cultural mandate.

Fourthly, it will introduce Spirit-led leadership with a missional discourse.

Lastly, it will examine three biblical narratives in intercultural environments: Moses, Paul and Jesus.

The narratives of this research are as follows: Jesus is always the only one who accomplishes the consummation of missional leadership in an intercultural environment, as the one who accomplishes the redemptive history. Moses, of whom the first five books of the Old Testament speaks, was an example of leadership in times of liminality and crisis. The apostle Paul wrote many epistles of the New Testament, and practised his own form of missional leadership in Asia Minor areas, Macedonia, Greece and Rome in its intercultural environments. The research will use a narrative approach to investigate aspects

of leadership in the style and praxis of Jesus, Moses and Paul and use insights from this investigation to enrich the current understanding of missional leadership.

3.1 Contemporary debates on missional leadership

Missional leadership is one of the hottest issues in the recent 21st century missiology. While the two concepts missional church and leadership were treated and discussed rather independently during the previous century, now a combined concept of 'missional leadership' is being developed. Missional leadership in missiology is treated together with the missional church. Van Gelder (2009) treats the missional church tied with missional leadership. In the first part, he treats missional leadership in relation to theological education; in the second part, missional leadership with the congregation; in the last part, missional leadership in recent studies. He also explains how theological education had been developed in the United States. It is shown from his question: Can seminaries prepare missional leaders for the 21st century congregation? (Van Gelder 2009:11-44) Van Gelder (2009:35) criticized contemporary theological education that has a gap between theory and practice because of Schleiermacher's ontological approach. Schleimacher's ontological approach made it more difficult to apply the divine attributes in the world. Van Gelder (2009:41-42, 44) thinks that the theological education of the 21st century congregation needs to generate pastors as missional leaders as its goal.

Callahan (2009:120-146) discusses the role of baptism in the formation of lay missional leaders. He says that baptism is something flowing out of God's own Trinitarian nature, and is a symbol of entering into the relationship with the triune God:

> The believing community celebrates through baptismal rites God's initiating activity of love in God's creation. Flowing out of God's own Trinitarian nature, God remains passionately loving, always creating,

restoring, and sustaining. As theologians now describe it, the three-ness of the Trinity unified in the oneness suggests that the essence of God is necessarily relational. The act of baptism marks the moment in which a person enters more fully into relationship with the triune God (Callahan 2009:126).[5]

Callahan argues from 2 Corinthians 12 that all the various gifts originated from baptism, and that their roots lie in the Holy Spirit. He cites Paul's words that command an altruistic life; not for our own interests but for others (Phil. 2:3). He cites Philippians believing that through baptism Christians commit themselves to the new life in Christ. For Callahan baptism is both the starting line of missional leadership and the factor leading them to commit themselves to God:

> Paul's profound reflection on the cost of discipleship and our response to God is at the heart of missional leadership or baptismal response. Paul challenged the community of believers at Philippi to 'in humility regard others as better than yourselves' (Phil. 2:3). He urged them to look 'not to own interest, but to the interest of others' (Phil. 2:4). Through their baptism, they were committed to live new lives in Christ. With others in the community ultimately become 'obedient to God, even to death, that every tongue confess Jesus' in relation to the triune God (Phil. 2:6-11) (Callahan 2009:131).

In conclusion, he (Callahan 2009:137) emphasizes that a missional approach is the solution for the integration between theory and practice of Christian life. He points out four practicable strategies for our 21st century: attending, Spiritual practices, community, strategies for lifelong discipleship.

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5 S. H. Callahan, 2009, 'Forming lay missional leaders for congregations and the world' in Craig Van Gelder (ed.), *The Missional Church: Helping congregations develop leadership capacity*, William B. Eerdmans Publishing Company, Grand Rapids, MI, pp. 120-146.

Elton (2009) also emphasizes the importance of baptism in missional leadership. He believes that by baptism Christians partake in both the death and the resurrection of Christ. Baptism is a pledge to and of a Christian to be a new creature with Christ; dying to earthly things and arising to heavenly things. It is a one-time calling for a lifetime journey, he says:

> Christians are baptized into Christ's death and resurrection and joined in community. In baptism, Christians become a new creation, dying to their earthly will and rising to a heavenly one. Yet this one-time event is the call to a lifetime journey. How does this happen? In baptism into God's self; in baptism God creates anew, forgives sins, promises life eternal, gives the Spirit to each baptized person, and releases the Spirit into the world. (Elton 2009:199)[6]

As Callahan and Elton say, missional leadership starts from baptism. It is not only the starting line of leadership, but also the starting point of various gifts. Roxburgh and Romanuk (2006:3-13) enlist six missional leadership issues: first, how do you do missional leadership; second, most models are repackages of the old paradigms, to wit, restating the old church efficiency, church growth, and church health; third, missional leadership is discontinuous in almost cases; fourth, missional leadership is congregational; fifth, missional leaders need new capacities and frame works; and sixth, the church congregation is a unique organization different from worldly organizations.

Doornenbal (2012) wrote a Ph.D. thesis emphasizing missional leadership and theological education. Doornenbal (2012:4) sees 'emerging' and 'missional' as necessary for mutual positive conversation rather than a mutual confrontation. He says that both the missional church movement and the

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6 T. M. Elton, 2009, 'Characteristics of Congregations that empower missional leadership: A Lutheran voice', in Craig Van Gelder (ed.), *The Missional Church & leadership formation: Helping congregations develop leadership capacity*, William B. Eerdmans Publishing Company, Grand Rapids, MI, pp. 173-208.

emerging church movement are based on the Gospel and Our Cultural Network (GOCN). Doornenbal (2012:5) says that the network has extended its influence to Australia and reached Michael Frost and Alan Hirsh who raised their voices on the emerging church.

The emerging church, originating in the same period as the missional church. Both acknowledge that the church must adapt itself to and change according to the postmodern culture. Doornenbal (2012:5) explains the difference between the two: while the missional church movement is rather academic, the emerging church movement, a lay movement, is more widely embracing both the mysterious church movement and the social church movement. Consequently, the emerging church movement emphasized the adaptation to postmodern culture more than the missional church movement. However, some scholars use the two terms so interchangeably that Gibbs (2009:41) argues that they are in a complementary relation.

Gibbs, the author of *Leadership Next: Changing Leaders in a Changing Culture* (2005), explains how the Christian leadership should be in a changing culture. He emphasizes connecting relationships rather than instructive leadership:

> Leadership is about connecting, not controlling. It is about bringing people together for the purpose of creative synergy. Because the information age is fast-paced and knowledge and experience are highly diversified, leaders of the emerging church recognize their need to operate in a team context. Team-based ministry allows them to draw strength from each other and to contribute to the common good from their God endowed gifts and life experience. (Gibbs 2005:106)

In this information society with the flood of knowledge and experience, the emerging church leaders must acknowledge the necessity of working in team situations. Team-based ministry is to draw strengths from each other and

to contribute both to the common good from God-given gifts and life experience. In short, Gibbs emphasizes the importance of relationship in leadership for today, a culturally very sensitive era.

Guder's article is consolidating the theological foundation of the concept, missional. Citing Karl Barth and David Bosch, he explains that the concept missional, which is focused on 'God as a missionary God,' is developed in a similar context as the theology of God's mission, *missio Dei*:

> The church does not *do* mission, it *is* mission. By its very calling and nature, it exists as God's 'sent' people (*missio* = sending). Its worship, its proclamation, its life as a distinctive community, and its concrete demonstration of God's love in acts of prophetic and sacrificial service are all witness to the good news whose sign and foretaste it is to be. Such is the consensus of *missio Dei* theology—but it is hard to translate into the deeply rooted and long since defined classical patterns of western theology. It is equally difficult to translate into the structures of churches which are still shaped by the mind-set of Christendom and which have not come to terms with the paradigm shift that surrounds them. (Guder 1998:4-5)

Guder means that the church does not do mission; it is mission itself. The church is God's sent people. He (1998:8) also says that the re-orientation of theology must serve the missional renewal of churches. The key message of God is his calling of the church to be his witnesses as a missional church:

> The reorientation of our theology under the mission of God has been the central focus of our deliberations. We have accepted the definition of the church as God's instrument for God's mission, convinced that this is scripturally warranted. (Guder 1998:8)

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Cordier and Niemandt (2015) mention four roles and functions of missional leadership: the minister as apostle, the minister as theologian and the cultivator of language, the minister as facilitator of the process of adaptive cultural change, and the minister as Spiritual director and mentor. As an apostle, the missional minister should live an exemplary life, and as a theologian and preacher, a responsible life, and even as a Spiritual director and mentor, a healthier discernment and spiritual coaching. About a facilitator and the co-worker, Cordier and Niemandt say they have to adapt themselves to cultural changes:

> Cultivate the practices and habits necessary for the formation of a missional culture, such as dwelling in the Word, dwelling in the world, crossing boundaries, taking risks, welcoming strangers, and cultivating an environment for listening to others in free speech and discussion. (Cordier and Niemandt 2015:4)

A missional leader creates a missional atmosphere by dwelling in the Word, living in the world, crossing boundaries, taking risks, welcoming strangers, and listening to others' words. This shows the importance of a transformational model for the congregation. The authors suggest two aspects of the minister as a Spiritual director and mentor: one for Spiritual discernment, the other for faith formation and discipleship:

> Current research continuously accentuates the importance of discernment as well as faith formation and discipleship towards missional formation. Niemandt (71-72) sees *discernment* as 'the first and most decisive step on the journey towards missional renewal' and as 'a key aspect of missional leadership.' Discernment is closely related to what Scharmer (2009) calls '*presencing*,' a new collective leadership capacity needed to be able to lead from the future as it emerges. (Cordier 2012:126-150) (Cordier and Niemandt 2015:9)

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This type of leadership is described as a particular kind of spiritual leadership, in the sense that it shows that the spiritual leader should equip the congregation in terms of both spiritual discernment as well as faith formation and discipleship. It shows that a healthy discernment process is a crucial element for minister as a spiritual leader.

3.2 Theological relevance between the missional and the biblical worldview

It is interesting to study the missional concept from the perspectives of both biblical theology and the biblical worldview. A deeper understanding of both would help us to get a holistic view of the Bible and to understand the concept of 'missional.' Interpreting the bible, DeGraaf (2011:17) emphasized the illumination from the redemptive historical perspective, by illustrating its contents from creation to the conquest of Canaan. The whole Bible should be regarded as the self-revelation of God (DeGraaf 2011:17). A similar argument is used by some biblical scholars: VanGemeren (1988), who explains the bible as a salvation story that started from the creation up to the New Jerusalem. Kaiser (2008) emphasizes the necessity of the biblical theological perspective in understanding the bible. The bible should not be read fragmentally, but comprehensively since the whole bible itself is a big story. The unity of the bible can be seen from a covenant perspective as Kaiser (2008:25) says: 'A red thread that goes through the Old and New Testaments requires of us to focus not on the shapes or the forms but on the contents to grasp the holistic view of the bible.'

The above mentioned scholars all emphasize reading the bible from the perspective of biblical theology. Hwang (1987:10) finds 'the history of the special revelation' in the reformed biblical theology. He explains the organic integrity of revelation quoting Geerhardus Vos (1862~1949) (Hwang 1987:21):

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Important is the progression of the history as it appeared in the course of receiving the revelation. For revelation is extended through continued actions of all stages in the process…… Redemption is revealed in the process of history for all human generations…… Revelation is the interpretation of redemption (Vos, 1987:38). The organic progress is from seed-form to the attainment of full growth. (Vos 1978:40)

Revelation is a means to explain the redemptive event, which appears in progress: like a tree is to grow from a seed to its full length. Biblical theology explains also that all historical relations connected to the biblical events have organic relationships amongst themselves. For Vos (1948:5) biblical theology is 'a branch of exegetical theology which deals with the process of the self-revelation of God deposited in the bible.' Revelation appears in the big picture with its direction and integrity, like the unfolding of God's own master plan.

Hamilton introduces biblical theology as follows:

What is biblical theology? The phrases biblical theology is used here to refer to the interpretive perspective of the biblical authors. What is an interpretive perspective? It's the framework of assumptions and presuppositions, associations and identifications, truths and symbols that are taken for granted as an author or speaker describes the world and the events that take place in it. (Hamilton 2014:15)

As he points out, biblical theology is the interpretative perspective of the biblical authors, which comprises the socio-cultural backgrounds of the authors' assumptions and presuppositions, associations and identifications, truths and symbols.

Goldsworthy (2012:27) introduces a Christ-centred biblical theology as the study of the matrix of divine revelation in the bible as a whole, underscoring the importance of biblical revelation and its unified progression. For him Christ

is both the centre of biblical theology and the link between the Testaments as the centre of God's plan begun at creation and to be completed in the new creation.

MacArthur (2006:25) known as a Baptist Calvinist, stressing the importance of the family that consists of one man and one woman in the design of the kingdom of God, points out that the bible implies that there were attacks by Satan even in God's kingdom. He finds in the bible the importance of the family in God's providential plan. It shows that when even MacArthur see narrative of family in the bible, he understands the bible in holistic view as God's great plan with His kingdom.

Scholars emphasize that the biblical perspective indicate that the bible is not merely a catechism for the salvation of man. It should be noticed that the bible mentions not only salvation but also the historical facts from the creation to the Revelation of John. The history shows a stepwise and gradual progression towards a specific goal. In other words, the bible, God's revelation, shows the redemptive history in which the salvation and the history are intrinsically integrated. Therefore, the big picture of the redemptive history reveals changes of worldview throughout the whole bible (Wright 2006:265). The bible has four historical phases in the progression of revelation: creation, fall, redemption, and restoration (or consummation).

Those are equivalent to the four steps of historical changes in the Christian worldview (Helm 1994:94). Similarly explains the changes: 'It is a fundamental fact of the Christian religion that the effects of God's providential activity have not been uniform throughout every period.' He deals with creation, fall, and redemption and explains that God has revealed His providence through covenants for the relationship between Him and His people (Helm 1994:102-4).

Wolters (2005) presents the creation-fall-redemption concept as the Christian worldview frame. Goheen (2005) sees the relation between worldview and mission in a Postscript:

Worldview reflection functions like the plumbing in a house. The pipes function as channels which bring water from its source to the drinking or washing needs of the household. Worldview elaboration plays a channelling role, bringing the gospel to meet the life needs of the church in its mission in the world. (Goheen 2005:142)

It means that the big flow of the bible story appears through our worldview and towards the world. He argues that the big theme of the providence of God known by the biblical theological perspective, emphasizes the role of the missional church through the recognition of the Christian worldview composed of the historical phases of creation, fall, and redemption (Goheen 2005:127-32).

Anderson (1994) explains Christ as the new creation of God in his book, written with a biblical theological perspective. Christ was God's new creation and we were created in Christ as a new community. Christ takes the role of linking the redemptive history in the midst of the biblical theology. He points out that the New Testament writers like the apostle Paul claim that God created all things in and through the Christ:

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together (Col. 1:15-17, NRSV). (Anderson 1994:243)

What can be read from the big picture of the biblical story, based on the biblical theology, is that the whole process of redemption from creation to the new creation goes through the historical phases of the master plan of God's providence. It also appears towards the world through the lives of the Christians,

who recognize the biblical worldview in the frame of which is creation, fall, redemption, and restoration. Through all has an outward face, citing Wright, Logan (2013:6) affirms 'missional' is neither a synonym of 'mission' nor of 'evangelism.' It implies Christians, as both the Church's and God's witnesses, should not only go and reach out with mercy to the world, but also to try to transform our community. The concept of missional exists to serve the world with the biblical worldview. Undoubtedly, worldview and the concept of missional are inextricably related.

3.3 Missional leadership for the cultural mandate

The cultural mandate refers to the command of the triune God's missional leadership that He entrusted to mankind. The triune God created all the creatures and rules over them all with His missional leadership. The cultural mandate means the God-given mission for us humans to rule over the world and all the creatures living in the world according to His will (Gen. 1:28).

The mandate was given to the first couple, Adam and Eve, and after them to the whole of humankind (Gen. 1:27; Hah 2015:73). The first family, Adam and Eve, however, had not only failed in carrying out the mandate, but also tried to usurp God's sovereignty: 'For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil (Gen. 3:5).' The only way to regain the mandate that was lost since the fall of Adam is to believe in Jesus as Christ: the image of God who restored the relationship between God and man. He has the possibility to perform the authority of the cultural mandate. Genesis 1:26-28 mentions the cultural mandate:

26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 God blessed them

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and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

The phrases 'in our image (*tselem*)' and 'in our likeness (*demuth*)' had been variously interpreted (Hah 2015:143). The early Church-fathers, Origen (185~254) and Irenaeus (125-202) understood them as God's attributes or traits and those had been supported by most church scholars in history. In the 16th century, however, Luther and Calvin changed the interpretation. Specially, Calvin states there is no distinction in meaning between the image (*tselem*) and the likeness (*demuth*) (Calvin's Christian Institutes, 1.15.4; Calvin 2008:107). They were not understood as characters or traits, but as relations with regard to God. Calvin also interpreted them partly ontologically. He argued that the image had been destroyed but not completely, at least, there remained the knowledge, the righteousness, and the holiness to be renewed based on Ephesians 4:24 and Colossians 3:10 (Ibid.).

Since the 19th century Reformed theologians tend to interpret the image of God more relational. Hoekema (1986:13) said the double words 'image and likeness' indicate the same thing. Berkouwer (1984:69) also said the two words are not different but reflect something of the relationship between God and humans. Such an idea had been found in Kuyper (1837~1920), and in Herman Bavinck (1984:68). Reasonably speaking, image and likeness are repetitive words. When Calvin interpreted them, though partially ontologically, he did not take them directly from Genesis 1:28 but from Ephesians 4:24 and Colossians 3:10. According to the attributes of the triune God ruling over all creatures, the created humans have an intrinsic attribute of ruling over the living creatures (Baker 1991:37-39; Wright 2006:422).

Hoekema (1986) pays attention to the two words 'subdue' and 'have dominion over' in Genesis 1:28, on the relationship between man and nature. He

explains that verb 'subdue' is a form of the Hebrew *kabasch*, which meanes 'to subdue' or 'bring into bondage.' He (1986:79) explains it in detail; 'it means that man is to explore the resources of the earth, to cultivate its land, to mine its buried treasures.' Hoekema also explains that the Hebrew word, *raddah*, means 'have dominion over,' 'to rule' or 'to dominate.' His (1986:79) detailed explanation is as follows: 'it is specially said that humankind shall have dominion over the animals.' His point is that man is allowed in Genesis 1:28 to develop and take care of the resources. Hoekema deploys his argument to the next step for the three relationships: relationships among God, man, and nature. He declares:

> God has placed man into all three of these relationships. Each one is as important and as indispensable as are the other two; we can neither exist nor function properly without any one of them. Further, they are interrelated. Man is inescapably related to God; this is indeed the primary and most important relationship. But this relationship does not exist without the other two, and is not realized apart from the other two. (Hoekema 1986:81)

Hoekema (1986:93) insists that this idea comes from the 'perfection of the image.' He notes that Genesis 1:28 indicates that in future human's image will be like God's perfect image (1Cor. 15:44). He (1986:93) points out, 'this perfection will concern, first and most importantly, our relation to God.' The assertion of Hoekema points to the three relationships among the five imperative commands in Genesis 1:28. There are five imperatives in Genesis 1:28 as follows: be fruitful, increase in number, fill the earth, subdue it, and rule over all the living creatures. The first four commands come down to the last command; 'rule over,' in sentence tectonics: Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds

of the air, over the livestock, over all the earth, and over all the creatures that move along the ground (Gen. 1:26).'

That shows the triune counsel, the agreement, or the promise, among the three divine persons before the creation of man. It was the words of the triune God to make man perform the creative commands of five distinctive words. Among the five imperatives, the first four were subjugated to the last commanding word, rule over. The ruling leadership originated from the triune God. The leadership of the world was given to the created man by God to maintain the created order with authority and responsibility. Therefore, the entrusted leadership of the world may be the most important axis, around which revolve all the created orders maintaining its system (Hah 2015:147).

These commands to man differ from the commands given to the other creatures in Genesis 1:22, God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.' (See Figure 13) There are three key words, 'Be fruitful,' 'increase in number,' and 'fill and increase in the seas and on the earth.' However, God blessed man in creation with two more: subdue the earth and rule over on the earth. The two different diagrams between man and other creatures are as follows:
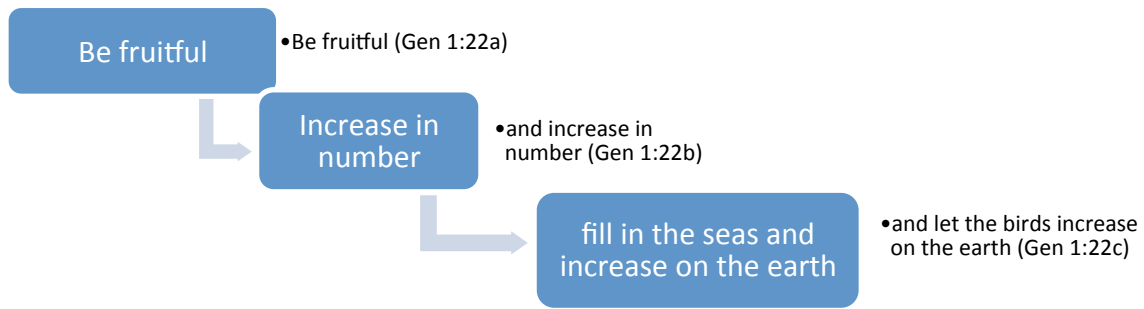
Figure 13. Non-mandate for all other creatures
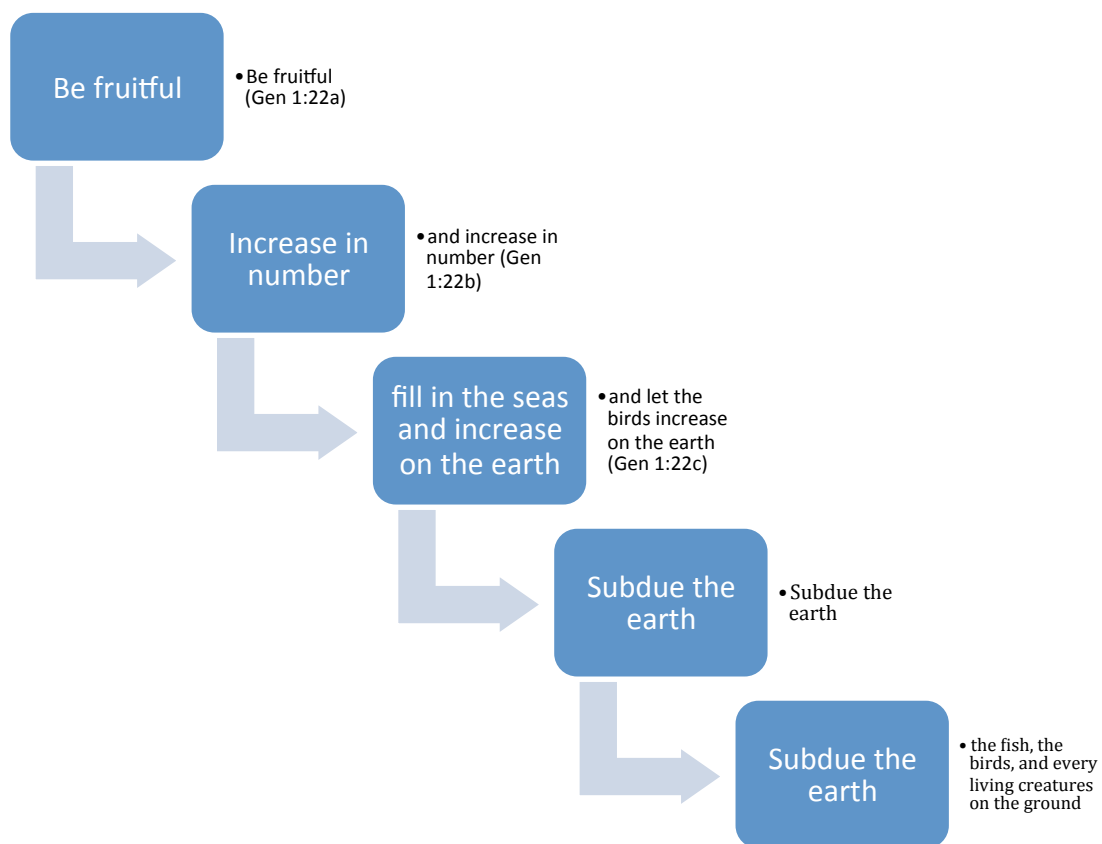
Figure 14. Mandate for man in Creation

The structure of the sentence is as follows: it shows that man has to subdue the earth in order to rule over all the living creatures; to fill the earth in order to subdue it; and to be fruitful and increase in number in order to fill the earth. And the last command of the cultural mandate, that is, ruling over all the living creatures, means ruling over them according to God's will (See Figure 14).

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It demands man to rule over them with justice and peace to glorify God who rules over all the creatures like a leadership for all the creature on the earth.

It also shows that the leadership of the triune God is being carried towards the world, through man, God's image bearer. It means that the role of man is the most important axis in maintaining the creation order (Hah 2015:147). It is closely related to the missional leadership of the triune God, who restores the creation order through the incarnation. Missional leadership is revealed and gets completed via the incarnation of God. Missional leadership shows the consistent procession towards one direction to the goal of consummation of the universe of the first creation (Rev. 21:1; 2 Pet. 3:12-13). And it makes the assumption that the purpose of the missional goal is to glorify God.

Meanwhile, to receive Jesus as Christ means to receive both his authority and responsibility of it in performing the mission given by Jesus, who is the perfect image of God. It means that the restored images of God through Jesus Christ are empowered with the cultural mandate, that is, the properly performing authority of the mandate. It reveals the missional leadership of the triune God towards this world, revealed by the work of incarnation through the death and resurrection of Jesus. The incarnation is the proper basis of performing the missional leadership. Therefore, only by receiving Jesus Christ can man in the fallen world be restored to the humanity of the new creation. In other words, the only basis to be re-empowered with the performing authority of the cultural mandate is to receive Jesus as Christ, and that is to perfectly participate in God's missional leadership.

3.4 Spirit-led leadership with a missional discourse

Bandy (2007:134-136) starts with three questions about leadership: Servant of whom? Trainer of what? Leader to where? Bandy mentions that the term, 'Spirited leadership,' is clearer than servant leadership in the question of

whose servant he or she is. His (2007:135) argument attends to the following three issues: Firstly, a leader is definitely not a servant of an organization but of a higher power that makes an absolute claim upon both the leader and the organization. Secondly, a spirited leader trains people the four basics of accountability, not only to equip with skills or knowledge, but also on mission attitude, high integrity, skills competency, and teamwork. Thirdly, a spirited leader is a mentor, who works first and foremost with their immediate small group of disciples.

Blackaby (2011:36) defines that spiritual leadership is moving people on to God's agenda. He emphasizes seven distinctive elements for spiritual leaders as follows: 1) the spiritual leader's task is to move people by his influence. 2) Spiritual leaders use spiritual means as opposed to practices that dishonor. 3) Spiritual leaders are accountable to God, not blaming their people when they fail to follow (James 3:1). 4) Spiritual leaders focus on people, while leadership is fundamentally a people business. It is not merely about budget, visions, or strategies, but about people. 5) Spiritual leaders influence all people, not just God's people, not just Christians. Blackaby believes that God is on mission at the local factory as well as at the local church. 6) Spiritual leaders work from God's agenda. He advises that 'The greatest obstacle to effective spiritual leadership is when people pursue their own agendas rather than seeking God's will (Blackaby 2011:40).' 7) Spiritual leaders hear from God. He says that it is possible to hear God's voice when the leaders are to cultivate their relationship with God first. He points to Jesus as the model for spiritual leadership (Blackaby, 2011:37-42).

Stowell (1997:38) states that there are three basic functions of ministry that cannot be compromised from the biblical principles: evangelism, identification, and discipleship. Firstly, he says that the fundamental mission of Jesus Christ was to 'seek and to save that which was lost.' (Lk. 19:10) (Stowell 1997:42). Stowell subordinates five things to evangelism: estrangement, forms and formats, context, politicization, and popularization. He thinks that those five

things relate to the thoughts of the postmodern society with its pluralism and relativism, in which we currently live. He reminds us that 'spiritual' qualifies not only Christians, but other religions also, like New Age spirituality (Stowell 1997:43).

Stowell asks how the communication of the gospel can work in postmodern times as follows:

> The philosophical alienation of postmodern man is a tremendous challenge to the communication of the gospel. The American mind has been immersed in heavy doses of relativism and pluralism. How does the believer proclaim the gospel to people whose mind-set is against absolutes and who have no awareness of or consciences regarding sin? Pluralism tells the listener that everyone is entitled to his own truth conclusions, but that no one ever really knows the truth. (Stowell 1997:43)

Stowell points to two distinctive features of postmodernism: one of relativism, the other of pluralism. Relativism makes people miss the absolute truth that is based on the bible. Postmodern people should not confine truth to one religious group but demand truth no matter what religion they have. If people do not relativise, they may no longer be regarded as civilized people in this postmodern society. Religious pluralism is like a two-edged sword. It may save life for Christians in an Arabic Muslim society, but cannot be feasible in a Christian society that demands the absolute truth. It should allow cultural pluralism for intercultural global society, but needs awareness against religious pluralism.

Secondly, on the identity of the ministry: through baptism you are publicly identified as belonging to Jesus Christ in the early church (Matt. 28:19) (Stowell 1997:62). Stowell states that baptism is a distinct and important act of public commitment by the believer as follows:

Baptism in the early church was a clear statement of and step toward identity with Christ and the community of believers. If believers' baptism is not clearly understood by our people, our task as leaders in the church is to develop emphases toward means of identity with Christ and His community. (Stowell 1997:63)

Thirdly, on discipleship it is certain that it works for the functioning of ministry, as Jesus' saying: 'teaching them to observe all that I have commanded you.' (Matt. 28:20) Stowell (1997:67) explains that the function of discipleship strengthens baptized people, saying that "transitioning people from the mind-set of a fallen past to the knowledge of the truth of Christ and subsequent conformity to living out truths is the ongoing long-term function of the faithful shepherd.' And:

The point of this third function is to lead believers to a life that is characterized by the observance of that which is taught. If we are truly successful in our ministries, people will not only demonstrate changed behavior patterns that accumulate to the common good of the community of believers and to the glory of Christ but will also experience the meltdown of resistance and the miracle of redemption replicated in the lives of others. (Stowell 1997:67)

Stowell says that discipleship is an essential function in nurturing Christian life. It is because its observance includes the change of thoughts, habits, responses, and patterns of living for the new birthing Christian. Stowell sees discipleship's goal is the transition to Christian life. All three functions of the ministry are for the shepherding people of God. Stowell's statement is not only intended for Christians, but also for prospective believers. Stowell presents that Spiritual leadership works effectively in changing the culture of this postmodern society.

Sanders (1994:27) says, 'A disciple is not only in belief but in lifestyle; it involves acceptance to His commands.' He presents valuable principles as evidences of discipleship: the continuance, the love, and the fruit principle. He (Sanders 1994:28) explains the continuance comes from the inward view of discipleship, from the permanent continuance in the words of the Master, Jesus said to the Jews who had believed in him, 'If you continue in my word you are truly my disciples, and you will know the truth and the truth will make you free.' (John 8:31-32)

Sanders (1994:31) says that if one is a disciple of Jesus, he or she should stay in His word, and then continue to stay in. Sanders sees love as the second principle as evidences of discipleship, 'A new command I give you; love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.' (John 13:34-35) He (1994:31) explains, 'These words, the love, gives the outward of discipleship, and have to do with our relations with our fellow men.' The third principle is the fruit that comes from the passages, 'If you remain [continue] in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourself to be my disciples.' (John 15:7-8) Sanders explains the fruit means the upward view of discipleship. These three elements—the continuance, the love, and the fruit—aim inward, outward, and upward as evidences of discipleship.

By God's grace discipleship is the result of spiritual maturity. Sanders (1994:83) quotes about the disciple's maturity from the following biblical passages: 'Therefore let us move beyond the elementary about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God.' (Heb. 6:1) Sanders (1994:83) states as follows: while we spend time gazing at Christ who is revealed in the Scriptures and long to be more like Him, the Holy Spirit silently effects the progressive change. The Holy Spirit nurtures the disciple progressively. That is

the one who received the grace of God, as in Luke 1:30, 'But the angel said to her, Do not be afraid, Mary; you have found favor with God.' Mary did not choose God, He chose her. God also chose His people, and gives His grace to nurture His people to fulfill their calling to be God's image (Hoekema, 1986:96).

The gospel missionary or evangelist should know Hoekema's (1986:99) saying: 'every person whom we encounter as we seek to bring the gospel is someone who bears God's image.' Both missionary and people who need to hear the gospel, should be the object of missional work as the image of God. When a missionary delivers the gospel, as an apostle he or she should simultaneously express it by tongue and behaviour. That means missional work cannot be confined to the people who receive the gospel, but should radiate from the missionary who brings the gospel as the person in whom the image of God can be seen. Spirit-led leadership seeks, therefore, to change people whether receiving or giving the gospel to reflect the image of God through His grace.

Spirit-led leadership was seen during the persecution and dispersion of believers in Jerusalem to spread out the gospel of Jesus. Roxburgh (2011:108-9) says that the persecution and dispersion led by the threats of Saul ultimately led to the spread of the gospel outside Jerusalem (Acts 9:1-2):

> The movement of Jesus was spreading quickly out from Jerusalem through to Judea and Samaria and, most important, it was understood and practiced as a movement within Judaism. There's no indication or mention of movement across the boundaries of Judaism to Gentile believers. Luke uses Acts 9-13 as a pivotal shift in this dynamic to show that the language house of the disciples at this point wasn't sufficient to contain what the Spirit was doping. (Roxburgh 2011:109)

Roxburgh presents Luke's viewpoint of the gospel that was spreading out across the boundaries of Judaism to Gentile believers. He says that Luke tried to explain its crossing of the boundaries. He refers to Acts 11:20, 'Some of them,

however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.' This happening was related to Stephen's persecution, Acts 11:19, 'Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews.' Right after Stephen's persecution, Luke describes the spreading out to the Gentile believers in the Greek language. Roxburgh says that Luke sees the chain of stories as events that occurred through the guidance and work of the Holy Spirit according to His economy (Roxburgh, 2011:113). Roxburgh (2011:113) asserts that persecution, difficulties, tension, and conflict are understandable under the guidance of the Holy Spirit and in God's economy: 'this boundary-breaking work of the Spirit creates conflict, consternation, and confusion.'

This point of view is confirmed by the writing of Roxburgh and Romanuk (2006). They have a positive point of view about conflict, saying, 'Conflict always produces energy, which can become a resource for resolving conflict.' (Roxburgh and Romanuk 2006:135) It means that conflict always creates energy whether it is positive or not. But a missional leader should not be afraid to face conflicts when his eyes are on the future. Roxburgh and Romanuk (2006:134-135) encourage people who wants to be missional leaders by saying, 'Missional transformation leads a leader in a high-conflict zone; no conflict, no movement.'

Waaijman (2013) mentions discernment and biblical spirituality. His research over the past six decades was to analyse and discuss the theme of discernment. He refers to publications that deals with a more hermeneutical approach, *Uncovering your church's hidden Spirit* (Hahn 2001); *Discerning congregational identity and ministry* (Howe 2002), *Equipping believers with a hermeneutical and theological foundation for exercising spiritual discernment* (Langford 1994), and *Discerning congregational calling in a time of rapid change* (Bassman 2007). His conclusions from these above publications are: 'Discernment is understood as supporting the church in its reflection on the way

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forward and on its future. That discernment, which helps to discover the way of God in our time…' (Waaijman 2013:8)

Spirit-led leadership means a Spirit-directed leadership, keenly depending on the Spirit when one decides on something. It does not mean a sudden Spiritual guidance with no personal thought. Rather it means an active response that expects Spiritual guidance while he/she is thinking and deciding, believing in the work and faithfulness of the Holy Spirit. Being led by the Holy Spirit, 'Jesus went out into the desert to be tempted,' illustrates it well (Mt. 4:1; Mk. 1:12; Lk. 4:1).

Having known the sayings of he messiah in the Psalms indicate himself, 'Jesus went into the desert led by the Spirit' (Mt. 4:1). 'At once, the Spirit sent Jesus out into the desert' (Mk. 1:12). 'Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Holy Spirit in the desert, where for forty days he was tempted by the devil' (Lk. 4:1). From those verses, it is concluded that 'Jesus' being led by the Spirit' is the same as 'Jesus' being fulfilled by the Spirit.' While Matthew and Mark wrote that 'Jesus was led or driven by the Spirit,' Luke wrote that the consequence of 'full of the Holy Spirit' was Jesus' going into the desert to be led by the Spirit.

It shows that for the ones accustomed to accept the principles of the Word it is not uncommon to experience the fullness of the Spirit or to be led by the Spirit to proclaiming the gospel in trying mission fields. And, that Jesus had defeated the temptations of the devil three times shows the Lucan perspective of being 'led by the Spirit.' It shows that 'fulfilled by the Spirit' or 'led by the Spirit' is the starting point either of entering a spiritual battlefield, that is, a mission field, or engaging in a battle with the devil, and that, even in the middle of the spiritual battle, 'led by the Spirit' is the essential factor to win the battle.

Geoffrion (2005) sees nine principles and practices of Spirit-led leadership: the vision, connecting to God, Spiritual disciplines, aligning with God's purposes, seeking God together, embracing change as a friend, listening

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well, trusting God, and a heart for Spiritual leadership. He finds the most fundamental principle of Spirit-led leadership from the goal of life emphasizing that the first and foremost goal of human life is to understand God's purpose and to live a life according to it (Geoffrion 2005:86). To Geoffrion acts of faith are granted to believers both to surrender to God, to kneel down before Him, and to trust and submit to Him. He emphasizes that the new life cannot be thought of apart from God's gift of mercy through Christ:

> 'Surrender,' 'bending our knees,' and 'trusting and submitting' are appropriate responses for the person who truly believes that our Creator God has redeemed us and has given us eternal life. When we respond to God in these ways, we are saying, 'In you alone, O God, is life. I cannot experience this life apart from your gift of mercy to me through Christ.' (Geoffrion 2005:87)

Geoffrion (2005:54-55) says that the Spirit-led leadership is an act of practicing the presence of God. For him it is neither a spiritual experience on a mountaintop, nor a Pauline Damascus experience; it is a careful and considerate response to God's presence:

> Simply put, 'practicing the presence of God' is not about mountaintop experiences or Damascus-road revelations. It means being aware, attentive, and responsive to God's presence in one's life in every conceivable circumstance. (Geoffrion 2005:55)

He especially emphasizes to align our everyday leadership with God's will. As a leader, we need to align our will with God's will to serve God's purpose for our life:

> A second aspect of serving God's purpose for our life as a leader, assuming that we belong in the leadership role we have taken, is to align our will with God's in every aspect of our leadership. To align our will

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with God's will means that we are to believe and behave as if God is both our personal leader and the leader of our ministry or organization. We submit our plans to God's purposes, even if we don't know what they are at a given moment. (Geoffrion 2005:93)

Gary Tyra describes the importance of the Holy Spirit in missional conversation in his book, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (2011) as follows:

The importance of the Holy Spirit to the missional conversation is evident in a number of ways. For one thing, in his subsequent writings Newbigin encouraged his readers to always keep in mind that the mission of the church must ever be Christ's mission as discerned through the inspirational activity of the Holy Spirit. According to Newbigin, listening to and being empowered by the Holy Spirit is absolutely crucial to the missional endeavor. (Tyra 2011:18; see, Newbigin 1989:118-119)

Tyra emphasizes the Holy Spirit is a crucial term in missional discourse, especially in listening to and being empowered by the Holy Spirit in mission field. He also presents the importance of the Holy Spirit in other scholar's views. Tyra quotes Roxburgh and Boren (2009)'s view about the Holy Spirit in missional church:

Instead we mean that the Spirit is actually at work in our ordinary, common lives. This means that God's future—putting into action God's dream for the whole world—Is among God's people. …This is not how God is creating a new world. God works among ordinary, everyday men and women. Very practically, a missional church is formed by the Spirit of God at work in the ordinary people of God in a local context.

Tyra identifies Roxburgh and Boren (2009:145) affirming the role of the Holy Spirit manifesting in ordinary life of missional people, and does not require people to become like the super spiritual. In chapter 4, research will explore Hwang's missional leadership in his mission field while listening and being empowered by the Holy Spirit during his missional work.

Moreover, Van Gelder (2007) provides a term 'Spirit-led leadership' with its biblical foundation and importance, and especially attests an importance of discernment in decision-making for missional ministry. He (2007:17-18) mentions his earlier book, *The essence of the Church: A Community Created by the Spirit* (2000), focuses on the nature, essence of the church as being inherently missional: 'The church is. The church does what it is. The church organizes what it does.' Van Gelder deploys his missional discourse with a keynote - how to discern the leading of the Spirit. He expresses it as a Spirit-led leadership. After examining a Spirit-led ministry through the exploration of the Old and New Testaments in search for a theological sound ground, he explains its relationship to the gospel and culture. He confirms the gospel is intrinsically linked with culture as follows:

> The continuous forming and reforming of congregations introduces the dynamics of gospel and culture. This is the territory of the work of the Spirit in the life of congregations. One needs to begin with the Triune God as the creating God to understand fully the ministry of the Spirit in the relationship between gospel and culture.

Van Gelder (2007:56-57) continues to question, 'why does it important the relation between the gospel and culture import?' His statement is as follows:

> In fact, God is so passionate about this redemption that God chose to send God's Son into the world to take on human flesh in order to bring about the world's release from its bondage to sin. The gospel is good news for

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the sake of the world. This means that every context is a location where God seeks to be at work redemptively.

His assertion is the gospel should apply to every local context such as our life-stories, lifestyle, life-manner, and life-language in living local communities. God's purpose is to accomplish his redemption with a missional passion – death on the cross, mercy to our communities, and justice for the new world. This is known as 'missional life.' Undoubtedly, the relation is intrinsically linked with each other.

He (2007:26) also emphasizes the ministry of the Spirit in its role to biblical worldview—creation, the fall, re-creation after the fall, and consummation. He describes the role of the Spirit helps accomplish God's missional purpose and consistency throughout the biblical story as follows:

> The Spirit is involved in bringing back to right relationship with God, which involves bringing redemption to bear on all of life, both through nurturing the well-being of faith communities and through bringing justice and mercy to bear within the larger world. This role of the Spirit in redemption complements the role of the Spirit involved in both the details of human existence and the behaviors of human beings. (2007:26-27)

Van Gelder (2007:63) attests the Spirit-led leadership of triune God leads the church, but also leads the entire world to wholly participate in missional context as follows: 'the Spirit of God not only creates the church by calling it into existence, the Spirit of God also leads the church by sending it into the world to fully engage in God's mission in all of creation.' Consequently, he (2007:122-123) confirms the Spirit-led ministry requires leadership and results in organization, especially when presenting church official leaders – bishops, elders, and deacons - from examples of the 2nd and 3rd centuries context. Next subchapter shows

three biblical narratives to further exemplify discourse for missional leadership in an intercultural context.

3.5 The biblical narrative examples for missional leadership in intercultural society

Johnson (2011:30) states, 'Of all the stories humans can tell, the most fundamental one is surely their religious history, the story of their experience of God in the world.' It is mentioning about the critical role of culture in the bible. He (2011:32) continuously says, 'To say that the Old and New Testaments provide the symbols and stories necessary for the discernment of God's Word in the stories of people today, implies both the pertinence of these writings to life and the perception of that pertinence by the people.' He emphasizes the importance of culture in understanding of the gospel. Kirk (2000) also writes that the gospel is situated in the middle of culture. He describes the importance of the understanding of culture in proclaiming the gospel as follows:

> Nevertheless, the mater of culture affects every aspect of mission. It is all-pervasive. If we ignore the influence of culture we run the risk of seriously misreading situations. It may therefore be helpful to begin by recalling some of the reason why culture is central to mission at every point. (Kirk 2000:75)

It implies that culture affects every aspect of mission, and also can never be ignored in interpreting of the context of the biblical narratives. In spite of Kirk's assertion, some doubt the biblical context not being applicable to the current 21st century context. They deem examining biblical contexts is improper to compare and apply to current 21st postmodern time. Surely, the biblical context does differ from the context of current time.

However, researcher tries to find principles or features of leadership in an exploration of biblical narratives that might be applicable to the current

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context. A commonality is in how the gospel lies at intercultural environment in current and biblical times in following three narratives. The argument is that culture motivates or elevates in functioning for the recovery of the corrupted order of creation. Namely, the gospel is not contradictory to the gospel, but plays a positive role in transforming culture.

Gorman's argument is that the following question should be asked: 'what is God up to the world? What is the *missio Dei*, the mission of God? For Paul the answer to that question is clear: to bring salvation to the world.' Gorman (2015:24) continues to explain the relation between the gospel and culture in 2 Cor. 5:14-17 and Rom. 8:2: 'According to Paul, God is on a mission to liberate humanity—and indeed the entire cosmos—from the powers of Sin and Death.' (Rom. 8:2) (2015:23). Gorman says the gospel reaches the entire cosmos, and is not limited to humanity alone. He argues that gospel and cultures are inseparable from each other. Distinctly, Gorman (2015:57) mentions 'missional hermeneutics' in relationship between the gospel and culture. He refers to 'The Gospel and Culture Network' (GOCN), and how it began a forum on missional hermeneutics since 2005.

The next subchapter will use a narrative approach to investigate aspects of leadership in the style and praxis of Jesus, Moses and Paul and use insights from this investigation to enrich the current understanding of missional leadership. Before describing Paul's narrative, the research needs to frame the missional hermeneutic that informed this approach with the main question: 'why and how is applicable to current time from the message in the biblical context.' Gorman (2015) answers that question. He raises a question of 'What would we discern about our role in the divine mission (the *missio Dei*) in our situation today?' for the implication to biblical interpretation in subchapter, 'Reading Paul Missionally' as follows:

- Mission is not a part of the church's life, but the whole, the essence of the church's existence; mission is comprehensive.

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- Mission is not the church's initiative but its response, its participation in God's mission; mission is derivative.

- Mission is not an extension of Western (or any other) power, culture, and values; rather, it is specifically participation in the coming of the kingdom of God…

- Mission is not unidirectional (e.g., West to East) but reciprocal.

- Mission must become the governing framework within which all biblical interpretation takes place; mission is hermeneutical. (Gorman 2015:53-54)

As seen above, Gorman describes 4 negative and 1 positive points. His point leads to the 5th topic, 'the governing framework within which all biblical interpretation takes place; mission is hermeneutical.' In Gorman's further description, he presents two keynotes: one for the missional direction of the story, the other for the missional purpose of the writings. For the first one Gorman adds up for explaining:

> The text-centered approach emphasizes the framework for interpretation as "the story the bible tells of the mission of God and the formation of a community sent to participate in it. He means that the bible is to be read as a single narrative of salvation from Genesis to Revelation. It is a hermeneutic of biblical theology, the bible as a whole. (Gorman 2015:54)

As for the second subject matter, Gorman (2015:54) explains 'the purpose of the New Testament writings was (then) and its (now) the ongoing formation and equipping of missional communities.' According to the above missional hermeneutic approach, research will explore Moses, Jesus, and Paul's narratives for today's implication.

3.5.1 Insights from a narrative of Moses

Moses is a remarkable example of leadership. His leadership originated from his vertical relationship to God and was exercised in various environments. In the previous chapter, we have seen that human relationship is as important as the accomplishment of mission itself in exercising leadership. Moses' vicarious authority originated from his genuine relation with God. Moses' leadership has fundamentally emanated from his vertical rather than his horizontal relations (Hah 2012:331). That differs from most contemporary leadership theories that emphasize the horizontal part of human relations. God's redemptive leadership towards this world and history had been realized through Moses (Wright 2010:114; Heb 11:24-28).

It affirms God's initiative that Moses did not become a leader of his own will to lead the Israelites out of Egypt. Being called by God, Moses repeatedly pleaded excuses to take the role of leadership (Exod. 3:11, 13). God chooses and disciplines His servants on each occasion according to His pleasing will. Connoted in the Old Testament stories is God's great plan of salvation (Gen.15:16, 18; Exod. 3:8) to establish his covenant people and to send Jesus into the world to accomplish the big plan (Heb. 11:10). God intended to establish the New Testament church through Christ's redemptive work to renew the whole world in Christ (Eph.1:9-10).

Moses was the first man used by God to cultivate Israel into the people of his covenant according to His pleasing will. When Moses, a Levite, was born, the Israelites were suffering from hard labours in Egypt; the historical setting or environment for Moses was suffering. Since the enthronement of Thutmose I, the Israelites had undergone severe oppressions. Because of the Pharaoh's order that all new-born Hebrew boys had to be killed Moses was almost thrown into the Nile (Exod. 1: 22) if it were not for the help of Pharaoh's daughter, Hatshepsut (Exod. 2:6, 8). He was nursed by his own mother the Hebrew way,

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before Hatshepsut took him to her palace and adopted him as her royal, that is, Egyptian royal, son (Exod. 2:7-10).

Hatshepsut was married to her stepbrother Thutmose II who ruled over Egypt for eight years. For they had no son but a daughter between them, Thutmose II begot a son, Thutmose III, from a concubine and let him marry his stepsister. Hatshepsut had ruled over Egypt as a regent because Thutmose III was too young when he was enthroned (Chung 2001:109). She kept her regency almost lifelong despite Thutmose III being grown up (Chung 2001:110). As her adopted son, Moses was a grown up prince when his mother Pharaoh ruled over Egypt with her mighty power. Moses must have been a very stressful politician to Thutmose III at that time (Chung 2001:111).

Further, Moses had long experienced another culture that is in Midian. While struggling with Thutmose III for the power, Moses happened to kill an Egyptian labour inspector and had to flee to the Midian plain (Exod. 2:15). There he met a Midian priest and married his eldest daughter and lived for forty years as a shepherd (Exod. 2:15-23; Chung 2001:110-111). His father-in-law Jethro was a Kenite (Judg. 1:16; 4:11). That Moses had tended the flock of his father-in-law means he had been exposed to the Kenite and Midian culture for forty long years. Furthermore, Hobab, a son of Jethro the Midianite acted as guide to find campsites in the desert for forty years when the Israelites were wandering around (Num. 10:29-31).

Moses had supposedly been exposed to at least two more cultures, that is, of Canaan and Kenezite, besides the above mentioned three cultures. Moses sent twelve spies, one from each tribe, into the Canaan land when they were in Kadesh Barnea (Num. 13, Deut. 1). Though Caleb was the representative of the tribe of Judah, the bible writes that he was a Kenezite (Num. 32:12; Josh. 14:6, 14; Judg. 1:13). Caleb had participated in the holy work, as was not a blood-Israelite but a faith-Israelite.

That shows Moses as the chief leader was neither confined to the blood tradition nor to discriminate between God's people according to their nationality (Hah 2012:325). Having been already accommodated to multi-cultural environments through his exposure to various cultures, Moses had the attitude of no racial discrimination in the people of God (like Miriam and Aaron, Num. 12:1). His sending spies reflects his understanding of the culture of the targeted land. In short, Moses had been exposed to, at least, five cultures: Hebrew, Egypt, Midian, Canaan, and Kenezite (Hah 2012:324-325).

Though he lived in mixed environments with the five cultures, he showed a leadership embracing and integrating them all. Moses can serve as an example of leadership in a situation where various cultures plays a role. Moses understood the mind of God, took His grand and epical leadership as his, and led his people Israel through the desert. Therefore we can call Moses' leadership 'missional' in the contemporary missiological sense, for he had exercised the redemptive leadership of God in his intercultural environment.

3.5.2 Missional leadership of Jesus in intercultural society

God's missional leadership is the crucial basis for the completion of Jesus' task that started from the incarnation. The grand and epical plan of redemption of the triune God is revealed in the event of Jesus' incarnation and accomplished through his death on the cross and his resurrection, as shown in the previous chapter the concept of the *missio Dei* and the incarnational concept of the *missio Dei* were introduced by Vicedom (Haapiainen 2012:50). According to his argument, the incarnation is the essential part of the triune God's leadership, and therefore for the incarnation event is the fundamental basis of the concept of 'missional' (Wright 2010:103).

In the bible, there are many evidences of Jesus' missional leadership in an intercultural environment. It is well witnessed specifically at the end of Jesus' public life that he was accustomed to Hellenistic culture. Just before the

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triumphal entry into Jerusalem to complete his work on the cross, some pious Greeks asked to see Jesus. (Jn. 12:20-26). When they came to him, Jesus predicted his death and resurrection with an understandable illustration for the Greeks.

> Now there were some Greeks among those who went up to worship at the Feast. They came to Philip, who was from Bethsaida in Galilee, with a request. 'Sir,' they said, 'we would like to see Jesus.' Philip went to tell Andrew; Andrew and Philip in turn told Jesus. Jesus replied, 'The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.' (NIV Jn. 12:20-24)

The dying of a kernel of wheat was said with the backdrop of a popular Greek story. In Eleusis near Athens, there is a great stone from the 5th century B.C., at which a mysterious religious rite is still carried on. Even at Jesus' time many people participated in the rite, and the story about the stone was famous to all Hellenist worlds. Blaiklock introduces the 'a kernel of wheat' story regarding the Hellenist religion as follows:

> Demeter the goddess of the earth came to Eleusis devoured by sorrow for her lost daughter Core. Pluto, the ruler of the underworld had abducted her daughter to make Core his wife. In sorrow and wrath, Demeter cursed the land with infertility until she finds her daughter. The king of Eleusis like Abraham unwittingly treated her with hospitality. He came to know her identity seeing strange things happening to his family members. Demeter kept her stance until Zeus compelled her to make a compromise with Pluto. Pluto also agreed to send the mother his bride for six months a year. That's why there are seasonal changes from summer to winter. This was a kind of resurrection legend and a sign of the truth which will appear in the future… When she left the land, Demeter gave the youngest

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prince of the king 'a kernel of wheat' saying, 'Plant this in your land and expect plenty of resurrection.' After that, the wheat filled all their fields and tables abundantly. Demeter is equivalent to Ceres in Roman myths from which the word 'cereal' is derived. (Blaiklock 1997:94)

Albert A. Bell Jr. writes about the goddess Demeter as follows:
Persephone, the daughter of Demeter was abducted by Hades/Pluto. That was originated from the hymns dedicated to Demeter in the 7th century B. C., and one of the most developed poems was found in Ovid's works (Meta. 5.341-550). Zeus allowed Persephone to stay some months with her mother Demeter and some in the underworld. While Persephone stays in the underworld, Demeter keeps weeping forgetting her duty as the goddess of grains so that the land became barren. Every spring with the return of her daughter, the land rejoices for its new herbal life. (Bell 1998: 248)

The two stories differ a little bit in the name of the daughter goddess: the one in Blaiklock's is Core, to Bell she is Persephone. Knowing that Core means a virgin, it is plausible that Demeter's daughter, the virgin, was Persephone. The two myths regarding 'a kernel of wheat' are identical. Demeter, the goddess of grains, had a daughter named Persephone, who was abducted by Pluto, the ruler of the underworld.

It can be summarized as follows: Demeter the goddess was in rage and cursed the land with infertility. While she was wandering to search for her daughter, she happened to visit Celeus, the king of Eleusis. Celeus treated Demeter with highest hospitality and later came to know her real identity. Meanwhile, by the command of Zeus, the highest god of the entire universe, Demeter and Pluto came to a compromise that Persephone would stay for six months with her mother and the other six months with her husband. Every

spring, when she comes home, the land rejoices and the plants produce new life. After the compromise and before coming back home, Demeter gave a kernel of wheat to the prince, Triptolemus, of the king of Eleusis, saying, 'Plant this and expect abundant resurrection.'

Using the mysterious story of death and resurrection, Jesus explained his death and its abundant results. By using the famous story inscribed on the great stone in Eleusis near Athens as a parable, Jesus predicted his death, resurrection, and its abundant fruits. Jesus' use of that the Greek mythological story, when some Greeks came to see him, reflects something of Jesus' communication method.

Besides the above mentioned Greek religious record, the bible says that Jesus was born, raised, and worked in an intercultural environment. When he was a little boy, he was cared by Joseph and Mary in the Hebrew culture. Eight days after Mary gave birth to Jesus, when it was time to circumcise him, he was named Jesus (Lk. 2:21; Lev. 12:3). When the time of their purification according to the Law of Moses had been completed the couple went up to the Temple of Jerusalem for the ceremony of purification (Lk. 2:23-24; 33 days after circumcision; Lev. 12:4). Though his birth place was Bethlehem, Mary and her husband took Jesus to Jerusalem to present him to the Lord according to the Law of Moses: when the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, 'Every firstborn male is to be consecrated to the Lord'). (Lk. 2:22-23)

Jesus had been in Egypt under its culture for three years during his early infancy (Matt. 3:19-20), from boyhood to adolescence he also experienced some Hellenist culture in Galilee that was known as Galilee of the Gentiles (Matt. 4:15). When he was helping Joseph's carpenter work in Nazareth in Galilee, in the vicinity of the big Hellenist city, called Sepphoris. It implies that Jesus had contact and communication with the Hellenist culture. Sepphoris was less than

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four miles north of Nazareth (Batey 2006:111). Excavated in 1983, it was a Hellenist city built by Herod Antipas who pursued the Hellenist culture. With about 30,000 inhabitants, it was a typical Hellenistic city with a gymnasium, public bath, and agora market (Bell, translated by Oh 2001:63).

There were ten more cities, called Decapolis, at that time around the Lake of Galilee, both on its eastern and southern sides. Early in Jesus' public life He was based in Capernaum on the northern coast of the Lake of Galilee, and he often visited Decapolis across the Lake (Mk. 5:20; 7:31). It implies that Jesus was accustomed to both Hellenist culture and its language.

Jesus was accustomed to the Hellenist and the Canaanite culture. Tyro and Sidon in Phoenicia are the main cities of Canaan region and Jesus went there to evangelize them (Mk. 7:24, 31; Matt. 15:21-22). No cultural discrimination is witnessed in the composition of his apostles: among the twelve, a Jew (Judas Iscariot), some Galileans (Peter and others), a Greek (Philip), and a Canaanite (Simon) (Matt. 10:2-4; Mk. 3:16-19; Lk. 6:13-16).

Evangelism in Samaria was quite an adventure at that time (John 4:3-26). Samaritans were regarded as a mixed race having even lower status than pagans (Jn. 4:9). Samaria was the capital city of the Northern Israel Kingdom. When the kingdom was destroyed by Assyria in 722 B.C., according to their migration policy there were many people translated to and implanted in the land Samaria (2 Kings 17:24). That Jesus went and evangelized there was an epoch-making event that wiped out the prejudice against a mixed-blood culture.

Jesus lived during he period of Latin colonization when both Greek and Latin languages were used. Latin was the Roman Empire's official language and Aramaic and Greek were the common languages. When Jesus was crucified there was a notice on the cross, written in Aramaic, Latin and Greek (Jn. 19:20). Both in Jerusalem and in Capernaum, there were Roman troop camps. The environment of Jesus was intercultural. At least six cultures were co-existing: Hebrew, Egyptian, Canaanite, mixed-blood Samaritan, Greek, and Roman.

Jesus integrated his own redemptive and messianic leadership style by melting those cultures in the gospel (see his followers in Mt. 4:24-25). In his intercultural environment with many languages, cultures, religions, and ethnic cultures, Jesus exercised his missional leadership with the purpose of saving this world according to the will of the triune God through his incarnation and establishment of the kingdom of God. His work on the cross reveals his attitude of self-committing through the Holy Spirit, which recalls his going out to the desert to be tempted by the devil being led by the Spirit. Like a lamb dragged to the slaughterhouse, he restrained himself solely depending on the Holy Spirit. Though it looked like a passive life, it was the most active life.

3.5.3 Missional leadership of the apostle Paul in intercultural society

The leadership of the apostle Paul is also missional, aiming at the glory of God (Cho 2011:109; Rom. 8:19-22; Isa. 66:19). His leadership shows his dependence on and commitment to the Holy Spirit (Rom. 19:26-27; Acts 20:23-25; 21: 5-6; 23: 11). Paul not only established churches in Asia Minor (at that time, called Asia) for almost ten years, but also nurtured them with letters or by visiting them, or by sending his agents (Riesner 1998:277).

Paul was directly appointed by Jesus (Acts 9:12; 22:21), an evangelist (Acts 16:13-15), a fund-raiser (Gal. 2:10; 1Cor. 16:1-4; 2Cor. 8:9; Rom. 15:14-31), a missionary (Acts 13:1ff; Rom. 15:19; Gal. 1:15-17), a theologian (Riesner 1998:402; Eph. 3:1-11; 1Thess. 1:5; Heb. 5:7-10), a church planter (Acts 18:11), a tent-maker (Acts 18:3), an apologist (Acts 22:1), a preacher (Acts 13:16-41), a pastor and teacher (Acts 20: 31), a law-expert (Gal. 5:14), and a scripture writer (Rom. 1:1-7; 1Cor. 1:1-4; 2Cor. 1:1-2; Eph. 1:1; Phil. 1:1; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Phil. 1:2). Paul's leadership will be studied with the perspective of missional leadership in this subchapter.

The main centre of his evangelism of Asia Minor was his work in Ephesus. It was partly because of his missionary journeys that in a relatively short period

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of time he could evangelize the whole region of Asia Minor, and partly because of his work at the lecture hall of Tyrannus in Ephesus. Paul used the hall at lunchtime, from 11 a.m. to 4 p.m., teaching the word of the Lord. He taught disciples for two years and sent them to neighbouring regions like the Lycus River Valley in Asia Minor with Hierapolis, Laodicea and Colossae. When he worked in Ephesus, 52-55 A.D., the seven churches written in the book of Revelation were established: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. Two more churches were also established in the same period: in Colossae and Hierapolis (Blaiklock 1980:703).

The characteristics of Paul's leadership are revealed in his kind of work: initiative, affirmative, and considerably versatile. In Antioch, the third biggest city of the Roman Empire, which had a population of more than million, Paul was invited by Barnabas to join in the ministry (Acts 11:25-26). The church was founded by people from Cyprus and Cyrene. Barnabas was a pastor of the church sent by the Jerusalem church to Antioch to help them (Acts 11:20-24). There were several leaders in the Antioch church. 'In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the Tetrarch, and Saul' (Acts 13:1-3). Paul was the last in the hierarchy of leaders.

While Paul was ministering to the church, his leadership became outstanding. The number of members was increased in one year, and they were called by the nickname of Christians. Joseph, a Levite from Cyprus, whom the apostles called Barnabas, brought Paul to Antioch to work with them and the apostle Paul also played a key role (Acts 4:36; 11:26). Barnabas was a good man, full of the Holy Spirit and faith (Acts 11:24). Compared to him, Paul was a man of logic, strict and passionate. Paul's traits appeared clearly in the event when Peter ate with the members of the church in Antioch. Before certain men came from James in Jerusalem, Peter used to eat with the Gentile church members. But when James' men arrived, he began to draw back and separate himself from

them for fear of the reproach of the Jews. Paul opposed Peter openly to his face because of his hypocrisy (Gal. 2:11-14).

Barnabas could not avoid Paul's accusation for he did follow Peter's attitude, also. Paul used the strong word, hypocrisy (Gal. 2:13). It shows indirectly that the Antioch church did not follow its mother church's customs. It means that the Antioch church did not follow the custom of separation between the circumcised and the uncircumcised through Paul's initiative (Cho 2011:174).

It must have been a serious event that Paul publicly opposed both Peter, an early disciple of Jesus and Barnabas, the senior teacher of the church in Antioch. It might be one of the reasons for Paul and Barnabas' separation while preparing for the second missionary journey. On account of their sharp disagreement over Mark they parted company for the second missionary journey. Finally, while Barnabas took Mark and went to Cyprus, Paul also departed from Antioch to visit his old congregations in Asia Minor and to extend his mission in Asia Minor but the Holy Spirit led him to Macedonia and Greece as his own mission field (Cho 2011:174; Acts 16:1-10). After the second missionary journey that kept him for two years in Corinth (Act 18:11), Ephesus was the next centre of his work for three years (Acts 18:11, 18). It was the fourth biggest city with a population of 500,000, the most religious city in the whole Roman Empire, and the capital city of the Roman province Asia.

It was remarkable that although Paul and Barnabas has a sharp disagreement that they parted, the Holy Spirit used their disagreement to extend the work through two groups (Acts 15:39-41). They had completely entrusted their future work to the Holy Spirit. Though they fought about Mark's accompaniment, Barnabas had taken and trained him so properly that Paul later found Mark helpful in his ministry and called for him when Paul was in prison in Rome (2 Tim. 4:11). Barnabas went to Cyprus taking Mark as his mission field because it was his home town (Acts 4:36) suitable to straighten and complete his work of the first mission. That Paul and Silas went off from Antioch to his

home town Cilicia (Acts 21:39) and on to his second missionary journey, having been encouraged and blessed by the church elders, that implies that he had entrusted himself completely to the Holy Spirit, not delving into bad emotions. The two were never losers in resolving their conflict. They entrusted their future to the Holy Spirit completely, only to participate in God's holy redemptive work. The Holy Spirit guided Paul and Silas through Asia Minor to Macedonia and Greece (Acts 16:6-10).

The apostle Paul showed another evidence of missional leadership in that he had seen the mission of gospel preaching in the wider perspective of a big picture. He had already received a mission with his conversion experience on the road to Damascus (Acts 9:1-19). Blinded by a strong light from heaven, Paul was led to a godly man, Ananias, who was prepared by the Lord. He heard from Ananias a stunning message regarding himself: 'This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel' (Acts 9:15).

There are many hints that reveal Paul's big picture understanding of the Bible. For example, he was chosen by God to be the first writer of the New Testament—all his letters were written before the Gospels—to explain the meaning of the death and resurrection of Jesus as the way of salvation for all peoples (Gal. 3:26-29); he understood the relationship between man and woman as the relationship between Christ and the church (Eph. 5:25-33; 1 Tim. 2:12-15); he understood the gospel of Jesus Christ in the big picture of God's dealing with His world and His church (Eph. 1:17-23). Ultimately his efforts and intentions for mission were aiming at the glory of the Lord (Eph. 3:14-21).

Paul's missional leadership is also revealed by his way of acquiring his mission and living finance. He kept his tent-making job to meet the needs of himself and other companions (Acts 18:1-4). Though he had asserted that ministers should be supported by the churches they serve, nonetheless, he did not ask financial helps from others for himself (1 Tim. 5:18; Allen 1993:80). He

did not want to burden the disciples with his personal needs, partly because he cared for them, partly he wanted to show them an example (Allen 1993:81; Acts 20:33-35; 1 Cor. 9:12; 1 Thess. 2:9).

That Paul met Priscilla and Aquila on his second missionary journey served as a momentum for him to carry out his mission to Rome (Acts 18:2-3). Since Claudius, the Emperor of Rome, had ordered all the Jews to leave Rome, Aquila went off from Italy with his wife and stayed in Corinth. Paul went to see the Jewish couple, and because he was a tentmaker as they were, he stayed and worked with them, which was known later as tent-making missionaries (Acts 18:3).

Paul's missional leadership appeared in his teaching ministry, as well. Paul wanted to preach more often to Greeks and Gentiles rather than to the Jews in Corinth. It was closely related to his teaching custom, and there was a critical incident: 'When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ' (Acts 18:5). It elicited two responses: the Jews opposed Paul and became abusive while the Greeks received him. He left the Jewish synagogue and went next door to the house of Titius Justus, with Crispus, the Jewish synagogue ruler (Acts 18:7-8). Paul stayed in Corinth for a year and a half, teaching them the word of God (Acts 18:11). Later, when Paul had to depart from Corinth to Antioch, the capital city of Syria and the church that sent him off on his journeys, Aquila and Priscilla accompanied him up to Ephesus (Acts 18:18).

Roland Allen (1868-1947), an Anglican missionary to China (1895-1903), briefly concludes that Paul did not deliberately plan his missionary journeys in human's intentional way, but Allan also makes three clear points as follows:

> Firstly, the object which he set before himself was the establishment of the Church in the province rather than in the city or town or village in which he preached. Secondly, he confined his work within the limits of Roman administration. It is perfectly clear that in preaching in South

Galatia, Paul was evangelizing the Roman province next in order to his native province of Cilicia, in which there were already Christian churches. Thirdly, Paul's theory of evangelizing a province was not to preach in every place in it himself, but to establish centres of Christian life in two or three important places from which the knowledge might spread into the country round. (Allen 2015:17-19)[7]

Allen says that Luke and Paul testfies that the apostle Paul set the establishment of the church according to the limits of Roman administration, yet they spoke the gospel in rural areas like a Derbe, Lystra or Iconium. Allen also explains that Paul intentionally was showing not town or village itself but his congregation that built for kingdom of God. As Allen asserted in his conclusion, it is certain Paul had an intentional strategy with missional leadership, unlike that of human's intentional methods such as effectiveness, economical devotedness, team agreement for secured investment (Allen 2015:17-19).

The road that Paul took on his second missionary journey shows his missional leadership was a well-designed according to his perspective of the big picture. On the way to Antioch from Corinth, he happened to pass Ephesus. It was not a coincidently. He intentionally planned the course. If it was the Lord's will, he planned to make Ephesus his mission centre preaching the gospel to the whole of the province Asia. Paul intentionally let Aquila couple stay in Ephesus, took every chance to preach in synagogues, and promised to come back if it is God's will (Acts 18:16-21).

His third missionary journey shows his missionary strategy. After a brief rest in Antioch church he resumed his work. The reason that he did not visit Ephesus directly but travelled from place to place throughout the region of Galatia and Phrygia was to strengthen all the disciples (Acts 18:23). It shows

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[7] This book originally published in 1912.

Paul had a clear intention of the big picture mission. For Paul it was necessary to strengthen the new disciples he gathered through the previous two journeys, and to make Ephesus, the capital city of Asia, a centre for mission and pastoral care.

But there also was a variable element in Paul's second journey's mission strategy. It was Macedonia. When Paul and his company arrived at Mysia, the west coast of Asia Minor, trying to enter Bithynia, the Spirit of Jesus would not allow them to. It means that Paul hesitated whether his mission field should be confined to Asia Minor or extended to the whole region of Macedonia. During the night Paul had a vision of a man from Macedonia standing and begging him, 'Come over to Macedonia and help us.' So he crossed the sea and went to Philippi. Luke, the writer of Acts interpreted it: 'After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them' (Acts 16:10).

The last goal for Paul was to preach the gospel to Rome, the capital city of the empire. But with his third missionary journey he focused on the evangelization of the Asia province. Asia was the strategic mission base for Paul. At the centre of the province there was Ephesus. That the last destination of Paul's third missionary journey was Ephesus shows well of his intention. It shows well that Paul went around inland of Asia Minor before going to Ephesus. He started his mission there with baptizing twelve Jews who were baptized in the name of John the Baptist. He baptized them in the name of Jesus and led them to receive the Holy Spirit by laying his hands on them (Acts 19:1-7). Missionary life wholly committed to the Holy Spirit was the secret why Paul gathered fruits of mission from Asia Minor and Macedonia.

It must have been very encouraging in missionary perspective to see Paul establishing a new culture based on the gospel with no compromises with the Ephesians culture. A number who had practised sorcery brought their scrolls and burned them publicly (Acts 19:19). In most cases in the field, apostle Paul

kept the principle of Christ's Law, not to be confined to religious rites or traditions (1Cor 9:20-23).

His capacity of embracing cultures was incommensurable. Wherever he went, he taught the Word of the Old Testament Scriptures proclaiming that they were fulfilled by Jesus the Christ. He spent much time in his teaching ministry to make the disciples grow in faith. Paul's missional leadership was through embrace and generosity. However, in doing so, he did not jeopardize anything to corrupted cultures. His leadership was apparent in his Antioch church ministry and all the churches planted throughout the Roman provinces in Asia Minor, and in Macedonia and Greece.

3.6 Conclusion

This chapter explored contemporary debates on theological and missiological approaches in order to find the theological bases for missional leadership and presenting the biblical narratives for missional leadership: concepts, features and principles of missional leadership, qualifications for the missional leader and three biblical persons: Moses, Jesus, and Paul. The researcher proceeded in five approaches:

Firstly, there were contemporary debates on missional leadership with scholar's arguments and comments, such as Van Gelder (2009), Callahan (2009), Elton (2009), Roxburgh and Romanuk (2006:3-13), Doornenbal (2012:4), Gibbs (2005), and Cordier and Niemandt (2015). All their arguments and assertions on missional leadership followed: Van Gelder (2009) who emphasized the importance of practical theological education in the church. Callahan (2009) and Elton (2009) mentioned how important and related between the importance of the start as a missional leader and the moment of baptism. Baptism is the starting line to grow up as a missional leader and is the gate to be a new congregation of the church. Roxburgh and Romanuk (2006:3-13) enlisted six wrong issues for not misunderstanding missional leadership. Gibbs (2009)

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emphasized that a missional church has a more solid theological background than an emerging church. Doornenbal (2012) and Gibbs (2009) mentioned the necessity of a positive viewpoint on missional leadership in a missional church and an emerging church among the cultural approaches. According to Cordier and Niemandt (2015), there are four roles and functions of missional leadership: the minister as apostle, the minister as theologian and cultivator of language, the minister as facilitator of the process of adaptive culture change, and the minister as Spiritual director and mentor. Authors emphasize a healthier discernment for Spiritual leader as a crucial element.

Secondly, the researcher found that there is a theological relevance in missiology between the missional concept and the biblical worldview in a holistic view of the bible. Many scholars of the Old and New Testament show the bible should be understood in a holistic approach, not fragmentally; DeGraaf (2011) as a redemptive historical perspective, VanGemeren (1988) as a salvation story, Kaiser (2008) as a covenant story, Vos (1948) as the process of the self-revelation of God. Hwang (1987) and Hamilton (2014) want to see the history of the special revelation in a biblical theology, Goldsworthy (2012) for a Christ-centred biblical theology, MacArthur (2006) for a holistic view, Helm (1994) for four steps of historical changes in the biblical worldview, which reveals God's providence, Wolters (2005) for three phases of the biblical worldview, and Goheen (2005) for the relation between worldview and mission. Anderson (1994) presents Christ as the new creation of God and that we became a new community created in Christ in a perspective of biblical theology.

All these scholars emphasized that the biblical perspective indicates that the bible is not merely a catechism for the salvation of man. It should be noticed that the bible mentions not only salvation, but also the historical facts from the creation to the book of Revelation of John. The history shows a stepwise and gradual progression towards a specific goal, which shows four historical phases in the progression of revelation: creation, fall, redemption, and restoration (or

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consummation). It implies that Christians as the church and God's witnesses should go and reach out to the world with mercy, and try to transform their community. This illustrates the concept of missional is to serve the world with the biblical worldview. Thus, the worldview and the idea of 'missional' are inextricably related.

Thirdly, it reached the conclusion that missional leadership can be approached from the viewpoint of the cultural mandate. The cultural mandate was given to the first couple, Adam and Eve, and after them to the whole of humankind (Hah 2015) to rule over the world and all the creatures living in the world according to His will (Gen. 1:28). Missional leadership was given to humans as the first command from the triune God's missional leadership, restored and re-empowered in accepting Jesus as Christ since the fallen status of the origin sin. This argues lead to the conclusion that the missional leadership of the triune God is being carried towards the world, through man, God's image bearer in that. Man is the most important axis in maintaining the creation order (Hah 2015).

Fourthly, it found that contemporary debates see Spirit-led leadership as a solution for sustainable leadership in the current times. Results were drawn from many scholars' work on Spirit-led leadership—including similar terms with the same meaning of spirited leadership and spiritual leadership: Band (2007) confirmed that spirited leadership as a clearer term for Christian leadership than 'servant leadership.' His assertion included four basic parts of accountability, such as mission attitude, high integrity, skills competency, and teamwork. Blackaby (2011) defined that 'Spiritual leadership is moving people on to God's agenda.' His seven distinctive elements for spiritual leaders are as follows: (1) Move people through the leader's influence. (2) Use spiritual means. (3) Be accountable to God, not blaming people. (4) Focus on people. (5) Influence all people, not just Christians. (6) Work from God's agenda. (7) Hear from God.

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Stowell (1997) suggested three basic functions for reliable ministry: evangelism, identification, and discipleship. He added to evangelism awareness in the postmodernism context with its relativism and pluralism. He also pointed out the importance of the moment of baptism for identification as an act of public commitment, and discipleship as a mandatory function for strengthening the baptized people. Stowell concluded that the three functions of ministry are to shepherd the people of God, including non-Christians.

Sanders (1994) said, 'A disciple is not in belief only but in lifestyle.' He presents three valuable principles as the evidences of discipleship: the continuance from an 'inward view,' the love for others as the 'outward view,' and the fruit as the third principle as the 'upward view.' His assertion showed that discipleship is a result of spiritual maturity as God's work that cares for His people. He thought that the Holy Spirit silently effects progressive change. While a disciple exerts his one's best endeavor, the Holy Spirit nurtures the disciple's mutuality. This is the same approach of Hoekema (1986), who mentioned about the 'image of God,' of people whether as giver or the receiver of the gospel, who both have to portray God's image. It implied that both missionary and the hearer of the gospel should be the object of missional work as the image of God. Therefore, missional leadership seeks to change people no matter who receives or gives the gospel, in order to live as God's image according to His grace and economy by the help and guidance of the Holy Spirit.

Roxburgh (2011) mentioned the role of persecution and dispersion in the biblical narratives, which ultimately aimed to spread the gospel. Roxburgh and Romanuk (2006) sustain the positive side of conflicts, and that its hardships can be overcome through the help and guidance of the Holy Spirit. They understood that conflict always produces energy, which can become a resource for resolving conflict. They encourage that missional leaders not be afraid of facing conflicts.

Geoffrion (2005) mentioned nine principles for missional leadership: the vision, connecting to God, spiritual disciplines, aligning with God's purposes,

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seeking God together, embracing change as a friend, listening well, trusting God, and a heart for spiritual leadership. In his view, missional leadership comes from the goal of life as an act of practicing the presence of God (2005:54); the missional leader should align himself every day with God's will, to serve God's purpose for his life.

Fifthly, biblical persons, such as Jesus, Moses, and Paul, are examples of missional leadership. The three exemplary leaders were both situated in an intercultural society and accustomed to the direction of the redemptive history. They strived to achieve the redemptive plan of the triune God as an example to their generations. Moses acted under at least five cultures; Jesus at least six. Being conversant in both Hebrew and Greek cultures, Paul showed the principle of Christ's law to embrace gentiles with a missional attitude. Those three were typical role models of missional leadership who tried their best to fulfill the redemptive plan of the triune God.

From the summary above, missional leadership is generated and nurtured by two elements: the ceremony of baptism and discipleship. The two elements are related with the confession Jesus is Christ. The content of the confession is to accept and to spread both the incarnation and the fulfillment of the work of the cross through missional leadership. Therefore, missional leadership pursues a goal for the salvation of human beings beyond its borders, and pursues to accomplish the restoration and consummation of God's corrupted creation. Missional leadership also regards the restoration of man's duty to manage the right of management over all creatures. This idea illustrates people who confess their faith in Christ regain and strengthen their authority of their cultural mandate as God's image through the missional leadership which, is guided by the Holy Spirit.

The term 'missional' is essential for both biblical theology and the biblical worldview. Both terms try to explain four phases of the history of the glory of God: creation, fall, redemption, and restoration. Moses, Jesus, and Paul exemplify

the typical, biblical narrative of missional leadership of the triune God. When playing a crucial role to perform the leadership of the triune God, missional leadership reveals itself as it did for these biblical representatives. Therefore, missional leadership keenly depends on the Spirit in times of decision-making. It is not an act to be frightened of, but an act to anticipate a response from God. The researcher will present a practical example of missional leadership applied in the mission field of today through the biographical narrative of Ki Soo Hwang introduced in chapter 4.

CHAPTER FOUR
HWANG'S MISSIONAL LEADERSHIP:
BIOGRAPHICAL NARRATIVE APPROACH

In previous chapters, missional leadership has been defined as 'leadership that the triune God has commissioned humans as the image of God, to rule over all creatures according to His will for His glory.' It pursues the expression and participation of God's sovereignty in and over all areas and realms. Manifesting the definition of missional leadership, Hwang participated in local communities and in the ends of the earth as a missional leader. His leadership has nurtured his missional experiences, and he was sent to Cambodia as a missional leader and a missionary.

Hwang showed markers of missional work that were described by scholars in previous chapters, such as the following: necessities of baptism and discipleship for missional leadership by Elton (2009), four-fold roles and functions by Cordier and Niemandt (2015), 'moving people on to God's agenda' for definition of Spiritual leadership by Blackaby (2011). Hwang moved people of Tabeh and Thmey villages on to God's agenda. Hwang showed 'overcoming conflicts and hardships through the help of the Holy Spirit' by the assertion of Romanuk (2006).

The insights of narratives of Moses, Jesus, and Paul showed that missional leadership is to strive to achieve the redemptive plan of God while keenly depending on the Spirit in times of desion-making in each leader's generation. Hwang showed that he always relied on the guidance of the Holy Spirit to align himself with God's redemptive plan for the mission field.

All the above stated insights provide the background in the discussion of

Hwang's leadership. The research question of this dissertation asks: 'what are the beneficial features for a sustainable missional leadership in an intercultural global society?' The aim of this chapter is to find advantageous features and principles from exploring Hwang's missional leadership through a biographical narrative approach as a qualitative research methodology. Creswell (2013:55) says, 'Biographical study is a form of narrative study in which the researcher writes and records the experiences of another person's life.'

It comprises two parts of Hwang's missional leadership: one prior to his Cambodia mission, the other in Cambodia. It will describe how his missional leadership was nurtured, and what made his missional leadership progressive. His autobiographical narrative is compiled from oral and written interviews, mission report letters, questionnaires, social network services, e-mails, phone calls, and observations.

4.1 The biographical narrative of Hwang's missional leadership before Cambodia

Elder Hwang is a lay missionary who has worked in Cambodia for 17 years with missional leadership. As a first generation Korean immigrant in America he experienced and overcame problematic cultural environments, including language barriers. His missional leadership included pastoral care as elder, and to provide education and medicine. He has the attitude of serving any time, in season or out of season: seeking the will of the Father, preaching Jesus anytime, and eagerly wanting to be led by the Holy Spirit.

4.1.1 Missional leadership in Philadelphia

Elder Hwang was inspired to participate in the mission from the short-term mission trip movement in Philadelphia, 1991. There were about 50,000 Korean Americans in Philadelphia, mostly first generation immigrants. Born and raised in Korea they had problems with language and the difference in cultures.

On account of their hard work, most of them left their children at home to be cared by the Korean churches. The Korean immigrant churches in America participated in missions at that time, in the form of short-term missions. With their church-centred Reformed faith, they encouraged their children, who were with them, to join them in these short-term mission trip, expecting some life-changing experiences for them.

At that time the Korean American short-term mission trip movement came from the Korean pastors' intense interests in the missions abroad. Among the Korean American church members were medical doctors and dentists, mostly holding the offices of elders or deacons. They organized many lay Christian mission associations to carry out the mission work. Even each local church independently tried to do mission work. The lay Korean American Christians who had a great interest in missions abroad took their children, second generation immigrants, with in the short-term mission trip ministries, into Asia, Central and South America, and Africa for two to four weeks to work with Korean missionaries to teach English and to practice medicines. Those activities were designed to encourage the missionaries on the fields and to help young generations of Korean Americans to build their Christian faith.

Hwang wanted to actively participate in the short-term mission trip movement, but also longed to become a long-term missionary. To become a missionary he had to know the bible. He therefore decided to quit the correspondence course of the Moody Bible Institute he was attending, and in September 1991, at the age of 49, he enrolled in a night course at the Geneva Seminary at the campus of the Westminster Theological Seminary, Pennsylvania. In the application for the admission there were two parts: part one, he answered that his motive to study at the seminary is 'to become a missionary,' and part two, he applied for the senior pastor's recommendation to become a candidate for the church's mission. It made his application known to his church congregation. The seminary had four academic courses. In the second semester

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of his seminary study, in March 1993, his wife had a major car accident and he had to drop the study to take care of his wife. Hwang believed that to be a missionary one must have some knowledge of the bible and theology. When he dropped from the seminary course he also dropped his dream of becoming a long-term missionary, and changed his mind to focus on short-term ministries.

In 1994 Hwang was the chief of the mission committee of the First Korean Presbyterian Church in Philadelphia (FKPCP). He prayed earnestly to cope with his duty and decided to start a local church level short-term mission. He was working as a house constructor, but with his passion for mission he changed his priority to a short-term ministry. His first short-term mission trip was to the Dominican Republic in 1994. The following second and third short-term mission trips were to Sierra Leon in 1996 and 1997. While the FKPCP paid attention to short-term missions, Hwang took part in several short-term mission trips. He confessed, 'Looking back, the will of God for me was not boasting with academic degrees, but humbling myself under His guidance.'

Apart from continuing mission trips in December 1997, Hwang went alone to Cambodia on a mission trip at the request of the WEC International (Worldwide Evangelization for Christ, International U.S.A.). While Mr. and Mrs. Hwang had served the WEC as volunteers for several years, they had a voluntary job as a member of ARM (Assistant Representative Mobilization) at the beginning of 1997. In September the WEC International U.S. Sending Base received a request from the field WEC in Cambodia, asking for a building engineer to remodel an ordinary commuter bus to a hospital bus. The WEC forwarded the e-mail to Mr. Hwang, who had no previous knowledge about it. Counting it as God's calling, though he had no confidence in himself, he decided to obey the call. He went to Cambodia in December 1997, worked there for five weeks, and finished it in January 1998 with the guidance of the Lord.

4.1.2 Missional leadership through 29 days' fast

Hwang nurtured his missional leadership by fasting for 29-days. It was his way to empty himself and to be led by God. In October 1998, a Korean missionary couple in Ghana, Christopher Chongsu and Sue Kim, recommended Mr. and Mrs. Hwang to the WEC headquarters. They thought that the couple would be necessary as the home staff of the WEC International U.S. Sending Base. They recommended Mr. Hwang for the maintenance staff, and Mrs. Hwang in the kitchen. At that time Hwang was an elder of the FKPCP, and the chief of its mission department. He was also the chief manager of the Philadelphia Lay Movement as a member of the Lay Movement Sub-committee of the Korean World Mission Council for Christ (KWMC). The WEC saw them as suitable for the offices, called and appointed them as the missionary staff at their Sending Base.

Since the verbal calling through missionary Christopher Kim, Hwang felt the need of God's guidance and started a 40-day fasting prayer with fasting. It all started with his misunderstanding of this calling because of the language barrier. He took the WEC's calling as for a long-term missionary. When Kim conveyed the calling to Hwang, Kim did not exactly tell Hwang that his calling is for a Home Staff status of the WEC Headquarters. As a result Hwang prayed before accepting the calling as a long-term missionary. He admittedly confessed God even used a simple misunderstanding as a tool.

At that time, Hwang was in a worst state, both physically and spiritually. He married Faith, his second wife, in 1982, and his two daughters from his first marriage had a bad relationship with their stepmother. Hwang wished rather to die than to see them fighting. The mission of the Lord in this situation felt to be too heavy for Hwang. But he could not forsake his offices as an elder of the FKPCP, the chief of the mission department of the church, and the branch head of the lay Christian Movement of Philadelphia. The part time office of the WEC ARM also needed him to spend more time in organizing and managing their missionary affairs. He was overwhelmed by the heavy burdens.

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Then bigger requests came to Hwang. Senior pastor Kim of the FKPCP set up a Brazilian Indian mission camp project and asked him to take charge of the project for he believed that Hwang is the one for the position. At the same period, the WEC understood that Mr. and Mrs. Hwang received their calling to help the Home Staff. But actually, Hwang took the calling of the WEC to be a full time missionary job. Therefore, he felt it to be a life-or-death decision and started a 40-day prayer with fasting at the age of 57. While many experienced people are opposed to such a long fasting considering his old age, he pushed ahead with it.

Though he was devastated by his personal problems, Hwang was confident that God will have mercy on him and give an answer showing the way he has to go, and it would be God's will for him. During these days, he saw a vision in a dream. He clearly saw a big placard and written on it 'WEC INTERNATIONAL' in front of the Headquarter building gate. He took the dream as God's answer and quitted the fasting on its 29th day. He decided to accept the WEC's calling and joined its training camp. Hwang believes the sign in his dream was God's guidance by the Holy Spirit.

4.1.3 Missional leadership for a long-term missionary life

After the decision to accept the WEC's calling in November 1998, Hwang and his wife needed to rearrange their life. Since Hwang came to America he has lived with and cared for his mother. When he rearranged his life he had to think about his mother as well. Fortunately his younger brother with his family came to America a few years before. They discussed the care of their mother, and his brother and his family were willing to take care of their mother in their apartment as the brother's apartment could not accommodate their mother as well. Hwang and his wife only had $6,000 cash in hand for their future ministry in the mission field. They put the money into the missionary account of the WEC International, and donated the house goods, including all the furniture, to seminary students whoever needed it. There are two seminary schools near

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Philadelphia city: one for the Westminster Theological Seminary in Glenside, the other for the Biblical Theological Seminary in Hatfield; both reside in the state of Pennsylvania. Many international students at the seminary school need a car, a desk, bookshelves, etc.

The Hwangs distributed all their stuffs because they had their minds set not to return and not to regret to be missionaries when they would experience a harsh time. They tried not to look back to their home and its comfort. Hwang thought that this way can help them to focus on his missionary work on the mission field. At that time Hwang had some fears for the future of their missionary life.

4.1.4 Missional leadership in the WEC International

In December 1998 Hwang entered the training camp of the WEC U.S. Sending Base in its Headquarter (HQ) in Philadelphia. While the WEC authorities only asked a month's training of Mr. and Mrs. Hwang, but Hwang volunteered for the full four months training because he did not want special treatment of his aged by the authorities. Not knowing why Hwang insists on four-months training, the General Director of WEC H.Q. allowed him to do it. After Hwang met with Kim, their recommender, Hwang realized that he misunderstood their calling.

But Hwang still insisted on the full training course, convinced that a missionary should pass all the training required, regardless of one's age. For a WEC director the more trained was better than less. Though there had been a miscommunication through the language barrier, Hwang achieved an unexpected result in the evaluation after one month's training. When the General Director asked the director in charge of the Candidate Orientation (CO) about Mr. and Mrs. Hwang's communication capability, the CO Director answered: "Mr. Hwang? No problem!" It meant he could take his second month's training. After two months' training, there was an evaluation by all the members

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of the boarding staff with about 15 members. As a surprise he passed it, as well as the third and the fourth.

The training contents were difficult for the couple. It consisted of morning study and afternoon practice. In the study, they had individually and independently to present a paper on each chapter of nine textbooks. Faith struggled more with the English than he did, and Hwang had to help her prepare the report. The last assignment of the four-month course was the final paper on their mission designs and plans that decided whether they could pass the course, or not. It was a study paper about the expected field they would serve after training. It should be a study paper of 25-30 pages, including the people, geography, climate, and personal visions for the nation.

Hwang's paper was more than over sixty pages. The last day for writing was Sunday. Realizing that at last, the most important step went wrong, Hwang was shocked. Seeing him so tired, his wife tried to help with his report. While she was touching the computer, there was a keyboard malfunction, and the final paper Hwang had processed was deleted. It caused him despair and physical sickness. The following day he missed the Monday morning prayer meeting.

Worried about his absence, the staff, including the General Director, questioned Mrs. Hwang about the reason for his absence. Hearing his despair and sickness, the boarding staff prayed with laying their hands on him and gave him a second chance to present the final paper by extending its time with one week. Mr. and Mrs. Hwang could write the paper again with the help of their son-in-law. They chose Cambodia for they had it in mind from the beginning of their training.

Hwang attended the FKPCP on Sunday worship services during his WEC training. J. Kim, the deputy leader of the WEC Cambodia sent a letter to the FKPCP about two months later. Reading the letter, Hwang felt the same missional passion as when he had been on a mission trip to Cambodia two years before. He remembered the invitation of the field leader to become a long-term

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missionary there, and his answer, 'Let's pray for that.' With that memory he felt again the same compassion for the people. The letter made him recollect his passion and everything about Cambodia that he had in his mind. It stirred his heart again toward the country and its people.

Hwang knew that his wife also had Cambodia as their mission field in mind. He told her about his memories and answers. They agreed to pray about their mission field for a week. Meanwhile, people of the FKPCP kept asking them about their mission when they heard of their missionary training. In answering them, Hwang would mention Cambodia, unwittingly. He recalled that it was very natural for him. After a week's praying, he asked Faith and had the same positive answer, which meant that their mission field was confirmed. They were both sure about it. From then on they had prayed and prepared themselves for their Cambodia mission.

After two months training, having confirmed their mission to Cambodia, Hwang and his wife asked an interview with Jim Raymore, the General Director of the WEC International HQ. They said, "Through one week's prayer we reached the conviction that God wants us go to Cambodia. So, please, send us to that country." Mr. Raymore responded: "If God wants you to go, who can oppose it? Go to Cambodia." With the official permission of the WEC HQ, they prepared the final paper on Cambodia. Their remaining two months' training focused on Cambodia.

The WEC system, however, did not allow missionaries to choose their mission field, solely according to their conviction. It also needed the Field Director's permission. The WEC Sending Base, therefore, sent the couple's profiles to the field director in Cambodia before they completed the course. It was a general process. But there was no response from Cambodia. Hwang discussed it with his wife what a 'No' or 'No response' until the end of the course, would mean, 'They were rejected from the field.' The last week, before the prayer meeting on Monday morning, while copying a prayer list the CO Director

discovered a letter of acceptance from Cambodia. It explained the delay as follows:

In March 1999, the WEC sending base sent a letter to the WEC's field leader group in Cambodia asking a letter of Consent for Hwang's Sending. The group consisted of four missionaries, Anbalsgan Gnanakkm, Jungyoung Kim, Sharon Lim, and Rosalind Lee, with no Field Director since the previous one resigned. The Regional Director (RD) took the role of Field Director. But he was on his duty visiting five South-eastern countries: Cambodia, Thailand, Vietnam, Laos, and Myanmar. When he visited Cambodia, he should have discussed the profiles of Mr. and Mrs. Hwang with the missionaries for the decision of acceptance. While he completely forgot the profiles in his bag, interestingly, the missionaries in Cambodia were fervently praying with orphans for the Hwang couple's sending. Later, when the RD found the profiles and told them about Hwang's letter, they welcomed him even more.

4.2 Biographical narrative of Hwang's missional leadership in Cambodia

Hwang's biographical narrative in Cambodia aims to find what missional leadership he has. Once found features of his missional leadership through his biographical narrative, the results will be analysed and evaluated.

4.2.1 Missional leadership in *Tabeh* village

The Hwang couple's assignment in Cambodia given them by the WEC was to supervise and coordinate a construction for two years. With the construction completed, the field leader group (FLG) advised Hwang three times to return home, but he refused. He had a strong conviction that God had sent him not for two years' work but for a long-term mission in Cambodia, and that there would be a mission field for him and his wife. Since Hwang did not receive any guidance from God for going back, he could not go back. That was his conviction. The way of the WEC's FLG was not to force any member with an order, but the

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situation was apparently not good for Hwang. Although he heard the repeated advice to return home, to say was not an option but an obligation to him. He gave the same answer to the FLG three times: 'I have to wait for God's guidance, seeking His answer. I must find God's will first.' It was almost the vacation period for Hwang.

According to WEC's policy the missionaries should have a 3-4 months break after their first two-year service. Hwang thought it only to be their first vacation, but the field leaders who wanted them to leave Cambodia wished it to be their last. In between days, the FLG gave Hwang advice to leave three times. Still two things are regarded as God's providences that made Hwang continue his mission in Cambodia: one is that the FLG did not force him back home despite their repeated advises, the other is that the group gave permission for Hwang's return after the first vacation. Near the end of the vacation, when the WEC Sending Base asked the FLG about Hwang's return, the FLG allowed him to come back.

It took about nine months including the first vacation period from the advice of the field leader group for Hwang's return home until the village *Tabeh* was regarded as his own mission area. The relationship had started from his first two years' mission. As the construction supervisor he had laboured for two years with ten young Cambodian employees. He had kind-heartedly served them with love and sincerity, and later they became his fellow members of the congregation when the church was established in the village. Those seven young men were all from *Tabeh* village. When Hwang came back from his first vacation, the leader of the seven, called Ohn, came to visit him. Ohn said that they wanted to see Mr. Hwang at their village, and Hwang responded immediately riding his motorcycle. It was his first visit to their village.

Hwang had no idea about the village before this visit. When they entered it, the chief of the village and three other leaders were waiting for him. He visited the seven's homes in turn and each time he conducted a brief worship

service. There was one strange thing. Normally, the Cambodians did not welcome a Christian missionary. But they all welcomed Hwang even though they knew that he is a Christian missionary. Pondering over it, Hwang found the secret. He and his wife had served them for two years two meals every day, mornings and lunches, with their utmost effort. While hiring them, he had taught them his construction skills. Labour fees were also high enough for the ten employees. At the end of the construction, he gave each of them a gift consisting of a tool box kit, a bicycle, and a 20-kilogram of rice. He treated and helped them so profoundly that they could afford to open their own mind. The result was the remarkable hospitality of the village leaders. Two years' hospitality was paid back by an unusual hospitality. It must be that they have been told of Mr. Hwang's good deed to their village members.

In view of their hospitality, Hwang was convinced that God had ultimately led him to the village. When he was trained in the WEC, he learned that mission is about relations. In the village, he was sure that the two years labour and service resulted in a strong trust, and his fraternal service to the young employees even formed a good relationship between him and the leaders of the village. With confidence Hwang reported to the Field Leader Group (FLG) that he had decided on *Tabeh* village as his mission field and asked their prayers for the villagers. As its result, a team consisting of Hwang and three other members of the FLG formed the Community Health Evangelization (CHE) program for *Tabeh* village. The team started to serve the village with medical and other services.

The mission was, however, confronted with a serious problem. Before long, the three CHE Program members from the FLG opposed the village mission. They contended that Hwang did not do proper researches before he started the mission. They all opposed Hwang's mission saying, '*Tabeh* is not suitable for mission' for two reasons: it is a political refugee camp; and there are a strong working of evil spirits. *Tabeh* was not a simple refugee camp, but a political one,

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consisting of the naturalized remaining followers of the Pol Pot regime.

Pol Pot was the chief leader of Khmer Rouge, one of the Cambodian political parties. He fled to China driven out by other parties. In April 1975 he came back with allied forces that he gathered in China and conquered *Phnom Penh*. In the process he killed and slaughtered members of the opposite parties, named *Killing Field*. After the fall of the Khmer Rouge, the remaining followers of Pol Pot went deep inside the jungle and became guerrillas. The Hun Sen government declared: 'If you give up, you will be given land and safety.' *Tabeh* village was one of the villages formed in that situation. It was not a simple refugee slum village, but a settlement of politically problematic people.

The FLG opposed the village mission for 'the village is full of evil spirits, extremely poor, thus not suitable for mission.' Three times the FLG strongly advised Hwang not to work in the village. But every time Hwang answered: 'God will help. I believe it is God's will and guidance.' Recognizing his firm resolution, the FLG stopped advising him. Instead the FLG reported the situation of the village to the regional director, and that Ki and Faith Hwang did not listen to their advices as they were insisting on the seemingly impossible mission. The regional director, Mr. Mike Dewitt, an English missionary, sent Hwang an email. He had the same opinion about the village and advised Hwang to quit his missional work there. Hwang did not reply to the email for two reasons: his English was not so fluent to explain the complex situation and he was too busy with his village mission to write a letter. His only concern was God's guidance through the Holy Spirit.

Hwang continued his medical service in the village. Waiting for God's guidance, he tried to do his best. Since the CHE team had been dismissed, he and his wife could offer the medical service with very limited medicines. Asking for personal help from the WEC nurses, he kept visiting the village with first aid kits. It took him 40 minutes by car at 40 miles an hour. His work was simple: applying liniment to the affected area or giving medicines. Once a month, he

kept up with medical visits in spite of the recommendations. It formed a strong bond between him and the villagers. In December 2003, the Tabeh Sunday school for children was started. On the first day of August 2004, the Tabeh Home Church started and picture was taken of 50 children and 20 adults. Around two years the church has grown to 20 adult members with 8 newly baptized members.

The WEC holds their Assembly Conference every other year in five countries: Thailand, Laos, Myanmar, Vietnam and Cambodia. The WEC Assembly Conference of December 2004 in Cambodia acknowledged the Tabeh church as the result of the WEC Cambodia mission. After the Conference, Hwang asked the Regional Director why he had refused the *Tabeh* village mission. He answered that he knew very little about the village situation he had to trust FLG reports. Hwang followed through the guidance of the Holy Spirit that ultimately led to a successful missional leadership.

4.2.2 Missional leadership expands the territory of faith in Thmey village

On July 29, 2004, Hwang started a new missional work in *Thmey* village near *Tabeh*. It takes one hour's drive at 40 miles per hour from *Tabeh*. While he was leading a Saturday Bible Class in *Tabeh*, there were two female students. One had a friend named Tzanteng, who was a public kindergarten teacher whose kindergarten was closed on account of financial problems. There were fifteen members of the Operation Committee of the institute. It was called a public kindergarten, but actually it was private run by the fifteen members' personal contributions. Without their contributions there could be no salaries for the teachers.

Hearing the situation of the institute, the classmates told her the story of Hwang. And hearing it Tzanteng wanted to meet him in person, Hwang drove to the village, which was a 100-minute drive from *Phnom Penh*. The kindergarten was held in a tent that extended from the wall of an elementary school. Tzanteng

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asked him to help her to build a kindergarten for the village. Hwang explained his missionary status: 'Since I am a Christian missionary, if the village permits me to work here, I can help you.' The Operation Committee of the village summoned the Village Council to discuss the issue.

Hearing the news of the Council meeting, Hwang prayed for wisdom how to prepare the meeting. While praying he had the idea to draw up a contract. For him it was the first time to compose an official document. He composed it in Khmer and presented the paper with seven requests (see appendix vii). The content of the agreement document included a guarantee that Hwang may teach and spread the gospel in that village.

But Hwang added 'the person who serves Jesus' instead of his name on the agreement document. At that time he was 62 years old and sooner or later another missionary may take his position. Hwang thought that when time comes to return home the agreement document will be handed over to the other missionary, and then this paper can guarantee the missional work without any interruption from the village. The chief of the village refused to sign it and handed it over to the chief of the committee. He could also not sign it, and handed it over to the principal of the elementary school. While the principal was reading the paper, one committee member said: "This Korean is trying to spread a foreign religion in our village. There would be no problem if we just ignore his religion. He can build and run a kindergarten for us. Why not accept his proposal?"

That moved the minds of the leaders and they all agreed. It was signed on March 31, 2004, and it still has legal power until now. Having received the consent, they started the construction. As a verbal agreement between Hwang and the committee of the village, the cost of the construction was divided: 1/3 to the village and the rest by Hwang. The kindergarten building construction was completed in November 2004, and became a public institute after it obtained governmental recognition on September 29, 2004.

The opening ceremony of the kindergarten was held in *Thmey*, 2004. Many guests were present, including the Chief Director of the Education Department of the county and the Direction committee members of the village. Though the work of the institute both the following year's Sunday school for children and a medical service for the village could be started. Hwang kept up a good relation with the village leaders, regularly visiting for monthly medical services, and supporting the elementary school at his best. In *Thmey* village, a new mission centre has been completed and was dedicated on October 17, 2013. An authorized Christian kindergarten is operating in the centre. Previously, the kindergarten had been a public institute. Being in the new mission centre there it is no longer a public but a Christian institute, named Eden Garden Christian Kindergarten (see appendix viii). It opened on January 5, 2015 and was welcomed by the *Thmey* villagers.

The police commissioner who read the congratulatory message for forty minutes at the Dedication ceremony of the centre said: "It is a blessing to the *Thmey* village that Ki Hwang established this education centre in this village. When Ki Hwang shines, you have to help him with all your might." Since the commissioner was not an acquaintance of him, Hwang believed that it was the work of the Holy Spirit. About one hundred guests were present at the ceremony. From the four villages near the centre came chiefs, deputy chiefs, leaders, several directors of the county office, and the villagers who were contacted and acquainted with him through his outreach. Just as the relationship with the *Tabeh* village started from the office of the construction coordinator, the relationship with *Thmey* started with his kindergarten work. He worked missional efforts in Thmey for over 12 years.

The *Thmey* elementary school was a considered to be a big school with about 300 pupils. Hwang kept up a good relationship with the principal who has the right to attend all important meetings in the county. The principal was glad to introduce Hwang's missional work to the members of the county's

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educational meetings. For that reason many VIP's, such as, the chief officers of religion, education, and land department, could attend the dedication ceremony even though it was held in a typically Christian way. Dr. H.J. Chun, former president of Kosin University in Busan, Korea, delivered his congratulatory address: 'It is very normal in a Kindergarten dedication ceremony, being mostly young children. But here we have many adults, as well. It looks so good.'

A remarkable feature of Hwang's ministry is his good relationship with the *Tabeh* villagers during his first two years, which led to the *Thmey* village. He established relations, not intentional, but it was a naturally linked network of relations through his altruistic efforts to help needy people around him. Everyday life relations brought him a new opportunity for missional work in the field.

Hwang confesses: 'While doing my job, God has led me into His mission.' He believes that his habitual prayer every early morning was his resource of God's power and guidance. Through his prayers he came to know the guidance of the Holy Spirit, was able to obey it, could treat others with goodwill, and was treated well by others. During his last 12 years he served at the kindergarten and the Sunday school for children. He visited *Thmey* village every Thursday and Saturday. He opened disciple-training courses every week: Thursdays for kindergarten teachers, Saturdays for Sunday school teachers. Every Saturday he visited them with medical services. Hwang concludes that it was all made through God's missional leadership, and he has only followed.

4.2.3 Missional leadership through Hwang's medical ministry

Hwang confesses that he experienced God's guidance in his medical services. Since he was not a medical missionary, he visited *Thmey* village with only first aid kits and basic household medicines. To patients with stomach ailments he gave digestive medicine and sprayed disinfectant on wounds from car accidents, and rubbed in liniment for muscular pains. Surprisingly, with

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those treatments many patients were healed. There was a patient who experiences such as great wound that his wife, Faith, held Hwang back from touching him. Nevertheless, Hwang did not stop touching: washing, wiping, disinfecting, and spreading ointment on the wound. His condition got better whenever they checked. The villagers called him 'Doctor Hwang.' No matter how many times he denied it, they regarded him as a doctor.

On one occasion an old man, who allegedly had stomach cancer, wanted to be treated by Hwang. Because the patient wanted so eagerly to receive any medicine from him, Hwang gave him digestive medicines. The next week the old man came and said that his pain disappeared. On another occasion, a patient had a motorbike accident with one leg bone protruding. Hwang treated him as usual: washing, disinfecting, and spreading the ointment on the leg, for there was no other way for him. The very next week, however, his condition got better. On another occasion, there was a patient whose finger was cut by a machine. His wound healed so nicely that whenever he saw Hwang he ran toward him to greet him taking off his hat. Hwang provided his medical service with simple household medicines every Saturday. He firmly believes that those miraculous cases cannot be explained without the hand of God. Though there had been two public clinics in *Tabeh* and *Thmey*, the villagers could not be treated properly due to the lack of the necessary medicines.

A remarkable case from *Tabeh* village was the mother of Mingken. She had a rotten foot as a severe diabetic complication. Her foot and knee were already black in colour. Pus was flowing out of the rotten wound. Though her foot was banded, the putrid smell was terrible, not mentioning the oozing pus. Doctors said there is no other way but to amputate the foot. She came to ask Hwang for financial help for her operation as the cost of $75 was too expensive for her. But Hwang set up a principle when he started his mission that no cash shall be given to any villager. Because her condition was too bad and he could not even imagine praying for her healing, and because he could not give her

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money, he suggested: 'If you believe in Jesus, He will heal you.'

Back home, Hwang felt guilty. Reasonably speaking, her condition looked impossible to be healed by any prayer. He knew that she had to go to hospital immediately to get the operation and after treatment. His heart was uneasy because he felt he did lie to her about prayer and faith healing. In the evening an accident happened in his house. By mistake, he kicked a leg of his iron desk and his big toe was crooked and bled. He worried a lot for he was also a diabetic. Because when diabetes gets a wound in the toes, it easily worsens and gets complications. He applied liniment to the wound, while praying earnestly. He said, "Almighty God, if you heal my toe, tomorrow I will pray for her foot real earnestly." Finishing the prayer, he could hardly stand the pain of his toe. That night, he slept well and arose the next morning just as he would any other day. Washing himself, he paid no attention to his toe. Washing himself, he paid no attention to his toe. Drying up his body he suddenly felt a feeling of caution: 'Alas, my toe has not to touch water!' Looking at the bandage on the point, he felt no pains. Because it was a Sunday, he had to go to *Tabeh* village.

On the way to the house of worship, the home church, he met the old lady. He stopped the bike and prayed for her. While praying, an idea popped up that his prayer alone would not be as effective as a prayer by the whole church, and that prayers with the deacons only, would only be a help for themselves. He immediately summoned as many members of the congregation to the home church. After one week there was no more pus oozing from her foot, but still the colour was rotten black. Seeing it, Hwang was confident that God was healing her. While they were praying, they could see the healing, first, proud flesh on her big toe, then, the second and third toe got better, like a burnt healing, and lastly, even her ankle was completely healed. Through that experience the *Tabeh* Christians believed in God's healing when they pray. Though the old lady had visited the church only once for a little while, the incident became an epoch making experience for the church members.

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Thereafter the father of a church member, Deacon Mingsey, fell, due to his high blood pressure. At hospital the patient heard that he should go home for there was no possible treatment for him at the moment and to prepare for his funeral. The deacon sent the word to Hwang that his father was about to pass away. So Hwang visited his house with other members of the church. The patient was in an unconscious state. They prayed hard for him. Because they had the prayer healing experience, their prayer was honestly very hot.

When they returned home, they waited for the news, whether it will be a 'funeral calling' or a 'faith healing.' For the following morning, afternoon and evening, there was no news about him. At last, Hwang could not stand it and called the deacon. To his surprise, Mingsey's father had regained his consciousness and was eating his rice gruel. Hwang and Faith ran and injected tonic into the patient. Mingsey's father was ultimately completely healed.

Hwang's way is to trust God whenever something important happens in the field, while reaffirming his calling and relying on the guidance of the Holy Spirit. Although he had some conflicts with missionaries who worked more powerfully in the field, none could hold him back from his missionary passion. Though there were many barriers for Hwang, such as, the cultural difference, age difference, and the language barrier, he trusted God for good fruits. His problem solving and missional achievement was the result of his longing for guidance with God's missional leadership, his humble faith in God's miraculous work, his personal trait of patience, and his care for others considering their life situations.

4.2.4 Hwang's missional leadership and the Presbyterian Seminary in Phnom Penh, Cambodia

Hwang's leadership had affected even the Presbyterian Seminary, the only Presbyterian seminary in Cambodia and on the calling of Dr. H.J. Chun as its president. When Ki and Faith Hwang were on their sabbatical in the U.S.A., they

stayed in the mission house of the FKPCP church that supported them. There they met Dr. Chun, who had retired from recent ministries in Korea and had a conversation with him. He spoke of his retirement plan for the rest of his life to serve the Japanese churches. Hwang suggested that he could come to Cambodia and teach at a seminary there. Coming back, Hwang consulted with the Presbyterian Church Council in Cambodia about the calling of Dr. Chun. He suggested: 'Seeing that Dr. Chun looks for a post after his retirement and he hasn't decided it yet. It can be the opportunity to establish a seminary and ask him to come to Cambodia.'

The Presbyterian Church Council in Cambodia was formed on July 9, 2003, by the Korean Presbyterian Missionaries in Cambodia. They belonged to various Korean Presbyterian denominations. They organized an official Council and asked each denomination to recognize its authority by accepting its mission statement and constitutes. The purpose of the Council was that there shall be only one Presbyterian denomination in Cambodia. It was the wish of all the Korean missionaries to prevent divisions among Presbyterian Churches so that there would be one unified Presbyterian Church in Cambodia. The unified Council established a seminary in Cambodia on October 5, 2004, known as the Cambodian Presbyterian Seminary. It runs with the idea of Hwang's missional leadership, in which the seminary believes all things are under God's guidance and economy with the help of the Holy Spirit.

4.2.5 Hwang's missional leadership through daily early morning prayer meeting

The secret of Hwang's missional leadership was his early morning prayers. He had promised God to observe daily morning devotions at 4 a.m. before he was sent as a missionary. Since he became a missionary, his early morning prayers with his wife changed many affairs of the mission field. He started his missionary work from August 14, 1999. That year Cambodia was

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inundated with a big flood by a 50 year record rainfall. Cambodian life was in the worst condition. At that time the Hwangs arrived in the country. The WEC in Cambodia provided a room for the Hwang couple. Hwang had almost been overwhelmed by the bad condition before he started his mission. In front of an electric fan, he had the idea: 'It would be difficult for me to survive as a missionary, not mentioning of a mission. He felt a big spiritual burden suppressing his chest.'

He could not go back to U.S.A. for he had at last arrived at the field as a missionary. The only thought in his mind was how to survive while being suppressed with fears and worries about the situation. Then there sounded a faith calling: 'If you open your day with an early morning prayer, God will lead you day by day to give you his mission.' With that confidence he started gain with strength and rejoicing. He started with the prayer meeting from the next day, August 15. Knowing that 4 a.m. is the most difficult time for man to get up, he chose that time for his morning-prayer meeting.

It was not to perform a self-intentional penance. Hwang's custom of praying at 4 a.m. was originally influenced by one of the WEC founders, Charles Thomas Studd. When Hwang was in the WEC training program, he read Studd's autobiography. Studd wrote that when he was doing his mission in the Congo, in Central Africa, he started the custom and God gave him the necessary word every morning. Studd's Congo mission was full of the Holy Spirit and evangelization. Having read it, Hwang decided to serve God every morning at 4 o'clock. Since then, Studd's God has become Hwang's God, giving His words and wisdom to apply to his daily missional life. Hwang confesses: 'At least for me, when I serve God, he gives me words, inspirations, and messages to be applied, every day. He has made me a missionary.'

He kept his prayer promise every single day since August 15, 1999. Whether they were in a sabbatical or visiting other churches, they kept the promise. When they visited Korean churches, most churches start their early

morning service at 5 a.m., but the Hwangs woke up at 3:50 a.m. for personal worship until 4:40 a.m. to attend the church services because they could not miss the message God gives every morning. He is confident that in that hour he is meeting God who by His grace provided guidance and power to continue his missionary work. Hwang calls his prayer meeting 'train of the Lord.' Through the train God gave him the power of the Holy Spirit.

As a new missionary in Cambodia he enrolled for one year at the Cambodian National University's Khmer language department to learn the language. He was one of 24 foreign missionaries in the class and he was the eldest. While every lecture the professor gave an explanation and then dictated a page in Khmer the students had to write down. Hwang obtained the 100 percentage correct every time in the dictation test. Something impossible had happened to him. He was sure that the Acts 1:8 event had happened to him. He had mastered the difficult Khmer in six months. Khmer is a dualized language: written Khmer is different from verbal Khmer. The Khmer Bible consists of 60-70% Khmer and 30-40% Sanskrit and Bali. That is why the Cambodian Bible is so difficult to read even for a university student. For church members it is also difficult to read and understand the Cambodian Bible and Hymn songs. Ki S. Hwang finished his one year course in six months, and after that he hired a personal Khmer tutor to study the Khmer Bible.

Meanwhile, Faith started a youth group for girls. There lived a high school girl near their house. She and two of her friends started to learn quilting and sewing from Faith Hwang for free. When the group became popular, Faith asked Ki Hwang, to teach them the bible. On the first day of Bible study, before the sewing class at 9 a.m., they were to study the bible. Then, he realized for the first time that the written and the spoken Khmer are very different. He did not know how to teach them though he prepared his class in written Khmer. The girls were waiting for his class as advertised. There was no other way but to meet them. He brought both Khmer and Korean Bibles and entered the class

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room. He gave one hour lecture and then his wife, Faith, taught them quilting. Sitting in while Faith was teaching, he wondered how he could teach the bible in Khmer. He remembered that when he was explaining about the cross of Jesus the girls had serious expressions. He knew that their seriousness meant that they were listening to his words, in Khmer! Then he realized that not he, but the Holy Spirit was talking to them, through his mouth. That is why he called it 'the Train of the Lord.'

To Hwang the Train of the Lord means: 'I prepare as completely as I can. When the time comes, I get on the train that the Lord had prepared.' Then, the Spirit who moves the train would operate it until it reaches the destination. He realized that when he prepares for the bible class as thoroughly as he can and stand in front of the pupils, then the Spirit speaks to and moves their hearts directly. As the result of the class there were conversions among the pupils and some were even selected as Sunday school teachers. This Youth Group for Girls was known to the FLG Cambodia and through them to the Regional Director, Mr. Mike DeWitt. The H.Q. officers could not believe that Hwang had taught Cambodian pupils in Khmer, and sent Mr. and Mrs. Dewitt from Bangkok as investigators to attend the bible class at *Phnom Penh*. After the one hour class, during fellowship time Mr. Dewitt said:

> I have served as a missionary in Thailand for 35 years. And the languages of Thailand and Cambodia are pretty much the same, even sharing same words. Thailand adopted Khmer as its own language. I don't speak in Cambodian fluently, but I am sure I can understand it quite considerably. To me your Cambodian sounds perfect.

Thereafter Hwang had more confidence in the Train of the Lord and preached in Khmer with more confidence that resulted in the fruit of disciples. Hwang described the work of the Spirit in his mission with the Train of the Lord. On a Sunday he was leading the worship service as usual. There were two

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newcomers. While he was preaching based on his sermon manuscript, he found his sermon went astray from the line. He was preaching the gospel, which he did not prepare for the service. After the service he realized that it was the guidance of the Spirit for the two newcomers to listen to the gospel. Such was the case with the Train of the Lord, through which the Spirit worked powerfully.

4.2.6 Hwang's missional leadership with Youth Ministry

Quilting class members increased in his communal house, *Phenom Penh*, even though Hwang did not know what to say to them about the gospel. They also have another class on Sundays some of the members accepted the gospel and came to the church for worship services. Five of the 14 girls of the class joined a small bible study group and became good followers of Christ. Hwang planned a programme of 'disciple making' along with the bible study to lead them to be disciples of Jesus and to become leaders of small bible study groups. Their names were Tchanli, Tina, Conti, Peccidei and Banne.

Hwang named the group the Youth Girl's ministry (YGM). This small group of members met at his home for quilting and in the church for the bible study. The, YGM kept growing through the train of the Lord. The YGM started in March, 2003 and now meets on Saturdays and on Sundays for 3 hours each. One hour for the bible study, two hours for learning to sew and quilt (see Appendix xi; email of Mission Prayer letter on Febrary 8, 2006).

Hwang reported about one wedding ceremony that was held on November 29, 2003. The Groom's name is Bopel and the Bride's name is Cosseol, and they had a big wedding ceremony at the church. It was gracefully successful. In Cambodia the whole country is under the influence of Buddhism and wedding ceremonies are conducted according to the Buddhist style. Therefore, this Christian wedding ceremony had an important opportunity to spread the Christian culture among the youth.

Upon the mission letter (see Appendix xi; email of MPL on Febrary 08,

2006), Hwang reported about 'the House of Lord's Disciples.' He started 'the House of Lord's Disciples' with 2 college students who on May 1st 2004 voluntarily pledged to become ministers. There were 6 college students who wanted to stay at the House of Lord's Disciples and all of them voluntarily pledged to become ministers. Hwang selected 2 from the 6 students. 'The House of Lord's Disciples' is a home with the particular purpose to train Disciples of Christ, who voluntarily pledged to become ministers in their country, Cambodia. Hwang provided boarding and food but people needed to follow the house rules. Of the two chosen by Hwang only one boy stayed on. His name is David Seiha.

The WEC FLG wanted to rent a house for them near the WEC centre and their houses in *Phnom Penh*. But there was none vacant even after 2 months. So Hwang asked them if he can stay near by the college area in *Phnom Penh* although that area is not as secure as the area where the centre is. Before Hwang came to Cambodia, he prayed to work among college students and nurture them to become Cambodia's Christian leaders. However, Hwang wanted God's confirmation in that he could reside in different areas as other missionaries.

When Hwang searched houses he found one home where he wanted to stay. That house has many bedrooms so that he could use the house for his future plan for the youth and the college group. The owner put the house for rent at $550 per month. Hwang prayed to God, 'When I offer this house at $200 per month and the owner accepts it, I will know this is God's permission that I prayed for.' Finally, the owner accepted without hesitation when Hwang offered this price and he moved into that house.

Hwang named this house, 'the House of the Lord's Disciples.' Here, he lives with two members named David Seiha and Molicah Yahn since February 2008. It meant that the Hwangs did not have a private life even at home. They are fully dedicated for 24 hours a day and 365 days a year. The schedule of 'the House of the Lord's Disciple' is as follows:

1) Early morning prayers from 4:00 a.m. to 5:00 a.m. for the Hwangs.

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2) Early morning prayers from 5:00 a.m. to 6:00 a.m. for all the house members held in Cambodian.

3) Every night a service from 7:30 p.m. to 8:30 p.m. for all of the house members in Cambodian.

4) Every Tuesday afternoon from 2:00 p.m. to 5:00 p.m. the girls' bible study group of future leaders.

5) Every Wednesday afternoon from 1:00 p.m. to 4:00 p.m. for the boy's bible study: This class is only for David Seiha.

6) Every Saturday morning from 9:00 a.m. to noon the disciples bible study group for 8 girls. Their names are Loyatana from *Tabeh* village, Sjunda, Sogkim, Tzanteng from *Thmey* village, Bunten, Molicca, Pann Bunta, and Pallong.

4.2.7 Hwang's missional leadership even under disappointment after self-evaluation of his ministries in 2005

In December 2005, Hwang evaluated himself after two months sabbatical he felt disappointed with what he had done. Especially, David Seiha discouraged the Hwangs, Seiha was in charge with the Tabeh church and sermon at the church along with the WEC crews while Hwang away. Seiha was expected to be a good Christian leader by all the WEC crews as well.

However, Seiha reported that he lied about his confession and the area where Seiha worked had no fruit and he did not leave his bad old ways. Seiha made a big mistake that disqualified him as a leader. Hwang said, "of course I did not rely only on Seiha but my disappointment and shock for Seiha was huge enough to take me and my wife down and discouraged. I knew that I need to refresh myself to rely on God's grace and His guidance only."

The only hope was two persons: one is a son of the chief of the committee of the *Thmey* village, Paan Buntta. He gave his testimony at the church and wanted to dedicate himself to be a minister. He started a new life with Hwang at 'the house of Lord's disciples' every weekend. The other is the girl, Loyatana

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who dedicated herself from the time the Sunday school started at *Tabeh* village and she started a Sunday school at *Thmey* village. She rode a motorbike every Sunday for almost 2 hours from *Tabeh* village to *Thmey* village for the Sunday school kids.

Hwang confessed, 'God even used these bad situations to glorify Him.' The results he was expected from what he did in the mission were no harvest, but the ministries of God's way he did not expect had the fruits. The evidence is Paan Buntta and Loyatana. Hwang put his efforts to the youth and college students, and in his eyes David Seiha was a smart boy. Meanwhile, Paan Buntta and Loyatana were naive country kids. But as God guided Paul, Paan Buntta's name changed to Paul, to be a seminary student who is working at the Tabeh church in 2015 (see appendix xii; email of MPL: Mission Mrayer Letter on March 25, 2015). In this letter Hwang asked prayers for the Tabeh church to be spiritually and financially independent, and for Paul's ministry with the Tabeh church. Paul is an undergraduate senior student at the seminary. Because of their sore hearts, Hwang contracted a severe flu and bronchitis, and Faith's back was injured during a Sunday school teachers' conference. All of the happenings of their disappointments and illness shook their confidence in their mission and they sought God's guidance whether to leave or to stay.

Hwang had made up his mind to devote himself completely to Cambodia and to be buried in Cambodia. However, the results made him to change his mind, 'If God commands me to return to the U.S.A. I will go.' Until December 2005 Faith wanted to return to the U.S.A. but Hwang wasn't ready. For three weeks Faith prayed for her back injury for 3 weeks earnestly, was healed back but also and God changed her mind as well. Faith said, "If God asks me to stay in Cambodia until my death still I will follow." Now they have reserved a small graveyard for them at the side of Eden Garden Mission Centre in *Thmey* village.

4.2.8 Hwang's missional leadership through his weekly ministry

Almost every day Hwang works under the pressure of his many ministries but his passion never stops to work hard in his field. He works from Monday, Tuesday, Wednesday, Thursday, Friday, and even Saturday, as well as Sunday, the Lord's Day. Hwang's weekly mission schedule is as follows:

1) Monday – one to one discipleship training to establish them as preachers. At the present time they are running a Paul branch.

2) Tuesday and Wednesday – Bible class with five deacons of the Tabeh Church consisting of 4 women and 1 man, to establish them as evangelists or preachers.

3) Wednesday after the worship service, Bible class with Mary and Esther, two Sunday school teachers, to train them to be teachers.

4) Thursday – in *Thmey* village, disciple training for kindergarten teachers.

5) Friday – Youth leadership training with Srirwat and Dalaen, the youth leaders.

6) Saturday – Again in *Thmey* village, medical service and discipleship training for Sunday school teachers.

7) Sunday – Church sermons and pastoral cares.

Whenever he finishes the weekly schedule up to Saturday, he feels like a complete burnout and is too tired to imagine driving through to *Tabeh* village, but continues driving to deliver seven members, who are living together in his community to the village. While Tabeh Church deacons in turn lead Sunday worship services and public prayers, Hwang often falls asleep when the congregation sings hymns. He has to wake up to deliver his sermon. Standing in the pulpit, however, surprisingly revives him to normal. According to his wife, he sometimes gives a long sermon, lasting for two hours with no shadow of the fatigue he suffered a while ago. Hwang asks: if it is not the working of the Spirit,

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what is it?

4.2.9 Hwang's missional leadership even after his retirement

Although Hwang retired in October, 2014 at the KPCA's (Korean Presbyterian church in America) annual General Assembly at the age of 72, he is still in Cambodia with more passion. He took a six month sabbatical from October 23, 2013 through May 16, 2014. That was right after the dedication ceremony of the new building in *Thmey* village. He named this centre, 'the Eden Garden Mission Centre' and the dedication ceremony was on October 17, 2013 (see appendix xiii; email of MPL on XXX, 2014).

The kindergarten was a public kindergarten in *Thmey* village until October 17, 2013. But after the Eden Garden Mission Centre had been built, Hwang got a permit for a Christian kindergarten and named 'Eden Garden Christian Kindergarten.' Hwang donated the old kindergarten building to the elementary school and moved the kindergarten to the new building. He divided his mission in two periods. One is before October 2013 and he called it 'the first period of the missions' and said that was the beginning of the mission. That is for 14 years of his ministry in Cambodia from August, 1999. The other is after May 2014 and Hwang called it 'the second period of the missions.' He is now concentrating on his second period in Cambodia.

During his first mission period Hwang tried to settle the church in *Tabeh* village, with ministries through 'the house of Lord's disciples' and tried to establish the kindergarten and Sunday school in *Thmey* village. Now the Tabeh Church has a candidate minister, Paul. The Hwangs attend the service. Hwang reported that the Tabeh Church is settling down and Mt. Zion Kindergarten in *Tabeh* village is well-organized. He concentrates his ministry in *Thmey*.

In his second period, Hwang tried to set up the church in *Thmey* village and organize the kindergarten. The 1st Vacation Bible Study of Eden Garden Mission Centre was on August 9 to 11, 2014. In the last nine years he tried to

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evangelize 4 neighboring villages from *Thmey*. Hwang has a list of 29 house members who got touched by God's love. Among them, he visited 14 families and 10 other people that attend Thursdays Bible Study Meetings.

Hwang asked for prayers for the opening of church services of the Eden Garden Church in *Thmey* in the near future. He only has the bible study not worship service in *Thmey* village.

4.3 Conclusion

The following are concluded from the biographical narrative:

First, Hwang's missional leadership developed gradually on the basis of the trust of the local communities. He was faithful in his office, serving as Chief of the Mission Department of the local church. He was faithful to his other office as Branch Head of the KWMC, Philadelphia, and volunteered for the WEC International as ARM as well.

Second, he tried to find God's will through prayer and fasting. Though he started on the 40 days prayer, he stopped fasting when he received the conviction about his calling.

Third, Hwang was afraid of his future missionary life but left everything except money to purchase a vehicle in mission field. He donated all his furniture to Seminary students, including a baby grand piano. The reason for getting rid of everything was for a mind-set not to return home when they would have a harsh time on the mission field.

Fourth, he found a professional mission organization and gladly passed their training course. He did not decide on his own. He wanted to be trained and sent by a professional mission organization.

Fifth, he started his missionary life with the support of the sending church (see 5.2.1:PQ8). That Hwang was not only sent by the professional mission organization, the WEC, but was also tested and sent by the local church of the denomination he belonged to, shows that he had the support of the local

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churches.

Sixth, his missional leadership shows that it came from seeking God's guidance through the Holy Spirit in *Tabeh* village. He has a faith that regards a chance not as a casual opportunity but God's guidance.

Seventh, his missional leadership expands the territory of faith. He broadened his passion in mission from *Phnom Penh* to *Tabeh* village, and to *Thmey* village.

Eighth, his missional leadership had been applied through medical service. He had a compassionate heart toward the villagers while he cared for them.

Ninth, his missional leadership gave direction to the Presbyterian Seminary in Cambodia. Though Hwang himself did not have a great deal of theological training, he could recommend a suitable scholar to be the president of the seminary. As a result, his missional leadership had an impact on the future churches of Cambodia by showing them the direction of sound doctrine.

Tenth, his missional leadership is based on and exercised through his habitual early morning prayer. He found the Train of the Lord in his early morning prayers, from which he learned the secret of trusting the Holy Spirit.

Eleventh, his missional leadership made him had a time for reflection looking back with self-evaluation for better missional work in future. He was no longer afraid of bad happenings with conflict or tensions after he dedicated his life. He believed that God can also use bad situations to glorify Him.

Twelfth, his missional leadership made him devote himself to Cambodia and be buried in Cambodia. Hwang retired in October 2014 as accordingly to the church denomination's constitute, but requested to return to work in Cambodia again. His request was accepted by the general assembly, and his passion for missional leadership never faltered as God's grace never ceases.

Lastly, his missional leadership was a full time ministry including Sunday worship services, kindergarten ministry, church ministries, and various weekly

ministries. He visited *Tabeh* and *Thmey* villages to provide discipleship training programmes for both Sunday school and kindergarten teachers, day and night community ministry in *Phnom Penh*, monthly medical services, and regular Sunday ministries.

Concluding, Hwang's missional leadership was with humbleness and splendidness in spite of many difficulties, such as family problems, the language barrier, culture differences, age, sponsors, tensions among fellow workers, and even the Cambodian climate. Those barriers were, not problems to Hwang, a man of God. God called him and Hwang accepted the divine call. Hwang is not different from ordinary people but he has a healthy discernment and a sound doctrine in waiting for God's guidance. Hwang always depended on the triune God no matter what he did or where he was. He constantly listened and asked God whilst leaning on the Holy Spirit before performing any action. Hwang's life work whole-heartedly illustrates and epitomizes a Spirit-led missional leadership.

CHAPTER FIVE
EVALUATION OF HWANG'S MISSIONAL LEADERSHIP

This chapter will evaluate Hwang's missional leadership in three ways. First is an evaluation of assessments and results based on six instruments of contemporary leadership theories, introduced in chapter 2 (2.1.1). As previously mentioned, both missional and business (or military) leaderships share attributes of leadership. Whether the qualities are individual or communal, both have traits that are articulate, perceptive, self-confident, self-assured, persistent, determined, trustworthy, dependable, friendly, outgoing, conscientious, diligent, sensitive, empathetic, and styles that are directive, supportive, participatory, achievement-oriented, and more. The evaluation established by six instruments of contemporary leadership theories will use 6 basic approaches: traits, skills, style, situational, path-goal, and transformational approaches.

Second is an evaluation of 50 interview-questionnaires with Hwang. The questionnaire consists of 10 general questions, 10 preliminary questions, and 30 leadership questions. The intent of the ten general questions is to grasp basic information about Hwang, such as has inner calling, his environment with the church and the WEC members, the partnerships he developed with local missionaries in Cambodia, and his relationship with the regional director, with his family, as well as his support system.

Last is an evaluation of Hwang's missional leadership as told by a biographical narrative approach. The final evaluation addresses his missional features and evaluations, in comparison to a missional leader's four-fold roles (Cordier and Niemandt 2015): the congregational minister as missional leader,

the minister as theologian and cultivator of language, a facilitator of adaptive change, and the minister as spiritual leader and mentor.

5.1 Assessment of Hwang's leadership with six measurement instruments according to contemporary theories

In order to evaluate Hwang's missional leadership, this study adopted six measuring standards: trait-, skills-, style-, situational-, path goal-, and transformational approaches (see Chapter 2.1.1.1). The reason for this is because missional leadership should not be separate from leadership. Missional leadership can be evaluated according to general leadership criteria, which is based on one's own leadership lifestyle, characteristics, behavior and social relations or judgements. Such contemporary leadership theories are effective and valuable to measuring one's own leadership, and ultimately leading to evaluate one's missional leadership. The research uses written questionnaires drawn up by Hwang based on the subsidiary questions (SQ) that originated from the research question (RQ) as explained in the Introduction, to evaluate Hwang's missional leadership.

The research question was: 'What are the beneficial features for missional leadership that has the sustainability in an intercultural global society?' The subsidiary questions were as follows:

1. What are the basic contemporary leadership theories?

2. What is intercultural leadership?

3. What is missional leadership?

4. What is missional church?

5. What is intercultural missional leadership?

6. What is the current missiological terminology instead of the 'mission of God' in ecumenical and evangelical thinking on mission in the 21st century postmodern intercultural society?

7. What are the features and principles of intercultural missional leadership?

As a result of exploring the research and its subsidiary questions, a conclusion has been drawn. The following assessments (4.2) consisted of two parts. The first part is as follows: Firstly, with the traits approach Hwang's data were analysed and compared with those of five other data. Secondly, the skills approach measured Hwang's answers regarding three skills: technical, human relations, and conceptual skills. Thirdly, the style approach measured Hwang's leadership with five management styles that he applied: impoverished-, authority-compliance-, country club-, middle-of-the-road-, and team-management. Fourthly, the situational approach measured Hwang's leadership on various levels of supports and directions. Fifthly, the path-goal approach analysed and measured the productivity of Hwang's leadership confronted by problems to determine whether his leadership was directive, supportive, participative, or achievement-oriented. And lastly, the transformational approach measured Hwang's leadership with seven categorized spheres.

The second part consisted of 10 general questionnaires (GQ) and 50 interview questionnaires (Appendix ix): one for the 10 preliminary questionnaires (PQ), the other for the 40 leadership questionnaires (LQ).

5.1.1 Assessment by the traits approach

The Leadership Traits Questionnaire (LTQ) (Northouse, 2016:38; Appendix-I) was provided by Northouse (2016), as an example of a measure that can be used to access your personal leadership characteristics, to evaluate Hwang's characteristics. The LTQ is the measure instrument of the traits leadership theory (see Chapter 2.1.1.1). The LTQ instrument used by both Hwang and his five close friends according to the following Questionnaire and the result is as follows:

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Object: Mr. Ki Soo Hwang	Sep. 9, 2014	Number of participant: 6 (Including the Object)					
Raters: R1: H. Kang, R2: C. Lee, R3: W. Bae, R4: K.	R1	R2	R3	R4	R5	Aver.	Self	Deviation
1. Articulate	4	5	4	5	4	4.4	4	-0.4
2. Perceptive	4	5	4	5	5	4.6	4	-0.6
3. Self-confident	4	2	4	3	3	3.2	3	-0.2
4. Self-assured	5	5	4	5	5	4.8	5	+0.2
5. Persistent	5	5	4	5	4	4.6	5	+0.4
6. Determined	5	5	4	5	4	4.6	5	+0.4
7. Trustworthy	5	5	5	5	5	5	4	-1.0
8. Dependable	5	5	4	5	5	4.8	3	-1.8
9. Friendly	4	5	4	5	4	4.4	4	-0.4
10. Outgoing	4	5	4	5	5	4.6	4	-0.6
11. Conscientious	5	5	4	4	4	4.4	4	-0.4
12. Diligent	5	5	4	5	5	4.8	5	+0.2
13. Sensitive	4	5	4	5	4	4.4	4	-0.4
14. Empathic	4	5	4	5	4	4.4	4	-0.4

Table 3. Hwang's leadership result by Traits approach

Result and Analysis - From the analysis of the above ratings we find some traits of Hwang:

First, deviations are small, in general, but the first one. Two out of fourteen, Question 7 (trustworthy) and 8 (dependable), have over 0.8 deviation.

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The rest shows no significant deviation between the object's and the raters' evaluation.

Second, the object person (Hwang) appears to have a bit of a low self-confidence. Compared to others' ratings, he self-marked four pluses and 10 minuses, In Question 3 (self-confident), he rated himself 3 and others rated him 3.2. It looks very low compared to other questions that are rated at least 4.4 or above. It means Hwang and his friends agree on his low self-confidence.

Third, it shows Hwang is humble before God. To Question 8 (dependable), others rated him very high, that is, average of 4.8 out of 5.0. However, Hwang himself rated 3, showing relatively dissatisfied with himself. Only two out of fourteen questions he rated himself 3. With the above mentioned weakness, that is, self-confidence, he rated himself 3 regarding his self-dependability. It shows that being regarded as 'very dependable' by others, he himself is trying his best to become a more dependable servant of God by humbling himself.

5.1.2 Assessment by the skills approach

The second measurement is the skills inventory (Northouse, 2016:67; Appendix-II). A total of 18 questions measured Hwang's technical and human relations, and conceptual skills for leadership. The inventory and its results are as follows (again, shown below is Hwang's response):

Total scores (Hwang marked): Technical skill 26, Human skill 29, and Conceptual skill 26

Result and Analysis - Hwang received a high technical score of 26, a very high human relation of 29, and also a high conceptual of 26. Above 24 out of 30 means high skills. General average for technical skills is 19-21; some persons who had experienced an organized institution have an average of 21-23. Compared to those scores, Hwang's score of 26 is 'relatively high' and especially his human-relation score 29 is almost 100 in percentage.

It shows the following characteristics:

First, those high technical scores imply that Hwang is able to successfully accomplish his mission. Second, that both technical and conceptual scores are relatively high implies that Hwang is highly adaptable in carrying out his mission. It shows that Hwang has a sufficient understanding of his mission. Third, Hwang shows a high score in human relations, much higher than the other two areas, reaching almost 100 in percentage. It implies that he has a high potential in carrying out his mission. In sum, according to the Inventory analysis, Hwang appears to have an optimum potential in leadership skills.

5.1.3 Assessment by the style (or the behaviour) approach

The third measurement is the style (or behaviour) leadership questionnaire (Northouse, 2016:88; Appendix-III). Scoring interpretation was presented by Northouse as follows: 45-50 very high range, 30-34 moderately low range, 40-44 high range, 25-29 low range, 35-39 moderately high range, 10-24 very low range. The measured results are as follows:

Hwang's task score is 44 out of 50 and relationship score is also 44 out of 50. The data were converted to a mark on the 9 point scale graph shown below:
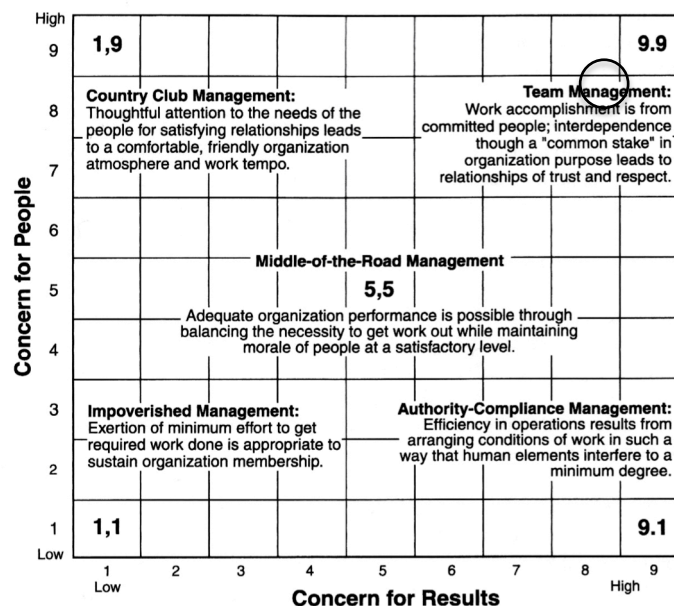
Figure 15. Hwang's leadership style with circled mark

task behaviour score in X axis, relational behaviour score in Y (For 50:44=9:X, therefore, X = 44×9/50 = 7.92, and Y = 7.92, also) (See Figure 15).

Result and Analysis - Hwang's leadership style score is 44 in task behaviour (concern for results) and also 44 in relational behaviour (concern for people). The odd numbered questions are for task behaviours and the even numbers for the relational. Hwang's high score of (44, 44), conversed to 7.92 out of 9.00, perfectly fits to a Team Management style, as is shown in the above graph.

The result implies that Hwang's leadership style is relatively effective in achieving his mission. That his relational score is also high implies that he can carry out his mission without relational problems. Seeing that those scores were self-measured by Hwang, it is evident that he evaluated both his task behaviours and relational behaviours in carrying out his mission to be very high.

5.1.4 Assessment by the situational approach

Fourth, the situational approach (Northouse, 2016:108-111) shows the following results.

Each examples of situation show the developmental level of the members. What is the most suitable leadership style for each situation? Choose one from A, B, C, and D. Mark its development stage and leader behaviour according to the picture below. Here are four following examples with Hwang's answers:

Situation 1 - Your department needs a reconstruction because of financial limits. You want to entrust one able and experienced member with the task. She had worked in various departments and has a good reputation and respect from all staff members who work with her. She accepts the task of reconstruction gladly.

A. Entrust the reconstruction project to her, providing her with all authority to carry out the project by herself.

B. Assign the task to her with detailed instructions so that she can supervise throughout the project.

C. Assign the task to her, supporting and encouraging her whenever necessary.

D. Assign the task to her with detailed instructions and make sure that her proposals will definitely be applied.

Hwang answered to following examples: developmental level is B, leadership behaviour is C.

Situation 2 - You have become the head of a department just opened. While examining all your staffs' achievements, you happen to find an inexperienced staff member who had not tried her best to do her job. Nonetheless, she is positive and wants to outpace others.

A. Consult with her about not trying the best and try to find together an alternative to solve the problem.

B. Give her detailed instructions what she should do to complete her mission. Receive and apply her proposals.

C. Give her a detailed instruction necessary to accomplish her mission with frequent supervision of her performance.

D. Point out her lack of efforts, that she should provide more time to improve her work performance.

Hwang's answer: developmental level D, leadership behaviour C

Situation 3 - In a new and very important project, you have kept checking and supervising closely whether the staff understand their respective expected responsibilities and achievements during the last three months. However, because of some abrupt fiascos with recent projects, the staffs feel a bit discouraged. They are a bit demoralized and naturally their performances decline.

A. Instruct and supervise the staffs' performances, directly.

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B. Give them more time to compensate for the fiascos by themselves, with casual check-ups.

C. Clearly repeat the goal of our mission. Involve them more in the decision process to apply their ideas.

D. Encourage and support their efforts to participate in the project and to compensate for the fiascos.

Hwang's answer: developmental level C, leadership behaviour D

Situation 4 - As the head of the Sales Department, you have asked a staff member to take charge of a new sales campaign. Since you have worked with him at different sales campaigns, you are sure that he has enough knowledge and is capable to accomplish the new campaign. But he looks somewhat nervous, worrying about his own capability.

A. Entrust him with the new campaign with full authorization.

B. Set a goal for the new project on behalf of him. But involve him in the decision making process to apply his proposals.

C. Listen to his interests in the campaign and help him to become confident with his job providing him with the necessary supports.

D. Describe the new campaign to him in detail and what is expected of him, while thoroughly supervising his performance.

Hwang's answer: developmental level C, leadership behaviour D

Result and Analysis - The fourth measurement used four study examples suggested by a situational approach. Its aim is to check whether the person has sufficient knowledge of the situational approach. It demands the leader to fine-tune his attitude or leadership according to the members' situation. If the members' development level is low, leader behaviour should be directive; if the level is high, leader's behaviour should be more supportive.

Hwang, however, chose wrong answers to all given situations. He did not even answer the question about leadership type. Further, while developmental level should go with leadership behaviour, Hwang presented opposite answers

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to those questions. For example if the developmental level is one, leadership behaviour should be one, and if the level is three, the behaviour should be three. However, Hwang did not answer correctly. In Situation 1, the staff member is appointed because she is known to be suitable to carry out the reconstruction project. She receives love and respect from all staff members and she has confidence in herself for her job. In that situation, the leader should take the approach to entrust her with full authority and responsibility. The fourth level of development should accord with fourth level of leadership behaviour, that is, low directive and low supportive behaviour.

Hwang, however, assumed the situation belongs to the second level of development. He chose B, that is, 'Give her detailed instructions what she should do to complete her mission. Receive and apply her proposals.' Regarding leadership behaviour, he again chose C, that is, 'Entrust her the task and encourage her providing the necessary supports.' The right answer for Situation 1 is A, that is, 'Entrust the reconstruction project to her providing her with all authority to carry out the project by herself.' She is to carry out the project with full authority and on her own responsibility, which means delegating leadership.

In Situation 2, too, Hwang chose developmental level D, that is, 'Point out her lack of efforts providing more time to improve her work performance.' And for its leadership behaviour he chose C, 'Give her a detailed instruction necessary to accomplish her mission with frequent supervision over her performance.' Since the member's level of development is one, its leadership behaviour also should be one, and right answer is C.

In Situation 3, also, while Hwang chose C and D, those do not match each other. The right answer should be C, since the developmental level 2 demands behaviour level 2, that is, 'Clearly repeat the goal of our mission. Involve them more in the decision process to apply their ideas.'

In Situation 3, also, Hwang chose C and D. But if the developmental level is 3, its behaviour should be also 3. Thus, the proper answer is C, 'Listen to his

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interests in the campaign and help him to become confident with his job providing him with the necessary supports.'

In conclusion, Hwang does neither have enough knowledge of the situational approach nor a strong capability to cope with various situations. It shows that Hwang's leadership at present needs more understanding and capability to cope with various missional situations on the field.

5.1.5 Assessment by the path-goal approach

The fifth measurement is through a Path-Goal Leadership Questionnaire (Northouse, 2016:132-134; Appendix-V). Scoring Interpretation (Northouse, 2013:156) - Directive leadership: the common score is 23; scores above 28 are considered high and scores below 18 are considered to be low. Supportive leadership: the common score is 28; scores above 33 are considered high and scores below 23 are considered to be low. Participative leadership: the common score is 21; scores above 26 are considered high and scores below 16 are considered to be low. Achievement-oriented leadership: the common score is 19; scores above 24 are considered high and scores below 14 are considered to be low.

Its result and analysis of Hwang are followings: result and Analysis - Hwang marked for himself: directive leadership 22, supportive leadership 31, participative leadership 30, and achievement-oriented leadership 25. The table below shows the lowest, median, the highest, and the point Hwang acquired, in turn.

Style	Lowest	Median	Highest	Acquired
Directive	18	23	28	22
Supportive	23	28	33	31
Participative	16	21	26	30

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| Achievement-oriented | 14 | 19 | 24 | 25 | |

Table 4. Hwang's leadership result by Path-goal theory

To explain the result: directive questions are 1, 5, 9, 14, and 18. Hwang's point of 22 is a little bit lower than the median of 23, which means middle-low. Supportive questions are 2, 8, 11, 15, and 20. Hwang's point of 31 is somewhat higher than the median of 28, which means middle-high. Participative questions are 3, 4, 7, 12, and 17. Hwang's point of 30 is much higher than the median of 21, which means high-middle, with the full score of 35. Achievement-oriented questions are 6, 10, 13, 16, and 19. Hwang's point of 25 is relatively higher than the median of 19, which means high-high.

According to this results of the path-goal leadership questionnaire, Hwang's leadership is defined as a middle-low directive, middle-high supportive, high-middle participative, and high-high achievement-oriented leadership. It shows that Hwang has a Team Management style. His leadership is not so directive or supportive. He is rather good at recommending, encouraging, or motivating others to participate. His leadership style as highly achievement-oriented implies that he highly appraises his own trait of achievement.

5.1.6 Assessment by the transformational approach

The Multifactor Leadership Questionnaire (MLQ) Form 6S (Northouse, 2004:196-197; Appendix-IV) is used as a measurement instrument for transformational leadership. This MLQ 6S form was preferred to MLQ 5X-Short or other forms for the transformational leadership because MLQ 6S has more questionnaires than others.

Northouse (2013:214) says, "Transformation leadership emerged from and is rooted in the writings of Burns (1978) and Bass (1095). The works of Bennis and Nanus (1985) and Kouzes and Posner (1987) are also representative

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of transformational leadership." The Assessment of Hwang was conducted as follows:

Instructions - This questionnaire provides a description of your leadership style. Twenty-one descriptive statements are listed below. Judge how frequently each statement fits you. The word others may mean your followers, clients, or group members.

Key: 0 = Not at all 1 = Once on a while   2 = Sometimes
       3 = Fairly often   4 = Frequently, if not always.

Hwang's answer

1. I make others feel good to be around me.   1 2 3 4   <u>4</u>

2. I express with a few simple words what we could and should do.   1 2 3 4   <u>4</u>

3. I enable others to think about old problems in new ways.   1 2 3 4   <u>3</u>

4. I help others to develop themselves.   1 2 3 4   <u>3</u>

5. I tell others what to do if they want to be rewarded for their work. 1 2 3 4   <u>2</u>

6. I am satisfied when others meet agreed-upon standards.   1 2 3 4   <u>4</u>

7. I am content to let others continue working in the same way as always.

1 2 3 4   <u>2</u>

8. Others have complete faith in me.   1 2 3 4   <u>4</u>

9. I provide appealing images about what we can do.   1 2 3 4   <u>3</u>

10. I provide others with new ways of looking at puzzling things.   1 2 3 4   <u>2</u>

11. I let others know how I think they are doing.   1 2 3 4   <u>3</u>

12. I provide recognition/rewards when others reach their goals.   1 2 3 4   <u>4</u>

13. As long as things are working, I do not try to change anything. 1 2 3 4   <u>4</u>

14. Whatever others want to do is OK with me.   1 2 3 4   <u>1</u>

15. Others are proud to be associated with me.   1 2 3 4   <u>2</u>

16. I help others find meaning in their work.   1 2 3 4   <u>4</u>

17. I get others to rethink ideas that they had never questioned before.

1 2 3 4   <u>2</u>

18. I give personal attention to others who seem rejected.   1 2 3 4   <u>3</u>

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19. I call attention to what others can get for what they accomplish.   1 2 3 4   <u>2</u>

20. I tell others the standards they have to know to carry out their work.

1 2 3 4   <u>2</u>

21. I ask no more of others than what is absolutely essential.   1 2 3 4   <u>2</u>

(Northouse, 2004: 196; Copyright 1992 B. M. Bass and B. J. Avolio)

The MLQ-6S measures your leadership on seven factors related to transformational leadership. Your score for each factor is determined by summing up three specified items on the questionnaire. For example, to determine your score for Factor 1, Idealized influence, sums up your responses to items 1, 8, and 15. Complete this procedure for all seven factors.

	Hwang's answers	
Idealized influence (items 1, 8, and 15)	<u>10</u>	Factor 1
Inspirational motivation (items 2, 9, and 16)	<u>11</u>	Factor 2
Intellectual stimulation (items 3, 10, and 17)	<u>7</u>	Factor 3
Individualized consideration (items 4, 11, and 18)	<u>9</u>	Factor 4
Contingent reward (items 5, 12, and 19)	<u>11</u>	Factor 5
Management-by-exception (items 6, 13, and 20)	<u>10</u>	Factor 6
Laissez-faire leadership (items 7, 14, and 21)	<u>5</u>	Factor 7

Score range: high = 9~12, moderate = 5~8, low = 0~4

Score Interpretation - Factor 1: Idealized influence indicates whether you hold subordinates' trust, maintain their faith and respect, show dedication to them, appeal to their hopes and dreams, and act as their role model. Factor 2: Inspirational motivation measures the degree to which you provide a vision, use appropriate symbols and images to help others focus on their work, and try to make others feel their work is significant. Factor 3: Intellectual stimulation shows the degree to which you encourage others to be creative in looking at old problems in new ways, create an environment that is tolerant of seemingly extreme positions, and nurture people to question their own values and beliefs

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and those of the organization. Factor 4: Individualized consideration indicates the degree to which you show interest in others' well-being, assign projects individually, and pay attention to those who seem less involved in the group. Factor 5: Contingent reward shows the degree to which you tell others what to do in order to be rewarded, emphasize what you expect from them, and recognize their accomplishments. Factor 6: Management-by-exception assesses whether you tell others the job requirements, are content with standard performance, and are a believer in 'if it is not broken, don't fix it.' Factor 7: Laissez-faire measures whether you require little of others, are content to let things ride, and let others do their own thing.

Result and Analysis - Transformational theory is to measure leadership with seven defined spheres. According to the result above, Hwang acquired his lowest point of 5 in the Laissez-faire leadership sphere and his second lowest point of 7 in the Intellectual stimulation sphere. They belong to low-middle, respectively. The rest are relatively high: 10 points in the Idealized influence sphere, 11 points in the Contingent reward sphere, and 10 points in the Management-by-exception sphere.

The points for the Inspirational motivation sphere and Individualized consideration are regarded as especially important for a 'strong transformational leadership' (Northouse 2016: 169). Hwang acquired 11 and 9 points, respectively. They are in the high region and denote a strong transformational leadership for Hwang. The results show that Hwang strongly influences other members with inspirational motivation and that he cares for them with individual consideration and exceptional management in a balanced way.

His lowest point for Laissez-faire shows that Hwang is actively intervening in other members' thoughts and behaviours. It seems also apparent in his dual leadership for growth and nurturing of his members that surpasses simple transactional relationship (Northouse 2016:169). Hwang's leadership

typically shows the characteristics of transformational leadership, that is, the pursuit of morality and higher values.

5.2 Evaluation of Hwang's missional leadership by 50 interview-questionnaires

The research used the 10 general questionnaires and the 40 interview questionnaires to evaluate Hwang's missional leadership, consisting of the 10 Preliminary Questionnaires and the 30 Leadership Questionnaires. The research composed the 50 questionnaires (Appendix-IV) according to the subsidiary questions that originated from the research question; 'What are the beneficial features for missional leadership that has the sustainability in an intercultural global society?' It was to observe and evaluate his missional leadership, and also to verify some uncertainties in his biographical narrative. The Preliminary Questionnaires aimed to check the basic information Hwang mentioned about himself in the face-to-face interviews. The 40 Leadership Questionnaires aimed to ascertain his missional leadership, including his knowledge of contemporary leadership theories, current debates on missional leadership, intercultural issues, and his viewpoints on Spirit-led leadership. It was obtained through questionnaires completed by Hwang by correspondence. The 50 interview questionnaires and Hwang's answers are as follows:

5.2.1 Evaluation with summary from results of the 10 General Questionnaires (GQ)

The research used 10 General Questionnaires (GQ; Appendix-IV) for basic information and found following evaluations with summary:

Generally speaking, the research found that Hwang has a good memory and speaks honestly in the 10 GQ and answers. He remembered when he got an inner call and all names that he met old and now. He was 49 when he received the inner call while participating in a layman's theology lecture held at the

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Westminster Theology Seminary. It was after he entered the Geneva Theological Seminary run at the campus of Westminster Theological Seminary in September, 1991.

As soon as Hwang had finished the regular training course of the WEC International at its US sending base on May 21, 1999, he was appointed as a WEC missionary, and he was sent as a Layman Professional Missionary by the General Assembly of the Kosin Presbyterian Church in USA (KPCA) at the First Korean Presbyterian Church in Philadelphia on July 14, 1999. He remembered the names of the staffs of the WEC International sending and the WEC International headquarter during his training period at the WEC International; Jim Raymore as a general director, David Smith as deputy general director, Mark Asp as candidate department director, Howard L. McConnell as finance department director, Linda de Fusco as a secretary of the general director.

Hwang also remembered all the names of the missionaries he met in Cambodia; Maggie Ting, WEC Cambodia Field leader from Malaysia, Martin Ahern from Switzerland as Principal of the Vocational Training Center for WEC Cambodia, Sim Hwee Ping from Singapore as WEC Cambodia's member, Valeria Peres from Brazil as Bridge Hope dept. and director of WEC Cambodia, Hyang Sook Lee from Korea as Trie village project leader of WEC Cambodia, Eun Sung Park from Korea as Member of WEC Cambodia, Tim Paton from France as Youth group leader of ICF Church in Cambodia, Won Jey Cho as CSI Clinic, Preah Ket Mealea Hospital dental clinic doctor, USA, Jung Young Kim as NGO of His International Services general director from Korea, Keun Hee Lee as NGO of Korea OM Cambodia Branch Head from Korea, Gi Dae Kim as NGO of Good Neighbour general director from Korea, Woo Jung Kim as NGO of Head of Hebron Mission Hospital from Korea, Myung Soo Ahn as Korean Missionary of Kosin General Assembly from Korea, Bong Ki Cho as Professor of Cambodia Presbyterian Seminary from Korea, Youn Soo Lee as Professor of Cambodia

Presbyterian Seminary from Korea. Hwang knows name and nationality of current Regional Director (RD), also knows which countries the RD covers for supervision; Mr. Michael Dwight from England, and the five countries he supervises Thailand, Myanmar, Vietnam, Laos, and Cambodia.

He honestly answered on his current situation and his personal history as follows: he has the support in prayers and finance of eight churches, one private organization, three individuals, and his own family. His academic background is as follows: he graduated at the Korea National Communication High School in Korea (March, 1960), and at the Lyons Technical Institute State of Pennsylvania in Electrical Technology in USA (May, 1985). He worked for the KONACO General Contractor for 12 years (1985-1997), served as a committee member of KWMC Lay Mission Department (1994-1997), and served for three years as the Chief of Philadelphia Lay Mission Movement.

5.2.2 Evaluation with summary from results of 40 interviews questionnaires: the 10 PQ and the 30 LQ

The research reached the following evaluation: From Hwang's answers on PQ1 to PQ10, the research found that Hwang knows himself and speaks honestly of what he doesn't know. The results are as follows: Hwang confidently answered that he knows the difference between mission and evangelism, and recognized the value of the culture's importance. He has confidence of his communication skills with the language and culture of the mission field. He also communicates the gospel in the native language of the field. On contemporary leadership theories, however, he answered that he has a shallow knowledge, but eagerly wants to learn about it. He answered that he has no experience of measuring his own leadership by using the instruments of contemporary leadership theories.

The research found the next result about what he believes and what he knows from LQ11 to LQ40, as follows: firstly, Hwang answered that he knows

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the meaning of *intercultural*. He thinks it is important to understand the concept of *intercultural* to understand the culture of the field. He thinks that his mission field is an intercultural region, but he does not know how to explain clearly about the field of intercultural. He does not have a clear understanding of the concept missional. He has no idea who first used the term *missional* and what its argument is. In spite of his ignorance of the missional concept, Hwang thinks he understands a missional church, and his church pursues to be a missional church.

Secondly, regardless of his weak understanding of the concept 'missional,' Hwang answered that his church in the field is properly acting as a church sent by the triune God into the world. He strongly believes that every church should be a missional church. He strongly thinks the concept of the 'mission of God' (*missio Dei*) is necessary to understand the 'missional church.' He answered that he understands the mission of God well. He agrees to the concept of the mission of God. He clearly answered that there is a close relationship between the 'mission of God' and 'missional.' However, Hwang does not know the term 'missional' has changed every 20 years since 1980's, he firmly believes that the concept 'missional' is also closely related with the 'community culture.'

Thirdly, Hwang answered that he knows well what a 'Spirit-led leadership' is. He thinks that he is applying the Spirit-led leadership to his mission field. He is sure that his successful missional work is due to the Spirit-led leadership. He answered that he puts first priority on the guidance of the Holy Spirit in every decision making process. He believes that a Spirit-led leadership is the only answer when inter-cultural tension or conflict occurred in the field. He answered that there are features or principles in a Spirit-led leadership. But when he got answered the questionnaire, 'People and friends say that I am exercising Spirit-led leadership,' he humbly responded with number 3, which means 'medium or I don't know.' On the opportunity to give advice to other missionaries or candidates, he can recommend that Spirit-led leadership is

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the secret of guaranteeing and achieving successful or unregretful results in mission. Hwang strongly agreed that Spirit-led leadership is the proper, right, and applicable leadership alternative for inter-cultural communities.

5.3 Evaluation of Hwang's missional leadership according to his biographical narratives

There are fourfold roles and features of a missional leader presented by Cordier and Niemandt (2015): 1) the Congregational Minister as Missional Leader, 2) the minister as theologian and cultivator of language, 3) a facilitator of adaptive change, and 4) the minister as spiritual leader and mentor. A table comparing Hwang's missional work to the fourfold roles and features by Cordier and Niemandt (2015) is as follows:

Fourfold role by Cordier and Niemandt (2015)	Minister as apostle	Minister as theologian and cultivator of language	Minister as facilitator of adaptive cultural change	Minister as spiritual leader and mentor
Cordier and Niemandt's describing statements	Describing the congregational minister as 'missional leader' first of all defines the pastors' calling and identity as participation in the *missio Dei,* which	First of all, *a missional Biblical hermeneutic* – the capacity to unlock the Biblical message hermeneutically from a missional perspective. The	The first cluster of capacities empowers the minister to handle complexity, uncertainty and change, including a deep conviction that missional	Spiritual leadership focuses on discipleship, spiritual coaching, and Biblical formation. This relates to the capacity to practice spiritual

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	implies a lifestyle demonstrating the spirituality, values, and habits of being called and sent by God. Authentic Christian witness is not only in what we do in mission but how we live out our mission. The church in mission can only be sustained by spiritualities deeply rooted in the Trinity's communion of love. Spirituality gives our lives	second capacity is *a coherent missional language* – the capacity to be able to create a new language to give expression to the missional identity of the congregation.	formation is God's will for the congregation, combined with a commitment to succeed with this transformation. The next cluster of capacities empowers the minister to transform and cultivate the congregational culture. This includes a thorough knowledge and understanding of existing cultures within the congregation, as well as the ability to understand and	disciplines as part of a daily lifestyle, as well as the ability to teach it to others, and the capacity to identify the gifts of members and empower them to use those gifts towards the missional vocation of the congregation.

	their deepest meaning. It stimulates, motivates and gives dynamism to life's journey.		facilitate a process of adaptive change.	
Hwang's missional work	Call and conviction to be a missionary of WEC International as God's calling during the fast. He eagerly leaned on the triune God's guidance in his life by the Spirit before and after his calling and conviction. Leaning on the Spirit he kept a well-balanced healthy	Hwang showed himself as a minister of and cultivator of language. He led a Girl's Bible Study Group in the Khmer language. Some converted and dedicated Sunday school teachers came from the Girl's Bible Study. Hwang delivers a sermon for two hours in Khmer in the Sunday service.	Hwang built a new kindergarten building that was first on the wish list of the villagers. Despite his promise to resolve the villagers' wish as facilitator of cultural change, Hwang never compromised the spreading of the gospel as a missionary in the Buddhist cultural environment.	Hwang has built human relations as a spiritual leader and mentor in dedicated fulltime ministry, such as the Girl's Bible study, Sunday sermons, medical service, visits and care of church members, discipling deacons, bible teachers, pastor candidates and kindergarten teachers.

Hwang's fourfold core capacities and missional remarks that show through His missional work before and after Cambodia	Minister as an apostle; (1), (2), (3), (4), (5) (6), (10)	Minister as theologian and cultivator of language; Hwang was trained enough for a man of the church and of God, to be capable to communicate with neighbours; (5), (9)	Minister as facilitator of adaptive cultural change; (7), (8) (12), (13)	Minister as spiritual leader and mentor; (10), (11), (12)

Table 5. Assessment Hwang's missional work, compared by the core capacities for a missional leader of Cordier and Niemandt (2015)

The table above shows the four core capacities of Hwang's missional leadership. Hwang's missional leadership is summarized with 13 features from the conclusion of chapter 4.3 as follows:

(1) Hwang's missional leadership has nurtured the faith community. Hwang's calling and conviction also natured faith communities like a local church and local professional mission organizations. Especially after his ordination to serve as an elder, he was more committed to God.

(2) Hwang's missional leadership was awakened by an earnest prayer and 29 days of fasting to find God's will and His guidance for more devotion of himself to God.

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(3) Hwang's missional leadership cut off any return home when he got into trouble about his future field ministry. He donated all his assets not to return to his comfort home when confronted by obstacles in the mission field.

(4) His missional leadership has been trained and natured by a professional mission organization. In spite of his language barrier at the beginning, Hwang showed unflinching endeavours to pursue God's will through the Holy Spirit.

(5) Hwang's missional leadership has supported by the FKPCP, the church in which he was ordained and served. He sustained good relations with church members and the senior pastor of the church. It shows that his doctrine and faith has been accepted by his faith communities such as the WEC and the FKPCP.

(6) His missional leadership in Cambodia started with his eager longing for God's guidance through the Holy Spirit for his ministry in Cambodia, including the Tabeh village. In spite of three times advice to return home by his WEC fellows when he finished his initial two year project, Hwang never returned home without a confirmed conviction from God about his next move. He finally got into the missional ministry in Tabeh village through an invitation from the villagers.

(7) Hwang's missional leadership convey him to cooperate with villagers when he built a new kindergarten. Hwang recognized and accepted as God's will and guidance when he got the villager's request to build a new Kindergarten building in Thmey village. He strongly understand this as a sign from God to expand the gospel. It shows that he made a relation to any tiny affair to the guidance of God through the Holy Spirit.

(8) Hwang's missional leadership encouraged him to consistent medical services with a passionate heart for the villagers. He disinfected wounds with alcohol pads and ointment but and some people got cured.

(9) Hwang influenced Cambodia's future ministry to recommend a retired reformed theologian to be a dean for the Presbyterian Theological Seminary in Cambodia.

(10) Hwang's missional leadership has been cultured by two regular early morning prayers one is with his wife, the other with all the members who lived in his house in Phnom Pen. It was his secret tunnel to expel all scariness, difficulties, and hardships, but to follow the guidance of the Holy Spirit with conviction. It also reminded him of when he got a call from God to perform His ministry.

(11) Hwang had a reflection time to trace of his ministry and his life before God. He got a Sabbath period, not only for his physical condition, but also for his future ministry. It made his missional leadership not to remain in the past, but to proceed with the guidance of the Holy Spirit.

(12) Hwang's missional leadership led him to the wish that his body be buried in Cambodia at his death. Even after his retirement in 2014, the General Assembly that he belonged to re-permitted him to be a missionary in Cambodia. He has already made his grave in the back yard of the Eden Mission Center in Thmey. It shows that he wanted to be a Spiritual mentor who wish to influence and communicate with the villagers of Tabeh and Thmey in Cambodia even after his death.

(13) Hwang has dedicated his life to God in a fulltime ministry. In spite of the late start of his missionary life at 57 age, his later life is blazing fiercely more than before. He has every week for he visited the Sunday school teachers of the Tabeh church and kindergarten teachers of Thmey village for their discipling. He rendered medical services at the villages every month, and has held girl's bible study every week at his communal house in Phnom Penh. At the church he preached every Sunday.

As shown in the table above, the first part, 'minister as an apostle,' shows 7 features of Hwang's missional leadership; in (1), (2), (3), (4), (5), (6), and (10).

All these related to Hwang's missional calling and conviction, such as his call, fasting, prayers, donation of all his assets, his supports include the missionary sending from the local church that he has served, his waiting on God's guidance for his future ministry, and his daily early prayer meetings.

The second part, 'minister as theologian and cultivator of language,' categorized 3 features of Hwang's missional leadership, in (5) and (9). Hwang is not a theologian, but he has a sound and balanced doctrine as a cultivator of language. When Hwang leads the bible studies, everybody listens. When he delivers his sermon on Sundays, all attendees listen to his sermon even for two hours. Those facts show that he has a power of the communication skill to deliver a sermon and to lead the bible study in written and verbal Cambodian, in spite of the difference between the Cambodian written language and its spoken language to be the most complex language in the world influenced by and combined from Khmer, Burmese, Thai, French and Indian languages such as Sanskrit of Hinduism and Pali of Buddhism.

The third part, the minister as facilitator of adaptive cultural change, Hwang's missional leadership's features are in (7), (8), (12), and (13). Hwang's missional leadership is aggressive to adapt culturally, but he keeps an appropriate stance on the essence of the gospel not to compromise it. The agreement made by Hwang with the villagers about the new kindergarten building of Thmey shows that Hwang's missional leadership is not to negotiate with the secular world. Despite of the village's strong Buddhism culture, Hwang has overcome with God's missional leadership. Hwang's behaviour is based on human relationship with a Christian's passionate heart for the villagers, as seen in his medical service in the villages and his two graves for the Hwangs at backyard of the Eden Garden Christian Kindergarten. That means that his leadership is not only through his communication skill, but also though his true love of Jesus Christ.

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Hwang's medical service ministry was not a one-time service but a consistent event that has built the community up through God's missional leadership. Niemandt and Lee (2015) recently dealt with an interest issue 'Can a Korean megachurch be a missional church?' The researchers conclude that a Korean megachurch should try to build attractive communities not attractive events to be missional church no matter its size.

The missional church, with its missional ecclesiology, is finding the way forward for the Korean church; but not as a result of the slowdown of its numerical growth, but rather because they have realised that the church has lost its missional (apostolic) genius. In order to change a crisis into an opportunity, the Korean church has to participate in the missional church movement, shifting its focus from 'attracting events', to creating 'attractive communities' with marginal status.

As shown in Lee and Niemandt's research above, Hwang wanted to build gospel-based communities in the Cambodian mission field not for pursuing the growth of attendance. He has performed medical services, built a brand new kindergarten, and even cooperated with the neighbours when they built the village kindergarten. He has also expanded the influence of the church through a church member's double role for as teacher of the Sunday school and the kindergarten. In spite of the public kindergarten he had a good influence on the village through participation and many helps without relying on government finance. Also as he the kindergarten got a Christian name, the Eden Garden Christian Kindergarten, in the village's Buddhism culture. He made a Christian impact on the village through his good reputation through his good behaviour. With his missional leadership he built a missional church.

Hwang's missional leadership coincides with the words of Cordier and Niemandt (2015), 'Welcoming strangers is the ability to enter into friendships and is dealing with the essence of human relationships.' His good relationship with the villagers made a good impression of Christianity by providing in their

needs. His human relation skill comes from the genuine resource of God's love through Jesus Christ. The research evaluated that it is not from a calculation to promote human relations, but a true loving relation. It is because Hwang provided a 20 kg burlap rice bag, a bicycle, and a tool box to each young employee to keep their job that they learned it from Hwang as to all the young employees when they work at the WEC's two-year project in Phnom Penh. Consequently, Hwang's thoughtful cares for the young employees made the Thmey villagers to invite him and open their minds when the villagers had a trouble that needed discussion.

The Last part, 'The Minister as spiritual leader and mentor,' has three features of Hwang's missional leadership in (10), (11), and (12). The key secrets behind a spiritual leader are early every morning prayers and a time for self-reflection on the past field ministry. To prepare their graves with them made an impact as a spiritual mentor to the villagers. These features overlap with other categories, but at the same time those are classified to see him as a spiritual leader and a mentor.

5.4 Conclusion

The research reached a conclusion from three things: 1) assessments of contemporary leadership, such as traits-, skills-, styles-, situational-, path-goal-, and transformational approaches of contemporary leadership theories, 2) the 50 interviews questionnaires: the 10 GQ, the 10 PQ and the LQ 30, and 3) Hwang's biographical narratives.

Firstly, research found some made the following conclusions from the assessment of the six contemporary approaches:

1) From assessments of the traits approach Hwang appears to have a low self-confidence, and his friends agree on his low self-confidence, because Hwang is very humble before God.

2) From assessments of the skills approach He is cable to successfully accomplish his mission. He is also highly adaptable in carrying out his mission, and has sufficient understanding about his mission. Hwang has a high potential to carry out his mission with his human relations skill.

3) From assessments of the style-approach Hwang's leadership style perfectly fits a Team Management style. His leadership style is relatively effective in achieving his mission. That his relational score is also high implies that he can carry out his mission without human relational problems.

4) From assessments of the situational approach Hwang, however, chose wrong and contrasting answers to all given situations. It shows that Hwang does neither have enough knowledge of the situational approach nor a strong capability to cope with various situations. It shows that Hwang's leadership at present needs more understanding and capability to cope with various missional situations on the field.

5) From assessments of the path-goal theory, Hwang's leadership is not so directive or supportive. He is rather good at recommending, encouraging, or motivating others to participate. His leadership style as highly achievement-oriented implies that he highly appraises his own trait of achievement.

6) From assessments of transformational theory Hwang strongly influences other members with inspirational motivation and that he cares for them with individual consideration and exceptional management in a balanced way. Hwang is actively intervening in other members' thoughts and behaviours. It seems also apparent in his dual leadership for growth and nurturing of his members that surpasses simple transactional relationship (Northouse 2016:169). Hwang's leadership typically shows the characteristics of transformational leadership, that is, the pursuit of morality and higher values.

Secondly, the research reached the following conclusions from Hwang's 50 interviews questionnaires:

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1) Hwang's missional leadership was nurtured by various mission organizations, an ARM of the WEC, a committee member of KWMC Lay Mission Department, the Chief of Philadelphia Lay Mission Movement and a local church he has served in 1999 since he felt a call from God in 1991.

2) Hwang's missional leadership has received support from various supporters: 8 churches, 1 private mission organization, 3 individuals, and his own family members.

3) Hwang's missional leadership presented an effective communication skill with his fellow missionaries in spite of the tension between Hwang and his WEC fellows about the mission field, Tabeh, which is known as a killing field in Cambodia.

4) Hwang's missional leadership emerged from his confidence regarding two things: one the importance of culture, the other the understanding of the difference between mission and evangelism.

5) Hwang's missional leadership has shown that he acquired his communicating power by the Holy Spirit to spread the gospel effectively to the villagers in their native language.

6) Hwang's missional leadership showed that he has kept to sound doctrine which pursues a missional church that builds up a missional community, in spite of his lack of missional theology and its concept.

7) Hwang's spirit-led missional leadership is an alternative solution for his lack in knowledge of missional leadership.

8) Hwang's missional leadership is sustained by all his good characteristics and merits through assessments by contemporary leadership theories, such as all excellent personal traits, high skill capacities in the skills approach (behaviour approach) such as high an adaptive capacity, high achievement skill, very high human relation skills, a high conceptual skill, a team-oriented leadership style, a well-balanced situational leadership which is changing his leadership style according to various situations with high

supportive and participation strengths like an encouragement and a listening to other members' voices, a good humble attitude before God and fellows, and even a good ethical reputation as a role-model.

9) Hwang's missional leadership has the nature and is confirmed to be more of a person who has a spirit-led missional leadership through the guidance of and is relying on the Holy Spirit. Hwang's Spirit-led missional leadership is more dedicated to and filled with the Holy Spirit through his habitual early Morning Prayer meetings, which he calls "the Train of the Lord."

10) Hwang's missional leadership expanded the territory of the gospel from the capital of Cambodia, Phnom Penh, to Tabeh village and Thmey village.

11) Hwang's missional leadership made him to work fulltime without any day of rest until his Sabbath months, ceaselessly participating in charity medical services to offer necessary help to the people and training Sunday school teachers and discipling church deacons.

12) Hwang's missional leadership led to the invitation of an excellent Korean theologian as the president of the Presbyterian Theological Seminary in Cambodia.

Thirdly, the research reached a conclusion from the Hwang's biographical narratives approach as follows:

1) Hwang's missional leadership made him enter into a long-term ministry in Cambodia by waiting on God for guidance through his reliance on the Holy Spirit, in spite of the three times advice to return home by his WEC fellows.

2) Hwang's missional leadership made him very sensitive leader to rely on the leading moments by the Holy Spirit.

3) Hwang's missional leadership matches the fourfold missional leader's role and features from the above table: first, 'the minister as an apostle,' showed in seven features of Hwang's missional leadership: (1) nurtured by the faith community, (2) awakened by an prayer and fasting time, (3) having his retreat cut out for himself, (4) trained by a professional mission organization, (5)

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supported by the church he belong, (6) started in Cambodia eagerly waiting for God's guidance through the Holy Spirit, (10) cultured by everyday early morning prayers.

Second, 'the minister as theologian and cultivator of language,' categorized two features of Hwang's mission al leadership: in (5) and (9).

Third, 'the minister as facilitator of adaptive cultural change,' showed in (7) cooperated with villagers, 8) rendered constant medical services, (12) wanted to be buried in Cambodia, (13) dedicated to God for whole week and weekend days.

Last, 'The Minister as spiritual leader and mentor,' showed three features of Hwang's missional leadership in (10) cultured by everyday early morning prayers, (11) had a reflection time for his future ministry, (12) and wanted to be buried in Cambodia for sustainable leadership as a mentor.

In conclusion, Hwang's leadership is dependable and trustworthy for a God-given mission. His charisma and genuine traits further enrich has skill in human relations that aid him to finish his mission. He pursues team leadership with incredible motivation, encouraging motivating others to participate. His greatest strength is in the pursuit of morality and higher values, while his weakness lies in his lack of knowledge in regards to a situational approach where it is necessary for him to adapt to changing conditions. All things considered, according to the assessment results from the contemporary six leadership approaches, Hwang's leadership was deemed good. Hwang's leadership displays a missional leadership that has been natured and nurtured by the triune God. His wholehearted dedication evidently illustrates how his missional leadership has been nurtured since praying, and furthered by support from faithful local communities. He recognizes the difference between evangelism and mission, and understands the importance of culture. Moreover, he acknowledges what, how and when to use Spirit-led missional leadership. Hwang firmly believes a Spirit-led missional leadership is extremely authentic,

valid, and sustainable for today's gospel environment. More importantly, he relies on 'his every early-morning prayer meetings' to sustain his missional leadership. Hwang's missional leadership concurs to the fourfold roles of the missional leader described by Cordier and Niemandt (2015).

CHAPTER SIX
CONCLUSION

This chapter will mainly address two aspects: the reached conclusion from chapter 2 and 5, and a recommendation for further study. For clarification purposes, the drawn conclusion is based on the exploration of Hwang's missional leadership and its evaluations in accordance to theoretical approaches, literature reviews, a theological foundation, and the three narratives of biblical examples that has been methodically researched in chapter 1. Furthermore, this chapter will also unearth valuable qualities and principles from Hwang's misisonal leadership to seek the question at hand - 'What are the beneficial features for a sustainable missional leadership in an intercultural global society?'

6.1 Conclusion

Originated from the triune God, missional leadership generates and nurtures His people as the image of God. This practice embraces the sender and the recipient of the gospel, especially when practiced on the mission field. Missional leadership, originated from the triune God, generates and nurtures His people as the image of God that embraces both the sender and the receiver of the gospel, and particularly practices on the mission field through the Holy Spirit. Prior chapters identified Hwang's missional leadership to be wholly reliant on the Holy Spirit. The research illustrates Hwang's beliefs and practices in the Holy Spirit's guidance as written in the bible - 'The Spirit knows the thoughts of God' (1Cor. 2:10-11, 13).

Hwang's misisonal leadership certainly is similar to that of apostle Paul's narrative. Though originally the prosecutor of the Church, Paul's direction in life

drastically changed. God's missional leadership led Paul to be His apostle among the Gentiles (Gal. 1:13-16). In fact, Paul was sent as a missionary to the provinces of Asia Minor (Acts 13:2-3).

In the start of Paul's second mission trip, his team was forbidden to cross into Asia province, and thus required them to circumvent all of Asia Minor. In Troas, Paul planned for Asia province where Ephesus resides, but the Holy Spirit guided Paul with a vision during the night. The vision was of a Macedonian man standing and bagging him, "Come over to Macedonia and help us" (Acts 16:6,7,9). Paul and his companions concluded that God had called them to preach the gospel to the people of Macedonia (Acts 16:6-10). Luke describes the Holy Spirit clearly guided Paul and his companions to go west to Macedonia against their intensions and plans.

However, there is a thing that should not miss, which that there is simultaneously. Together with man's trouble in thinking, conviction, and sound doctrine as well as the Holy Spirit's guidance constitutes Spirit-led missional leadership. Everything is not done by the Holy Spirit without man's will and behaviour. The Holy Spirit's guidance is expressed in and through a person's behaviour through many troubled thinking and a final decision with discernment. One coin has different images on either side. Likewise the guidance of the Holy Spirit is another expression through man's will and behaviour.

The research studied three concepts in chapter two to explain the logical deploying of this dissertation. One was about the understanding of contemporary leadership theories. These theories were a theoretical introduction, and provided instruments to measure and evaluate K. S. Hwang's leadership in chapter five. The other was about the basic understanding of the missional concept, including God's mission. The third looked into the appropriate understanding of intercultural as a concept. The reasoning behind the emphasis of an intercultural concept is because the challenge is to operate at varying scales of a city to that of a village community, requiring the

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understanding of cultural identities, as well as the impact of people on local, regional, and global communities.

The research concludes the following: first, there were six most basic approaches among many contemporary leadership theories, presented by Northouse (2016): traits-, skills-, style-, situational-, path-goal-, and transformational approaches. The traits approach is to improve upon a leader's behaviours by recognizing one's strengths and weaknesses. The skills approach is for a leader to improve the individual behaviours of him or herself by the measure instrument on three levels of management: technical, human relations, and conceptual skills. The style approach verifies a leader's leadership style: there were typically five styles: the impoverished-, authority-compliance-, country club-, middle-of-the-road, and team management. Among these methods, team management is the most recommended leadership. The situational approach is meant for a leader to acquire proper leader-behaviour skills in order to take on various situations like the degree of development of the group members to accomplish a mission by the whole group. There were four proposed leader behaviours, S1, S2, S3, and S4 according to four different situations, D1, D2, D3, and D4. The point of the situational approach is which leader's behaviour is the best for the member's degree of development according to different situations. The path-goal theory helps group members' goal to accomplish the goal of the mission through motivation or encouragement, and or helps the leader directly to get rid of obstacles. The transformational approach requires indicates the degree of the leader's ethical standard that fits his or her behaviour to be a model.

The research also investigates new leadership theories of the 21th century, presented by Avery (2001) that covers leadership theories unpresented by Northouse. Her emphasis lies in the importance of team leadership, and in her presentation of the honeycomb model as the most sustainable leadership for the 21st century. There are two models for sustainable leadership: the locust

model and the honeycomb model. In the locust model the 'winner takes all' with limitless competition, with one's utmost efforts for the group to survive. The result shows that according to the locust model a leader may take the crown seat for the time being, but someday another leader will vanquish him. On the contrary honeycomb model aims to harmonize with the environment around, just like a honeycomb that benefits all around. The honeybee carries pollen between the stamen and the pistil, pollinating the flowers while it gathers nectar from them. In this model, there is no stress during to accomplish the assigned aim, but harmonized living together. Avery and Bergsteiner (2011) presented the honeycomb model as the most sustainable leadership model.

The second topic in chapter two speaks of the 'missional' concept as a missiological solution for the 21st century. There were four topics: firstly, mission's meaning, its concept, object, and range, from the question, 'what is mission?' Mission differs from evangelism in that mission inherently takes on the cultures and embraces lifestyles. The research determined that the object of mission is not limited to man's salvation, but aims at the redemption of all creatures. It showed that the bible's topic links man's salvation history with the restoration of the creation order of the Creator. The salvation of man is not limited to one's soul, but also includes one's body.

Secondly, the research explored 'what is mission?': new concept that has been a paradigm shift from the mission of the church to the mission of God. It opened new horizons for the definition of mission that where everything at 'the place' of the mission is the object of God's mission.

Thirdly, it explored the concept of 'missional.' In today's 21st century missiology 'missional' is the term agreed upon by conservatives and progressives; even the reformed circle and evaluated positively the recent definition of 'missional.' The Conservatives, progressives, and reformed agree in their definitions without tensions on concept of the 'mission of God.'

Fourthly, the relevance between missional and the mission of God was mutually indicated. Although the terms are not perfectly coincident in concept, they have common factors between them. When Du Bose (1983:35) used the word, 'missional' for the first time it had the meaning of 'sending', but this term was given a new meaning by Newbigin to include the culture. It was his reaction when he returned from India to his homeland, England, after his retirement. This missional concept accords with Reformed theology, that every area, including culture and history, should kneel under God's sovereignty and should pursue God's glory.

Third topic was the concept of 'intercultural.' It was because that there is a the assumption that today's mission field is in an intercultural environment not only in mega cities like New York in the U.S.A., that more ethnicity numbers than country members joined the world's United Nation, agrees to the world already lies in with an intercultural environment in every corner of the global society. They dynamically interact with one another in ethnics, cultures, languages, and lifestyles, just to name a few, throughout generations. All humans on the world are already in a one-day life zone, they lives in a fast and busy communication epoch with each other, through broadcast and internet media. This research explored the concept of 'intercultural,' and the necessity of understanding today's mission environment, such as the global local community, called the glocal.

In chapter three it dealt with contemporary debates on the theological foundation and biblical examples of missional leadership because the theological foundation of missional leadership is a central topic of the dissertation. There were five approaches to missional leadership: the first to the third were about its theological foundation, the fourth on contemporary debates, and the fifth on biblical examples.

First was about the contemporary debates on the missional leadership: the research explored the importance of missional leadership in today's

missiology, and dealt with the central topic, 'missional leadership,' starting with baptism and discipleship, and then the build up of the kingdom of God. The two, the baptism and discipleship, are rooted in the Holy Spirit, and is accomplished by the work of the Holy Spirit (Callahan 2009, Elton 2009). The Church is the people of God and the instrument of God's mission. It reflects the missional concept as rooted in God's mission (Guder 1998). The remarkable points of a qualified missional leader as a minister are his four-fold roles as apostle, theologian and language cultivator, cultural adaptive facilitator, and spiritual mentor, as indicated by Cordier and Niemandt (2015). Niemandt pointed out that discernment is the most essential element to qualify as a missional leader.

Second was the theological relevance between the missional and the biblical worldview. It exposed God's missional leadership has common factors with the biblical worldview's communal narrative of the redemptive history (De Graaf 2011, Van Gemeren 1988, Kaiser 2008, Vos 1948, Hamilton 2014, Goldsworthy 2012), which consists of the same crucial elements, of creation, the fall, redemption, and restoration (Wright 2006, Helm 1994, Wolters 2005, Anderson 1994).

Thirdly it explored the relevance between the missional and the cultural mandates. Because missional leadership, originated from the triune God, it was commissioned to humans as the image of God. God's missional leadership to the all creatures was commissioned to humans, who received two more blessings than the other creatures: the first three blessings for all creatures are 'Be fruitful, increase in number, fill the earth,' and the two extra blessings to humans are 'subdue the earth and rule over all creatures.' It represents the missional leadership and the cultural mandate with the same aim, content and purpose for the glory of God. Therefore, it connotes that God's missional leadership is commissioned to humans as 'God's image' to fulfill their cultural mandate (Berkouwer 1984, Hoekema 1986, Bavinck 1984, Hah 2015).

Fourthly the research explored the debates on 'Spirit-led leadership' and its distinctive features. The reason for 'Spirit-led leadership' studies was to find more beneficial features from sustainable missional leadership. Although Spirit-led leadership has different terms as 'Spiritual leadership' and 'Spirit-ed leadership,' they all express the same intent as to relying on the Holy Spirit, but simply shown in various express. The meaning of Spirit-led leadership is a leadership that is led by God through relying upon and listening the Holy Spirit (Bandy 2007, Blackaby, 2011, Stowell 1997, Tyre 2011, Van Gelder 2007).

Sanders asserted discipleship is a crucial element of Spirit-led leadership and a result of spiritual maturity. The essential two elements of baptism and discipleship are the work of the Holy Spirit, as Callahan (2009) and Elton (2009) insisted that missional leadership has the two elements of baptism and discipleship. When confliction or tension occurs, it is not just negative but a positive element to give vitality to all group members including the leader, if there is discernment that is an essential element for Spirit-led Leadership (Roxburgh & Romanuk 2006, Waaijman 2013).

Fifthly, the researcher explored three biblical examples that show missional leadership: Moses, Jesus Christ, and the apostle Paul. These narratives arose from the following questions: 'What are the beneficial features for a sustainable missional leadership in an intercultural global society?'

When Moses was 40 years old he killed an Egyptian guardian in the work place of the Israelites, but after his leadership was changed through God's discipleship training by His missional leadership when he was 80 years of age, he was evaluated by God as a very humble man (Deut. 12:3). When Saul— the previous name of Paul the apostle—stood by the killers as a witness of Stephen's death he was a hot-blooded man. Paul also arrested many Christians for the authorities of Israel at the time, but when he was called by God to proclaim Jesus, and was reconciled with God he had to learn that God's grace is sufficient for him for God's power is made perfect in weakness (2 Cor. 12:9). He shined

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through God's missional leadership when he approached death (2 Tim. 1:7 God gave us a spirit of power, of love and of discipline). The two, Moses and Paul, were went through with sufferings, many troubles and trainings just as Jesus was went through the same training course, led by the Holy Spirit (Heb. 5:8 although He was a Son, He learned obedience from what he suffered). They all have been nurtured and has overcome many obstacles through being taught by God's missional leadership.

In Chapter 4, the research studied a missionary K. S. Hwang's missional leadership with a biographical narrative approach of the qualitative research method. Missionary Hwang is a Korean-American missionary and his mission field is in Cambodia. His biographical narrative contains describes the 25 years of his life since 1991. The research described in detail how Hwang's missional leadership impregnated, nurtured and performed in his mission work at Cambodia. This biographical narrative deals with two periods: one for before Cambodia, the other for his mission work in Cambodia. It consisted of interview-questionnaires, interview-conversations, electrical mails, and conversations by Social Network Service method.

In the last chapter the research evaluated Hwang's missional leadership with three different methods: six measurements of the contemporary leadership approaches, 50 interview questionnaires compiled by the research according to the research question stated in chapter one, 1.5, and the subsidiary questions in chapter one, 1.6. A qualitative research method was used for the biographical narrative approach. First, the research assessed the results of Hwang's missional leadership by using six-measurements of the contemporary leadership approaches of chapter two. The purpose of these measurements is to ascertain Hwang's leadership in according to contemporary leadership theories. Its relevance for his missional leadership is discussed later.

Firstly, the conclusion of this analysis is as follows: first, Hwang has a high score of good traits, and is a very humble man. Secondly, Hwang has good

skills of in technical things, human relations, and conceptual ability. Among the skills Hwang's human relations tested very high. Thirdly, his team leadership style shows in the both his mission performance and human relations. Fourthly, in spite of his ignorance of the situational approach, Hwang has performed exemplary as a leader to others on the practical mission field. Fifthly, Hwang's behaviour to fits the path-goal theory. He showed giving encouraged and motivated his members and resolved difficulties that others could not. His leadership is participation and achievement oriented. Sixth, Hwang has respect from the village people on the mission field, and his behaviour is a typical model that maintains a high ethical degree through the assessment with the transformational theory.

Secondly, through the assessment of the 50 interviews-questionnaires: the 10 general questionnaires verified Hwang's profile; Next the 10 preliminary questionnaires were for basic knowledge of how much he knew about concepts like 'intercultural,' 'missional,' 'God's mission,' and 'Spirit-led leadership.' From the 10 PQ, stood out Hwang's seriousness, honesty, and good memory. He certainly knew the difference between evangelism and mission, and recognized the importance of culture. Although Hwang did not know much about contemporary leadership theories, he used the native language in conversations, sermons, and Bible studies. From the 30 LQ he received two recognitions: one for the importance of the intercultural concept, the other for the necessity of Spirit-led leadership. Hwang believed his mission field is in an intercultural environment, but felt to explain it to others. In spite of his poor knowledge of the missional concepts and its debates, he believed that the Tabeh Church has pursued to be a missional church. The reason the Church even tried to be a missional church s due to the influence of Hwang's success in approaching missional leadership while centered on the Spirit-led. Hwang believes absolute reliance on the Spirit for a guidance is the best practice for a sustainable

missional leadership as overcoming conflicts would be practical and faced in an intercultural global society.

Thirdly, there were some features or principles from the biographical narrative of Hwang's missional leadership: 1) Hwang's missional leadership has nurtured and was practiced from in the local faith communities in the U. S. A, and continued in the practical mission field, Cambodia. 2) There was the prayer and fasting event for 29 days that served as a decisive momentum for his missional leadership. 3) Hwang's missional leadership made him donate his whole property before leaving as a missionary. 4) Hwang's missional leadership led him to prepare for his missionary life by a professional mission organization. 5) Hwang's missional leadership made it possible for him to be supported by the local church (FKPCP) he has served. 6) Hwang's missional leadership led him to a specific mission field while he eagerly longed for the guidance of the Holy Spirit. 7) Hwang's missional leadership steered him to start an education ministry. He implanted this by constructing a new kindergarten building, which was also a long-time cherished wish by the villagers. 8) Hwang's missional leadership let him serve the two villagers' urgent need by serving them with a constant medical ministry. 9) Hwang's missional leadership influenced the whole of Cambodia to establish the Presbyterian Seminary in Cambodia. 10) Hwang's missional leadership has helped him to persist with the daily-based early Morning Prayer meetings. 11) Hwang's missional leadership allowed him to reflect and evaluate his ministry, and to prepare his future ministry for a couple of months during his Sabbatical. 12) Hwang's missional leadership let him prepare graves for him and his wife in mission field to remain there as a mentor. 13) Hwang's missional leadership let him to work with all his might in the mission field as a full-time residential ministry.

Fourthly, his biographical narrative proved that Hwang was qualified as a missional leader who is equipped for the four-fold roles of Cordier and Niemandt (2015): minister as apostle, minister as theologian and cultivator of

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language, minister as facilitator of adaptive cultural change, and minister as spiritual leader and mentor.

Principles deducted from the above results of the research study are as follows: first, missional leadership originated from the triune God, and He commissioned the humans as the image of God to fulfill it for the glory of God. It means that God generates His missional leadership in His people, to be nurtured and practiced according to His will and for His glory. Second, missional leadership is sustainable when the missionary has a Spirit-led missional leadership, which absolutely depends on the guidance of the Holy Spirit: 'the Holy Spirit knows God's deep things (1 Cor. 2:10), and no one knows the thoughts of God except the Spirit of God (1 Cor. 2:12).' The best way for a missionary is to be led by the guidance of the Holy Spirit because the Spirit of God knows the thoughts of God. Third, missional leadership is not to exclude missional the leader's character, behaviour, habit, style, temperament, and educational backgrounds, but should rather nurture, let them ferment and develop to become a missional leader. At the moment, contemporary leadership theories provide a number of benefit to making scientific observations, measurements, and a proper evaluation to become a better leader to fulfill the assignment as the image of God. Simultaneously, missional leadership works superior than the contemporary leadership theories in the sense that it brings and provides all essential elements and attributes of leadership, originated from the triune God Himself, such as power, guidance, perseverance, meekness, broad-mindedness, encouragement, decision-making, and discernment. The missional leadership employs God's people to be a missional leader, and changes oneself his or her communities. It is rooted in God's missional leadership to create, restore and consummate this world by His redemption event through the work of the Holy Spirit.

6.2 Recommendation for further study

The research recommends further study of any instruments in the evaluation and development for missional leadership. Such instruments must be grounded on appropriate necessity and efficacy, which are already applied in the measurement of contemporary leadership theories. The six instruments of contemporary leadership theories are of the combined the four-fold role, coupled with results of Hwang's missional leadership that was explored through a biographical narrative.

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APPENDICES

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APPENDIX-I:

TRAITS APPROACH INSTRUMENT

Leadership Trait Questionnaire (LTQ)

Instructions: The purpose of this questionnaire is to measure personal *characteristics of leadership. The questionnaire should be completed by the leader* and five individuals who are familiar with the leader.

For each adjective listed below, indicate the degree to which you think the adjective describes the leader. Please select one of the following responses to indicate the strength of your opinion.

Key: 5 = Strongly agree 4 = Agree 3 = Neutral 2 = Disagree 1 = Strongly disagree

1.	Articulate—Communicates effectively with others.	1	2	3	4	5
2.	Perceptive—Discerning and insightful.	1	2	3	4	5
3.	Self-confident—Believes in oneself and one's ability.	1	2	3	4	5
4.	Self-assured—Secure with self, free of doubts.	1	2	3	4	5
5.	Persistent—Stays fixed on the goal(s), despite interference.	1	2	3	4	5
6.	Determined—Takes a firm stand, acts with certainty.	1	2	3	4	5
7.	Trustworthy—Acts believable, inspires confidence.	1	2	3	4	5
8.	Dependable—Is consistent and reliable.	1	2	3	4	5
9.	Friendly—Shows kindness and warmth.	1	2	3	4	5
10.	Outgoing—Talks freely, gets along well with others.	1	2	3	4	5

Scoring Interpretation

The scores you received on the LTQ provide information about how you see yourself and how others see you as a leader. The chart allows you to see where your perceptions are the same as others and where they differ from others.

The example below provides ratings for the first three characteristics, which help explain how the questionnaire can be used. For example, on the characteristic Articulate, the leader rated himself or herself significantly higher than the observers. On the second characteristic, Perceptive, the leader rated himself or herself substantially lower than others. On the Self-confident characteristic, the leader was quite close to others' ratings of his or her leadership.

There are no best ratings on this questionnaire. The purpose of the instrument is to give you a way to assess your strengths and weaknesses and to evaluate areas where your perceptions are congruent with others and where there are discrepancies.

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APPENDIX-II:

SKILLS APPROACH INSTRUMENT

Skills Inventory

Instructions: Read each item carefully and decide whether the item describes you as a person. Indicate your response to each item by circling one of the five numbers to the right of each item.

Key:
1 = Not true 2 = Seldom true 3 = Occasionally true 4 = Somewhat true 5 = Very true

1. I enjoy getting into the details of how things work.	1 2 3 4 5
2. As a rule, adapting ideas to people's needs is relatively easy for me.	1 2 3 4 5
3. I enjoy working with abstract ideas.	1 2 3 4 5
4. Technical things fascinate me.	1 2 3 4 5
5. Being able to understand others is the most important part of my work.	1 2 3 4 5
6. Seeing the "big picture" comes easy for me.	1 2 3 4 5
7. One of my skills is being good at making things work.	1 2 3 4 5
8. My main concern is to have a supportive communication climate.	1 2 3 4 5
9. I am intrigued by complex organizational problems.	1 2 3 4 5
10. Following directions and filling out forms comes easily for me.	1 2 3 4 5
11. Understanding the social fabric of the organization is important to me.	1 2 3 4 5
12. I would enjoy working out strategies for my organization's growth.	1 2 3 4 5
13. I am good at completing the things I've been assigned to do.	1 2 3 4 5
14. Getting all parties to work together is a challenge I enjoy.	1 2 3 4 5
15. Creating a mission statement is rewarding work.	1 2 3 4 5
16. I understand how to do the basic things required of me.	1 2 3 4 5
17. I am concerned with how my decisions affect the lives of others.	1 2 3 4 5
18. Thinking about organizational values and philosophy appeals to me.	1 2 3 4 5

Scoring

The skills inventory is designed to measure three broad types of leadership skills: technical, human, and conceptual. Score the questionnaire by doing the following. First, sum the responses on items 1, 4, 7, 10, 13, and 16. This is your *technical skill* score. Second, sum the responses on items 2, 5, 8, 11, 14, and 17. This is your *human skill* score. Third, sum the responses on items 3, 6, 9, 12, 15, and 18. This is your *conceptual skill* score.

Total scores: Technical skill _____   Human skill _____   Conceptual skill _____

Scoring Interpretation

The scores you received on the skills inventory provide information about your leadership skills in three areas. By comparing the differences between your scores you can determine where you have leadership strengths and where you have leadership weaknesses. Your scores also point toward the level of management for which you might be most suited.

APPENDIX-III:

STYLE APPROACH INSTRUMENT

Style Questionnaire

Instructions: Read each item carefully and think about how often you (or the person you are evaluating) engage in the described behavior. Indicate your response to each item by circling one of the five numbers to the right of each item.

Key: 1 = Never   2 = Seldom   3 = Occasionally   4 = Often   5 = Always

1.	Tells group members what they are supposed to do.	1	2	3	4	5
2.	Acts friendly with members of the group.	1	2	3	4	5
3.	Sets standards of performance for group members.	1	2	3	4	5
4.	Helps others feel comfortable in the group.	1	2	3	4	5
5.	Makes suggestions about how to solve problems.	1	2	3	4	5
6.	Responds favorably to suggestions made by others.	1	2	3	4	5
7.	Makes his or her perspective clear to others.	1	2	3	4	5
8.	Treats others fairly.	1	2	3	4	5
9.	Develops a plan of action for the group.	1	2	3	4	5
10.	Behaves in a predictable manner toward group members.	1	2	3	4	5
11.	Defines role responsibilities for each group member.	1	2	3	4	5
12.	Communicates actively with group members.	1	2	3	4	5
13.	Clarifies his or her own role within the group.	1	2	3	4	5
14.	Shows concern for the personal well-being of others.	1	2	3	4	5
15.	Provides a plan for how the work is to be done.	1	2	3	4	5
16.	Shows flexibility in making decisions.	1	2	3	4	5
17.	Provides criteria for what is expected of the group.	1	2	3	4	5
18.	Discloses thoughts and feelings to group members.	1	2	3	4	5
19.	Encourages group members to do quality work.	1	2	3	4	5
20.	Helps group members get along.	1	2	3	4	5

Scoring

The style questionnaire is designed to measure two major types of leadership behaviors: task and relationship. Score the questionnaire by doing the following. First, sum the responses on the odd-numbered items. This is your task score. Second, sum the responses on the even-numbered items. This is your relationship score.

Total scores: Task _____   Relationship _____

Scoring Interpretation

45-50	Very high range	30-34	Moderately low range
40-44	High range	25-29	Low range
35-39	Moderately high range	10-24	Very low range

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SITUATIONAL APPROACH INSTRUMENT

Situational Leadership:
A Brief Questionnaire

Instructions: Look at the four leadership situations below and indicate what the development level is in each situation, which leadership style each response represents, and which leadership style is needed in the situation—Action A, B, C, or D?

Situation 1

Because of budget restrictions imposed on your department, it is necessary to consolidate. You are thinking of asking a highly capable and experienced member of your department to take charge of the consolidation. This person has worked in all areas of your department and has the trust and respect of most of the staff. She is very willing to help with the consolidation.

- A. Assign the project to her and let her determine how to accomplish it.
- B. Assign the task to her, indicate to her precisely what must be done, and supervise her work closely.
- C. Assign the task to her and provide support and encouragement as needed.
- D. Assign the task to her and indicate to her precisely what needs to be done but make sure you incorporate her suggestions.

Development level _____   Action _____

Situation 2

You have recently been made a department head of the new regional office. In getting to know your departmental staff, you have noticed that one of your inexperienced employees is not following through on assigned tasks. She is enthusiastic about her new job and wants to get ahead in the organization.

- A. Discuss the lack of follow-through with her and explore the alternative ways this problem can be solved.
- B. Specify what she must do to complete the tasks but incorporate any suggestions she may have.
- C. Define the steps necessary to complete the assigned tasks and monitor her performance frequently.
- D. Let her know about the lack of follow-through and give her more time to improve her performance.

Development level _____   Action _____

Situation 3

Because of a new and very important unit project, for the past 3 months you have made sure that your staff members understood their responsibilities and expected level of performance, and you have supervised them closely. Due to some project setbacks recently, your staff has become somewhat discouraged. Their morale has dropped, and so has their performance.

A. Continue to direct and closely supervise their performance.
B. Give the group members more time to overcome the setbacks but occasionally check their progress.
C. Continue to define group activities, but involve the group members more in decision making and incorporate their ideas.
D. Participate in their problem-solving activities and encourage and support their efforts to overcome the project setbacks.

Development level _____ Action _____

Situation 4

As a director of the sales department, you have asked a member of your staff to take charge of a new sales campaign. You have worked with this person on other sales campaigns, and you know he has the job knowledge and experience to be successful at new assignments. However, he seems a little unsure about his ability to do the job.

A. Assign the new sales campaign to him and let him function on his own.
B. Set goals and objectives for this new assignment but consider his suggestions and involve him in decision making.
C. Listen to his concerns but assure him he can do the job and support his efforts.
D. Tell him exactly what the new campaign involves, what you expect of him, and supervise his performance closely.

Development level _____ Action _____

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APPENDIX-V:

PATH-GOAL APPROACH INSTRUMENT

Path-Goal Leadership Questionnaire

Instructions: This questionnaire contains questions about different styles of path-goal leadership. Indicate how often each statement is true of your own behavior.

Key: 1 = Never   2 = Hardly ever   3 = Seldom   4 = Occasionally   5 = Often
        6 = Usually   7 = Always

_____ 1. I let subordinates know what is expected of them.
_____ 2. I maintain a friendly working relationship with subordinates.
_____ 3. I consult with subordinates when facing a problem.
_____ 4. I listen receptively to subordinates' ideas and suggestions.
_____ 5. I inform subordinates about what needs to be done and how it needs to be done.
_____ 6. I let subordinates know that I expect them to perform at their highest level.
_____ 7. I act without consulting my subordinates.
_____ 8. I do little things to make it pleasant to be a member of the group.
_____ 9. I ask subordinates to follow standard rules and regulations.
_____ 10. I set goals for subordinates' performance that are quite challenging.
_____ 11. I say things that hurt subordinates' personal feelings.
_____ 12. I ask for suggestions from subordinates concerning how to carry out assignments.
_____ 13. I encourage continual improvement in subordinates' performance.
_____ 14. I explain the level of performance that is expected of subordinates.
_____ 15. I help subordinates overcome problems that stop them from carrying out their tasks.
_____ 16. I show that I have doubts about subordinates' ability to meet most objectives.
_____ 17. I ask subordinates for suggestions on what assignments should be made.
_____ 18. I give vague explanations of what is expected of subordinates on the job.
_____ 19. I consistently set challenging goals for subordinates to attain.
_____ 20. I behave in a manner that is thoughtful of subordinates' personal needs.

APPENDIX-VI:
Multifactor Leadership Questionnaire (MLQ) Form 6S for appraising
Transformational Approach Instrument

Instructions: This questionnaire provides a description of your leadership style. Twenty-

one descriptive statements are listed below. Judge how frequently each statement fits

you. The word others may mean your followers, clients, or group members.

Key: 0 = Not at all   1 = Once on a while   2 = Sometimes
3 = Fairly often 4 = Frequently, if not always.

1. I make others feel good to be around me.	1 2 3 4
2. I express with a few simple words what we could and should do.	1 2 3 4
3. I enable others to think about old problems in new ways.	1 2 3 4
4. I help others to develop themselves.	1 2 3 4
5. I tell others what to do if they want to be rewarded for their work.	1 2 3 4
6. I am satisfied when others meet agreed-upon standards.	1 2 3 4
7. I am content to let others continue working in the same way as always.	1 2 3 4
8. Others have complete faith in me.	1 2 3 4
9. I provide appealing images about what we can do.	1 2 3 4
10. I provide others with new ways of looking at puzzling things.	1 2 3 4
11. I let others know how I think they are doing.	1 2 3 4
12. I provide recognition/rewards when others reach their goals.	1 2 3 4
13. As long as things are working, I do not try to change anything.	1 2 3 4
14. Whatever others want to do is OK with me.	1 2 3 4
15. Others are proud to be associated with me.	1 2 3 4
16. I help others find meaning in their work.	1 2 3 4
17. I get others to rethink ideas that they had never questioned before.	1 2 3 4
18. I give personal attention to others who seem rejected.	1 2 3 4
19. I call attention to what others can get for what they accomplish.	1 2 3 4

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20. I tell others the standards they have to know to carry out their work.　1 2 3 4

21. I ask no more of others than what is absolutely essential.　1 2 3 4

(Northouse, 2004: 196; Copyright 1992 B M Bass and B J Avolio)

Scoring

The MLQ-6S measures your leadership on seven factors related to transformational leadership. Your score for each factor is determined by summing up three specified items on the questionnaire. For example, to determine your score for Factor 1, Idealized influence, sums up your responses to items 1, 8, and 15. Complete this procedure for all seven factors.

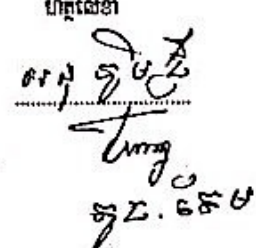|	Total
Idealized influence (items 1, 8, and 15)	_____ Factor 1
Inspirational motivation (items 2, 9, and 16)	_____ Factor 2
Intellectual stimulation (items 3, 10, and 17)	_____ Factor 3
Individualized consideration (items 4, 11, and 18)	_____ Factor 4
Contingent reward (items 5, 12, and 19)	_____ Factor 5
Management-by-exception (items 6, 13, and 20)	_____ Factor 6
Laissez-faire leadership (items 7, 14, and 21)	_____ Factor 7

Score range: high = 9~12, moderate = 5~8, low = 0~4

APPENDIX-VII:
THE AGREEMENT BETWEEN THMEY VILLAGE COMMITTEE AND THE PERSON
WHO SERVES JESUS

កិច្ចព្រមព្រៀងរបស់សហគមន៍ភូមិថ្មីចំពោះអ្នកបំរើព្រះយេស៊ូ

១. សហគមន៍បានអនុញ្ញាតិអោយអ្នកបំរើព្រះយេស៊ូប្រើប្រាស់បន្ទប់មគ្គុទ្ទេសាលាសាងសង់ដោយ
    អ្នកបំរើព្រះយេស៊ូ ជាប្រវិហារសំរាប់បប្រជុំព្រះគម្ពីរព្រះយេស៊ូ និងផ្ទាយបង្ហាល់ពេលដែល
    ត្រូវការ ដែលមគ្គុទ្ទេសជាប់ទិនរវៃ ។

២. សហគមន៍បានព្រមព្រៀងអោយអ្នកបំរើព្រះយេស៊ូពង្រល់អំពីការបបប្រៀនរបស់ព្រះយេស៊ូ នៅ
    ក្នុងសហគមន៍នេះដល់កាលៈកម្មការគ្រូចប្រៀន នាយកសាលា សិស្សានុសិស្ស និងក្រុវជាជនណា
    ដែលចង់ចេះចង់ដឹងអំពីអំពីសេចក្ដីសង្រ្គោះរបស់ព្រះយេស៊ូ ។

៣. សហគមន៍បានសន្យាទានិងជួយសរុលដល់កិច្ចការទាំងឡាយណាដែលអ្នកបំរើព្រះបានធ្វើកិច្ចការ
    ក្នុងភូមិថ្មីនេះ ដូចជាបប្រៀនព្រះគម្ពីរ ជួយដល់ឃុំល ចប្ដែសិស្ស និងកិធីរៀបចឡៃត ។

៤. សហគមន៍បានសន្យាជាជួយកាត្រាល់កិច្ចការដែលអ្នកបំរើព្រះយេស៊ូថ្ចេ ទាំងថ្ងៃកសារ៉ាវ៉ិ និង
    ថ្ងៃកសង្គម ។

៥. សហគមន៍បានសន្យាថា ជួយជូរញ្ញចំពោះការផ្សាយផ្សាយដំណឹងល្អព្រះយេស៊ូនៅក្នុងគ្រចំ ស្រទាំំ់
    វណ្ណៈ កុមារាកុមារី ចុវជន យុវតី មជ្ឈិមវៃយ និងវៃយចាង់ជរា ។

៦. សហគមន៍សន្យាថាជួយផ្សផ្សាយដំណឹងល្អព្រះយេស៊ូដល់អស់អ្នកណាចង់ទទួលសេចក្ដីសង្រ្គោះ
    ព្រះយេស៊ូ ។

៧. សហគមន៍កាទ្រទ្រាំង់ស្របង្រើដំណឹងល្អព្រះយេស៊ូពីថ្ងៃនេះរហូតតទៅត្រប់ជាគ់ ។

ធ្វើនៅ ថ្ងៃទី ..3/.. ខេ ..ឆ្ហ.. ឆ្នាំ ២០០៤

គណៈសហគមន៍បីនាក់

예수를 섬기는 자에 대한 트머이 마을 위원회의 합의 결정 사항

1. 마을 위원회는 예수를 섬기는 자에게 본인의 부담으로 유치원 건물을 세우고, 그곳 교회에서 성경을 가르치며 예배를 드리되, 유치원 운영에 방해가 되지 않는 범위 안에서 허락한다.

2. 마을 위원회는 예수를 섬기는 자로 하여금 마을 위원회와 초등학교 교장 교직원 그리고 주민 중에서도 원하는 자에게 예수를 소개하고, 구원에 관한 강의를 하도록 합의한다.

3. 마을 위원회는 예수를 섬기는 자로 하여금 합의 결정사항에 따른 성경공부, 전도, 제자양육, 기타 모든 사역을 시행 할 수 있도록 협력하며 서약한다.

4. 마을 위원회는 합의 결정 사항의 모든 사항에 따른 예수를 섬기는 자의 사역 곧 모든 주위 환경과 마을 공동체 안에서의 사역에 협력하기로 서약한다.

5. 마을 위원회는 모든 어린이들과 청소년들에게 예수 그리스도 복음 전하는 일에 적극 후원하기로 서약한다.

6. 마을 위원회는 모든 믿기를 원하는 자에게 예수 그리스도 복음 전하는 일에 협력하기로 서약한다.

7. 마을 위원회는 오늘 이후로부터 오는 세대에 이르기까지 모든 예수 그리스도 복음 전도 사역을 돕기를 서약한다.

<div align="center">
트머이 초등학교 교장 (인장 및 싸인)
트머이 마을 위원회 위원장 (싸인)
트머이 마을 부이장 (싸인)
</div>

[English translation]

The Agreement between Thmey Village Committee and the Person who serves Jesus

1. The committee permit the person who follows Jesus, Hwang, to build up the kindergarten building with his own money and he can teach the Bible and have worship service in the building in the condition of not to disturb of operating the kindergarten.

2. The committee agreed the person who follows Jesus, Hwang, to evangelize anybody of village committee member, any staff member including the principle of elementary school or anyone in the town who wants to hear the gospel, and to lecture them for teaching about the salvation.

3. The committee permit and agreed to the person who follows Jesus, Hwang, to have the right for teaching the bible, evangelizing, making disciples of Jesus and all other ministry according this agreement.

4. The committee agreed to support the person who follows Jesus for the ministries whatsoever he needs to do for surrounding area of and in Thmey village.

5. The committee agreed to give full support and show enthusiastic attitude to evangelize of Jesus Christ to all children and all young adults.

6. The committee agreed to support to evangelize of Jesus Christ to the person whoever wants to believe in Jesus.

7. The committee agreed to help all the ministries of gospel of Jesus Christ to all coming generations from the day of contract.

The Principle of Thmey Elementary School (signature)

The Chairman of Thmey Village Committee Board Member (signature)

The Vice-Chairman of Thmey Village Committee Board Member (signature)

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PERMISSION FOR EDEN GARDEN CHRISTIAN KINDERGARTEN

APPENDIX-IX:

50 INTERVIW QUESTIONNAIRES: THE 10 GENERAL QUESTIONAIRS & THE 10 PRELIMINARY AND THE 30 LEADERSHIP QUESTIONNAIRES

The 10 General Questionnaires (GQ) for basic information as follows:

GQ 1: When and in what age did you receive your inner call for mission?

GQ 2: When were you appointed as a qualified missionary by the sending organization?

GQ 3: When were you sent as a missionary?

GQ 4: Exactly when and from which church or organization you sent?

GQ 5: Do you remember anyone who met you when you were in the WEC training? Say, a general director of the training program or anyone else. Please, write down their names and offices, if you remember.

GQ 6: Can you remember missionaries you met in Cambodia? Please, write down their names, offices, and nationality, if you remember.

GQ 7: Who is the Regional Directors serving Cambodia, and what his nationality and other countries for supervision?

GQ 8: Who are supporting your mission by prayer and material?

GQ 9: Please, briefly introduce yourself with memorable events, for my study paper needs your autobiographical CV.

GQ 10: Please, describe your family members.

The 10 Preliminary Questionairs and the 30 Leadership Questionairs are as follows:

Please answer to the following questions. (Check 1-5)

Key: 1=Not true 2=Seldom true 3=Occasionally true 4=Somewhat true 5=Very true

PQ 1:   I think I understand the difference between mission and evangelism quite well.

PQ 2:   I think mission should accompany culture.

PQ 3:   I know the culture of the field I am serving well.

PQ 4:   I understand the language of the field I am serving.

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PQ 5:   I evangelize with the native language of the field.

PQ 6:   I know of and understand major modern leadership theories.

PQ 7:   I think I need the modern leadership theories.

PQ 8:   I know at least six modern leadership theories.

PQ 9:   I think I should understand them and apply them to my mission works to effectively perform my leadership.

PQ 10: I have an experience to check my leadership with modern leadership measuring questionnaires.

LQ 1:   I know the meaning of "inter-cultural."

LQ 2:   I think it is important to understand the concept of "inter-cultural" to understand the culture of the field I am serving.

LQ 3:   I think my mission field is an "inter-cultural" region.

LQ 4:   I can clearly explain to others that the field I am serving is "inter-cultural."

LQ 5:   I think it is necessary to understand all community as "glocal," that is, both global and local, regardless of city or country.

LQ 6:   I have a clear understanding of the concept of "missional."

LQ 7:   I know who used first the term "missional" and what his argument was.

LQ 8:   I have heard of the term "missional leader" or "missional leadership" and sufficiently understand it.

LQ 9:   I think I have a clear personal understanding of "missional leadership."

LQ 10: I think I am a very qualified missional leader among all regional fellow missionaries.

LQ 11: I have heard of and understand the "missional church" quite well.

LQ 12: I can say with confidence that my church in the field is a "missional church."

LQ 13: I am confident that according to the concept of "missional," regardless of sufficient understanding of it, my church in the field is properly acting as a "church sent by the triune God into the world."

LQ 14: I firmly believe that every church should be a missional church.

LQ 15: I think the understanding of "mission of God" (*missio dei*) is necessary to understand "missional church."

LQ 16: I understand the mission of God well.

LQ 17: I agree to the concept of the mission of God.

LQ 18: I understand that there is a close relationship between the "mission of God" and "missional."

LQ 19: I know that the term "missional" has changed every 20 years since 1980's.

LQ 20: I believe that the concept "missional" is also closely related with "community culture."

LQ 21: I know what "Spirit-led leadership" is.

LQ 22: I think I am applying the Spirit-led leadership to my mission field.

LQ 23: I am sure that my mission is successful thanks to the Spirit-led leadership.

LQ 24: I put first priority on the guidance of the Holy Spirit in every decision making process.

LQ 25: I firmly believe that the Spirit-led leadership is the only answer when inter-cultural tension or conflict happens in the field.

LQ 26: I firmly believe that there are features or principles in the Spirit-led leadership.

LQ 27: People and friends say that I am exercising the Spirit-led leadership.

LQ 28: I believe the biggest secret of my successful mission is that I have exercised a Spirit-led leadership.

LQ 29: I can recommend to missionaries and candidates that a Spirit-led leadership is the secret of guaranteeing and achieving successful or unregretful results in mission.

LQ 30: I can assert that a Spirit-led leadership is the proper, right, and applicable leadership alternative for inter-cultural communities.

APPENDIX X:
MISSION PRAYER LETTER (MPL) E-MAIL 02-03-2004

From: Ki Soo Hwang (kifaith@online.com.kh)
Sent: Tue 2/03/04 9:11 AM
To: Solomon Hah
       (hahsolomon@hotmail.com)

하성만 목사님, 사모님 그리고 예지와 예진이 그리고 모든 교회 성도님 주님안에서 평안하신 줄 믿습니다. 안타깝게도 Bayside 집주소로 부친 기도편지가 되 돌아왔습니다. 마침 총회주소록에서 목사님의 이메일 주소를 발견하고는 잘 되기를 바라는 마음으로 이 기도편지를 보내드립니다. 혹시 이 이메일이 잘 사용이 되어진다면 앞으로 저희들의 기도편지를 계속해서 보내드릴려고 합니다. 아직도 우편사정이 좋지않아서 기도편지 발송이 용이하지않습니다. 되도록이면 이메일을 이용하려합니다. 저희들도 매일 목사님가정을 위해 기도합니다. 아무쪼록 주님안에서 늘 승리하시고 평안하시기를 기원합니다.

황 기수 전 신자 드림.

HARVEST CAMBODIA- WEC International

   ------Ki and Faith Hwang's Prayer Letter

   캄보디아에서 5 번째 년 말을 맞이하면서 특별히 금년 한해를 마감하면서 그 동안 뜨거운 기도와 적극적으로 성원해주신 교회와 목사님과 모든 성도님께 주님의 이름으로 문안 올립니다. 아울러 오는 성탄절과 밝은 새해를 맞이하시는 목사님과 모든 성도님 가정 위에 하나님의 크신 은총이 임하시기를 멀리 캄보디아에서 저희 내외가 두 손 모아 간절히 기원합니다.

   사탄과의 치열한 공방전속에서 건재할 수 있으며 어려운 여건 속에서도 결국은 승리의 접전 보고서를 올릴 수 있게되는 것은 전적인 하나님의 은혜임과 동시에 배후에서 공사간에 눈물의 기도와 귀한 헌금과 함께 한 알의 밀알이 되어 동참해주신 교회와 캄보디아 선교 동역자의 후원이라 말하지 않을 수 없습니다. 먼저 하나님께 감사와 찬양을 함께 올려드리며 동시에 모든 교회와 목사님과 동역자님께 깊은 감사를 드립니다.

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년 수가 더할수록 사탄의 공략은 더욱 다양하고 세밀하고 또한 적극적입니다. 배후에서의 기도의 후원과 함께 하나님의 때에 따라 진행 되어지는 사역의 진보를 저들은 총력을 다 하여 방해하고 있습니다. 이러한 때에 저희가정 위에와 HIS WEC 팀 위에 성령 하나님께서 충만히 임하시고 능력을 덧입혀 주셔서 전신갑주(엡 6:10-20)를 취할 수 있도록, 그래서 사탄의 궤계를 물리 치고 결국은 승리할 수 있도록 긴급 기도 부탁드립니다.

지난 12 월 11 일은 직업기술학교 졸업식이 있었습니다. 지난 1 년 동안 하나님의 인도하심으로 33 명의 졸업생을 배출하는 자리에 2 백 여명의 축하객과 함께 이 나라 노동부장관이 참석하고, 3 개 텔레비젼 방송국에서 취재를 하며 하나님의 은혜가운데 성황리에 잘 마쳤습니다. 기도해주셔서 따베마을의 복음화 사역이 잘 진행되고있습니다. 지난 9 월 20 일 2 차 마을위원회와의 회의에서는 상급기관장이 함께 참석하는 가운데 4 가지 주요안건이 의논되었습니다:

1. 문맹퇴치사역: 1) 성인 크메르어 반 (약 50 여 명) 2) 초등교육 반(학교 못 다니는 아동 30 명)

2. 주택개조사역

1) 부엌 만들기: 마을주민 112 가정 중에서 33 가정이 부엌공간이 없음. 이들 가정 들을 네 그룹으로 나누고 각 그룹이 각기 차례대로 서로 도와 한 가정씩 부엌공간을 그들의 식으로 세우도록 하는 것. 재료만 공급함.

2) 전도사역: 각 그룹마다 타 단체로부터 지원 받는 자원봉사자, 현지인 전도자를 부쳐서 작업을 하게되는 그 가정을 중점적으로 전도하여 가정복음화를 이룸. 이들의 주택은 네 나무기둥 위에 대나무마루를 높이 깔고 팜 나무 잎으로 벽과 지붕을 잇고, 온 가족이 한 칸의 공간에서 살아가는 곳임.

3. 교회개척사역: 현재 약 30 여명이 복음을 받고 인근교회와 프놈펜시내교회에 르목(오토바이가 끄는 승합차)를 대절해서 출석하고있음, 마을지도자를 중심으로 하는 청장년 10 여명은 저와 함께 프놈펜 시내 교회의 주일예배에 참석하고 저희 집에서 성경공부와 친교를 나누고있음. 이들이 자신들의 교회를 세우기를 원하고 있음.

교회를 세우기 위한 최상의 경제적인 방안으로 시멘트 볼록 찍는 기계만 있으면 최소의 돈으로 저들의 노동력과 기술지도로 그 마을 안에 교회를 세울 수 있음. 따베마을의 8 형제 중에 부은이가 군에 입대하게되었습니다. 지난 2 일 입대 전에

저희 집으로 인사차 왔을 때 훈련 중에서도 휴대가 가능한 포켓성경을 입대선물로 준비하지 못한 것을 미안해 했더니 괜찮다고 하면서 자기 가방 안에서 큰 성경책을 꺼내 보여 주었습니다. 그리고 이미 훈련소를 답사하면서 한 교회를 찾았고 앞으로 그 교회에 열심히 출석하겠다고 하였습니다. 그러면서 저희들이 말하기 전에 자기를 위해서 지금 기도해 달라고 머리를 숙이는 것이었습니다. 부은이가 캄보디아 군대 안에서 복음의 주의 일꾼으로 사용하게 해달라고 기도합니다. 기도해주셔서 Girl's Youth Ministry 가 성장하고있습니다. 토요일 오후에 6 명으로 시작된 것이 주일오후에 한 반이 더 모이게됐습니다. 현재 토요일에 5 명과 주일에는 9 명이 모입니다. 주일에 모이는 그룹을 둘로 다시 나눌 계획입니다. 이들 가운데 3 명이 복음을 받고 교회에 출석 중에 있습니다. 그리고 이들 중에 5 명은 이미 예수 믿고 신앙생활을 잘 하고있습니다. 이들 5 명(짠리, 티다, 꼰티, 삐끄더이, 반니)을 제자훈련과정을 통하여 소그룹 리더로 세울 계획입니다.

기도해주셔서 보펄과 꼬설의 결혼식을 지난달 29 일에 하나님의 은혜가운데 성대히 잘 마쳤 습니다. 불교문화 속에서 기독교식 결혼예식을 성대히 마칠 수 있다는 것은 이 땅위에 기독교 문화를 정착하는데 있어서 또 다른 큰 의미가 있습니다. 계속적으로 이 새 가정을 위해 기도가 필요합니다.

기도해주셔서 저희들의 건강이 점점 좋아지고 있습니다. 저의 당뇨병 치료는 식이요법과 운동으로 호전되어 약은 Amarel 1mg 만을 복용하면서도 혈당은 정상으로 유지되고있습니다. 앞으로 식이요법과 운동만으로도 인슐린작용이 정상 가동되기를 기도합니다. 전 선교사는 담 절리는 것과 발에 쥐 내리는 것이 호전되어가고 있습니다.

항상 주님 안에서 승리의 소식을 기다리오며 내내 평안하옵소서.

2003 년 12 월 13 일

캄보디아에서 황 기수 전 신자 드림.

[Translated in English as followings:]

  Dear Pastor Hah,

  Greetings to your family and all church members, I hope that all of you have peace in the Lord, Jesus.

  Unfortunately, the prayer letter that I sent to you latest in Bayside, NY address had returned back to me. I just got the list of Kosin denomination pastors' contact. So I retry to send this e-mail with wish this is a correct e-mail address. By the way, if this e-mail working properly, then I am trying to send my prayer requesting letter through the e-mail from now on. Still in Cambodia, postal service is not convenient to send a mailing so I will send you and your church by the e-mail.

  Me and my wife, Faith, is praying every day for you and your family.

  I pray for your victory and peace in everyday life.

  Sincerely,

  Ki and Faith.

  December 13, 2003.

<div align="center">

HARVEST CAMBODIA- WEC International

------Ki and Faith Hwang's Prayer Letter

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  At the time of almost finishing my 5th year in Cambodia, I especially give thanks to the churches, pastors and all church members for your deep intercession and generous material support. For the season of Christmas and the New Year, Faith and I pray from the bottom of our hearts for God's great grace to all of you even though we are far from you, here in Cambodia.

  The fact that we are still surviving this hard fought battle against Satan under difficult situations and can send you this news of our victory is only made possible by

God's guidance with grace, your prayers with tears—either in public or in private—along with your material support, and your dedication as co-laborers in Christ. First of all, I give thanks to our God and praise Him! I also give deep thanks from my heart to the churches, pastors and supporters as our co-workers in the mission field.

As the years go by, the attacks of Satan are more different, detailed, and aggressive. Satan has interrupted the support of prayers with all his might to disturb God's work and to disconnect what we have planned and proceed to do in the mission field.

This December 11, we had a graduation ceremony for our technical school. With God's guidance this year, we have 33 graduates. For this ceremony, almost 200 supporters came to congratulate them and celebrate with us. In addition to our guests, we were honored with Cambodia's Ministry of Labour department and had 3 television broadcasting networks report on the ceremony.

With your prayers, we have been evangelizing to the Tabae village. There was a 2nd committee meeting with the Tabeh village board members on 09/20/2003. At this meeting, a director of higher authority in the government attended and made decisions on 4 important agendas, which are listed below:[8]

1. A campaign to abolish illiteracy—1) adult language class for the Khmer language (about 50 adults). 2) Elementary-aged kid's class for those who can't afford school (about 30 kids)

2. A campaign to remodel houses—1) installing a kitchen system (33 households do not have kitchen in their home among 112 total village households). These 33 households will be divided into 4 groups, and each group will provide the manual labor to help each other install their own kitchen. Hwang will provide the materials for the kitchens. 2) Evangelizing ministry: For the remodeling, volunteers from other organizations and native Christian Cambodians will work together with each group, and these volunteers will focus on evangelizing to each household while they are

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[8] Hwang mentioned 3 things, not 4 agendas here on this letter.

constructing. To elaborate, these homes are built with 4 wooden poles on each side, which are connected to the roof by bamboo sticks, while the roofs and walls are made of bamboo leaves. In this one space, the whole family lives together.

3. New church plant ministry- Around 30 people in the Tabeh village attend the church that is located near the town or in Phnom Penh.

I pray for your victory and peace in everyday life.

Sincerely,

Ki and Faith in Cambodia