ABSTRACT

MISSIONAL LEADERSHIP:

A CASE STUDY OF THE REPRESENTATIVE CONGREGATIONS

OF METHODIST, PRESBYTERIAN, AND OTHER CHURCHES

IN TAHAN-KALAYMYO, SAGAING REGION

by

Lal Thla Muana

Most of the mainline churches, including the Methodist, Presbyterian, and others around Tahan, have undergone spiritual lethargy with the practice of outmoded ecclesiological leadership. With the lure of comfort, churches seem to have little or no concern about their spiritual condition. Being influenced by worldliness, dullness in spiritual welfare has become prominent. Subsequently, ineffectiveness in leadership, witnessing, and mission has been rampant, giving way to intra- and extramural disunity and finally leading toward schism and forfeiture of members. Such forces have eroded the church's essential identity in its mission and leadership. In order to impact the outward society around them, churches need to recover missional character as seen in the Bible.

The purpose of this project was to measure the changes in knowledge, attitude, and behavior concerning missional church and missional leadership among young church leaders in Tahan-Kalaymyo, Sagaing Region, Myanmar, who participated in a four-day seminar focused on missional church and missional leadership. The literature review section analyzes the theological foundations of missional ecclesiology, specifically focusing on missional church and leadership. All missional characteristics have their root

in the mission of God (i.e., *missio Dei*) that is universal in scope and incarnational in witnessing and engagement. Grounded on this theological basis, I conducted the seminar to observe how far the missional characteristics have been assimilated in the concept of the opinion leaders.

The findings suggest that mission starts with God, and his mission begets and shapes the church. In addition, mission must be started within individual people and the church, which must be evidenced in life and activities. Missional church should never ignore engaging the surrounding society to establish God's reign by way of being and doing. Gospel and social transformation must be inseparable.

The anectdotal clue was the outcome result expected as the realization of missional characteristics in the churches in and around Tahan when leaders of the churches help their members by way of implementing effective training by and large with widespread publicity of it.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

MISSIONAL LEADERSHIP:

A CASE STUDY OF THE REPRESENTATIVE CONGREGATIONS

OF METHODIST, PRESBYTERIAN, AND OTHER CHURCHES

IN TAHAN-KALAYMYO, SAGAING REGION

Presented by

Lal Thla Muana

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Mentor	Date
Internal Reader	Date
Representative, Doctor of Ministry Program	Date
Dean of the Beeson Center	Date

MISSIONAL LEADERSHIP:

A CASE STUDY OF THE REPRESENTATIVE CONGREGATIONS OF METHODIST, PRESBYTERIAN, AND OTHER CHURCHES IN TAHAN-KALAYMYO, SAGAING REGION

A Dissertation

Presented to the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

by

Lal Thla Muana

May 2017

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Lal Thla Muana

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ACKNOWLEDGEMENTS

I offer my heartfelt appreciation to all those who do mean so much in all my studies past and present looking up to them (as if) face-to-face at this momentous epoch.

Dr. Milton Lowe, your passionate regulation with great care and persistence have made things possible even out of critical situations in my dissertation writing.

Dr. Lalsangkima, you guided me steadily in academic discipline and broadened my missional understanding that has helped me a lot in this work.

Dr. Baucum, Dr. Seamands, Dr. Griffin, and all my lecturers *cum* spiritual architechs, you all are precious to me for your spiritual legacy of missionality intensely rooted in my heart.

Staff and faculty in the Beeson family, you all have offered to me remarkable assistance with kindness in times of need throughout my studies and hours highly esteemed Asbury Theological Seminary.

Friends in Tahan, your facilitation of study room, light, and Internet access meant so much to me in my studies.

To my family, Mom and Dad, Mr. Nocheua and Mrs. Lalrokungi, though you're no longer among us in body, you're still with us in spirit. Your love, your prayers, your dedication to your dear son, your expectation of me—all are as fresh and thriving as it has been in your earthly days. To my brothers and sisters, you are far away from us, some enjoying your eternity, yet your words of encouragement and support during my early studies have brought me thus far. To my wife, my children, and my grandchildren, you all are my inner joy and strength. Without you all with me, all my efforts would have

yielded different results. To all my family members, including my in-laws, your readiness to support me whenever I need you strengthened me for academic achievement.

Above all, to my wonderful LORD, Thou has been so good and gracious to me. Thou has done all such amazing things to fulfill your plan in and through your humble servant such as me.

CHAPTER 1

PROBLEM

Introduction

This dissertation is based on the assumption that three factors contribute to the decline of churches in Kaley-Kabaw Valley. One of the more obvious signs of the decline of churches includes a decrease of vibrancy in worship, preaching, and prayer. One significant tendency of enthusiastic singing has become rare, and worship has become boring for more people. Subsequently, church attendance has declined often below 50 percent. Mostly the percentage of young people in attendance is less than that of older adults. Instead of having more converts, in some places, the church population has more denominations from the existing mainline churches such as Methodist and others. Thus, the status of Mizo spirituality can be categorized in three phases. First, the churches have lost their missional spirituality. Second, churches have been too inactive to engage and impact people in and outside the church. Third, church practices are outdated, basically being grounded on stagnant traditionalism. Hence, in order to tackle these problems adequately, a fresh thought of the characteristics of the missional church, a brief review of the apostolic model of ministry, and a reflection on traditional practices of the indigenous people would be supportive.

First, grasping the essence of missional characteristics is vital in this approach. What the church needs primarily, therefore, is a fresh understanding of the missional church and to grasp fully the essential needs. The fact that makes the church more significant is its being called and sent by God to take part in God's mission (*missio Dei*) to restore the whole creation as God intends to be, but what the church does not make it

missional but what it is. The existence of the church, therefore, is fundamentally for the implementation of the so-called *missio Dei* or, to be more specific, participation in the *missio Dei*. Church mission does not know boundary limitation. Missional church engages individuals as well as a community of all kinds of people and makes no discrimination between secular and religious so that secular society and religious people would be dealt with equal importance. Missional church understands that mere program achievement is not the end of mission. Rather, it is chiefly meant to engage people in order to realize the redemptive purpose of God through participation in the *missio Dei*.

The book of Acts provides ample evidence of the apostolic ministry of the primitive church. An outstanding mark of apostolic ministry was the apostles' work in the Spirit-led engagement of people in context (Acts 1:8). The ministry was people focused, not program oriented (6:2), whereby active laity involvement in the ministry sees numerical and structural development followed by inward growth. Led by the Spirit, leaders of the primitive church bore and shared one another's burden as a family of God, keeping the spiritual fire burning, worshipping and fellowshipping with spiritual enthusiasm (4:32-35), and thus modeling the full participation of laity in the ministry. Filled and guided by the Spirit of wisdom and unity, they preserved unity when disputes and disagreements arose among them due to ethnic discrimination or oppression. The impact upon those engaged and those observing was so powerful that they testified that the apostles were alternative people who, proving to be signs, witnesses, and foretastes in the way God intended them to be, were different from nominal religious leaders regardless of their education background. The apostolic church testified that change occurs proportionately to the power of impression gained from engagement.

With the Roman Empire favoring Christianity, which led to the dawning of Christendom, the apostolic church turned to a new type of ministry during late medieval period (Pachuau). Subsequently, the role of laity and clergy embraced a new model of leadership—the clergy taking greater responsibility while the laity's role declined. Eventually, the ministry's direction changed toward becoming self-centered.

In several areas of Christian leadership, this model has been carried on until today and, in some churches is still even deeply rooted. As the role of the clergy and judicatory leaders became more prominent, churches became legalistic and tended to adopt institutionalistic paradigms. Training of laity and support of their participation in mission has been set aside without realizing how important it is. Congregations as a whole seldom think of mission to be primarily for the whole community rather than being only on the shoulders of the clergy. Subsequently, people tend to assume that "only what happens in the church matters to God" (Lemons 3). In fact, without the participation and representation of the whole congregation within and beyond the church, mission of the church could hardly embody what it is and its purpose. In order to achieve its purpose, the church needs to form and reform (Gensichen10) and integrate sacred and secular. Appropriately, church spirituality must be meant for the vitality of such embodiment.

Even the modern missionary movement, as precisely pointed out by Lalsangkima Pachuau in his instruction, came about as a Christendom project to expand itself and not as a recovery of God's missional call of the Church (Tennent 287). According to Tennent, evangelism takes an acculturation process, Christianizing people to be a monocultural community that supports clergy-laity demarcation and authoritative leadership model (Tennent 287). Protestantism and Puritanism exhibit ambivalence

regarding the concepts of humanity, church, and society. The dichotomy between *secular* and *religious* is strikingly obvious in Puritanism (Bosch 346). At the wake of the Enlightenment, with its emphasis on the importance of reason and human ability, the contradictory concept of relativism verus absolutism became widespread. Emphasizing the importance of humanity, the need for God was set aside. All these concepts had some impact on the mission perspective (329). According to Bosch referring to Eugene Smith, this impact, in turn, affected four relationships: the state, culture, money, and disunity in the church (Bosch 364).

Among some legacies of modern missions, the most obvious one may simply be known as a legalistic paradigm that could hardly bring about change in the life of the church. Instead, stagnation, lethargy, and downward movement are more obvious. Unsurprisingly indigenous Myanmar non-Christian leaders describe Christian mission as including a threefold purpose, labeling it as 3M mission: propagating the Christian faith, the military, and merchandizing. This view reveals the misrepresentation in early mission, which led both to misunderstanding by the people and failure in mission activities.

Proponents of missional leadership assume that “the new generation will come to focus on a new missional paradigm” (Lemons 23-25). Since the time of its beginning in the late twentieth century, the forming of missional theology has been in the process, though its fuller expression is still anticipated. Lesslie Newbigin, a pioneer architect of the missional church movement, makes a simple but profound suggestion concerning what a missional church: (1) is worshipful, (2) is grounded in Scripture, (3) is engaged in its context, (4) is seeking the wayward, (5) models alternative congregation, and (6)

keeps on practicing Christian tradition and foretastes the eschatological consummation (*Gospel* 227-32). The mission of the church needs to integrate words and deeds in all aspects of activities , the three cardinal virtues, *faith, hope,* and *love,* inseparably going hand-in-hand with action, thus asserting itself.

What is still needed is a fuller narrative on how to cultivate such a missional church and missional leadership grounded in the Scripture. Creative skill and patience amidst slow and fluctuating progress would be vital (Roxburgh and Romanuk 41). While indigenization is vital for cultivating missional church and leadership, to integrate culture and change is of utmost importance for achieving expected changes. All missional perspectives need to be consistently contextualized and to become a reality in everyday activities in all areas of life. The task of creating missional conception demands that the leading pastor should be a "symbol, witness, and anticipation" (41) of what God wants them to be as His people.

Purpose

The purpose of this project was to measure the changes in knowledge, attitude, and behavior concerning missional church and missional leadership among young church leaders in Tahan-Kalaymyo, Sagaing Region, Myanmar, who participated in a four-day seminar focused on missional church and missional leadership.

Research Questions

The following three research questions helped to measure the effectiveness of my research.

Research Question #1

What levels of knowledge, attitude, and behavior regarding missional church and missional leadership were exhibited by the participants prior to the seminar?

Research Question #2

What levels of knowledge, attitude, and behavior regarding missional church and missional leadership were exhibited by the participants following the seminar?

Research Question #3

What aspects of the seminar contributed most to the observed changes?

Definition of Terms

The following words or phrases are used as defined throughout the project.

Missional Church

Missional church is a crucial key term dominantly used throughout this dissertation. Though simple, it embraces a rich theological meaning. Efforts have been made for its definition, but some are somewhat ambiguous. Lois Barrett et al. capture the essence of the missional church and provide clearer definition that removes certain ambiguity:

> A church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent. A missional congregation lets God's mission permeate everything that the congregation does—from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God's mission. (Preface)

Just having a mission statement or interest in missions does not make a church missional. Rather, it is marked by witnessing, representing, restoring, and creating reality, being holistic in its nature.

Missional Leadership

Missional leadership is, in principle, none other than biblical leadership, but significantly it is lifestyle discipleship. It is neither a position nor rank. A missional perspective looks at leadership in three dimensions.

It is *interpretive*. It concerns shaping "communities of interpreters" by forming missional characteristics (Van Gelder, *Missional Church* 118). It is *relational*. It concerns how social construction works generatively to form new muscles and synapses/culture so that Christians are healed and loved and grouped and partnered as the body of Christ (121). It is *implemental.* It attends to structures, activities, resources, and responsibilities in order to give meanings and relationships the necessary avenues for embodiment, equipping, expression, organization, and endurance (122).

Culture

Culture means "how [a] human behaves and believes" (Hunter 288). For instance, it includes how individuals spend their time, how they communicate and interact with others, how they work, how they play, whom they marry, how they raise their children, whom or what they worship, how they value money and act for and on it, how they respond to politics, and how they respond to social life. The essence of culture for Christians means "the way we determine truth, define self, and shape society" (Guder 44). JR Woodward writes, "The idea of culture shapes everything we do as humans, from our thoughts while alone to how we develop family systems, to our interactions at the workplace, to the ways a specific country does its politics" (31). Culture not only paves the way for change, but also serves as a driving force.

Ministry Intervention

The following projects were completed in this study. First, I designed a project to cultivate a missional culture among twelve to twenty representative young leaders. I used diffusion theory and cultural renovation approach outlined in my literature review. I attempted to integrate one of the six missional characteristics into the culture of the participants of my seminar. The selected representative leaders were expected to be more effective in impacting and influencing others; hence, I consider them as opinion leaders who began to form a missional culture with a little innovative change. I documented and analyzed the effectiveness of the seminar by using a researcher-designed cultural change process. By the end of the project, the missional characteristics with which the project dealt was integrated into the culture of the selected leaders. Choosing a single characteristic avoided characteristic confusion and limited the project's scope. I also intended to exempt the culture that was already present in the church culture. My expectation was that if one missional culture was integrated into the representative leaders, the other missional characteristics could also be added utilizing the same cultural change process.

This study took place within the span of four weekend days of intensive seminar during the feasible period of late summer 2017, held in the Mission Vengthar Methodist Church. I assessed the status of opinion leaders in the cultural change process, their openness to change, and their missional culture adaptation. I discussed the remaining five missional characteristics, one after another, with the opinion leaders. I introduced innovative designs to them that they may bring about change in their communities in due

course. I achieved innovations and assessed the state of the missional cultural change after the innovation process.

Context of Study

Understanding the context of the churches in Tahan and Kalay-Kabaw valley in a general outlook was an important initial step in a movement toward becoming missional communities, starting with the representative selected young leaders from the mainline churches in Tahan village, KalayTownship, Sagaing Region, Myanmar.

The population of Tahan village at present is over fourteen thousand. As the founding community of Tahan and its Christianity, the Mizo Chins represent the majority population of the village both religiously and ethnically. At its beginning in the 1930s, they all belonged to a single denomination known as the Tahan Methodist Church founded by the British missionaries under the Methodist Church Overseas Department in Britain. Mizo language has been obviously dominant until a few decades back. At the turn of the second half of the twentieth century, the village has seen more denominations with the growing ethnic specification among the existing people. Until a few decades back, almost all Methodist and Presbyterian churches used the Mizo language with the Baptist churches being the exception. All Mizo-Falam-speaking people share a common culture in various aspects. The majority of the Mizo people in Kalay-Kabaw valley are migrants from the Mizoram State, India. They all share the same culture socially and religiously. The Mizoram Christianity was founded by the Welsh mission during the early twentieth century, which was marked by several waves of spiritual revivals, and the Christianity of the Mizo community here carried on similar spirituality. Though they were Presbyterian while living in the Mizoram State, they had to join the Methodist

Church since no other missionaries would take care of them when they arrived in this region; thus, all Mizo people in the Kalay-Kabaw valley had been under the oversight of the Methodist missionaries.

Within the whole community, including Myanmar Buddhists who are lesser in number in this area, the proportion of Christians in Tahan is high, yet, until recently, missionary concern toward Buddhist neighbors has been very little, and much less is the population of those who would represent a good sign of a genuine characteristic of a missional church. The annual statistic return of each denomination reveals the current reality of the churches in view.

The churches here have been vibrating in spirituality and upright in character. Our pioneer missionaries' record signified the peculiar spirituality of the Mizo Christianity, which they noted needed attending with great care. To worship with the Mizo community was to see an oasis in the wilderness. Congregational singing was very often filled with clapping of hands and shouts of "Halleluiah" (Muana, "Pioneer Methodism" Ch. 1).

Concerning character of the early community, even the Burmese Buddhists' friends used to recall the life of the then Christians, saying, "The Rev. Tuahhranga's God was good" (reference), indirectly claiming the honesty of the people under the shepherding of the Rev. Tuahhranga, who was the first pastor of the Methodist Church Upper Myanmar. The saying not only reflects the sincerity of the people at that time on one side; it also reveals the changed situation of the current people. Among this Mizo community locks were scarcely used for doors even when they went out from home. Christians were trusted by others in buying-selling and matters of communications.

The obvious unity within the church and societal life would partly be cultural simplicity, significantly due to the Mizo social culture of *tlawmngaihna*. The pioneer missionary of the Mizoram Presbyterian Church in India, The Rev. James Herbert Lorrain (dearly known to the Mizo people as Pu Buanga ["Pu"stands for Mr or Sir]) has given a profound definition of it in his *Lushai-English Dictionary*:

> It is to be self-sacrificing, unselfish, self-denying, persevering, stoical, stouthearted, and plucky, brave, firm, independent (refusing help); to be loth to lose one's good reputation, prestige, etc; to be too proud or self-respecting to give in, etc; to be persevere, to endure patiently, to make light of personal injuries, to dislike making a fuss about anything; to put one's own inclinations on one side and do a thing which one would rather not do, with the object either of keeping up one's prestige, etc, or of helping or pleasing another, or of not disappointing another, etc.; to do whatever the occasion demands no matter how distasteful or inconvenient it may be to oneself or to one's own inclinations; to refuse to give in, give way, or be conquered; to not like to refuse a request; to do a thing because one does not like to refuse, or because one wishes to please others. (501)

In several aspects, the Mizo *tlamngaihna* is typical to the *agape* of what St. Paul has said in his epistle to the Corinthians chapter 13. The *tlawmngaihna,* so long as unpolluted, has been the bedrock of the Mizo culture, and even today, it is the main force in the forming of Christian culture when genuinely practiced.

Churches in Tahan have become so pathetic as such. The Presbyterian Church of Myanmar and the Methodist Church Upper Myanmar still hold to and stand on the same doctrine to which they have adhered from the beginning. Rather, the current leaders desperately need to seek a fresh way of leading the church into a new form of structure and leadership model. The church needs to embrace characteristics of a biblical church first and cultivate it to the larger community outside the church.

One problem is that people tend to be resistant to change. They are normally reluctant to move from their comfort zone. Worse still would be that instead of

recapturing the original status, the following behaiors would develop: dishonesty in handling finances, unconsolidated community life or strife between ethnic groups, a decline in a worshipful spirit with decreased attendance in worship, a position-seeking attitude among the leading circle, dullness in witnessing and preaching the gospel. Churches need to move toward becoming more missional.

Methodology

This project was a pre/postintervention design using both quantitative and qualitative mixed methods. I used the cultural change process to diffuse a missional church and leadership model into the culture of the selected participants.

The study proceeded in five steps. First, I made a selection of the twelve to twenty active younger leaders from the representative congregations with the help of their respective pastors and senior leaders. Second, a set of pretest questionnaires and other necessary information were distributed to these selected participants prior to the beginning of the seminar. The questionnaire dealt with self-evaluation on the basis of the characteristics/identity of missional church and missional leadership. Third, on the appropriate days, I conducted a four-day seminar with selected younger leaders dealing with the meaning of missional church and missional leadership, utilizing my own resources. Fourth, after the seminar, the participants filled out the posttest. This posttest evaluated how the seminar affected the participants' understanding of the missional church and leadership and how they have been impacted by this missional understanding. I conducted semi-structured interviews with fifteen people and held a focus group with seven people. Fifth, I drew conclusions from a comparison of the the pretest and posttest responses from the opinion leaders' meeting and interview.

Participants

The participants of the intervention group in this seminar were not a random sample but a selected sample composed of twelve to twenty active younger leaders of the representative mainline churches in Tahan (see Appendixes D and E). Using a selected purposive sampling method, I worked with such leaders to enhance their impact on their community of churches and others as well. Such leaders consisted of the persons—men and women—representing various departments of their respective churches (e.g., children's Sunday school, youth ministry, women's ministry, preachers and society leaders).

Instrumentation

I used three types of instrumentations that measured the effectiveness of a cultural change:

1. Pre/Postquestionnaire, employing both quantitative and qualitative measures,
2. Semi-structured interview questions, and
3. Focus group questions.

Independent and Dependent Variables

The dependent variable for the research was the understanding and practice of the missional church and the missional leadership the church demonstrates. The independent variable was the teaching and other innovations I used to introduce more missionally informed insights and practice of the church and its leadership (Lemons 11).

Data Collection

During the research project, I administered pre- and postseminar questionnaires. I conducted a preseminar focus group meeting and postseminar semi-structured interviews

with all opinion leaders. I recorded and documented notes on each individual interview session and focus group and transcribed answers from the questionnaires. All data were put into Microsoft Word documents. The timeline for data collection was in accordance with the set schedule.

Data Analysis

I used content analysis to assess the qualitative data and descriptive analysis for the quantitative data, addressing each one of my research questions. In descriptive questions I carefully studied a single variable at a time. During the research project, I administered questionnaires. At the end of seminar, I collected data from the person to whom my instrumentations were distributed and analyzed as I did with the intervention participants. I also conducted a semi-structured interview with the opinion leaders at the end of the seminar.

Generalizability

This study was limited because its focus did not include evangelism, church growth, or church administration, nor did it involve more than representative congregations. The study was delimited because it did not seek to introduce a full theology of mission but sought to make one change in people's knowledge and belief as a missional church. The overall cultural-change process should be applicable to any church. This study is generalizable in two ways: (1) The biblically formulated missional identity that I used in the seminar should be generalizable to any church, and (2) the missional discipleship and leadership I reflected was based on missional ecclesiology may be suggestive to, at least, pastors of these congregations.

Theological Foundation

Fundamentally, the concept of missional church and missional leadership comes from the broader analysis of the *missio Dei*. It is a God-centered and church-focused mission. Mission started with God. God himself is a missionary. The whole Bible, from Genesis to Revelation, is a witness to God's mission. God's unfailing love could not ultimately leave the fallen world unredeemed and unrestored to its original design (Wright 48-51). Missional perspective sees a notable shift from the mere *doing* of mission to the *being* mission based on a radically theocentric worldview of mission (62). A God-centered missional perspective emphasizes two foundational themes: God himself is both initiator and finisher of mission, and he is the force and power of the mission. The missional identity of the church rests on God's call and sending of the church to represent what God has been doing and has to do at the eschatological consummation. Church's participation in mission absolutely rests on divine initiation and intervention. In addition, the church has its profound model drawn from the Trinitarian model of the Three Person Godhead. God sends the Son, and through the Holy Spirit the Son calls and sends the Church. The concept of God-centered *missio Dei* does not minimize the importance of people-focused *missio Dei*.

Mission is not a program; rather, its main concern is people. Primarily the church and its people are in a mission field. Then, in relation to the world, the church, in turn, has to focus on people outside the wall of the church or community of its neighbor. Its main task is to restore the whole creation to the original design of God. From the beginning to the end, God's vision includes the whole nation and the whole creation,

which is clearly seen in Genesis 12, in Jesus' Commission, and in the book of Revelation. The arena of God's mission is people—individual, collective, and global.

In order to bring about his vision, God has chosen people to penetrate, embody, and mobilize. A missional leadership perspective is grounded in God's call of individual leaders and the church as a collective alternative. Obedience to the Great Commandment and the Great Commission makes the purpose of God's call a reality.

The purpose of missional leadership, therefore, is to cultivate an environment that innovates and releases the missional imagination present in God's people (Woodward 45). It is called, in other words, "creating a missional culture" (27), which goes beyond program development; rather, it "goes to the heart and identity of God, and to 'who' we are and 'who' we are becoming" (27). Missional leadership attempts to achieve tangible change in life and action starting with inward change that goes on to outward transformation.

Jesus' change model in Matthew 5-7 could be characterized as (1) reversal—supreme in significance, (2) higher standard (not merely outward performance, but starting from inside-out), (3) change grounded in unchanging truth (radical unveiling of the meaning of the truth), and (4) challenge to become change agents (to be light and salt) (*National Conference: 8 Core Values for Christian Leadership National Conference* 58).

According to Pauline perspective (Eph. 4:12), biblical leadership includes the following descriptors: (1) apostolic, (2) prophetic, (3) charismatic, (4) pastoral, and (5) pedagogical. More concisely, biblical leadership could be demonstrated in three types: spiritual, transformational, and servant (*National Conference* 58). Missional leadership, as mentioned earlier, can be summed up in three categories—*interpretive, relational,* and

implemental, which mark shaping communities, reconstructing social life and buildup Christian relationship (Van Gelder, *The Ministry* 118-22).

The most neglected key point in Christian leadership is the presence of the Holy Spirit. From the Old Testament through the New Testament, the role of the Holy Spirit is dominant. In the book of Acts, it is distinctively demonstrated as the main force for the fulfillment of God's call for Christian leadership. The intervention of the Holy Spirit has been, and will always be, the main force to materialize the essence of missional character.

Missional culture serves as a pointer (or a sign) that shows people what God's kingdom looks like in reality at present. It demonstrates kingdom behavior (or a witness) and embeds the eschatological reality of God's reign (as a foretaste) through the practice of love and *koinonia* (Woodward 28). The effectiveness of missional leadership is chiefly grounded in *agape* made real in day-to-day life in every circumstance. Hence, it can also be described as an elucidating instrument of kingdom character (29).

Overview

Chapter 2 reviews the literature associated with the missional church, missional leadership, and cultural change issue. It, therefore, seeks to explore the meaning of missional church, missional leadership, and cultural change. Chapter 3 provides more detailed explanation of the project design. Chapter 4 reports the findings of the study. Chapter 5 wraps up the major findings of this study and presents suggestions for further study possibilities.

CHAPTER 2

LITERATURE

Introduction

The research problem section of Chapter 1 introduced the *missio Dei* as the root of missional church and missional leadership perspective. The notion of the vccentrality of God in mission provides the deeper understanding of mission and leadership. A brief look at the sketch of the missional movement and a quick glance at the meaning of the church and its mission will help in understanding how current practices should change to grab these ideals.

The beginning of the modern missional church movement could be attributed to the work of Karl Barth. The effective paper he presented at the Brandenburg Mission Conference in 1932 gave birth to a new understanding of the church and its mission:

> The congregation, the so-called homeland church, the community of heathen Christians should recognize themselves and actively engage themselves as what they essentially are, a missionary community! They are not a mission association, not a group that formed itself with *the firm intention* to do mission, but a human community *called* to the act of mission. (original emphasis; qtd. Lemons 15)

Barth's hypothesis on mission as originating from God has led Karl Hartenstein to postulate further with the creation of a little more descriptive terminology, namely *missio Dei* that came to appear in 1934. The movement went on rediscovering the more profound implication of this term *missio Dei* with the specific use of the term *missional* with regard to the church and leadership.

After World War II, the movement experienced a greater momentum notably at the Willingen meeting in 1952, which was momentously marked by the contribution of Newbigin on missional perspective. Following the International Mission Council meeting

at Achimota, Ghana, in 1958, Newbigin published a pamphlet that provides three fundamental keynotes on missional perspective relating to the subject under study:

> (1) "The church is the mission," which means that it is illegitimate to talk about the one without at the same time talking about the other, (2) "the home base is everywhere," which means that every Christian community is in a missionary situation; and (3) "mission in partnership," which means the end of every form of guardianship of one church over another. (Bosch 370)

The thesis has pointed out a crucial perspective on the specific status of the church and its mission. The church is no longer conceived of as institutional in nature and centripetal in mission. Instead, the church has to be centrifugally reaching out and permeating in its context.

Greater interest and faster development arose out of Newbigin's presentation in the 1980s, which gave birth to the significant use of the term *missional* as adjective with specific connotation. Along with the term *missio Dei,* more focus has been put on other terms such as the *reign of God* and *incarnation,* which provide profundity in the understanding of the church and leadership.

Timothy C. Tennant defines *missio Dei:* "The *missio Dei* starts with God's redemptive, historical initiative on behalf of His creation" (155). Put in the Trinitarian context, the function of the *missio Dei* broadly includes (1) proclaiming the kingdom of the Father, which means integration of faith and action, (2) sharing the life of the Son, amalgamation of love and action, and (3) bearing witness of the Spirit, incorporation of hope and action (Newbigin, *Open Secret* 29). Through its participation in the *missio Dei*, the church "reflects the life of the Triune God in the world and, through that identity, it celebrates the inbreaking of the New Creation" (*Open Secret* 29). The ongoing work of

the Triune God being made real in history through the participation of the church brings about the purpose of the *missio Dei.*

As the *missio Dei* is initiated by God for the redemption of the whole creation, including the church itself, the role of the church is just to take part in this *missio Dei.* The purpose of *missio Dei* is creational and re-creational to establish the lordship of Christ or the *reign of God* over the whole creation (Pachuau 233).

The second important element in the missional ecclesiology is the *reign of God*. This concept provides two important inclinations. First, a profound understanding of the relationship between the church and the reign of God brings about a fuller and more biblical gospel (Marshall 15).

As noted previously, if both the church and mission can only be understood in relation to God, the church and its mission can only be understood in relation to the reign of God. In the missional concept, the reign of God gives birth to the existence of the church. Marshall stresses the reign of God as enhancing the reality of the church, and at the same time that is self-explanatory as to the reason the church exists and its purpose. Marshall asserts that the church lives from something and toward something that is greater than the church itself. The church should not be equated with the kingdom, but the reign of God must not be divorced from the church. One significant nature of the church is being a messianic community, and this identity has come from the reign of God and his supervision toward it through the Spirit (Marshall 15).

In the proclamation of the kingdom message, churches need a gospel with ethical content restored, a gospel with political vision restored, a gospel that is good news for the world and not an offer to escape from the world, including their neighbor. Mission, seen

from this angle (i.e., proclaiming the kingdom of the Father) is active and proactive based on faith. It includes not only the proclamation of the redemptive message (*kerugma*) but also inevitably is an encounter of all events in the eschatological sphere. In line with the Lord's Prayer, God's mission (mission of the church) is to bring glory to God and make real God's reign on earth by way of doing His will.

Second, a more biblical Jesus-shaped gospel of the reign of God also calls for a renewed approach to evangelism, seen in a global mission whereby focus of mission is extended toward companionship, not merely engaging or even employing those outside the church and testifying that in this way eschatological reality has been inaugurated into the present world. The twofold responsibility of the church involves to invite people and go along with them as co-pilgrims. The kingdom-focus ecclesiology helps to foster a more integrated and holistic approach to communicating good news. The application of the reign of God put the Church (and the world) in its right place. Since the gospel could be more profoundly revealed through the reign of God, the church needs to realize the role of God's reign for the embedding of the gospel in a visible manner.

In other words, the embedding of the gospel in a visible manner means the church is being sent to represent God's reign. This representation embraces the twofold functions of being signs and a foretaste (i.e., passive representation) and agent and instrument (i.e., active representation; 101). The passive meaning indicates that one thing stands for another. When one has seen the one, he/she has known the other (e.g., The paper submitted to the professor represents the student's best effort). In contrast, the active meaning of representing is authorizing a person to act, care, and serve others in their needs (e.g., A lawyer represents a client). Both the active and passive meanings of

represent are intended when one describes the church as representing the reign of God, and each adds particular force to the missional calling of the church (Guder 100-01).

The reality of the reign of God, particularly the part of the eschatological fulfillment, is seen in the life of the primitive church of the New Testament period when the barrier has been broken down between the Jews and the Gentile converts (Eph. 2:11-12). There, enmity had gone and peace and harmony prevailed (2:15). The new culture that emerged in the change of the social life and started within a small group of believers eventually expanded. Such new life-style clearly connoted God's purpose for the world partly being made real in the community (2:11-16). To be more specific, the church should not replace the effect of God's reign with its need of actual representation of divine reign as its *agent/instrument*.

This new experience is another way of rendering the fundamental New Testament notion of witness but promises a fresh and holistic approach to viewing all of the church's life missionally. Regarding the contents of the mission, to explore the significance of the word *holistic* may be supportive.

As the sign of Messiah's coming, the *missio Dei* seeks to answer the most fundamental issues and challenges for the contemporary church:

> First, in a free world of the autonomous and decentered self, and with a gospel of reconciliation in Christ, *the churches must revive what it means to be communities of the reign of God*.… Second, in a secular world of privatized religious faith and with a gospel of Christ's reign over all things, *the churches must discover what it means to act faithfully on behalf of the reign of God* within the public life of their society.… Third, in a plural world of relativized perspectives and loyalties, and with a gospel of the knowledge of God through the incarnate Christ, *the churches must learn to speak in post-Christendom accents as confident yet humble messengers of the reign of God.* (emphasis mine; Guder 108-09)

From the missional perspective of *missio Dei*, the reign of God and incarnation are inseparably related, thereby enriching the wide-ranging implication of mission.

The third element in missional ecclesiology is the concept of *incarnation*. Incarnation is important not only for Christian theology,but also for the existence of the church (Marshall 19). In missional ecclesiology, incarnation represents God's ultimate missional participation in human life. Taken in this context, the church needs to incarnate/permeate every human culture. Incarnation signifies contextualizing the gospel, embodying it afresh in profound ways in every culture to which it is sent. The profound implication of incarnation in mission helps the better understanding and communication of the gospel.

Jesus is the archetypal missionary (Tennent 83). The way Jesus prepared the Church for this model through the Incarnation is depicted in the fourth Servant Song (Isa. 52:13-53:12), which was echoed in Philippians 2:6-8. These passages indicate both Jesus' solidarity with the his missionaries and his eschatological fulfillment. Incarnational reflection in history's experience has provided three models of mission: incarnation as translation, incarnation as togetherness, and incarnation and holistic mission.

Tennent asserted that incarnation is translation: "When God in Christ became man, divinity was translated into humanity" (84) whereby humanity serves as a receptor of language. Jesus' full and particular incarnation as a full human carries profound meaning in the theological understanding of mission, that is, a full identification and representation of both the human and divine. The true union of God and man in one person is the ultimate rebuke against the *secularization of culture,* which does not ignore the danger of uncritical *divinization of culture* (Tennent 181). Thus, it discloses the

meaning of *kenosis*, a self-emptying model in which light the Mizo *tlawmngaihna* should be correctly practiced.

Incarnation as togetherness signifies the coming together of diverse cultures into a new identity in Jesus Christ (Tennent 84). This fact bears deep implication for how mission should function. The labeling of this model as the "Ephesians Movement" (Walls) does not exclude the fruit of the *missio Dei;* rather, mission got its root and result out of this Incarnation, which is specifically grounded on Jesus' reconciliation and peace, making the two into one, demolishing the dividing wall of hostility (Eph. 2:14). The church accordingly has come to find creative ways to celebrate simultaneously the beauty of its unity and its diversity, yet this validation does not automatically put away the danger of the cultural imperialism and over-contextualizing grounded on validity and authenticity.

The essence of incarnation bears its significance in the collapse of Christendom and the rise of postmodernism, providing the opportunity to demonstrate the major expressions of Christianity (Tennent 90). Jesus' *incarnation models holistic mission* integrating faith and deed or harmonizing a verbal proclamation and social service, putting end to the dichotomy of these two. Once missiology is reconceptualized within a Trinitarian framework, then Jesus is seen as the archetypal missionary who embodies the all-embracing and all-balanced *missio Dei.* Thus, traditional tensions that have caused unnecessary discord need not cloud the genuine character of God's mission (92).

Incarnational mission has to do two things: first, to communicate the gospel within the given culture but without compromising it, and second, to transform, at the same time, the community culture and build Christian culture of God's reign to the

community it engages. In becoming flesh, Jesus Christ as the living Word became understandable, knowable, and accessible for all time and to all persons. The incarnation is a foundational framework for understanding the inherent translatability of both the gospel and the church (Tennent 82-92).

With this awareness comes the realization that Christians are obliged to follow and fulfill the design and plan of the owner regarding the reason and purpose of the church. Ownership change will benefit the church in obedience, commitment, and service rendered for the sake of the world for God's glory. Second, the missional concept of the reign of God will benefit the church for radical transformation and pragmatic life—faith and action going together. Third, the missional understanding of incarnation will change the way of cultural approach in the forms of adapting or permeating in the culture engaged and transforming the existing culture into the godly culture. As a whole, the existence of the missional church begins with God and will fulfill the will of the Lord through the intervention of the Holy Spirit in its life and mission.

Missional Church

A more general and broader observation of ecclesiological studies will be helpful in bringing about greater fruition in missional practice. The fact that "the church is—the church does what it is—the church organizes what it does" is basic to the understanding of the church and its mission (Van Gelder, *The Ministry. Kindle* file. Ch. 1). The church is called to develop a counterculture. It does not seek to stand alone; instead, living as a community through interdependent relationship transforms secular space against postmodernism, which promotes the sacred-secular dichotomy. To achieve the church's missional mandate, the church needs to identify itself with Jesus' life.

Being a missional church means bearing the model of the *missio Dei*—the people-focused and God-centered mission of God. A global emphasis and priesthood of all believers signify a missional church. A missional church harmonizes church and mission, seeing no dichotomy between them. Being a missional church means obedience to the Great Commission and the Great Commandment. In a sense, the church is no longer in a state of being with mission; instead, saturating in mission, which is evidenced in integrating centripetal and centrifugal pattern.

In fact *missional church* is an ecclesiastical concept built on *missio Dei* theology. The church becomes *missional* only because of its *being sent* by God to participate in the *missio Dei*. To be more specific, the concept of being a *missional church* goes beyond the obedience to the Great Commission or a word of God's command. Rather, it is the *status* of being called to take part in God's mission, for *mission* belongs to God who is the initiator and is not of the church. The Church of England's Mission and Public Affairs Council reports, "Any theology of the church must ultimately be rooted in the being and acts of God; the church is first and foremost the people of God, brought into being by God, bound to God, for the glory of God" (84). The church came into being as the result of the mission of Christ. The church, therefore, can best be understood in the context of mission (Moltmann 10). The missionary God initiates mission and creates the church through it, calling and sending the church to bless all families of the earth (Escobar 94). A missional church can be best understood in the church's participation in the *missio Dei* of the Trinitarian Godhead (Newbigin, *The Open Secret* 35).

Essentially, mission belongs to God whose identity could be signified by mission, not the church and not *vice versa*. The church is God's missionary people. Following

majority scholars, participation in Christ and participation in mission are inseparably connected and accordingly only the combination of these two would make fullness of both (Pachuau 233). Since the origin and the chief purpose of the existence of the church is the mission of God, an important theological concept that follows is that the church without mission is not the church at all (Newbigin, *Gospel* [*Kindle* file] Ch. 1), which, serving as a catalyst, reassures and also reemphasizes the real essence of the church.

Newbigin grasps the importance of the community of God—the church:

> It is surely a fact of inexhaustible significance, that what our Lord left behind Him was not a book, not a creed, not a system nor a thought, nor a rule of life but a visible community.… It was not that a community gathered around an idea, so that the idea was primary and the community secondary, the actual community is primary – the understanding of what it is comes second. (qtd. in *Igniting Leadership* 200)

This statement implies Jesus' priority of people, particularly the church (Eph. 3:10-11). The missional church is specifically marked as an indication/emblem, taster and tool that represent the kingdom of God. The church, therefore, is responsible to fulfill what it ought to be in face of the world as it serves people (Woodward 171). All these mean the kind of religion that starts "from inside out". Such model is regarded by some like Newbigin as crucial need to overcome mediocrity and achieve fruitfulness (186). As a living organ, representing the Body of Christ, the church should not be pathetic. Instead the church must prove itself what it is. "If the church is to be effective, in advocating and achieving a new social order it must be started within itself to be able to do so" (186). As a slogan "action speaks louder than words" indicates, deed of love is always more powerful than bare words.

The next development in relation to the ministry of the Triune God is the role of the Third Person, the Holy Spirit (Guder 82). In missional ecclesiology, the role of the

Holy Spirit includes two important functions. First, it is life-giving and healing to all creation with the church participating in it. Second, it is to bring reconciliation to the world through God's redeemed community (Gelder and Zscheile 58). Woodward emphasizes the importance of the Holy Spirit that "without the Holy Spirit there is no community at all" (Woodward 165).

The mission of the Triune God is shaped by the *ekstasis* (the outward reaching love), the *koinonia* (communion), and the *perichoresis* (mutual indwelling) of the three persons of the Trinity. Adapting this model, the life of the church focuses in holistic approach towards others and the world (Van Gelder, *Missional Church* 107). The nature of the church as the body of Christ conveys functional wholeness as well as ultimate unity and dependency of each other (Ogden 30; Lalkhuma (186).

The Micah Network speaks about holistic mission as *integral* mission, the shared word and the world being addressed are equally emphasized. To ignore the world means to betray God's mandatory Commission. Likewise, the ignorance of God's Word will result in scriptural bankruptcy. However, to fulfill both requires the two components going together in doing mission, which is, being and doing (Hiatt 33).

Holistic mission means bringing one's whole life under the lordship of Jesus Christ:

> [It is t]he creating, reconciling, and transforming action of God, flowing from the community of love found in the Trinity, made known to all humanity in the person of Jesus, and entrusted to the faithful action and witness of the people of God who, in the power of the Spirit, as a *sign, foretaste,* and *instrument* of the reign of God. (emphasis mine; Hiatt 32)

Holistic mission, therefore, is the ministry of practicing socially engaged evangelism to bring about personal, social, and structural transformation through the Spirit. The source

of the life of the church lies on the presence of Christ, its head (Ogden 29). Through the Spirit's power, the growth of the church is made possible (Escobar 121-26). Basic to the radical mission is intimate relationship between Christ and the church, as well as individual relationship between church memberships and toward Christ and the church.

John Wesley's interpretation of the broad view of God's work of salvation includes "restoring the vitality of life that God intended for us" (Hiatt 37). The all embracing purpose of God's mission includes the restoration of the whole creation to establish the kingdom of peace.

> God's missionary purposes are cosmic in scope, concerned with the restoration of all things, the establishment of shalom, the renewal of creation and the coming of the Kingdom as well as the redemption of fallen humanity and the building of the church. (Hiatt 84-85)

The purpose of God's mission could not be divorced from the establishment of the church which is purported "to bear witness to the inbreaking of God's reign in every segment of life and culture" (Tennent 379). The coming of the kingdom and the establishment of the church are synonymous in meaning. Bosch asserts that Jesus' proclamation of the coming kingdom was accompanied by the coming of the church (Bosch 62).

In radical transformation interpersonal healing brings about the reformation of distorted human relationships. Where people have no unity, unity in the Lord breaks down the barriers between the unequal or different individuals and unites them for the mission as signs and foretaste as well as instruments and agents of the kingdom. Where no one has peace, the Lord brings peace, reconciliation, and forgiveness. Where people have hatred, God brings love and affection; where unfaithfulness, faithfulness and integrity come.

In short, missional leadership must be rightly attributed as the Spirit-led leadership through Spirit-filled leaders. Ignatius addressed the Assembly of World Council of Churches in 1968:

> Without the Holy Spirit God is far away.
> Christ stays in the past,
> The Gospel is simply an organization,
> Authority is a matter of propaganda,
> The Liturgy no more than an evolution,
> Christian loving a slave morality.
> But *in the Holy Spirit* (emphasis mine)
> The cosmos is resurrected and grows with the birth pangs of the kingdom.
> The Risen Christ is there,
> The Gospel is the power of life,
> The Church shows forth the life of the Trinity,
> Authority is a liberating science,
> Mission is a Pentecost,
> The Liturgy is both renewal and anticipation,
> Human action is identified. (qtd. in Woodward 222)

The Holy Spirit is the source of life and power for the establishment of the kingdom; enabling the presence of Christ and His mission seen in power; bringing about restoration of things including worship and liturgy.

To lead the church in line with missional characteristics demands a notion of the genuine function of the church. For this purpose, worship, fellowship, discipleship, membership, and evangelism play important roles (Lemons 16). Therefore, carefully reexamining the genuine function of the church is vital. The failure of the seemingly growing and healthier churches, including megachurches, might be due to misleading chief ends in three objectives: (1) just attracting people to church, (2) taking care of them, and (3) engaging a particular mission and nothing else.

Various descriptions of the characteristics of a missional church are provided by some prominent proponents (see Table 2.1). A closer look at these characteristics reveals

that, though varied in description, they share common identity. While Newbigin has six characteristics, for instance, Darrell L. Guder provides not less than twelve, Keller ten, Forst and Hirsch three, Minatrea and Barrett et al. nine. Similarly, while Guder, Keller, Minatrea, and Barrett et al. could be grouped into six categories in line with Newbigin, they can also be summed up in three, which would be the same as Frost and Hirsch. The larger listing serves as a wider description under the same essence. The difference in categories can be summed up in three aspects as in Frost and Hirsch; therefore, the characteristics of either that one or the other one among these categories could be assumed as consistently correlated to each other. All these characteristics highlight the three main characteristics of missional church, as in the context of the missional interpretation of *missio Dei*, reign of God, and incarnation. An attempt will be made to indicate how the selected representative groups can utilize Frost and Hirsch's model into their context, particularly focusing on revitalizing worship, incarnational modeling life, and apostolic witnessing and leadership.

Missional Leadership

Recognition of the importance of leadership has been voiced from the lips of brilliant leaders from time past till today and will ever be continued. Those who have a deep passion for their nation or all human beings will ultimately agree with what George Barna has boldly asserted: "Nothing is more important than leadership" (18). John C. Maxwell, a prominent leader, says, "Everything rises and falls on leadership" (Maxwell, in *Developing The Leaders* 6). Leadership impact can result in negative and positive ways either to build or break an organization, develop or obliterate a cause, or enable or stagnate an effort (*National Conference* 45).

Whatever the leaders do or wherever they are, others are being taken along with them (*National Conference* 45). Biblical leadership provides internalized timeless leadership through the Old and New Testament characters that is non other than "the heart's touch with God" (Barna 66). Barna has highlighted that Christian leadership is not human-made or even inherited: "A Christian leader is someone who is called by God to lead, leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place" (25). The basic elements of Christian leadership in Barna's definition include being called by God, having Christlike character, and possessing functional competencies (24).

Leighton Ford in *Leaders on Leadership* suggests a crystal clear image of Biblical leadership characteristics, all of which have their root in the Lord whom the leader serves:

> God calls us as kingdom leaders, to be led more by Jesus, knowing Him and understanding His will, to lead more like Jesus, enabling His people to be a reconciling community, to lead more to Jesus, serving His redemptive purposes in our generation. (126-27)

The remarkable departure of Christian leadership from the secular model is its roots and specific purpose. Christian leaders lead through serving and modeling, not overpowering by using power vested in them. In order to achieve this goal, the leader must be led by Jesus. Most leaders are tempted to overlook what Leo Tolstoy emphatically asserted: "Everyone thinks of changing the world, but no one thinks of changing himself" (qtd. in Baron 45). The best and most effective way of bringing about life transformation for a Christian leader is by modeling that is to be started before leading others with oneself first being transformed in his/her life.

Though the greatness of a leader could be measured by what he or she does, as Pittacus rightly claims (Baron xxv), lasting success always comes with the right start and a good ending (*National Conference* 169). In light of this perspective, how the leader does is more important than what he or she does. Effective Christian leadership appears to be grounded in the right assumption of how to start right and go on toward the fulfillment of the vision, overcoming all obstacles throughout the journey. The remaining section deals with the functions of Christian leadership and specific characteristics of missional leadership.

One consistent definition of leadership proposes two dimensions of leadership. First, it is "the process of influencing an organized group toward achieving its goals"; second, leadership is both science and art" (Hughes, Ginnett, and Curphy 35). The synthetic evaluation of these notions reveals that "the art of leadership concerns the skill of understanding leadership situations and influencing others to accomplish group goals" (35). Leaders may know what to do, yet they still needs to discern "when, where, and how to do it" (35). Successful leaders learn how to impact and develop skills through formal education and experience to attain the desired change situation. Rational persuasion, inspirational appeals, consultation/dialogue, ingratiation, personal appeal, and coalition are effective tools for enhancing the impact on the target people (138).

Table 2.1. Missional Characteristic Chart (A Comparative Study)

Newbigin Characteristics	Guder Missional Church Indicators	Keller Elements	Frost and Hirsch Principles	Minatrea Practices	Barret at al. Pattern
Praises God	Engaging celebrative worship		Messianic	Rewrite worship	Worship as public witness
Stands on Christian truth	Proclaims the gospel	Stands on doctrinal truth/experience			Biblical formation and discipleship
		Discourse in the vernacular			
	Discerns the gospel	Enter and retell the culture's stories with the gospel		Live apostolically	
Engages with secular community	Practices hospitality	Theologically train laypeople for public life and vocation	Incarnational	Expect to change the world	
			Messianic	Mission sending	
Empowers to disperse	Visible impact on community	Work for the common good of whole city			
		Live in the city	Apostolic		
	Growth in discipleship	Theologically train laypeople for public life and vocation		Teach to obey	Biblical formation and discipleship
Models exemplary community	Bible informs community	Christian community as countercultural and counterintuitive		High threshold for membership	Missional authority
Is grounded in Christian history and focused on the eschaton	Distinctively Christian	Practice Christian unity as much as possible on local level		Authentically Christian	Taking risks as a contrast community
	Christian behavior	Lives in kingdom hope		Order actions according to purpose	Practices that demonstrate God's intent for the world
	Loving accountability			Place kingdom concerns first	Pointing toward the reign of God Dependence on the Holy Spirit
	Diverse constituency Community in process				

Source: Lemons 32.

In its simplest form missional leadership characteristics could be represented by three elements: dream, design, develop. In light of Paul's statement concerning the church's missions, the task of pastors as change agents could be summed up in three roles: apostle, prophet and evangelist, and pastor and teacher (Eph. 4:1-12). Firstly, pastors as apostles must see themselves as being sent by God for creating a discipleship culture and winning people for the advancement of the kingdom, being with them in hard times, praying with them and helping them follow Jesus through the critical situation, coaching them through fellowship, and calling people to participate in advancing God's kingdom, craving to "run a rescue mission within a yard of hell" (Woodward 126, 128).

Secondly, pastors deal with social reformation in defense of God's truth to be made real in community life, equipping them to embed it and bring about transformation through healing the marred identity of human beings (Woodward 132, 137). Justice is central in prophetic leadership (Amos 5:24; Mic. 6:8).

Pastors as charismatic leadership or evangelists chiefly focus on the fulfillment of the Lord Jesus' Commandment and Commission by being witness and helping the congregation to become missional being agents who regard their secular jobs as sacred vocations through by way of incarnation (Woodward 143). Readiness for witnessing the gospel does not replace the deeper degree of love for enemies (1 Pet. 3:8, 9, 15). Obviously, this leadership is marked by incarnation, translatability, and embodiment of the presence of the kingdom (Newbigin, *Open Secret* 10), whereby the far away people are made near and the divided groups united, making the two one (Tennent 82-92).

Thirdly, pastors cultivate a life-giving spirituality in the community, embodying reconciliation and seeking wholeness and holiness (Woodward 151). With positive understanding of conflict and even division, pastors avoid sinful negligence to leave them unresolved. The pastors know that the breaking in of the new order of all things (Eph. 4:8, 10-12; Gal. 4:3) will be brought about through the Spirit working in and through them (Moltmann 291-97). They learn the art of forgiveness and reconciliation, being compelled to seek healing and wholeness for people and relationships. Even in the mixing of counterfeit and authentic community, pastors as soul healers create a sense of family where people can learn to live vulnerably. A person's gratification in God's grace drives away conflicts when prevenient grace is discovered (2 Cor. 12:9-10) and when the Great Shepherd is envisioned (Ps. 23:1-6). Finally, pastors as teachers help the congregation to inhabit the sacred text actively by immersing themselves in Scripture and dwelling faithfully in God's story (Woodward 161). Spirit-illumined teachers shed light on the text and help their hearers understand it in a life-giving and liberating way. Missional leaders evidence the difference in Bible teaching ministry not merely as speculative philosophy. The main difference lies in that it does not focus so much on what to obtain but on how to be shaped for sending of oneself and others. The following paragraphs examine these roles in a more extended manner, connecting to the current culture of the church.

Pastors serving as apostles means their lives are touched and transformed by God who then sends them to give birth to new communities of faith that increase and spread the kingdom of God, increasing and growing stronger and stronger instead of decreasing and decaying (Woodward 124). As Newbigin firmly asserts, the zeal of apostolic pastors

is to achieve a new social order first in themselves so they can bring that order to their congregations (187). The church's becoming, missional likewise, starts with the pastor. Pastors as apostles cultivate the missional community, creating true worship and true worshipper. Pastor as apostles thus cultivate a thriving environment through helping the congregation participate in the liturgy of Sabbath and engage in the practice of making disciples (189).

If not, worship itself can be an idol that will never please God. When people worship egoistically and void of the Spirit, worship will never be a blessing to the worshipper as long as the object of worship is wrong even though the content may be flawless. In order to make the church more missional in worship, pastors as apostlse need to bring their congregations back to true worship and make them true worshippers.

Pastors as apostles need clearly to perceive the distinction of the *nature* of the church (i.e., what the church is), the *ministry* of the church (i.e., what the church does), and the *structure* of the church (i.e., how the church organizes to accomplish the work; Woodward 126). Seeing the church as merely an institution without seeing its missional significance is a great pitfall. The meaning of mission is minimized, causing subsequent failure, and engaging mission becomes perfunctory.

One distinctive character of the apostles is an *orient, involve, and equip* approach in the disciple-making process (Woodward 127). Discipleship means inviting people to become whole again, which is partly about overcoming destructive habits but also about building life-giving habits (128). Churches today desperately need radical apostolic leadership to bring harmony and wholeness to the brokenness.

Believers Gathered for refinement	Believers Scattered for Engagement
Donate money from asset sales to care for their poor (4:30-37)	
Discipline those who practice deceit in giving to the poor (5:1-11)	
	Meet in publlic to care for the sick, many are converted (5:12-21)
	Are attested and tried on the charge of civil disobedience (5:22-42)
	Go to the Samaritans with the gospel; challenge Simon, a leading sorcerer (8:3-13)
Meet to discuss and confirm Samaritan work (8:14-17)	
Discipline a new believer for missue of Holy Spirit (8:18-24)	
	Take the gospel to an Ethiopian government official on a highway (8:26-40)
Confirm and nurture the new faith of Saul (9:10-22)	
Accept Saul into the fellowship, even though he had persecuted them (9:26-28)	

Source: *Word in Life Study Bible*.

Figure 2.1. Reconnecting Sunday and Monday.

The incarnational nature of the apostolic mission proves its deep desire to see God's kingdom become more tangible in the world through the church (Woodward 129).

Instead of negating the differences in the life of the community, the missional church prefers to choose the cross rather than the crown so that people may see *shalom* rather than chaos, unity rather than division. Jesus as apostle was sent by the Father and has been a blessing to others. Most of today's leadership needs to learn anew from Jesus' apostolic mission that God's people may be blessed, instead of blessing themselves. The Israelite leaders were rebuked and opposed by God on a similar account (Ezek. 34:7-10). God said that he will take his sheep from the hand of the shepherd who fails to take care of them.

In cultivating a missional community, to be fully apostolic is crucial. The essence of the apostolicity appears to be a burning fire in their hearts and a clear vision. In this apostolic spirit, the great people of God ignited the spirit of others and cultivated missional community. In the same mood, William Carey the Father of Modern Missions, was strongly committed to the mission, saying, "Expect great things from God and attempt great things for God!" (Bosch 350). George Whitefield, praying, "Lord, give me souls or take my soul" (*National Conference* 29); and, likewise, John Knox exchanging his life for his people, praying. "Lord, give me souls or I die" (*National Conference* 28). God, who never lets the plea of his faithful servants go unanswered granted their pleas. Such apostolic leadership will ignite the spirit of congregations to become missional. Leaders' sure vision will act as a guiding, controlling, and empowering force in effective leadership. Such a dynamic passion will ignite the leaders' hearts as they see the way as God sees, feel the way God feels, and hear what God hears (Griffin 145). Pastors without vision and passion will perish. Churches today are wavering or wandering in the sea of postmodernism when leadership is void of vision.

Prophet leaders call the church to God's new social order and specifically model being owner of a real authority and passion from God, not from institutional authorization. From a missional perspective, leadership is not perceived as a power investment; instead, it is a responsibility. Prophet leaders know that misused power without authority from God, who is the real owner, is harmful for unity and growth; it can be a blockage to creating a discipleship ethos.

In cultivating a biblically sound social order, prophet leaders do not regard human authority that does not know justice and opposes God's will for his people. They look to God's faithful servants who reflect the passionate heartbeat of God as their main source of authority and power. Thus, the burning fire in the lives of missional community is contagious for enhancing growth and empowerment (Woodward 133).

Knowing that all ability comes as a gift from God, they confidently wait for the Holy Spirit, which was given at God's *kairos* day as promised by the prophet Joel (2:28-32; Acts 2:1-13). One significant event was the disappearing of language barriers in opposition to the confusion of language at the construction at Babel (Gen. 11:1-9). This may symbolize at least two things: Satanic work of scattering versus God's hand of gathering and reconnecting Sunday's faith to Monday's world of reality at workplace and in any situation (*Word in Life* Acts 2:46).

Tremendous change begins when the Spirit of God "dismantles national and social barriers, group interest, any kind of [divisive] systems and domination one over another" (Woodward 134). Prophets equip the people of God to live into God's new social order by helping all the gifts of the Spirit come alive in the congregation (135).

As storytellers, evangelists proclaim the gospel by being witnesses—signs, foretastes, and agents through being, doing and saying—that is, living out what God has made them in Christ (Woodward 145). In being witness under the reign of Christ, storytellers prove themselves to be answers to the neighbor's need, not troublemakers but troubleshooters.

Another vital function of storytellers as agents of the reign of God involves making culture. Evangelists know that the realization begins with helping congregations connect Sunday and Monday, as mentioned previously, making secular calling sacred calling on the basis of "serving the Lord and not men" as Paul says in Colossians 3:23 (Woodward 147).

At the bottom of pastors' hearts lies a deep sense of the brokenness within themselves and their communities and an earnest desire to bring healing and wholeness to people and relationships (Woodward 151). Pastors as soul healers learn how to *cultivate a life-giving spirituality within community* and know the importance of intimacy with Christ (the upward journey), staying connected with him and becoming like Christ (the inward journey), which are prerequisites of service to and for Christ (outward journey; Woodward 153). They know that spiritual formation takes place with faithful practice of spiritual discipline. Soul healers know that greatness of service lies in the depth of love, not based on performance, and this genuine love comes through the bountiful grace when individuals are in intimate union with Christ. They recognize that all power and ability comes through God's grace, made real in their union with Christ. Soul healers help others become *wounded healers*, recognizing that human brokenness is just the fruit of humanity's wrong choice of saying no to love (Woodward 153). Missional leadership

knows that Christians are called to represent the reality of God's kingdom to this world by living as people reconciled to God, to each other, and to all of creation (Woodward 155). Pastors as soul-healers help embed the ministry of reconciliation in the life and ministry of their congregations.

A missionary couple in Romania who forgave their enemies made a great change in the lives of those who tried to pull down their newly built house, taking them from hostility to gratefulness, from destroyer to partners in the kingdom fellowship (Woodward 157-58). God makes the impossible possible and thus makes new relationships among the groups of differing opinions. Missional soul-healing leaders understand that with God, reconciliation can be seen amidst issues of ethnicity and new professions of faith, starting with unconditional forgiveness.

Soul-healing pastors as agents of change or transformational leaders lead by *example* that makes change. When Peter was won by the humility of Jesus at the act of foot washing (John 13), Peter came to realize his need of washing—even of his whole body. Humility drives away pride and cleanses the heart for inner unity. In addition, soul-healers model tolerance and mutual understanding for mistakes. Sometimes, lack of tolerance magnifies things bigger than necessary, but soul-healing pastors know how to create harmony amidst unfavorable circumstances. Missional pastors bring healing to fractured circumstances caused by misunderstanding or mistakes between the two groups by being signs of tolerance and mutual understanding.

Soul healers understand that God's intent for the church is to bring together persons of diverse cultures and form them into a new type of community, one that can find unity in the midst of diversity (Van Gelder, *Ministry* 3). The church in the book of

Acts is characterized by conflict, disruption, interruption, and surprise. Every challenge, conflict does not end without change and development.

The other function of the soul healer involves embodying reconciliation. In order to escape failure to resolve the conflict, soul-healing pastors know the importance of helping congregations learn the practice of forgiveness. Pastoring to help the congregation embody reconciliation in the context of conflict or division, pastors will encourage their congregations that the power and instructions to resolve the conflict will be given by the Spirit to those who live in Christ (Woodward 154). The pastor will see that the intentional, boundless, unconditional forgiveness is an effective way for bringing about reconciliation,which could not be made possible without modeling the significant missional identity of being *sign* and *witness, foretaste* and *agent/instrument* to bring about needed reconciliation amidst conflict. When a sense of family is created, unity is strengthened just to prove authentic community.

A life-giving spirituality needs to go deep and transform the whole person (Woodward 152). It can best be done through skillful listening in order to hear and see the hurt expressed in words, body language, even in unspoken manner (Woodward 158). Mostly the individual tends to expose all that is in his or her heart before the pastor and is attentive to the pastor's compassionate and healing words, proving the pastor to be a trusted leader. Forgiveness almost always plays as primary for reconciliation and healing.

Pastors are *servants* of Christ (1 Cor. 4:1). To be ministers of Christ, inevitably pastors must have right relationships with Christ and must be in full use of the Spirit through humility and deep union with Christ (Stott, *Leadership* 100-01). Servant leaders focus on people and recognize that everyone needs love, help, attention, appreciation, and

affirmation, thus leading through simplicity, humility, compassion, and care to have a positive impact. Servant leaders not only see that authority is earned but also earn the right to excise it: “Power is the ability to get people to do things from their good will; authority is the ability to get people to do it because they want to” (*National Conference* 54). Woodward refered to Eugene Peterson saying his main job was “not to solve people’s problems or make them happy, but to help them see the grace operating in their lives” (Woodward 150).

God’s enabling presence for overcoming negative forces is always available to succeed in bringing liberation when leaders are humble enough to follow after the heart of God. Missional leadership always looks for such authority that makes people grow through influence, not by human authority.

Bible-teaching leaders know the importance of the Bible as the fresh voice of the living Word that makes tremendous change in the life of the hearer (Woodward 161). As light givers, they also seek to help congregations benefit from the Scripture by showing a better way to approach it in order to put the Word of God at the center of their lives

Light-giving interpreters know the importance of faithful dwelling in the teaching and interpretation of the Word of God. Knowing that heretical teaching or interpretation can bring harm to missional formation, light-giving Bible teachers are careful in its study and application (Woodward 165-66). Pastors need to ask, “Does our reading emphasize the triumph of Christ’s resurrection to the exclusion of the kenotic, cruciform character of his ministry?” (166). Missional leaders need to aware that in missional formation, the teaching and interpretation of the Word of God must be done in a profound way that will provide sound teaching and defend the gospel from heretical teaching.

Teaching ministry done in an authoritative way as Jesus taught (Matt. 7:28-29) will serve as an effective way of cultivating missional community in a particular context. This ministry will benefit congregations in two ways: (1) by immersing themselves in Scripture, and (2) dwelling faithfully in God's story. Successfully done, it will prove that the Word of God is the main source of life-transforming power and equipping in the ministry of the particular situation with the particular necessity. Indeed, the Word of God will be found as truly liberating for the believer who knows the truth in reality (John 8:32). Personifying the truth, Jesus and the truth are regarded as identical.

Above all, to conclude the whole section, the essential needs of missional leadership could be summed up by the words of Guder who seeks to answer how missional leaders for such a church will be formed: "A deep sense of vocation, distinctive Christian character, academic and intellectual competency, and skill development in spiritual and communal formation" (212). A leader's all-overcoming power under the Spirit might be a love-based *faithful presence within* which he or she represents an alternative to the "defensive against," "relevance to," and "purity from" paradigms (Hunter 272), or *integrity* apparent in uncompromising boldness in face of falsehood or idolatrous temptations (Macarthur 60). Significant values initiated by Jesus is found in the Sermon on the Mount, which includes four elements: (1) reversal—"But I say"; (2) higher standard "from inside-out"; (3) change grounded in unchanging truth—"radical unveiling of the meaning of the truth"; and, (4) challenge to become change agents "to be light and salt" (*National Conference* 58). Jesus' new paradigm of change ministry focuses on ultimate transformation grounded on the firm truth that has led to radical change of life that is being transformed and transforming.

Bringing Change through Cultural Change Patterns

Missional cultural change demands two areas of skill: ample knowledge about both the existing culture brought into light and knowledge about how to adopt the theologically informed missional culture to the existing culture.

Understanding Culture

Hans Finzel in *Leaders on Leadershp* simply defines culture as "the way people [we] do things around here" (Barna 265). It consists of "language, rituals, economic and political structures, life stages, interaction, and communication styles" (Cresswell 619). It means how peopleindividual as well as collective—conceive and act. In other words, culture is "formed over time through shared experiences, values, and behaviors" (Baron 67). Every individual church has its own culture. All changes in outlook and worldview depend on culture. But it is exciting to note that while "culture itself is in constant or gradual state of change", it is "culture itself that resists change", too (*National Conference* 105). The missional change perspective recognizes continuous and discontinuous change (Roxburgh and Romanuk 46). Christian leaders ought to know that discontinuous change demands life-touching power (Barna 61).

Pastors need to be aware that each particular church has its own culture, mostly differing from their own culture. Particularly when role expectation of the pastors and the congregations they serve differ, pastors need to correlate them tactfully. They must take note that failure in this aspect can cause conflict even at the outset of the process.

Pastors should always maintain that their focus is not primarily to make changes in methods and ways of worship and mission, that is, a program-oriented church culture; instead, they need to make changes in people and their Christian culture accordingly,

which means cultivating people-focused Christian culture (Van Gelder, *Missional Church, Kindle* file Ch. 2). Pastors should not confuse the theologically rooted culture and socially rooted culture. Failure in assessing the underlying cultural assumptions between these two could bring failure in conflict management.

Successful pastors, like missionaries in a foreign land, start the cultural change process by learning the culture of their own congregations. Their learning of their congregational cultures (new or assumed to be new) does not exempt them from being sensitive to their own culture. This initial learning goes on for months or even years until pastors thoroughly come to know the underlying assumptions of their congregations. To be effective, pastors need to capture the meaning of their congregations' culture: why they live and behave in certain ways and what their differences indicate significance in their life. In fact, this learning observation will benefit pastors to develop a deeper knowledge of and passion for their congregations. Missional pastors should see themselves as participant-observers so that full learning will take place through experience within their congregations (Ford 136). As participant-observer, pastors probe deeper into cultural practices of their congregation. Specifically, the things that cause surprise need closer attention for pastors so that they can glean meaning from them.

Leading Cultural Change

In the cultivation of missional characteristics, cultural shift is the key. Cultivating a missional culture is a long process mingled with perplexing experiences for people (Roxburgh and Romanuk 180). Certain basic assumptions concerning the philosophy of change include three factors: (1) Change is inevitable; (2) in order to improve culture, change must be made at the stage of dissatisfaction in the existing culture; and, (3)

change is necessary social living for problem solving and advancement of community life.

Cultural change includes three principles. First, congreations must have a strong desire for positive change toward healthy improvement in the church. Second, aturally people are unprepared for change. Pastors need to help their congregations be aware of cultural change needed to transform their own status. Third, pastors must help leaders understand the adaptive shifts (Clawson 163; Roxburgh and Romanuk 40).

Innovative pastors must note that the readiness of people is decisive for successful change, but it does not always occur simultaneously for all individuals. It happens over different lengths of time and at different levels. Pastors need to catch how people differ in respect to preparedness: (1) The ability of each person to recognize the need for change varies; (2) their adaptability and the level of psychological security in managing change differs; and, (3) their perception and ability to utilize the new model for change is not equal (Roxburgh and Romanuk 103).

Doug Murren introduced some elements necessary for positive change. First, strong dissatisfaction takes place preceding the occurrence of change; effective innovators begin the change process by addressing discomfort deliberately (Barna 204). Second, change takes place when required ability—skills, attributes—is provided. Third, change occurs when leaders manage with sufficient knowledge concerning change—assumption, strategy (205).

Naturally, people are unprepared for change. All cultures resist change while it enjoys its comfort zone. The speed of change and the amount of resistance go in parallel: The faster the change, the greater resistance. The Maxwell Rule of Timing, according to

Elmer L. Towns, Ed Stetzer, and Warren Bird, reminds Christian leaders to avoid immature timing and wrong decision. Decision rightly made in the right time is the key for avoiding obstacles in the change process (198). Anthropologists such as Louis Luzbetak suggested that change should not be expected until at least six months after a new appointment, and major change will take not less than the span of five years (*The Church and Cultures* 197).

Pastors and opinion leaders who are *agents of culture change* are those who play key roles in the change process. Influential leaders are those who will make the move toward more and more people within the congregation. In order to make changes, they must be helped to embrace cultural change—in their "mind-set, attitudes, desires" in their everyday lives (Lewis and Cordeiro 45).

Murren suggests some important *abilities and attributes of change agents*, involving (1) the innovative impulse, (2) an extraordinary enthusiasm for the task, (3) self-assertion that is evident in humility, (4) a high level of inquisitiveness, and (5) a skill of mastering conflict (Barna 201). In addition, pastors must be stable amid uncomfortable situations and conflict. They must be able to motivate their people and be seen as trustworthy and trusting in all areas of efforts (Roxburgh and Romanuk 139).

The pastoral duties when changing a culture may vary according to context. The following responsibilities are the most prominent. First, pastors need to establish a third culture out of the existing culture and the target culture (i.e., missional) by establishing the common ground between them in their assumptions and values. This emerging culture will serve as a bridge between the existing one and the target one (Stewart and Bennett 169).

Second, incarnational cultural innovators need to develop cultural validation to help make the shift from unbiblical engaging of cultural issues to theologically grounded engagement (Tennent 181). This change helps solve issues of ethnocentrism, too.

Third, pastors need to create a self-evaluative culture. It helps their congregations reflect on their own cultures and see the necessity of change in that point (Stewart and Bennett 175).

Fourth, pastors need to differentiate factors that help from those that do not help in cultural reconstruction. Things that are not constructive must be minimized, and things that are helpful maximized (Stewart and Bennett 175).

Fifth, pastors need to make sound cultural judgments. Out of their deep knowledge, pastors must accurately identify which aspects of the culture should be abandoned, which ones need replacing or changing, and which ones remain unchanged (Stewart and Bennett 175).

Sixth, pastors must be innovators and upholders of the vision. For effectiveness and greater success, vision must be strongly kept alive for all its embracing empowerment in the cultural change process. At the same time, guarding the vision provides psychological security (Lemons 28).

Seventh, pastors need to embrace cultural change wholly. Pastors model the new culture so their people, in turn, make it a reality in them, also (Suter 3).

Eighth, pastors see themselves as learners throughout the process and prove themselves to be able to recognize vital needs along the way (Guder, *Missional Church* 199).

Ninth, pastors need to teach ensuing all achievements above. But this should not be done immaturely without having yet sufficient knowledge of the corporate culture of their people (Nida 252; Whiteman, "Anthropology").

A Chinese poem provides a brief compilation of innovative pastors' incarnational duties:

> Go to the people
> Live among them
> Learn from them
> Love them
> Start with what they know
> Build on what they have (Whiteman, "Anthropology").

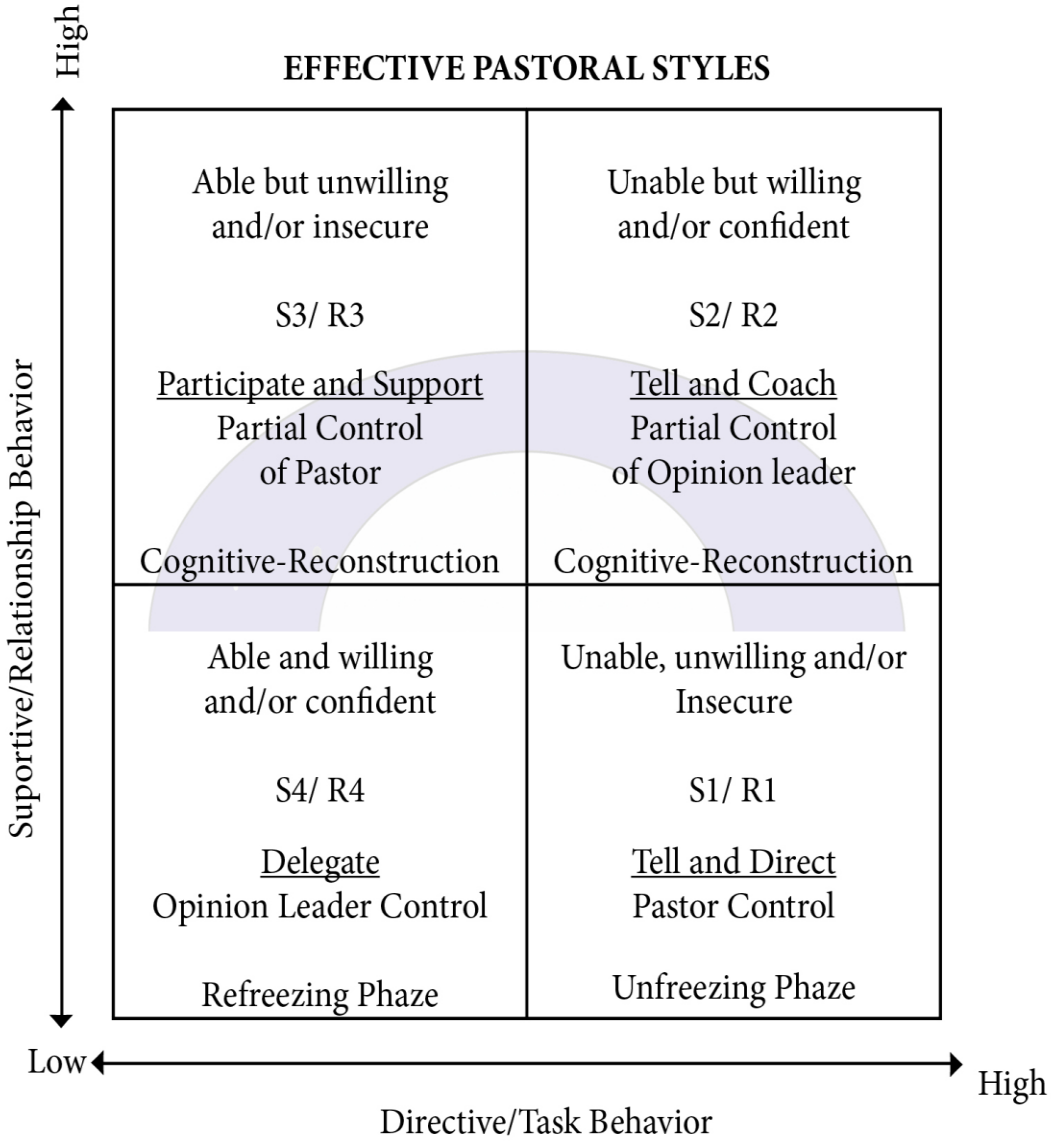
The incarnational leadership approach includes reaching people, loving them, studying who and what they are, motivate and mobilize them from where they are, and start building new culture with what they have.

Opinion leaders are the second set of core people who work as change agents. Their distinctive characteristics, such as technical skills, approachability, and conformity, make them most profitable in the cultural change process (Lemons 29). Their consistent status as members of the peer group is an important factor for success or failure in cultural change efforts. Because of this distinctive status, they can serve as intermediaries between the two different cultures, not too far ahead of the one and far behind the other (Rogers 318).

Since the opinion leaders are key persons in cultural change efforts, categorizing them according to their abilities and interests is important in order for pastors to assist them in maximizing their contributions. Lemons, quoting from Paul Hersey, Kenneth H. Blanchard, and Dewey E. Johnson, provides a helpful method for classifying the opinion leaders into four categories: (1) Those with interest and ability should be assigned tasks

and be monitored; (2) those who appear to be reluctant though they have potential should be stimulated and encouraged; (3) those who have interest but do not have skills should be coached; and, (4) those who do not have either interest or capacity should be guided with closer attention (Hersey, Blanchard, Johnson 208-209)

In conclusion, four factors determine pastors' success in leading the cultural change process: (1) success in effective networking with their opinion leaders, (2) unwavering focus on people's development rather than on improvement of programs and/or structures, (3) deep awareness and for meeting the felt needs of the congregation, and (4) strong and effective relationships between them and their congregations.



Source: Hersey, Blanchard, and Johnson 200, 573.

Figure 2.2. Situational leadership grid.

Real change demands attributive aptitude and technical skills. The basic responsibility of pastors includes grasping the needed attitudes and characteristics and then to teach their congregations how to make changes. Change needs to be started first with pastors preparing themselves. From thinkers such as Leo Tolstoy and Augustine of

Hippo to more modern prominent leaders such as Benjamin Franklin and Maxwell, the importance of self-awareness has been universally asserted. The process of successful leadership begins with raising powerful sell-reflection questions particularly on the aspect of how they reflect, feel, act, and communicate (Baron 50-51).

Adequate knowledge and practice of change models are crucial. Successful leaders know that every change does not make a difference (Barna 61). Change theory broadly suggests a manner of change in three types. Aristotle introduced the basic idea of change as "alteration, growth or diminution, and locomotion" (*Advanced Learner's Dictionary* 80-81). In the culture change process, change can be articulated by way of adding, losing, and supplanting cultural worldviews and practices (Eugene A. Nida 230).

The thoughtful practice of the *both/and* method rather than the *either/or* proves to be worth practicing by not putting away certain things while something can still be added to them (Nida 258). Right discernment and figuring out cultural constructive elements are crucial when making these additions. The replacement or substitute must be familiar and clearly understood by the church. Pastors need to identify feasible substitutes for those attitudes and habits that need to be changed. Throughout this process, pastors need to build healthy relationships with sociability and affection between them and their congregations in order to receive positive cooperation. This painful variation made through addition and displacement requires great skill so that psychological discomfort and resistance may be reduced and overcome.

Lemons believes cultural change takes place on the basis of influence of "experimental group on control group" (34-35). Various models of change process have been suggested. Lemons suggested three steps in cultural change process: (1)

unfreezing—"letting go of old assumptions"; (2) *cognitive reconstruction*—"developing new ways [of] thinking"; and, (3) *refreezing*—"beginning to live in a new cultural reality" (Rogers 20).

Initially two important things must be noted about *unfreezing*. First, one must choose the correct time for starting the change process. In order to discern and decide the right time to start the process, pastors also need to study and see the real situation clearly. Pastors make sure positive momentum is obtained while trying to decide on the right time. Second, pastors must have a certain level of confidence with their congregations. Effectiveness of the change process depends on trust throughout the process right from the initial stage. Therefore, pastors need to gain trust unfalteringly (Rogers 369).

When the atmosphere of congregations indicates that trust and positive momentum have occurred, pastors can consider starting the first step of the change process, that is, creating the need for change. Effective demonstration of the advantage of unfreezing helps congregations realize the need for change. The level of the people's feeling determines their readiness for change.

Three basic factors help people unfreeze their assumptions – (1) felt need of the urgency of innovation in place of unproductive current culture (Clawson 164), (2) positive view on innovation as productive (Clawson 164-65), and (3) readiness for adopting new culture without fear of being unauthentic in doing so. It has nothing to do with integrity and loyalty to their confession or even unto God. At this point, pastors must have strong and effective references from Scripture. Without securing these basic needs, people are likely to shrink back and oppose the innovation process (Hersey, Blanchard, and Johnson 485).

Several points can arise within the congregation that lead to reluctance. The following steps appear to be helpful in minimizing the resistance at the initiative stage of the innovation process. First, pastors need to depict an ideal image of the church—what it looks like. Paul D. Houston and Stephen L. Sokolow suggest two elements to make transparent for drawing fuller attention from congregations: (1) what leaders are doing and why they are doing it, and (2) where leaders hope to go with their organizations (116). Vivid demonstration of future images serves as a powerful source for obtaining attention (Lemons 40).

Second, pastors must differentiate the theologically founded ideal image from the current culture of the church (Houston and Sokolow 116). Many pastors incline to be unable to discern the essence of the biblical-cultural image; and accordingly fail to build Christian culture efficiently.

Third, pastors must identify potential people who prove themselves to desire to make change in place of the current practice with which they do not have any satisfaction at all. Successful leaders encourage interacting opportunity by creating a team to empower and by assisingt them to discover and maximize their abilities for their congregations (Houston and Sokolow 50, 52, 53).

Fourth, pastors must ask for assistance from outside consultant leaders who will vividly demonstrate the negative signs of culture that still remain unexplored (Houston and 52). To choose the right and appropriate person is crucial so that the selected sonsultant may consistently demonstrate negative signs/images of the current culture.

Fifth, pastors must help people in discussion on cultural difficulties. People need to aware sufficiently the nature of culture – how important it is to perceive the power of

culture, and how difficult it is to transform it. While guiding people, pastor also needs to aware that cultural change does not take place within a short period of time.

Sixth, pastors must ask exploratory questions addressing the gap between the ideals and the actual cultural practices. In order to find out biblical-cultural ideals, pastors need to help people to find the ideals by providing analytical observations by asking right questions so that people may be able to identify the difference between the ideal and the current culture.

Seventh, pastors must review in detail the congregational failures in cultural practices (Lemons 36). Pastors make every obstacle an opportunity. George Bernard Shaw is quoted as saying. “Some people see things as they are and ask why, and I see things that never were, and ask why not?” (qtd. in Houston and Sokolow 68). To learn from what has been experienced is one thing, and to to be able to learn from what ought to be is another thing.

Eighth, pastors must build his people or would-be leaders for future leadership skill. In order to be able to avoid leadership gap – that is, to be able to achieve leadership transition smoothly peacefully, pastors need to prepare his people for this purpose by coaching, mentoring, and modeling. Pastors should never neglect to teach people the kind of leader they should be and should expect to have.

Ninth, pastors must clearly demonstrate that teaching and practice of the church should be consistent in all aspects of life either ethical or spiritual; what the church is should be definitely what it is for. The church not only needs to be taught theologically sound, it also needs guidance to live accordingly. Leaders’ success rests on how these two are properly achieved.

Tenth, pastors need to get new potential leaders who would effectively initiate new outlook. The more the pastors gain such leaders, the greater and higher success could be expected. Pastor's future will be determined by what kind of leaders he could have for his leadership stability and progress. Right outlook, consistent worldview with strong vision will make a leader stronger and powerful.

Eleventh, pastors need to initiate new cultural change in place of the biblically unsound cultural practices. Such transforming act will require techfulness and skill to decidte the right time, to choose the consistent method. Otherwise, all efforts in leading change process can arouse unexpected conflict that would hinder renovation.

While trust is greatly needed for convincing congregations of the need to move toward a new culture, effective communication is inevitable for the implementation of the innovative vision. Pastors, therefore, need to create and maintain strong communication throughout the process. A Burmese saying states how good relationships works: "When there's friendliness, the message becomes sweet." Friendship creates a good term in relationship paving the way for effective communication.

Anthony Yeo presents nine valuable general methods for building good communication in line with Linton B. Swift:

> (1) I respect the dignity of the individual human personality as the basis for all social relationships.
> (2) I have faith in the ultimate capacity of the common man to advance towards higher goals.
> (3) I shall base my relationships with others on their qualities as individual human beings, without distinction as to race or creed or color or economic or social status.
> (4) I stand ready to sacrifice my own immediate interests when they conflict with the ultimate good of all.
> (5) I recognize that my greatest gift to another person may be an opportunity for him
> to develop and exercise his own capacities.

> (6) I shall not invade the personal affairs of another individual without his consent,
> except when, in an emergency, I must act to prevent injury to him or others.
> (7) I believe that an individual's greatest pride, as well as his greatest contribution to society, may lie in the ways in which he is different from me and from others, rather than in the ways in which he conforms to the crowd. I shall therefore accept these differences and endeavor to build a useful relationship upon them.
> (8) I shall always base my opinion of another person on a genuine attempt to understand him, to understand not merely his words, but the man himself and his whole situation and what it means to him.
> (9) As a first essential to the understanding of others, I shall constantly seek a deeper understanding and control of myself and of my own attitudes and prejudices which may affect my relationships. (33-34)

Listening skill properly practiced serves as a good vehicle being used in the right way that leads to the right destination.

The congregation will inevitably see unpredictable changes in missional change process, that brings uncertainty in assumption when decision is made. Psychological stability is the key to overcoming this issue. Pastors need to seize the reality of the anxiety and the potential tools for its relief. Basically, pastors' listening skills, with the awareness of the importance of sympathy, respect, and high regards evident in their listening with a third ear is helpful. While what is being said is essential, pastors need to be careful with how something is being said. Besodes. pastors need to keep in mind what could still remain untold in times of critical situation. This thing, properly done, can lead the congregation to satisfaction and courage in order to become willing to try the move to change.

When people have frozen their old cultural perceptions, they need *cultural reconstruction* for the next step, which includes embracing new cultural assumptions and adopting them in their behavior. The sequence of the cultural change process starts with a

change of idea followed by a change of attitude resulting in behavioral change, individually and collectively. In order to see this implementation in reality, the focus group or congregation needs to decide to embrace a new culture. This process comes in four phases: (1) traditional phase, (2) exploratory phase, (3) generative phase, and (4) internalization phase (Clawson 324). Elmer Towns , nevertheless, provides eightfold need in the change process: (1) Pastors must clearly demonstrate the trustworthiness of leadership to be seen by people; (2) pastors must ensure the benefit in making change; (3) pastors must prove to be reliable concerning the plan; (4) pastors must thoroughly communicate what they want to do; (5) pastors must involve the focus groups of people; (6) pastors must motivate the people; (7) pastors need to solve the problem and then provide relief of their people from fear; and, (8) pastors need to make convincing decisions (see Barna 191-94).

Once all these needs are met, innovative leaders can start the change process. Basied on Rogers' model, Alan J. Roxburgh and Fred Romanuk present five stages of culturally based missional change model: (1) awareness, (2) understanding and persuasion, (3) evaluation—applying awareness and understanding or decision, (4) experimentation—risking some changes or implementation, (5) commitment—signing on to new ways of being church or confirmation (84, 91, 95, 97, 102).

At the first stage, pastors need to be sure of the strategic needs: their purpose, vision, means of achievement, and people's accountability (Clawson 324). If all these are not effectively introduced, people are likely to be reluctant to buy into change process.

In order to maximize full awareness, leaders need to utilize listening skills, as previously noted, to get full attention from people. Pastors must demonstrate what

happens in people's lives and connect them to their congregations' culture in the light of the Scripture (Roxburgh and Romanuk 90). With this skill pastors can ask their congregations the kind of people their congregations need to be and then relate the issue with the biblical images (90-91). To be effective in communication, conversation, dialogue, and public media need to be utilized.

With regard to the second stage, the congregation needs to move from having just awareness to a deeper understanding of how and why the change process will work (93). Rogers postulates that the way this change process goes will determine the result which can eventually become a driving force to persuade the members (Lemons 40). To success in innovation requires right interaction through dialogue dealing with the crucial questions for the clearance of any doubt, ambiguity, and worry in making change. A closer and intimate tendency of face-to-face interaction will be helpful for gaining people's deeper interest and confidence in the process (Roxburgh and Romanuk 93). At this point pastors need to be careful that untimely decision should not be made even if they have signs of growing acceptance and even more confidence among the congregations. Effective leaders must know that the transition of ideological perception to pragmatic change takes adequate time. The quality and amount of dialogue determines the fullness of understanding

Once understanding proves to be deeply rooted in congregations' hearts, pastors can assume the time is right for evaluation. This stage is marked by the congregations' attempts to examine current practices, attitudes, and values in the framework of their newly perceived culture. They themselves begin to evaluate whether a particular activity or practice is congruent with the ideal culture. Through interaction in dialogue, the

congregation begins to imagine certain points to implement the change process. The questions the congregation might have asked and for which the pastors provide fascinating answers may include the following:

- Is what the congregation is practicing congruent with their newly perceived way of life style?
- What new attitudes might the congregation ought to develop?
- Where the ideal culture doesn't align their current ethos?
- Which elements need to be kept functioning, to alter, correct, or abandon to be aligning with missional culture?
- What practices are fruitful to them, and which one is to be reexamined? (~~Author~~ 95)

Innovative pastors provide the skills, structural information, and means to step forward in the change process. Since psychological discomfort could be present at this stage, pastors need to provide adequate assistance that reassures their congregation that they are about to learn how to develop a missional future as the congregation is starting with significant steps. An important role of a change agent is to create an environment that makes the congregation feel comfortable amidst this critical period of deciding to choose/not to choose moving forward. This position leads to the next step known as experimentation.

This experimentation stage allows the congregation to try fresh ways of shaping its missional life. The people's practice and experimentation of their cultural inputs are crucial for embedding real cultural change in their lives. This determines how the next important stages will come up in the change process. Ron Heifetz hypothesizes that effective leaders need to prioritize adaptive change over tactical change (97). This means the presence of cultural change, not that of structural or program change. The adaptive change includes removing all root causes of practice that prevent people to be more missional. Tactical change makes discontinuous but adaptive change. Effective pastors

monitor and/or mentor how this experimentation takes place. At this stage pastors need to encourage the people to develop various forms of experimentation (99).

John Ellis has pointed out the need for control, measure, and mentoring. The experimentation must be a simple thing done by a small group of people. People should not expect to see permanent change. Rather, they are just initiating the practice of their new learning as they are allowed to test how it works (101). The positive outcome of this experimentation results in the people's growing confidence in a way that allows them to imagine the possibility of change. This imagination, initiated with the small group of people, begins to spread to more people. Thus, the congregational culture starts gently to move, embedding new ways of life and ideals from the bottom up.

Finally, the change process moves to the fifth stage, which is marked by more people being drawn in and the increase of confidence among the community—a confidence in that they can embed a missional culture. They come to know in experience that this cultural change could be made possible as the congregation themselves have embedded a new missional culture as a church. This happens when a missional culture is embedded in the congregation not because of tactical change being made but because the people themselves have internalized a new culture (~~Author~~ 102).

The third stage the pastor has to launch following cognitive reconstruction is *refreezing* the ideal culture. The main task at this stage involves shaping the congregation's new culture to fit the new paradigm (Bridges 69; Lemons 43). The fusion of the old and the new culture has come to appear through refreezing (Kotter 151; Lemons 43). Refreezing comes to reality through pastors' linking of the two cultures, that is, building a bridge to move from the old ethos to the new one. This is made possible by

strengthening the new culture to be embedded in the lives of the congregation (Bridges 690; Rogers 370; Schein 330; Lemons 44). In order to maintain the consistency amidst the disintegrated attitudes and behavior, effective pastors control, measure, and develop the new culture (Bridges 69-71; Schein 330; Whiteman; Lemons 44). This stability comes to reality through the effective contribution of the opinion leaders through their assistance not to deviate from the newly adopted culture (Seel; Lemons 44).

Some simple but effective mechanismF for refreezing can be introduced (see Figure 2.#). First, refreezing can be realized in the framework of paying close attention to, measuring, and regulating the new culture. Pastors must always prove themselves by integrating their belief and their behavior (Rogers 361; Schein 231-37; Lemons 44). Second, cultural refreezing, according to Richard W. Scholl, occurs when pastors properly response the crises (Schein 237-39; Lemons 44). Values and assumptions are clearly revealed in reacting to the crises. Heightening of emotion in the context of a crisis being encountered reveals the importance of the value relating the issue. Third, provision for tactical changes needs to reflect the importance of refreezing the new culture (Allen; Rogers 361; Schein 239; Lemons 44). Investment of money and time for refreezing must clearly indicate the value of the new culture. Fourth, people must hold those who excel in representing the values and assumptions of the new culture in high esteem (Allen; Rogers 361; Schein 242-43; Lemons 44). Rendering of highly appreciable rewards in such matters reinforces the notion of the value (Lewis and Cordeiro 183-84; Scholl; Lemons 45). These four elements represent the greater importance because by securing all the necessities in them, the next four elements will become more meaningful and promising.

The fifth element includes the need for using the structure and design of the church for strengthening the new culture (Schein 246-47). However, the structure should not serve as a hindrance for the change process as Richard Seel reminds us. ("Towards a Model"; Lemons 45). The sixth element involves the regular practice of church routines. While the routine itself does not contribute much to the success of cultural change, it should not be undermined or it will likely become more or less a hindrance; instead, pastors need to make it a tool in the change mechanism (Schein 247-48; Lemons 45). Pastors, therefore, must look through church routines and make sure to support the new culture (Seel, "Towards a Model"; Lemons 45). The seventh element relates to the materials and practices of liturgy and rituals needed to strengthen the new church culture (Allen; Holsinger; Schein 248-52; Lemons 45). The root-taking nature of such things as artifacts needs to be constructively used for the benefit of creating new culture (Seel "Nature"; Lemons 45). The role of the effective pastors at this stage is to make sure the constructive effects are present in the use of these things (Bridges 71; Lemons 45). Finally, one heavy task the church may need to perform should be the design and use of the pulpit, alter, platform, and the sanctuary itself. The more they are used as meaningful and attractive to lead worshippers to the significant missional culture, the greater its benefit will occur (Schein 250-51; Lemons 45). In short, the overall studies in this refreezing section reflect that the skillful use of the tactical cultural change mechanisms can determine the lasting change results in creating a new culture in the congregation's life.

Maxwell's brief statement simply explains how change normally occurs: "People change when they hurt enough to change, learn enough that they want to change; receive

enough that they are able to change" (Galloway; Lemons 46). At this stage the pastors can expect lasting change to take place, but as almost all experts in leadership used to claim, such lasting change rarely occurs within a short period of time. This will not be rootless. The way the church represents itself will reveal how far the church has been deeply rooted in its new missional culture. In view of this reality, pastors will still have to ascertain how to prevent, avoid, or solve potential issues that could hinder or destroy their innovative work. Therefore, pastors must inevitably learn about the conceivable barriers and their solutions. The remaining two sections, therefore, deal with the barriers to cultural change and managing the conflict.

Barriers to Cultural Change

If pastors see their expectations stalling, they inevitably ponder the matter with probing questions about the causes in order to find solutions for them. With regard to this matter, failure in people's perception may cause people to be unable to yield to the new culture. At the same time, how trust and confidence have been built in congregations is also important. If the results indicate negativity, the basic need for the pastors appear to be to go back to look at the *why* and *how* their congregations behave. In other words, the pastors' failure to learn the meaning of people's culture used to cause barriers. In addition, inadequate knowledge caused by weakness in introducing sufficient information to the congregation regarding cultural change can also be a hindrance. All these basic hindrances relate to unfreezing the existing culture.

With regard to the second and the third stages of the innovation process, pastors' failure to create a new imagination includes dealing with dissatisfaction in current practices and a strong desire for a better future with missional culture. Pastors should not

be tempted just to copy the practices of other churches to bring about change. System and structure change do not create real change in the lives of the people.

Failure could also be due to the weakness of opinion leaders when they disseminate ideal culture. In fact, these mainstream leaders might be responsible to bring about cultural change in the lives of the congregants and not just the pastors.

Dealing with Conflict

Whenever change occurs, conflict could naturally happen. This truth is applicable in missional change efforts. Pastors, despite their skills and talents, should not exempt themselves from conflict when engaging the change process (Anita Farber-Robertson 148). Therefore, mastering the conflict issue is vital. Successful pastors know the creative use of the conflict to prevent from sidetracking the cultural change process.

Obviously, conflict can break out when relationship between parties is poor, when no one confesses shortcomings, and when the solution to the problem is perceived to be unfair (Lemons 48). Basically, conflict occurs when opposing parties have incompatible interests or goals (Robbins 662). G. Yukl suggests some general reasons of conflict occurrence: (1) having strong differences in values, beliefs, or goals; (2) competing for some expectation; (3) being under high levels of stress; and, (4) facing role conflict (Richard 662). M. F. R. Kets de Vries and D. Miller assert that leaders' derailing of vision and goals of the organization is not unusual in conflict issues (662). Nevertheless, conflict rightly perceived and dealt with "may help support innovation" (663).

Conflict can be classified in four conditions: (1) no conflict, (2) latent conflict, (3) surface conflict, and (4) open conflict. The management of conflict may include settling down, limiting, resolving, and transforming (Nobokishore). Skillful pastors are always

alert to and detect the environment of their congregations in order to identify problems before they become too advanced.

Effective leaders have learned that right classification of conflict can be helpful in its resolution (Lemons 49). Dealing with an issue at an early state is strongly suggested in medical circumstances. Early identification of the conflict gives way to better results. Since pastors do not have the option of avoiding conflict, they need to be well prepared. The basic needs in dealing with conflict include readdressing and restrengthening communication through listening skills and revitalizing relationships within congregations. Six roles have been suggested by expert leaders: First is relationship-building; a key factor is to value all parties involved (Hughtes, Ginnett, and Curphy 172). Second is to set up controlling ground rules such as (1) having the freedom to disagree with each other, (2) being honest in sharing feeling and sentiment, (3) not hurting others intentionally (Lemons 52). Third is looking beyond the past and present and foreseeing a better future through probing questions projected by Larson, such as (1) What is the worst thing that could happen if we don't resolve this conflict? (2) What is the best thing that could happen if we resolve this conflict? (3) Which scenario do we want to shoot for (qtd. in Lemons 52). Fourth is to disclose the issue by asking three important questions: (1) What is the presenting problem? (2) What is the real problem? (3) What is at the root of this real problem? (Currie 101). Fifth is to fix the resolution. Sixth is for innovative pastors to help articulate an agreed action plan that enhances better relationship (52-53).

Table 2.2. Effects of Conflict

Possible Positive Effects	Possible Negative Effects
Increased efforts	Reduced productivity
Feelings get aired	Decreased communication
Better understanding of others	Negative feelings
Impetus for change	Stress
Better decision making	Poorer decision making
Key issues surface	Decreased cooperation
Critical thinking stimulated	Political backstabbing

Source: Hughes, *Leadership* 664.

Above all, pastors need to help the congregation see the conflict in a constructive way so that people could make the issue for better change—to be empowered, grow, and become fruitful. In relationship and trust building, pastors need to see that the people involved have ingrained the following opinion:

> The pastor in this conflict makes it clear to us [the people] that he is not taking over the problem. He indicates in many ways that we [the people] are neither stupid nor unusual because we [the people] have a problem. He helps us [the people] see the value of working on the problem. He seems to be aware of some reasons why we [the people] have the difficulty, but he does not tell us [the people] what wrong with us. He asks us [the people] valuable questions about the nature of the problem, why it occurs and what symptoms of it are evident. He helps us [the people] to set us some criteria for testing our [the people] ideas about solutions. (Currie 100-10)

Having secured their people's trust and created a trusting relationship between the group and themselves, the pastors' task of peace-building is made possible by implementing five necessities indicated in the acronym PEACE:

> Perception—to be identified.

> Expectation—to be matched.
> Assumptions—to be corrected.
> Consequences—to be reported.
> Experiences—to be shared. (278-82)

In order to bring about peace amidst the conflict situation, pastors as peace-builders need to know the real issue and assess the most relevant process of reconciliation. By carefully implementing the change process, a better future can be possible.

Biblical and Theological Foundation

Naturally, the church has experienced from time to time the emphasis of the missional concept, particularly the mission of the church and leadership, since the time of Jesus' earthly life until today. Ford has made a tremendous call to current church leaders to be missional leaders as God has designed in origin (already quoted earlier). To this call, Jesus himself has set a supreme example to follow. To know a kind of leader God has designed, Christians need to look to Jesus: who he is, how he lives, and what he does. As Alfred Loisy says, "Jesus foretold the kingdom and it was the church that came" (qtd. in Bosch 62). As mentioned previously, Jesus did not leave anything else but a visible community to carry out the mission of God—the *missio Dei.*

Since some decades ago, the missional movement has been in a great momentum re-echoing God's call to mission by raising leaders who passionately revitalize God's will for the church and its leaders. The essence of the message encapsulates God's mission in which the church participates as signs, witness, and foretaste of what God has been doing and is going to accomplish. While the church collectively is a sent community, every individual is responsible for what God has meant for the church. From this mission-oriented perspective, the church and its leadership has been perceived to be missional.

The obedience to Jesus' Great Commission and Great Commandment makes the church and leadership ultimately meaningful. The highest purpose of the church and its leadership rests on this mandate. A brief look at the New Testament, particularly in the life and teaching of Jesus and his followers, such as Paul, reveals what missional church looks like and what missional leadership has to do.

Jesus with Mission

Newbigin argues that Jesus' mission never goes bias (*Open Secret* 40). Jesus' proclamation of the kingdom of God always aligns with his life and deeds. In other words, Jesus' kingdom message serves as an interpretation of who God is in the incarnate Jesus. Christopher J. H. Wright argues that the whole Bible is, in a sense, a testimony of God's mission plan in relation to his creation, as Charles R. Taber explains:

> The very existence of the Bible is incontrovertible evidence of the God who refused to forsake his rebellious creation, who refused to give up, who was and is determined to redeem and restore fallen creation to his original design for it. The very existence of such a collection of writings testifies to a God who breaks through to human beings, who disclosed himself to them, who will not leave them unilluminated in their darkness,… who takes the initiative in reestablishing broken relationship with us. (qtd. in Wright 48)

God in his irreversible love has found his goal when sin-sick people in the broken world have been reached with this vital purpose. One could hypothesize that the Nazareth manifesto vividly unfolds the Great Commission of God in Christ (Luke 4:18-19; Isa. 61:1-3). R. T. France unfolds tremendous truth that even the Jesus' Great Commission in Matthews 28:18-20 provides the culmination of what the writer himself has intended to portray throughout the Gospel:

> [I]t should be clear that the final commissioning of Jesus to His disciples (28:18-20) flows naturally out of the larger context of this gospel.… [I]n the final commissioning of Christ to his disciples, "many of the most

> central themes of the gospel reach their resolution and culmination. (qtd. in Tennent 127)

Matthew's mission scope provides the inclusiveness of the mission whereby division between Jews and the Gentiles has no place. Matthew's missional paradigm intentionally bears a new nature of a breakdown of ethnic discrimination between the divergent groups:

> In developing his missionary paradigm, Matthew is both traditional and innovative, a disposition which enables him to communicate with both "wings" of his community; those who emphasize continued faithfulness to the Law, and those who claim that they rely only on the guidance of the Spirit. (Bosch 100)

The reality of Matthew's understanding of Jesus' mission has become tangible in the narration of the Gospels, which indicate the Jewishness of Jesus on the surface and his deeper mission discernment.

Jesus' participation in the Jewish religious worship, ceremonies, and customs has enveloped two meanings: his faithfulness to the Judaism as well as his missional achievement. Furthermore, Jesus' intention with the latter aspect does not end with a perfunctory accomplishment of mission; Jesus' interaction with such religious behaviors reveals how missionality is meant to be. To be sign, witness, and foretaste, mission activity needs to permeate all levels of congregational activities. The church as the bearer of the kingdom message needs to engage secular people. Jesus' mission does not separate the legalistic practice of tradition and engaging all people with the gospel, regardless of differences (Tennent 62ff).

In the incarnation, Jesus' mission paradigm encourages the validation of the whole spectrum of humanity (Tennent 72). The incarnate Jesus' mission acts "in history and interact[s] with humanity" (76). Jesus' paradigm has found its larger practice in the

New Testament church, which is marked by the specific terminology frequently employed in the Pauline epistles—*fullness* (*pleroma*) of the new creation—while the teachings of other faiths have their own destinations such as *nothingness* or *emptiness* in Buddhism or *non-connectedness with the world* in Hinduism (79). In the usage of Walls' Ephesians Movement, all diversities have experienced a new identity in Jesus Christ (86). The deeper observation of the prioritization of the Jewish mission could be understood as Jesus' affirmation and hold on to both (Bosch 102). Tennent says, "[I]t is all too easy for missiology to become theoretical and disconnected from the real-world challenges of missionary work" (498). A healthy mission is marked by the integration of missiology and missions.

The Kingdom Message

As the means and content of mission are vital for a healthy mission, the soundness of the message is crucial for the solidarity of the church. When subtle truth becomes prevalent and takes root in active believers within the community, the church is liable to face conflict. In the early apostolic period, the Johannine church and Pauline churches provided a good reminder for caution (Muana, "Walking in the Truth" 1-3).

One concern of the Johannine Epistles includes the prevalence of the false teaching known as Gnosticism (1 John 4:1; 2 John 1-2; 3 John 3-4). This syncretistic teaching based on Greek dualism has a bad impact on the church, causing serious problems within the Johannine community. The problems became worse as a result of failure to integrate spiritual experience and practical life, particularly disregarding practical life, not caring how it is lived. This unsound teaching had a negative impact on

the life of the church. Christian fellowship had been disrupted; schism emerged (*Word in Life* John 3-8).

Apostolic Christianity does not know division (1 Cor. 12). Instead, Christians should regard themselves as *one body* (1 Cor. 12), love one another (1 Cor. 13; 1 John 4), and build each other up through fellowship and service. To this end, humility should prevail over pride (1 Cor. 12–14; Eph. 4:11–16). An obvious test of a genuine faith rests on integrating faith and action, whether it befits Christ's followers. Christians' works, when they profit others and bring glory to God, prove the value of their words (*Word of Life Study Bible* John 3-8). John provides two examples—Gaius and Diotrephes. Gaius proved to exhibit three important Christian characters: (1) esteeming things that encourage godly life, (2) being well regarded by other believers for his life and activities, and (3) internalizing the truth that makes sense to relationship (3 John 2-4). In opposition to Gaius, the negative traits of Diotrephes were (1) loving prominence, (2) negating good relationship, and (3) disgracing others with unproductive information (*Word in Life Study Bible* 3 John 9-10).

Conclusion

Jesus' frequent use of "But I tell you" in building community of faith, starting with his disciples, reveals that his chief purpose is to bring about change, not to nullify the Law of holiness but to provide the way he wants his followers to see and adopt the fulfillment of the Law (Matt. 5:22, 28, 32, 34, 39, 44). Paul severely condemns the kind of life that does not comply with Jesus' model of new life (Tit. 1:16; 2:7-8; 3:8-11).

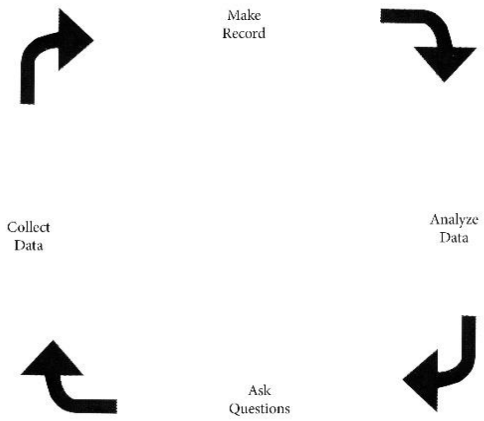


Figure 2.3. Ethnographic research cycle.

Research Design

To measure the effectiveness of the cultural change process, I utilized pre- and post-intervention methodology. Its primary focus includes bringing about improvement. Stringer describes this type of research:

> It is phenomenological (focusing on people's actual lived experience/ reality), interpretive (focusing on their interpretation of acts and activities), and hermeneutic (incorporating the meaning people make of events in their lives). It benefits the target people who were affected by the issue in several ways particularly to explore their experience, gain greater clarity and understanding of events and activities, and use those extended understandings to construct effective solutions to the problem(s) on which the study was focused. (qtd. in Sensing 56)

As Sensing indicated, the use of pre- and post-intervention method could be expected to enhance effective research that would lead to finding right solution for the issue. The following paragraphs will reveal what benefits will result in the use of this design.

My purpose is to introduce a missional model by means of this intervention. In order to measure the success of the research made through this design, the existing culture of the target group was assessed. For this purpose, I utilized qualitative research with a four-step process. First, I established a point of departure on the basis of identifying the baseline of the existing church (i.e., build the picture). Second, I introduced innovation upon the context of the current church. Third, I repeated assessing and analyzing the existing culture, and finally, I tested whether innovation was successful or not (584 [Figure 17.4&17:5]; Sensing 64). To assess the quality of the research, evaluation was made. Eleven factors determine the quality of evaluation:

> whether it addresses the practical issue, involves the collection of multiple sources of data, proceeds with collaboration and respect for participants', advances a plan of action and, in the end, reflects both the researcher's and the participants' growth toward improved changes to practice. (591, 153)

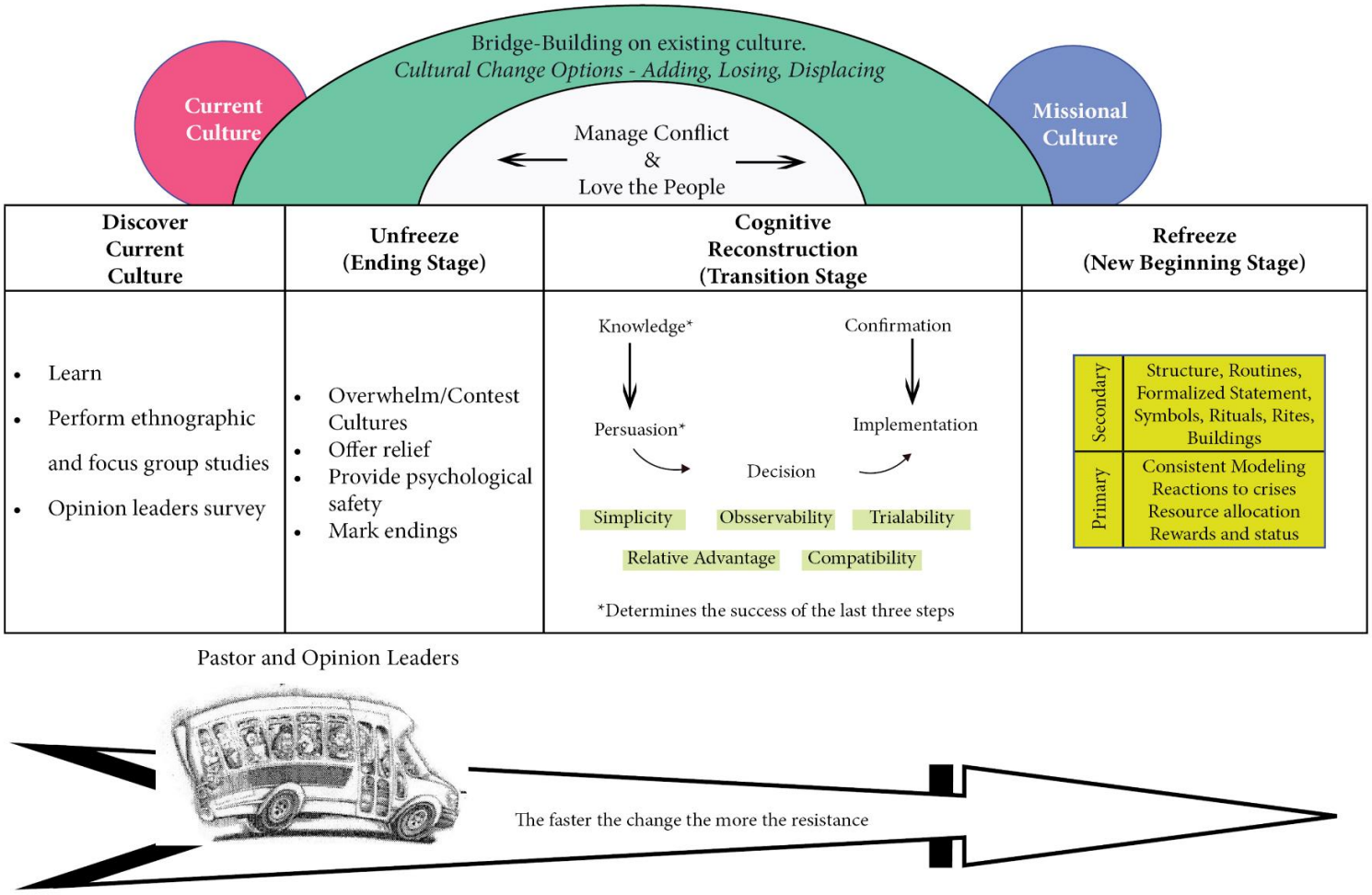
While the use of right methodology is essential for the success of the project, the proper evaluation is crucial for its fruition and is inevitable for measurement of the status of the whole project.

Participants served as the learners and the learned. Through individual interviews, I asked the participants several open-ended questions for the purposes of data collection. Data collection was taken in three areas of the process: experiencing, enquiring, and examining (Mills; Creswell 590).

Summary

The literature review of this chapter has highlighted the significance of a missional church, which is marked by six characteristics, the manner in which pastors as missional leaders should create missional culture in their local churches, and the manner in which they should solve the conflict occurring at the time of the change process. Moreover, missional church and leadership has been reassessed in the light of the New Testament foundation chiefly on Jesus' life and teaching on this context.

Above all, how innovative pastors should be careful in leading cultural change in their respective churches has also been considered. Out of several important things the pastors need to ensure, four are crucial. First and foremost, in a positive approach to the process, pastors need to secure the confidence of their congregations in order to overcome possible resistance as they start moving their people refreezing. Second, pastors need to know when and how to start the move or wait as they cultivate missional culture in the life of their people. Third, pastors need always to be growing and be able to lead their people amidst changes as they bridge the gap. Fourth, in a negative way, pastora must rightly discern what to do and not to do as they are asserting missional action to move on toward a desired future.



Source: Lemons

Figure 2.4. Cultural change process summary.

M

CHAPTER 3

METHODOLOGY

Problem and Purpose

The purpose of this project was to measure the changes in knowledge, attitude, and behavior concerning missional church and missional leadership among young church leaders in Tahan-Kalaymyo, Sagaing Region, Myanmar, who participated in a four-day seminar focused on missional church and missional leadership.

The radical missionality must be seen in the context of a biblical and theological foundation. This project was to measure the changes in knowledge, attitude, and behavior concerning missional church and missional leadership among young church leaders in Tahan-Kalaymyo, Sagaing Region, Myanmar, who participated in a four-day seminar focused on missional church and missional leadership.

Frost and Hirsch list three missional characteristics, namely messianic (or having the character of the reign of God), incarnational, and apostolic. Some key characteristics could be added from other models, such as Newbigin's; however, an overall observation may reveal that all these models are similar to each other and appear to be rooted from that of Newbigin (see Table 2.1, p. 34)..

The purpose in choosing the model of Frost and Hirsch is just to focus on the three issues that relate to the context of this study in order to address the current need of the church consistently. Due to a lack of the profound understanding of being apostolic, incarnational, and messianic, churches today have lost their missional characteristics. While several churches today still maintain some missional characteristics, most churches do not. Therefore, the crucial need of current churches is to be revitalized to become

more missional. The process of bringing change to the culture of the church, therefore, begins with unfreezing the cultural practices that need to be replaced or altered. This approach will include a profound study of the real situation of the church and the root causes of its practices and their deep meaning. After this stage of unfreezing, the second stage follows, which is called cognitive reconstruction. The main purpose of this stage involves reconceptualizing the picture of a new missional practice to be embedded in the perspective of the participants in place of the former ones that need to be reconsidered and redirected. A clear and effective demonstration of missional characteristic is fundamental.

The change model utilized in Chapter 2 provides how pastors could lead their congregation to be more missional through change process. The method provides effective implementation of the process. At the unfreezing stage, it is necessary to learn the meaning of the practices of the existing church by asking the participants about the current culture of the church specifically, using the interrogative words *what* and *why*. Regular process at this stage will start with exposing certain practices that may need reconsideration, change, and improvement. Those practices under consideration need to be seen in the context of missional perspective. Sufficient skills will be needed for effective processing during this period, but this step does not begin the change process. Having rightly identified certain practices that may need changing, improving, or strengthening, or to be retained without needing any change at all, the third stage will follow. At this last stage of refreezing, the needed change may take place when the missional situation for change is present. Refreezing, the last stage of the change process, occurs when the ideal culture could be embedded in place of the existing culture. Opinion

leaders or selected representative leaders, who have more advantages in the change effort, need to be well equipped, for success greatly depends on them, rather than on the pastors though they are key change agents. Effective dialogue is important in strengthening the process to avoid the pitfalls and not derail progress. Thus, the main purpose of this project is to evaluate the effectiveness of the cultural change process by utilizing cultural change theory.

Research Questions

I explain in this section why I chose these research questions and what I hoped answering them would yield.

Research Question 1

What levels of knowledge, attitude, and behavior regarding missional church and missional leadership were exhibited by the participants prior to the seminar?

This question was employed to observe the current status of the leaders in order to learn their significant characters and to discover the churches' relation to the missional culture. This information served as a baseline, to discover how to assist pastors to become more missional. I used a preintervention questionnaire for this purpose (see Appendix A). Based on the answers obtained from this questionnaire, I administered the focus group meeting in order to probe into a deeper awareness of the missional status of the leaders and the church.

Research Question 2

What levels of knowledge, attitude, and behavior regarding missional church and missional leadership were exhibited by the participants following the seminar?

The research was grounded on the notion that radical cultural shift toward missional characteristic could enhance missional cultivation in the life of the leaders and their churches starting with these selected representative participants or opinion leaders. I developed and utilized a model purported for cultural change. At the end of the seminar, I processed a postintervention questionnaire to the representative/opinion leaders by utilizing the same questionnaire I used before the seminar (see Appendix A).

Research Question 3

What aspects of the seminar contributed most to the observed change?

It is essential to aware what factors lead to adopt or reject newly introduced cultural improvement. Particularly, such determining factors will include benefits or loss, clarity or uncertainty, triability or untriability etc. Besides, insufficient time, factors, relationship etc. should not be ignored. Participant observation and semi-structured interviews provided the research method to answer research question three (Appendix C).

Participants

The population sample, composed of opinion leaders, was twelve to twenty people as this size group was found to be more workable in reality. They were young men and women and experienced leaders from various denominations, representing different ministry roles. They were selectively and consistently chosen to be balanced in age, gender, race, and denomination, but all were active leaders in their respective areas of participation. I collaborated closely with them since they had more advantage than others in matters of impact in the church, either positive or negative.

Design of Study

The project utilized four phases in the process: (1) participant observation in general, (2) researcher-designed questionnaires, (3) specific semi-structured interviews, and (4) a focus group approach. The first phase of participant observation was implemented through administering a pretest questionnaire. The second phase was carried out through the use of the same questionnaire as a posttest. The third phase was implemented through the use of semi-structured interview questions. Finally, in the fourth and last phase of research, I initiated the innovation practice utilizing the tool provided for introducing missional characteristics, particularly singling one out of the three elements as demonstrated in the previous section. At this point, the semi-structured interview results provided basic factors for innovation. (see Appendix C).

Instrumentation

I used the following instruments and materials in this project:

1. Pre/Posttest questionnaire employing quantitative measures,
2. Semi-structured interview questions employing qualitative measures, and
3, Focus group questions, also qualitative in nature.

The pre/postseminar questionnaires were the same and used a four-point Likert scale, ranging from *strongly disagree* to *strongly agree*. Success of the cultural change process was measured by the data collection gained from these instruments. Questions were simple and straightforward. Since the population sample included only non-English-speaking Mizos, all communications and information was presented in the Mizo dialect.

Dependent and Independent Variables

The dependent variable was the understanding and practice of mission demonstrated by the opinion leaders. This dependent variable was measured both before and after the seminar so that changes in responses would reflect the impact, if any, of the seminar teaching. The independent variables were the teaching, interaction, and innovations I utilized to introduce a missionally informed understanding about the church and leadership.

Reliability and Validity

The reliability and validity of the material and methods used in the research was well integrated in the framework of research methodology for the effectiveness and safety for the entire work of the research. The instruments employed and the procedure of their use was perceived to be consistent as they were fitting and practicable in the process of implementation. The questionnaires and the semi-structured interview questions were effective enough to bring to light what I intended to discover. The instruments and methods of their use were feasible for meeting the intended target. All the instruments employed did not meet the desired pattern sufficiently. For instance, the missional characteristics proposed by Frost and Hirsch was opted as it correlated to the formation of the questions employed for the questionnaires and the seminar discussion questions (see Appendixes A and D). The option of this model instead of the directly using Newbigin's model was appropriate for emphasizing the need for revitalizing worship, incarnational life, and apostolic mission when these traits were lacking in the church concerned.

Data Collection

During the research seminar, I administered the seminar discussion questions to the participating opinion leaders and semi-structured interviews to the focus group meeting. I recorded and transcribed answers from the questionnaires and interviews. All this data was recorded in Microsoft Word documents, but not in any other places.

Questionnaires and handouts, primarily prepared in English and translated into Mizo, were distributed at the beginning of the seminar. In view of reliability and validity of the results in all surveys and interviews throughout this project, the candor of responses was highly appreciated and insistently made known to the entire population sample group. At the end of the seminar, all these instruments were collected.

Data Analysis

Data for the whole group of the population sample were to be calculated by age, ministry experience, denomination, and gender (see Appendix E). These calculations allowed me to compare not only the population's and focus group's status quo but also the relative effectiveness of the four-session seminar.

When calculations and analysis were completed, I asked the Dissertation Process Committee to review the findings in order to make sure that I had drawn objective and warranted conclusions as flawlessly as possible. Then I prepared the final summaries and conclusions for the whole studies.

In my data analysis, I used content analysis for qualitative data and descriptive analysis for quantitative data, addressing each one of my research questions. For the descriptive questions, I carefully studied a single variable one at a time. During the research project, I administered pre- and postquestionnaires. I also conducted a semi-

structured interview with the focus group at the end of the research project. When the due date came, I collected data with the help of my colleague from the participants.

This chapter restated the problem in a more specific description of the purpose. Specifically designed project included criteria for identification and selection of sample group. It also included guideline for data collection and its analysis. Variables were provided and used for drawing conclusion.

Chapter 4 offers an analysis of data collection during post-seminar interviews, my observation during the seminars, and written evaluation of both pretest and posttest returns from participants. Chapter 5 is a summary of my finding. It reports, interprets, and evaluates the major findings of the study and presents suggestions and conclusions from the findings.

Ethical Procedures

Administering the postseminar interview, initially I introduced myself to the participants, also giving my contact number along with certain related responsible persons such as my mentor and office staff, assuring the legitimacy of the seminar (Sensing #). I have maintained the anonymity of the names and confidentiality of the opinions and insights of the participants extremely confidential (see Appendix E).

CHAPTER 4

FINDINGS

Problem and Purpose

Churches around the Kalay-Kabaw Valley, comprised of different denominations including Methodist, Presbyterian, and others, appear to have a common identity, especially among the Mizo-speaking churches. More or less, they have shared similar traditional practices in worship, mission, and leadership. In all likelihood, they inherited the lathergic tradition that dominated these churches. Weaknesses in spirituality and leadership could be observed among them, too, as the result of this practice. Churches failed to be signs, witness, and foretaste of the kingdom as Jesus has intended to be. Churches needed to reexamine themselves to see if they were in line with the missional characteristics of the church and missional leadership in light of the *missio Dei*. In view of becoming more missional, I administered a seminar based on the missional church and missional leadership. I introduced the basic missional characteristics of the church and missional leadership character by using the questionnaire and my brief paper on missional characteristics and also provided opportunity to discuss the topic among themselves. Data was collected, which indicated that the material changed the opinion leaders of the seminar and helped them grasp the essence of missional characteristics, particularly concerning the comprehensive meaning of the *missio Dei,* the fundamental concept of missional church, its missions, and missional leadership.

The purpose of this project was to measure the changes in knowledge, attitude, and behavior concerning missional church and missional leadership among young church

leaders in Tahan-Kalaymyo, Sagaing Region, Myanmar, who participated in a four-day seminar focused on missional church and missional leadership.

Survey of the missional characteristic of the participants was made before and after the seminar by using the questionnaire, and semi-structured interview questions were also employed to find out the real outcome of the seminar.

Participants

The population of the seminar was sixteen with equal number in gender (see Appendix E). Of them, nine were chosen as focus group opinion leaders, representing both the whole population as well as the churches around Kalay-Kabaw Valley at large. They were from various denominations, most actively involved in church activities at the local and national levels. Some were heads of mission departments of their respective churches. Among them, four were male pastors. One was a female pastor and one a younger female missionary. Out of the whole population, thirteen people (92 percent) returned their responses to the pre- and postseminar questionnaires with some who did not do both. The ages of these population ranged from 28 to 65. Their experience ranged from not less than five years to over two decades. Though they were from different denominational backgrounds, they all spoke the Mizo language and shared the same socioethnic culture and have similar spiritual experiences. With the exception of one female and one male mission director, all the rest were married with grown children. As such, they were in good positions for shaping the church and its leadership directly or indirectly as they would firmly believe that effectiveness and fruitfulness of ministry is grounded on what God is doing in and through them, not how much they did, yet with

such a privilege and experiences, they still needed further missional development. In order to execute the purpose, three research questions were used to guide the study.

In order to safeguard the participants' genuine expression of their actual opinion, that is, to let them feel free to object, agree, or disagree and share their concern, I reaffirmed utter confidentiality and anonymity and reminded them of groupthink. In addition, I reaffirmed my requirement to follow the Institutional Review Board rules. I also told them why I chose not to provide Traveling Allowance/Daily Allowance to any participants and not to invite anyone on the basis of friendliness and/or family members.

Research Question #1

The first research question examined the extent of knowledge, belief, and behavior concerning missional church and missional leadership to which the culture of the participants exhibited before the seminar, which introduced missional characteristics of the church and its leadership. The finding at this initial stage served as a baseline of participants' missional culture before the seminar. A questionnaire was used for this purpose.

The questionnaire comprised several factors relating missional characteristics of the church and missional leadership. Asking these questions was expected to prompt missional thinking and missional discernment while examining their missional status (see Appendix A). All fifty-eight questions were prepared to cover missional characteristics in relation to knowledge, belief, and behavior. All these three were under consideration only before the teaching of seminar took place. After I assessed the participants' answers to those questions, I learned that the least indicator relating missional characteristic of the participants in their knowledge, belief, and behavior relating the missional church and

leadership was “not agree” [#2]. There was no indicator occurrence under #1 (“strongly disagree”). Some even admitted that the reason why they would like to choose this #2 level of opinion was in favor of giving priority first and foremost to the very mission field activity and evangelism over social activities. It seemed they were reluctant to give equal importance between evangelism and social activities not eclipse the urgency of evangelism. As a whole, the indicator reflected how the opinion leaders understood about missional characteristics, how far they would accept/believe and put them in practice.

Table 4.1 Participants' Preseminar Scores

Sr	Part.	Scale 1	Scale 2	Scale 3	Scale 4	Total	Knowledge	Belief	Behavior	Total
1	A: Preseminar			48	10	58	Kl^3 10, Kl^4 1	Bl^3 13, Bl^4 6	Bh^3 25, Bh^4 3	58
2	B: Preseminar		1	47	10	58	Kl^3 10, Kl^4 1	Bl^3 13, Bl^4 6	Bh^2 1, Bh^3 26, Bh^4 1	58
3	C: Preseminar					58	Kl^3 3, Kl^4 8	Bl^3 5, Bl^4 14	Bh^3 7, Bh^4 21	58
4	D: Preseminar		1	47	10	58	Kl^2 1, Kl^3 10	Bl^3 14, Bl^4 5	Bh^3 24, Bh^4 4	58
5	E: Preseminar		6	48	4	58	Kl^2 1, Kl^3 9, Kl^4 1	Bl^2 1, Bl^3 17, Bl^4 1	Bh^2 4, Bh^3 23, Bh^4 1	58
6	F: Preseminar		6	29	23	58	Kl^3 8, Kl^4 3	Bl^2 1, Bl^3 4, Bl^4 14	Bh^2 5, Bh^3 17, Bh^4 6	58
7	G: Preseminar			50	8	58	Kl^3 11	Bl^3 12, Bl^4 7	Bh^3 27, Bh^4 1	58
8	H: Preseminar		2	29	27	58	Kl^3 8, Kl^4 3	Bl^2 1, Bl^3 9, Bl^4 9	Bh^2 1, Bh^3 12, Bh^4 15	58
9	I: Preseminar			25	33	58	Kl^3 3, Kl^4 8	Bl^3 10, Bl^4 9	Bh^3 13, Bh^4 15	58
10	J: Preseminar			8	50	58	Kl^3 3, Kl^4 8	Bl^3 2, Bl^4 17	Bh^3 3, Bh^4 25	58
11	K: Preseminar	1		1	56	58	Kl^1 1, Kl^4 10	Bl^3 1, Bl^4 18	Bh^4 28	58
	Preseminar	1	16	348	273	638	121 Kl^1 =1, Kl^2 =2 Kl^3 =75, Kl^4 =43	209 Bl^1 =0, Bl^2=3 Bl^3=100, Bl^4=106	308 Bh^1= 0, Bh^2 =11, Bh^3= 177, Bh^4=120	638
	Percentage	0.1%	2.5%	54.5%	42.7%		Kl^1= 0.1%, Kl^2=0.3%, Kl^3 =11.7%, Kl^4 =6.7%	Bl^2=0.4 %, Bl^3=15.6 %, Bl^4=16.6 %	Bh^2 =1.7%, Bh^3=27.7%, Bh^4=18.8%	

Note. Scale 1=Strongly Disagree; Scale 2=Disagree; Scale 3=Agree; Scale 4=Strongly Agree; Kl=Knowledge; Bl=Belief; Bh=Behavior (The superscript $^{(1,2,3,4)}$ of Kl, Bl, and Bh indicates four levels of opinion scale).

In measuring the missional status of the opinion leaders through the four-point Likert scale ranging from *strongly disagree* to *strongly agree* (see Appendix A), I found no responses under *strongly disagree*. Even the choice *disagree* had few responses, the total number of occurrences being 16, much fewer than the occurrences of *agree* (348) and *strongly agree* (273). The percentage of each indicator based on the total number of

occurrances was approximately 0.1 percent for strongly disagree, 2.5 percent for disagree, 54.5 percent for agree, and 42.7 percent for strongly agree.

The percentage of the indicators *strongly disagree* and *disagree* was very low, thus seemingly indicated that, to a certain extent, the opinion leaders were knowledgable in missional characteristics. However, the midrange percentages for *agree* and *strongly agree* indicate that they may have room for improvement.

In reality, the missional status of the opinion leaders might not be as satisfactory as the response rates imply. Rather, they may not have correctly or thoroughly perceived the ideas behind all of the questions. The fact that some asked me the meaning of some of the questions during the seminar indicates that they did not fully understand the questions. In addition, the questionnaire could have some weakness that causes an inability to reveal the real status of the particiapants fully. With regard to the choices *disagree* and *strongly disagree*, the occurrence in the three areas of missional characteristic observation (i.e., knowledge, belief, behavior) ran very low between 0 and 11, while the indicators *agree* and *strongly agree* were between 75 and 177. Likewise, the percentage of such occurrence was between 0.1 percent and 1.7 percent for *disagree* and *strongly disagree* while the occurrence for *agree* and *strongly agree* was between 6.7 percent and 27.7 percent. These numbers suggest that the opinion leaders had some knowledge and experience concerning missional characteristics though they still were in need of developing them further. Though most of missional characteristics were well accepted, it is possible that there still could remain some that might be hardly accepted. The opinion leaders were not alien to most of the missional characteristics unfolded/contained in the questionnaire.

Because the occurrence of *strongly agree* responses was always fewer than the that of *agree* in all these three areas, it could also be that the missional status of the opinion leaders was not yet mature enough, and still in need of change toward missionality. These responses indicate a need for development in all aspects of missional awareness, belief, and attitude or behavior.

In sum, the information gained before the seminar may have revealed two posibble issues. First, they like and fully support missional concepts and leadership without fully understanding them. Second, the leaders may have some knowledge and experience concerning missional characteristics but still need to develop them further. Research question #2 measured how effective the seminar was in bringing about missional shifts in the knowledge and belief of the opinion leaders.

Research Question #2

Research question #2 measured the extent of the knowledge and belief/attitude regarding missional church and missional leadership exhibited by the participants following the seminar. In order to see whether change occurred in missional understanding and belief, I utilized the same questionnaire both before and after the seminar and then compared the data I collected from both (see Appendix G).

Post-Seminar Questionnaire

I noted the decreases or increases in the measurement of missional character in *knowledge* and *belief*. Here, measurement on *behavior* was not applicable because behavioral change could not occur within a short period of time. Probably, behavior change could have begun at this time, but I could not measure and see the progress. I asked all opinion leaders to provide their responses as they did before the seminar. I put

the responses in the table together in comparison with the former data I collected before the seminar (see Appendix G).

As I compared the data I collected from the pre- and postseminar questionnaires, I found a decrease in the *agree* responses for both *knowledge* and *belief* while noting a striking increase *strongly agree*, that is, from 43 to 59 in knowledge and from 106 to 117 in belief. The *strongly disagree* responses for both areas remained unchanged. The reason for the consistency of this response could be due to a desire not to diminish the importance of evangelism. The increased number of occurrence (from 2 to 5) under this Kl^2 could indicate either due to lack of sufficient knowledge of missional characteristics or probably unreadiness to change. Logically the *agree* responses decreased from 3 to 0 under Bl^{23} probably as a result of the seminar, indicating change toward the formation of knowledge in missional characteristics. It is quite natural to see a decrease (from 75 to 56) under Kl^3 and an increase (from 43 to 59) under $Kl^{4,}$ which indicates missional formation. The measurement of all these changes was also provided in percentage to reaffirm the above facts. Constency constant consistency

Semi-Structured Interview

I used the semi-structured interview questions to obtain further data to measure whether change occurred in the opinion leaders after I introduced missional characteristics during the seminar (see Appendix B). I interviewed eleven opinion leaders; however, only nine returned their feedback. These general questions contained fundamental characteristics of missional church and missional leadership in the light of God's mission (i.e., *missio Dei*).

Opinion leader A said that the term *missional* is new to him. He said, "I came to realize and accept that mission means 'being sent' not so much in our 'sending.'" He also recognized that the mission field starts with the environment, and at the same time the way to bring about change to the environment is through his engagement with it. Opinion leader B said that the mission of God (*missio Dei*) is very broad and deep in meaning. Opinion leader C testified that she was pleased to be touched by the fact that Jesus has passionately encountered even the darkest situation. Wholeheartedly she also said that she was overjoyed to receive this new insight, which changed her opinion instantly, claiming, "My whole life has been changed by this new insight." She also shared that from this time forward she will be more courageous in facing her day-to-day burdens. Opinion leader D said, "Mission starts with God Himself." She said that God's words bring change first to the speaker and then to the hearers. Opinion leader E said that mission should not be done exclusively in rural areas or mission field but must first begin in the family at home. The words of the remaining four opinion leaders varied, but they implied similar facts shared by these five leaders.

Table 4.2. Postseminar Opinion Leader Interview—Knowledge and Belief

Descriptors for Missional Shift—Knowledge and Belief	Postseminar
Mission starts with God	1
Every Christian is a missionary	5
People focus mission	4
Social transformation	3
Effective leadership	2
Composite	15

F= the frequency of cumulative occurrences of the descriptors in the participants' response to questionnaire.

In order to highlight the main factors, I audio recorded the interviews and made notes. The most frequently cited fact included five features relating to missional characteristics. More frequently cited ones were the idea that "[e]very Christian is a missionary," that mission should be "people-focused," and that mission should engage people outside of the church walls for "social transformation." One opinion leader said that he had been teaching at the seminary and was involved in mission activities, but he had never heard the meaning of *missio Dei* in the way he heard from the seminar. He was happy to learn that mission should start with the churches. He also said that the fact that impressed him most was that "every Christian is a missionary." Other opinion leaders also generally said the same. They noted that the *missio Dei* is very deep and wide-ranging. One opinion leader imagined that the social gospel could be understood more clearly in light of this perspective. All mission activities could become more meaningful Yet another opinion leader also reported that "rightly implemented mission would change discrimination among churches and ethnic groups." Further, another leader said that conflict, disunity, and other weaknesses among society could be a result of failure in missional practices. One fascinating report of an opinion leader was that if missional leadership would be taught and practiced by every church in and around Tahan, the environment would drastically change: "Likewise, the darkest part of our individual and family lives will become brighter and brighter." With regard to the mission field, almost all opinion leaders testified that whenever the mission field is talked about, it seldom includes home and neighborhood missions.

Research Question #3

Research question #3 examined what factors contributed to the observed changes after the seminar. The data from the pre- and postseminar questionnaire revealed signs of missional characteristics. I used postseminar, semi-structured interviews (see Table 4.3) and participant observation to discover what led to the missional shift. The opinion leaders stated that changes were effected prompted by (1) my teaching, (2) the discussion among the participants, and (3) the questionnaire.

I could count not less than four persons, both men and women, who were deeply moved by the Spirit while the truth based on the *missio Dei* was shared during the seminar. One woman said that she was particularly touched by the fact that "Jesus encountered the darkest situation." Three persons (two women and one man) shared the same thing. They were impressed by just seeing me visit and invite them and teach and share the message. One active church leader (a woman) and one man excitingly said that they observed missional church and missional leadership in me as I was saturated in my teaching. One opinion leader said that while he was waiting upon God, he heard God say something new concerning mission at this seminar. Another opinion leader also claimed that he was moved afresh by the fact that all Christians are missionaries.

The second factor that led opinion leaders to missional change was group discussion among the opinion leaders whereby they listened to and talked and shared with each other. Not less than three opinion leaders clearly stated their adaptation of missional imagination/characteristic was partly brought to light anew by their discussion during the seminar. The opinion leaders' conversation gave way to recalling what had happened and what they experienced in the past. Discussing these experiences from a

missional perspective, the opinion leaders came to a surer and clearer conclusion that led them to a shift in missional knowledge and belief.

Table 4.3. Post-Seminar Opinion Leader Interview—Missional Imagination

Contributing Factors to Adoption of Missional Imagination	Postseminar
Teaching	4
Conversation among opinion leaders	3
Questionnaire used as instrument	3
Composite	10

F= the frequency of cumulative occurrences of the descriptors in the participants' response to questionnaire.

The third element that gave way to acquiring missional perspective was the pre- and postseminar questionnaires distributed to them. Actually, the pre- and postseminar questionnaires did not obviously help so much concerning missional shift as the postseminar interview did, yet the pre- and postseminar questionnaires themselves served as instruments that helped the opinion leaders make a missional shift by giving them new imagination concerning missional characteristics (see Table 4.3).

Summary of Major Findings

Five major developments have been evident as the result of the seminar: (1) Church mission field starts from itself and goes beyond; (2) all Christians are missionaries; (3) churches need to engage people; (4) churches need to bring changes in and outside the church; and, (5) current churches need missional leaders to make changes toward becoming missional. Based on the data that came out as the result of the seminar

and the participants' cognitive reconceptualization, I noted such major findings, which I analyze in the next chapter.

CHAPTER 5

DISCUSSION

Major Findings

This project stemmed out of the desire to see if I could empower the ministry of churches around Kalay-Kabaw valley, Myanmar, as they are struggling with their ongoing traditions. The plan of this research was to design a seminar-style study on missional characteristics, to implement it among selected opinion leaders, and to evaluate the outcome in order to increase their knowledge about the missional characteristics of the church and missional leaders. The intention was to introduce missional characteristics to the opinion leaders to shape them to become more missional through this ministry-focused study.

This research project was based on the convictions that many churches have lost their missional fervency, that those churches are in need of rediscovering their sense of mission, and that those churches could do so through a cultural-change process that is somewhat sensitive to the prevailing culture. The literature review in Chapter 2 observed basic characteristics of missional church and leadership. Frost and Hirsch's characteristics of a missional church, which serve as an excerption of a broader list of missional characteristics, are similar to that of Newbigin's, Guder's, and others. They provide a model for cultural change in the local church and theological foundations for the missional church. After carefully assessing the missional characteristics of the opinion leaders of different denominations, I chose Frost and Hirsch's missional characteristics *apostolic* and *incarnational* to introduce to the opinion leaders (see Table 2.1).Frost and Hirsch's simpler expression would allow opinion leaders to gain more

interest in the topic and assimilate more easily as the model used words with which they were already acquainted. The essense of these ministry-focused missional characteristics could be summarized as a church's being *called/sent*, to share Christ and serve the community. The purpose of this seminar was to help the opinion leaders understand the essence of mission and its chief end in order that for them to become more missional and be able similarly to help their respective churches.

Five major developments have been evident as the result of the seminar: (1) The church's mission field starts from itself and goes beyond; (2) all Christians are missionaries; (3) churches need to engage people; (4) churches need to bring changes in and outside the church; and, (5) current churches need missional leaders to make changes toward becoming missional.

Church Mission Field Starting from Itself and Going Beyond

A new understanding of the *missio Dei* logically gave birth to a fresh understanding of mission and its field. The church did not originate mission. Instead, God is the initiator of the *missio Dei*, and the church is formed/born by it. The church is the mission and mission field of God as well. Mission work by the church is not exclusively a matter of sending missionaries to a particular mission field. While such outreach is crucial and should not be ignored, the church should primarily emphasize providing mission work within rather than overlooking it. For greater success and effectiveness, the church has to start mission internally and go beyond it by means of doing and being, by proclamation with love in action. The church does mission work by way of living and acting individually and collectively. Within the church itself mission begins and then extends as far as it can reach. Though mission is to be started within the church itself,

through the establishment of God's kingdom in both individual and communal life, it should never disregard or diminish the healing and restoration of the whole creation to return it to its original design. In sum, the church mission field starts from itself and goes beyond.

This fact gains ample support from the employment of the *missio Dei*, particularly in respect to the reign of God. The dominion where the kingdom of God is to be realized includes two realms—here and beyond, native and global. One definite fact gained from this study is that the scope of God's mission includes the whole creation to restore it to its original design (*Mission-Shaped Church* 84-85). To ignore the world means to betray God's mandatory Commission (Hiatt 33). To start mission from within the church not only complies with Jesus model, but mission well implemented within the church makes the mission launched outside effective (Woodward 186). All the vocabulary relating to how a missional church engages mission has the common indication that mission moves from inside out. In addition, the church's being sent, not so much in sending missionaries, define the church following the *missio Dei.* Through an inauguration of God's reign on earth here and beyond, the church could prove to be apostolic (Marshall 15). As the church is meant for global mission and is to be centrifugal, the church as the community of believers is called to engage people within and without the church itself. The threefold function of the Trinitarian model—*ekstasis, koinonia, perichoresis*—implicitly affirms the need for a holistic and global mission.

All Christians as Local Missionaries

The understanding of who the missionaries are is fundamental for the realization of God's kingdom, which is the chief end of God's mission. Missionaries are not only

those the church employs to labor in particular mission fields. Lay participation in mission is vital and as important as the role of the clergy. The church's demarcation and separation of the roles of laity and clergy in mission or its dependency only on the clergy in this respect is a distortion of God's segregating purpose for every individual or a negation of the preiesthood of all believers. Only when all Christians serve as missionaries wherever they are by faithfully performing whatever they have to do in line with God's purpose will the church fulfill its being called and sent as God's missionary. This paradigm involves doing mission by everyone with his or her whole being, which does not ignore the traditional way of sending well-trained missionaries out to the world. Rather, both need to go together and strengthen each other. All these facts specifically assert that all Christians are missionaries.

The fact that all Christians are missionaries can be clearly seen in that all believers are called to the priesthood in God's centrifugal mission. Subsequently, every individual Christian is God's missionary who will embed the Jesus model of mission in the world (Escober 94). This notion is asserted by the fact that God is a missionary and accordingly what "Jesus has left us is not a book, not a creed, not a system nor a thought, nor a rule of life but visible community" of this kind, according to Newbigin (Steve Wild, "Evangelistic, Transformational Communities" in *Igniting Leadership* 200).

Churches Engaging People

One essence of God's mission includes engaging people instead of prioritizing or focusing on developing advanced programs and implementing projects. Until and unless life-changing mission occurs, any mission activities may hardly be satisfactory even though they afforded tangible acheivements. Life transformation lies at the core of

mission, which can be mostly achieved by engaging people. To enhance social/cultural transformation within a community, people-focused mission is essential and must be emphasized. The church today needs to abandon the tradition believing that God cares only for what happens in the church. At the same time, it needs to start engaging people, overcoming the rebuke or uncritical accommodation of the culture. The essence of mission, according to Wesley includes "restoring the vitality of life that God intended for us" (Hiatt 37). This thought obviously and strongly supports the need for engaging people but also bringing about change in the life of the people engaged.

Churches Bringing Changes in and outside the Church

Enlisting people to form a church does not, in and of itself, make the church. After Pentecost the churches were formed with new converts, indicating that individual transformed believers made up the church when gathered together under the lordship of Jesus Christ. To establish the kingdom of God, therefore, inevitably necessitates transformation in the life of individual people, society, and the whole creation.

By means of incarnational permeation, the church can best enhance change toward missionalilty. In this missional leadership, missional infusion is crucial. Normally, churches today endeavor to see numerical growth and financial abundance rather than prioritizing inward/spiritual growth. Apparently, the role of the church to be light and salt in terms of being and doing has been minimalized. The current generation, particularly younger adults, seems to regard the present status of the church as if it stay away from the Penticost community of biblical times, which serves as the best model for all ages. The Pentecost church knew how to connect rightly with people on any day, not just during worship. Endowed with the power of the Holy Spirit, the church mightily could engage

people within and without its walls, resulting in life transformation starting from the immediate environment to a larger community near and far. Today's churches need to rediscover the missional genius that engages people and brings about changes within and beyond the community of the church.

Current Churches Seeking Missional Leaders Making Changes toward Being Missional

The fifth finding specifically concerns with the need for missional leadership. The status of the current church attests to a tremendous truth that the rise and fall of a nation rests on its leadership. Currently churches prove to be declining. While the widespread practice of traditional and Christendom leadership has failed since about the mid-twentieth century, God has been raising prominent leaders who initated and developed missional leadership in order to bring back today's churches to the original design in God's plan. As a result of the seminar during which teaching, sharing, and feedback were provided, the final finding of the study was the realization of the need of missional leaders for today's churches. High expectation and anticipation arose within the opinion leaders upon the instigation of evident missional leadership during this seminar. Missional leadership will bring about tremendous change in the life of the church and the community around it.

The practice of church leadership has recently hoped "just to attract people to church, to take care of them, and engaging a particular mission and nothing else" (Lemons 16). Christian leadership is intended to create changes in life and situation; therefore, functional competencies need to go with character-building ability via Christlike character (George Barna 25), for it is both science and art (Hughes, Ginnett,

and Curphy 35). In order to enhance such life-changing leadership, current churches need to reexamine whether they are led by Jesus before attempting to lead others. While traditional leadership fails, missional leadership gives hope to make churches more missional. Churches today need to revitalize missional leadership in order to bring themselves back to their original design.

In sum, the chief element of these findings was the profound cognizance of the specific characteristics of a missional church, including its mission and leadership. These characteristics can make changes toward the church and its people becoming more missional in and through the life and ministry of the church.

Implications of the Findings

The individuals who first learned about my teaching on missional church and leadership were those opinion leaders who attended the seminar. When they were introduced to the missional characteristics on the second day of the seminar, most of them appeared to be deeply impressed by the new knowledge they received concerning the nature and meaning of mission grounded in the *missio Dei.*

The fact that impressed the opinion leaders the most was that mission starts with God who is himself a missionary who could not leave his people unsaved, and who sent his Son, Jesus Christ, who inaugurated the mission through his incarnation, and who again called and sent the church for the healing and restoration of the whole creation. Being convinced and impressed as they learned the significance of the *missio Dei,* the opinion leaders witnessed the transforming effect of their new knowledge that has birthed a new hope in the life of the opinion leaders that the practice of these missional characteristics will bring about change in life—individual and communal. Their

willingness to hold widespread training and seminars by interested churches could serve as a dynamic beginning of ministry for change.

As the inspiring responses indicated, a wide range of contexts mostly from the background of this region regardless of denomination could benefit from this study. This project was implemented on a nondenominational basis and was meant for all Christian groups. Pastors, congregations, missionaries, and evangelists who desire to take a missional approach can benefit by utilizing the tools in this project to help change the culture to become more missional. In addition, any organization that wants to make a cultural shift can benefit from the tools in Chapter 2 provided they could consistently adapt them in accordance with their context wherever necessary.

Any group or denomination can use this research for forming and reforming their respective groups or associations. It could also be used as for reexamining the current status of individual as well as communal life in light of missional characteristics demonstrated in Chapter 2 and elsewhere. By and large, several parts of this work could be used by individuals, groups, or theological students for training, seminars, or studies for the building of missional community and society and for training evangelists, missionaries, and leaders of all denominations, so that they can, in turn, teach and bring change to others. The primary impact on the opinion leaders caused them to dare to believe in a future unity among denominations and ethnic groups that could lead toward the enjoyment of shalom in society.

Limitations of the Study

Due to the limitation of time and space, the study did not touch certain important subjects relating to the missional church and missional leadership. Even after narrowing

down the topic to pinpoint and substantiate my main purpose, certain particular studies of evangelism, church growthm and development still remain untouched though they are related to the given topic.

Unexpected Observations

As for a radical leader, to be able to find advantage out of cultural surprises could bring about unexpected achievement. One surprise I came across during the seminar was that while introducing certain missional essentials, opinion leaders who were rigid in adhering to the traditional belief concerning mission readily conformed afterward to the newly introduced missional perspective. For example, one opinion leader was so cautious that when I talked about the flaw of mission in neglecting social engagement, the response was that highest priority of evangelism should not be diminished or degraded. However, after adapting himself to a missional perspective, he came to realize the implication of holistic mission and the inseparability of the gospel and social service. As a missional change agent, I came to realize that certain fluid opinions or wavering perspectives rightly treated could bring about unexpected positive results. At the same time, the one who leads the change process must be well equipped with sufficient knowledge so that he or she could assist to make the change possible. A change agent needs to be able to accept fluidity and not be defensive. I also learned that change could be expected amidst doubt and even uncertainty and rigidity as long as I dealt with them properly.

Another surprise I came across was the leading of the winning Spirit despite my own weakness in modeling. The testimony of the opinion leaders, not less than two persons, proved this reality. The more I pondered upon my own weakness, the greater I

found the assisting grace of God through the Spirit. One opinion leader said that my appearance was so simple and modest, but the message she received from me was so impressive for her. She said she felt she has been changed. Another opinion leader said similarly that he was convinced of the truth of what I said as he saw me talking heartily on the subject. His words implied that because of his observation in me he has been influenced by what has been taught in the seminar. When the Spirit of God takes the lead, the program organizer/conductor can be amazingly moved and strengthened, and the recipients can become well prepared, ready to accept new knowledge and be changed. The Spirit of God makes missional leadership unpredictable. Conductor and performer

The third surprise I encountered was the high expectation of the opinion leaders after receiving my seminar teaching. It reminded me not to underestimate how God is willing to let his people see his leading hand when one seeks him wholeheartedly in genuine love of God and love of others. While I never imagined how the opinion leaders would respond, surprisingly, not less than two persons requested to publish the subject in Mizo and make it available to all churches around Tahan. One opinion leader also suggested that more training and seminars should be conducted in various churches on this subject. The lesson I learned was that God is so generous to those who sincerely love him. Because he loves his people, he blesses the ministry not based on his followers' ability or worthiness. Above all, God, through his prevenient grace, prepares his servants to achieve his good plan for his people.

Recommendations

A number of possibilities to promote the study of the missional movement evidenced. Not long after the seminar, the pastor in charge of the church where the

seminar was conducted warmly requested me to give a whole day lecture on mission on the eve of Mission Sunday, fell on the third Sunday of October 2017. All leaders and active members of this church were expected to attend this course because this peculiar occasion was chiefly arranged for them. My undying vision has been that churches in Tahan would be blessed with the missional awakening as has been rekindled by voices of interest in the missional movement from the mouths of opinion leaders while we were interacting together during the seminar. Excitingly, those leaders were key persons in mission in the churches they represented, namely, the Nazarene Church, the Wesleyan Church, and the Salvation Army. Leaders of Myanmar Evangelical Fellowship, the most soul-winning group in this area, where I am an advisor, conveyed their need of training on mission. After all, the high expectation I observed in the opinion leaders concerning missional development and the obvious presence of God seen during our time together have given me a new confidence and courage to trust in God's faithful presence in the future journey of the missional movement.

Future research might include utilizing the same process extensively for achieving a greater sense of missional awakening by full commitment with strong determination under the sure guidance of the Trinitarian Godhead—God the Father, God the Son and God the Holy Spirit. Focus group for this research will be the potential leaders preferably those who prove to have interest having been involved in mission one way or another from all denominations in and around Tahan.

Postscript

Beginning with small things in order to ensure achievement of purpose is biblical (cf. Job 8:7). This axiom is particularly true when changes are necessary in the process of

missional shaping. Churches need to conceive and reconceive; to form and reform. Modern mission need a kind of "William Carey who was called the father of modern missionary movement not only because he set forth a *theology* [italic, origin] of missionary activity, but also because he set up a new *structure* [italic, origin] of sodality missionary society which enabled the mainstream churches to enter into and engage in cross-cultural missions in a way that was unprecedented in the Protestant churches (Tennent 453). It is a demanding task to reach and reconcile the whole creation to the original design of God, yet, paradoxically, with God even the seemingly impossible becomes possible. While the highest human efforts would fail in kingdom establishment, God still has the better way for achieving his plan. Techniques and skill may prove useful, but they will never be suffient without God's help. The presence of God the Holy Spirit is crucial for missional achieement. To this end, missional leaders need to be well-equipped:

> The church will function effectively only when its preachers and teachers are prophetic—speaking forth the Word of God under the inspiration of the Spirit and telling [people] what God wants [them] to hear, not what [they] want to. The Church must be prophetic or it will be pathetic. What needs to die in every preacher is the subconscious desire to please people. What must not die is the desire to speak forth the Word of God. (Selwyn Huge, *Every Day with Jesus* [devotional periodical] Sep-Oct, 2017)

As found in the life of the early apostolic church, the coming of the Holy Spirit enhances the effective mission with a dramatic change in life of the individual and congregation as a whole. The apostolic church testified how the Spirit-empowered missional church would mightily grow amidst various hardships (Acts 6:7; 9:31).

APPENDIX A

PRE- AND POSTSEMINAR QUESTIONNAIRE

Measuring missional characteristics

Instructions: Please take the next 15 minutes to complete this survey. Please not the different rating scales used in each section and respond accordingly. Thank you.

Share your opinion in these areas based On the following scale:

Opinion	Rating
Strongly Disagree	1
Disagree	2
Agree	3
Strongly Agree	4

	Strongly Disagree 1	Disagree 2	Agree 3	Strongly Agree 4
1. I understand that missional leadership (ML) attempts for social, political, and spiritual excellence.	1	2	3	4
2. I am convinced that ML needs to rightly connect social activity and spirituality.	1	2	3	4
3. I understand that ML should endeavor to shape the church for integrity.	1	2	3	4
4. I am convinced that ML should lead the church for holistic development.	1	2	3	4
5. Teaching, coaching, and mentoring is necessary for missional shift.	1	2	3	4
6. Modeling is essential to bring about missional shift.	1	2	3	4
7. In the Mizo contact, tlawmngaihna should be practiced in line with the gospel.	1	2	3	4
8. I equally emphasize social activities, worship, witnessing and sharing the gospel in the ministry of the church.	1	2	3	4
9. I clearly understand missional leaders are responsible for engaging social evil, moral corruption and ethnic conflict.	1	2	3	4
10. A radical leader of a missional church should model a holistic praxis.	1	2	3	4
11. I always teach that every member of the church including all leaders may behave as missionaries.	1	2	3	4

12. I venture that every believer may integrate word and deed, spirituality and integrity, love of God and neighbors regardless of race, gender, and position.	1	2	3	4
13. Radical Christians should always realize that missional characteristics must be seen in all areas of life and activities wherever they are.	1	2	3	4
14. I teach all members of the church may be diligent to spiritual development keeping personal devotion, public worship, and fellowship without neglecting their duties.	1	2	3	4
15. I teach a radical Christian may prove themselves to be genuinely salt and light for others as sign, foretaste, and instrument for God's kingdom.	1	2	3	4
16. I am convinced that to lead change process toward becoming more missional requires integration of spirituality, social life and evangelistic activities.	1	2	3	4
17. I always deeply aware that changes are necessary.	1	2	3	4
18. I always realize that forming and reforming in the ministry of the church for growth and development is essential.	1	2	3	4
19. I make all efforts to incur effective impact in all life situations.	1	2	3	4
20. I deeply aware effective impact usually comes from moral integrity, professional skill and consistent implementation of change process.	1	2	3	4
21. I always teach our church may shape missional trait by way of the interpretive leadership.	1	2	3	4
22. I always attempt that our church may form missional feature by means of relational leadership.	1	2	3	4
23. I always try that our church may rightly shape missional attribute through implemental leadership.	1	2	3	4
24. I always strive that a radical church may raise and develop new leaders of influence within the church and outside the church.	1	2	3	4
25. I always endeavor to help people live progressively a Christlike character.	1	2	3	4
26. I teach how to fascinate unchurched Christians and non-Christians to join the church regularly.	1	2	3	4
27. I know at what point my local church needs help for missional shift.	1	2	3	4

28. In all aspects of ministry, I endeavor to help people build missional characteristics so that they help others in turn.	1	2	3	4
29. I always endeavor to build trust of my community in all aspects of dealings with others.	1	2	3	4
30. I always examine myself whether I lead myself first before I start to implement any missional change.	1	2	3	4
31. I am convinced that cultivating people should be prioritized for shaping a missional culture.	1	2	3	4
32. I always attempt to help people to form and reform to build missional trait.	1	2	3	4
33. I always realize that without engaging the context radical change couldn't be attained.	1	2	3	4
34. I usually commit for a radical change from idealizing to concretizing.	1	2	3	4
35. I endeavor to lead a radical change from applying routine-oriented attitude to progress-oriented.	1	2	3	4
36. I always attempt to execute a radical change from delivering to debriefing.	1	2	3	4
37. One of my chief efforts is to lead a change process from merely being didactic to behavioral.	1	2	3	4
38. I basically strive for a radical change from practicing curriculum-centered to life-centered model.	1	2	3	4
39. I understand our effort is not meant for growing into service; instead growing through service.	1	2	3	4
40. I always lead for a radical shift from compartmentalization to integration.	1	2	3	4
41. I always try to enhance a radical change from a type of segregation to solidarity.	1	2	3	4
42. I always strive for the empowerment of the Holy Spirit to enhance radical change.	1	2	3	4
43. I am always fostering people development culture for missional shift.	1	2	3	4
44. I always attempt to solve the ethnic conflict for development and growth.	1	2	3	4
45. I learn how to create trust and improve myself to be always trusting.	1	2	3	4

46. I strongly believe that a local church should engage and attract people to help them for spiritual growth and transformation.	1	2	3	4
47. I am always confident that a missional leader is responsible for his church to overcome ignorance against missionality.	1	2	3	4
48. I am always convinced that a missional church should experience spiritual and tangible growth.	1	2	3	4
49. I always realize that engaging social development programs are the responsibility of my local church.	1	2	3	4
50. I am sure that a missional church should help unchurched people become missionaries in their day-to-day lives.	1	2	3	4
51. I know how to help Christians learn from Christ, and to lead unchurched people to Christ.	1	2	3	4
52. I always believe that one of the responsibilities of our church is to help people defeat mediocrity.	1	2	3	4
53. I am always convinced that a local church should help people grow toward integrity.	1	2	3	4
54. I am confident that missional church will diligently engage the context.	1	2	3	4
55. I know missional leader will lead to cultivate missional environment.	1	2	3	4
56. I know that missional leader will attempt to shape people for missional change.	1	2	3	4
57. I clearly understand that missional leader will lead to create missional community.	1	2	3	4
58. I am confident that a missional culture could be effectively shaped via a strong resolution, firm commitment, and appropriate application in the Spirit.	1	2	3	4

APPENDIX B

SEMI-STRUCTURED INTERVIEW QUESTIONS

1. What elements largely contributed to or hindered the progress during this seminar/change process?
2. As I have been studying our progress to becoming more missional, I think I am beginning to see some patterns. How do you feel about the following statements?
   (a) In what way should we be conduits of God's love to those outside of the church?
   (b) How should we witness our ministry is wherever we are, our jobs, with friends, etc?
   (c) How do you think our churches can best prove to be genuinely missional?
   (d) What are ways to take ministry outside of the church walls?
   (e) What specific new ministry insight helps you in:
      (i) Engaging people in connecting social life and spirituality for energizing?
      (ii) Engaging ethnic conflict and change process?

   (Adopted from Lemons)
3. How would you realize shaping a new habit by way of:
   (a) Making a strong resolution and sowing a thought,
   (b) Never allowing an exception to occur until the new habit is securely rooted in your life and build an attitude,
   (c) Seizing every opportunity and inclination to practice your new habit, and
   (d) Systematically exercise faith in God relying on His power? (William James)

APPENDIX C

OUTLINE OF SEMINAR

The seminar has sought to assist the participants to become aware of the need for current churches to learn how to develop a new way to lead the change process toward becoming more missional in line with missional ecclesiology and leadership. This seminar focuses on three theological implications for missional practice of the church and missional leadership. The study includes two areas. The first part concentrates on three factors relating to practices of the current church dealing with three issues: (1) unity between word and deed, (2) the role of every believer in social activities, and (3) the specific role of the Holy Spirit in the ministry of the missional church (Tennent 399, 403, 404). The second part concentrates on missional leadership specifically in helping the participants understand cultural transformation toward becoming more missional so that the participants, in turn, could lead the change process in their respective churches.

I. The church with mission: Evaluative study of certain practices of the current church
   A. Missional church and integrity of word and deed
   B. Integrity between word and deed: an example of Jesus' threefold ministry in Matthew 9:35 (preaching, teaching, healing) as the signs of the in-breaking of God's rule in Jesus Christ. The importance of proclamation (1 Cor. 1:23-24; Rom. 10:14-15) should not eclipse the need of attestation of it by works (Jas. 2:14-17)
   C. Indissoluble concurrence of church mission and social transformation
      1. An example of the early church in their social activity in times of people's need (Acts 4:17; Rom. 15:25-29; 1 Cor. 16:1-4). Tite Tienou's model can be applicable at this point and the following (b).
      2. The church's involvement in the day-to-day issues among the ethnic groups of believers to resolve the critical issue (Acts 6:1-7)
      3. Fellowship with closer relationship helps even the disciples recognize Jesus (Luke 24:27, 31).
      4. Tite Tienou's model of evangelism and social transformation:

> Social transformation is part of the message of and a natural out-growth of evangelism.… but it will likely not take place through a dead evangelism: evangelism will likely not result in social transformation unless the church and Christian community witness by their lifestyles that they have been transformed.

> If we really mean business let us deflate our empty words and inflate our actions. (Tennent 402)

D. Missional church and the Spirit: enhancing changes
    1. It is the Spirit that gives spiritual birth to individual & collective believers/the church. Missional church is generated by the Spirit by giving birth to new converts by and through whom God builds his Church. Upon Peter's confession of faith in Christ, Jesus has declared he will build his Church.
    2. It is the Spirit who inspires worship for growth. Anywhere whenever the presence of the Holy Spirit is felt, worship becomes vibrant and energetic. God's Church is organic and composed of people who are given new life from above. As long as the Church this belief, it proves to be a new creation.
    3. It is the Spirit who endues the church with authority and power
        a. To appoint church leaders to serve (Acts 6:1-7; 20:28): boldness and effectiveness of the Apostles was fundamentally based on their firm conviction that they were called, sent out, and commissioned by Jesus the Lord.
        b. To bring about change toward church culture: it is not our faithful adherence to traditional teaching, denominational structure no matter how appreciable they may be, that bring about real change and growth in the church. Rather, it is the Spirit that brings about change in church culture. Perhaps, there may be certain changes initiated by men. But, discontinuous change occurs through the work of the Spirit, who is the Prime mover.
        c. To abolish discrimination among people (real unity can occur only through the work of the Holy Spirit—William Barclay). God raised fighters of discrimination such as John Wesley and William Wilberforce who fought against apartheid in Africa, by whose efforts through the intervention of the Spirit the world saw a new age of nondiscrimination. Wherever the Spirit of equality exists, discrimination will disappear.
    4. It is the Spirit who leads people toward becoming missional in life and ministry. While planting and watering is done by humans, growth and fruition

come from above, that is, through the work of the Spirit. Change process in missional perspective is basically none other than transformation of individual and communal cultures wrought by the Spirit.

II. The Spirit and the church can never be separated. Without the Spirit, the church will be lifeless and everything the church does will be nonsense.
    A. Missional leaders and cultural change
    B. Initial steps in cultural change process
        1. Rethinking the current church
        2. Seizing the need of the current church
        3. Need for preparing people for change
    C. Leading cultural change
        1. Change agents and opinion leaders (pastor and their immediate assistants)
        2. Role of change agents
        3. Cultural change process
            a. Unfreezing
            b. Reconceptualizing
            c. Refreezing
        4. Barrier to cultural change process
        5. Conflict transformation

Seminar Discussion Questions

Based on what I have projected in the seminar, I set questions for discussion that will help develop and affirm the participants' knowledge about the missional characteristics of the church and leadership in order that they may learn to become more missional and be able to lead/support their respective churches accordingly.

1. What are the ways a missional church should perform or practice particularly in
    a. The manner of worshipping God in Spirit and in truth

    (Key for answer: worship basically means encountering God and seeing him as he is—holy, majestic, righteous, all-powerful, full of mercy and love. Worship gives God what is due because of who he is and what he has done for individuals and every human being. Worship consequently includes giving due honor and reverence with praise and adoration in truth and spirit with faith, love, and obedience, which, in turn,

may lead the worshipper to realize his or her sinfulness and confess his or her sin, resulting in forgiveness of sins and a new and fresh relationship. A true worshipper always gives thanks to God, commits himself or herself to be an instrument to live a righteous life and humbly and obediently serve others as God wants him or her to do. In true worship, the worshipper receives God's abundant grace more and more, growing in the likeness of Jesus Christ and strengthened and empowered to overcome sin and temptations in the course of his or her life and ministry. Central to all is the presence and intervention of the Holy Spirit without whom all these could go in vain.

b. The manner of church involvement in society, and a kind of activity the church does to bring about unity between ethnic groups and denominations
c. Key for answer: The church should not see a dichotomy between secular and religious. The church should not discriminate social activity from God's mission; rather, it should engage people of all kinds outside the church as a mission environment.
d. Leadership focus on people development (or) growth rather than being program oriented, including worship programs, church development programs, and mission activities within and without the churchyard
e. Key for answer: Missional leadership basically intends to accomplish three goals. First is shaping people to become God's people who will lead others as sign, foretaste, and instrument (interpretive). Second, it means building deeper and stronger connectedness between each other and with God, as well, in order to be made real by being salt and light in all aspects of relationship and activities (relational). Third, missional leadership involves developing structural devices so that all strategic plans could be carried out (implemental).

2. What are the current needs of your church in manner of worship, relatedness/relationship within and outside the church, and leadership practice? What are the root causes of this deficiency? Often, outdated leadership models tend to lead toward downward spiral, stagnation, or weakness. Subsequently, the result is disunity in the church and seeking of position/power/self-gain instead of developing people, establishing God's kingdom, and multiplying missional leaders.

3. How could a missional church leader help bring about the following changes in church worship:
    a. To become more vibrant: teaching on spiritual growth, regular practice of spiritual discipline, providing opportunity for members of the church to share with and practice together what they have experienced in their day-to-day lives.
    b. To be more life changing: Taking into account the kind of life that could have a powerful impact on others. The greater one's impact, the more life changing occurs. This can only happen when today's Christians could model alternative/significant character, integrating spirituality and biblically sound ethical purity, kindness, mercy, love, and holiness. Other people from other confessions may claim the same thing, but one of the obvious differences may be in touching lifes for change.
    c. To be more engaging society/community life: developing strategic plans and executing them regularly through teaching and practice will be helpful. People may need to aware where and how to start to engage all types of activities and social groups in an appropriate way.
4. How could a leader manage changes in the current/critical situation of the church in order to solve problems toward growth and development specifically in manner of worship, endeavoring for unity within and without the church, leadership practice? Specifically the things your church needs to implement/execute to become more missional based on the following issues:
    a. The things your church may need to consider for change or alteration—unfreezing.
    b. The things your church may need to retain to be more missional—cognitive reconstruction/reconceptualizing
    c. The things your church may need to embrace to be more missional—refreezing Please read the following questions carefully and answer as fully as possible.

Knowledge Test on church and leadership:

1. What does God intend the church to be?

    Key to the answer: Fundamentally, it is to be God's agent to the world as sign, witness, and instrument.

2. What is the purpose of the church?

   Key to the answer: the main purpose of the church is to establish the kingdom of God through participating in the *missio Dei*.

3. What are the three significant features, among others, in the essential characteristics of a missional church in this context?

   Key for the answer: The first important feature of a missional church is *worship*. It is signified by several factors. It is being under his presence, experiencing and being influenced by his holy nature; feed on with his bountiful grace and majesty (William Temple) with confession and repentance and faith that brings about forgiveness, renewal of spiritual life and relationship, thus giving his due—adoration, thanksgiving and praise, added with loving commitment to serve him and others. One key factor in true worship lies in the Holy Spirit working to heal, restore, and strengthen the worshipper enhancing to grow toward the likeness of Christ

   The second feature of a missional church is *witnessing,* including verbal and lifestyle witnessing.

   The third feature of a missional church is missional *leadership*. Significant feature in missional leadership involves three types of mechanism, namely, *interpretive, relational,* and *implemental.*

4. How could a missional church testify its essential characteristics in ways it worships, witnesses, and leads the church?

   Key for the answer: Missional ecclesiology firmly believes that it is by *being* and *doing* that it achieves ministry activities.

Test of Attitude:

5. How do you feel a radical Christian would live his/her faith out in all areas of life including proclamation of the gospel and social activities?

   Key for the answer: Obedience to the Great Commission and the Great Commandment is central in achieving the *missio Dei* that includes integrating words and deed in the proclamation of the gospel.

6. How a true Christian has to live out spirituality in his or her day-to-day life?

Key for the answer: A true Christian needs to connect spirituality and practical life in all his or her area of life.

7. Why your church should teach about integrating Christian spirituality and practical life?

   Key for the answer: Faith is to be attested by deed. Lest, it can be a dead faith or meaningless confession. Success in social transformation depends on impact that could occur through integrity whereby spirituality is attested by action.

Behavioral Test:

8. In what aspect do you think your current church may need to consider for change, and why?

   Key for the answer: A missional leader should aware where his/her church is running and which practices should be retained (need not redirecting) and which practices should be changed (terminated).

9. How far do you think your church is rightly following missional leadership in terms of the following methods:

   (a) *interpretive*

   (b) *relational implemental*

   Key for the answer:

10. What are ways to be light and salt to our neighbors?

    Key for the answer: As the method for shaping missional characteristics is relational, the ways to be light and salt includes embedding kenotic and incarnational reality in all areas of life. It is making the Great Commandment and Commission of Jesus Christ a reality.

11. What would you teach to shape members of the church to become the good neighbors?

    Key for the answer: Teaching ministry, one aspect of the threefold ministry of Jesus, is inevitably important for shaping members of the church to become good neighbors in order to mold them become interpreters in turn toward others.

12. How would you help your members to relate to each other?

    Key for the answer: “No one can be an isolated Christian” (John Wesley). All aspects of Christianity are made real or meaningful when individual believers

properly relate to each other. Most of the time, life is built through relationship—for better or worse. So it is crucial to create or provide good model of effective relationship between each other.

APPENDIX D

POPULATION SAMPLE

A. Gender : Male
Age : 48
Profession : Ordained pastor, Mission Director,
Denomination : Evangelical Free Church (EFC)

B. Gender : Male
Age : 52
Profession : Ordained pastor, Adult Sunday School Superintendent
Denomination : Methodist Church

C. Gender : Male
Age : 46
Profession : Ordained pastor, Circuit Superintendent
Denomination : Methodist Church

D. Gender : Female
Age : 41
Profession : Unit MWA President
Denomination : Methodist Church

E. Gender : Male
Age : 62
Profession : Church Leader
Denomination : Wesleyan Church

F. Gender : Female
Age : 60
Profession : Church Leader

G.
Gender : Female
Age : 28
Profession : Missionary
Denomination : Presbyterian Church of Myanmar (PCM)

H.

Gender : Female
Age : 64
Profession : Mission Secretary
Denomination : EFC

I.

Gender : Female
Age : 53
Profession : Mission Director
Denomination : Nazarene

J.

Gender : Male
Age : 47
Profession : Church Pastor
Denomination : Baptist Church

K.

Gender : Male
Age : 57
Profession : Church Pastor
Denomination : Baptist Church

L.

Gender : Female
Age : 41
Profession : Unit Women President
Denomination : Methodist Church

M.

Gender : Male
Age : 47
Profession : Church Pastor
Denomination : Methodist Church

N.

Gender	:	Male
Age	:	45
Profession	:	Commanding Officer
Denomination	:	Salvation Army (SA)

O.

Gender	:	Female
Age	:	42
Profession	:	Commanding Officer
Denomination	:	SA

P.

Gender	:	Female
Age	:	65
Profession	:	Church member
Denomination	:	Methodist Church

APPENDIX E

SAMPLE CONSENT FORM FOR INTERVIEW

Introduction:

My name is LAL THLA MUANA, and I am a student at Asbury Theological Seminary conducting a research for a dissertation for Doctor of Ministry course. My telephone number is: +95-09-962-115-703. My professor (or research supervisor) is DR. LALSANGKIMA PACHUAU. And his phone number is _____. You may contact either of us at any time if you have questions about this study.

Purpose:

The purpose of this is to measure the effectiveness of the seminar. I am trying to learn more about the response of the participants pertaining the missional church and missional leadership.

Procedure:

If you consent, you will be asked several questions in an oral interview that will take place at the Mission Vengthar Methodist Church, Tahan-Kalaymyo. I will make an audiotape recording of the interview.

Time required:

The interview will take approximately 1 hour of your time.

Voluntary participation:

Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

Risk:

There are no known risks associated with this interview. However, it is possible that you might feel distress in the course of the conversation. If this happens, please inform me promptly.

Benefits:

While there is no guaranteed benefit, it is possible that you will enjoy sharing your answers to these questions or that you will find the conversation meaningful. This

study is intended to benefit the people (or churches) by enlivening our discourse on the theology and practice of missionality.

Confidentiality:

Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the tapes. When I write the finding, I will use pseudonyms (A, B, C … X, Y, Z) or made up names for all participants, unless you specify in writing that you wish to be identified by name.

If you wish to choose your own pseudonym for the study, please indicate the first name you would like me to use for you here: _____.

Sharing the results:

I plan to construct a written account of what I learn based on these interviews together with my reading and historical research. This research will be submitted to my professor (or research supervisor) at the end of the term.

I also plan to share what I learn from this study with the congregation. Portions of the research may be printed and made available to the members.

Publication:

There is the possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms (as described above) and I may alter some identifying details in order to further protect your anonymity.

Before you sign:

By signing below, you are agreeing to an audiotaped interview for this research study. Be sure that any questions you may have are answered to your satisfaction. If you agree to participate in this study, a copy of this document will be given to you.

Participant's signature: _____ Date: _____

Print name: _____

Researcher's signature: LAL THLA MUANA. Date: _____

Print name: _____

APPENDIX F

ATTENDANCE RECORD

Members Present	June 30	July 1	July 7	July 8	Pre-Questionnaire	Post-Questionnaire
A						
B						
C						
D						
E						
F						
G						
H						
I						
J						
K						
L						
M						
N						
O						
P						

APPENDIX G

COMPARISON OF PRESEMINAR AND POSTSEMINAR QUESTIONNAIRE RESPONSES

Sr	Participant	Scale 1	Scale 2	Scale 3	Scale 4	Total	Knowledge	Belief	Behavior	Total
	A									
1	Preseminar			48	10	58	Kl^3 10, Kl^4 1	Bl^3 13, Bl^4 6	Bh^3	58
	Postseminar			51	7	58	Kl^3 11,	Bl^3 14, Bl^4 5	25, Bh^4 3	58
	B									
2	Preseminar		1	47	10	58	Kl^3 10, Kl^4 1	Bl^3 13, Bl^4 6	Bh^2 1, Bh^3 26, Bh^4 1	58
	Postseminar		0	29	29	58	Kl^3 6, Kl^4 5	B^3 8, B^4 11		58
	C									
3	Preseminar			16	42	58	Kl^3 3, Kl^4 8	Bl^3 5, Bl^4 14	Bh^3 7, Bh^4 21	58
	Postseminar			2	56	58	Kl^3 0, Kl^4 11	Bl^3 1, Bl^4 18		58
	D									
4	Preseminar		1	47	10	58	Kl^2 1, Kl^3 10	Bl^3 14, Bl^4 5	Bh^3 24, Bh^4 4	58
	Postseminar		0	40	18	58	Kl^2 1, Kl^3 5, Kl^4 5	Bl^3 4, Bl^4 15		58
	E									
5	Preseminar		6	48	4	58	Kl^2 1, Kl^3 9, Kl^4 1	$Bl^2$1, Bl^3 17, Bl^4 1	Bh^2 4, Bh^3 23, Bh^4 1	58
	Postseminar		0	53	5	58	Kl^2 0, Kl^3 9, Kl^4 2	Bl^2 0, Bl^3 19, Bl^4 0		58

M

Sr	Participant	Scale 1	Scale 2	Scale 3	Scale 4	Total	Knowledge	Belief	Behavior	Total
	F									
6	Preseminar		6	29	23	58	Kl^3 8, Kl^4 3	Bl^2 1, Bl^3 4, Bl^4 14	Bh^2 5, h^3 17, Bh^4 6	58
	Postseminar		1	26	31	58	Kl^3 4, Kl^4 7	Bl^2 0, Bl^3 7, Bl^4 12		58
	G									
7	Preseminar			50	8	58	Kl^3 11,	Bl^3 12, Bl^4 7	Bh^3 27, Bh^4 1	58
	Postseminar			53	5	58	Kl^3 10, Kl^4 1	Bl^3 17, Bl^4 2		58
	H									
8	Preseminar		2	29	27	58	Kl^3 8, Kl^4 3	Bl^2 1, Bl^3 9, Bl^4 9	Bh^2 1, Bh^3 12, Bh^4 15	58
	Postseminar		2	42	14	58	Kl^2 3, Kl^3 7, Kl^4 1	Bl^2 0, Bl^3 13, Bl^4 6		58
	I									
9	Preseminar			25	33	58	Kl^3 3, Kl^4 8	Bl^3 10, Bl^4 9	Bh^3 13, Bh^4 15	58
	Postseminar			5	53	58	Kl^3 0, Kl^4 11	Bl^3 3, Bl^4 16		58
	J									
10	PreSeminar			8	50	58	Kl^3 3, Kl^4 8	Bl^3 2, Bl^4 17	Bh^3 3, Bh^4 25	58
	Posteminar			5	53	58	Kl^2 1, Kl^3 4, Kl^4 6	Bl^3 6, Bl^4 13		58

M

Sr	Participant	Scale 1	Scale 2	Scale 3	Scale 4	Total	Knowledge	Belief	Behavior	Total
	K									
11	Preseminar	1		1	56	58	Kl^1 1, Kl^4 10	Bl^3 1, Bl^4 18	Bh^4 28	58
	Postseminar	1		0	57	58	Kl^1 1, Kl^4 10	Bl^3 0, Bl^4 19		58
	Preseminar	1	16	348	273	638	121	209	Bh=308	638
	%	0.1	2.5	54.5	42.7		Kl^1 =1, Kl^2 =2 Kl^3 =75, Kl^4 =43	Bl^1 =0, Bl^2=3 Bl^3=100, Bl^4=106	(Bh=308)	330
	Postseminar	1	3	306	328		121	209		
	%	0.1	0.4	47.9	51.4	638	Kl^1 =1, Kl^2 =5 Kl^3 =56, Kl^4 =59	Bl^1 =0, Bl^2=0 Bl^3=92, Bl^4=117		
	Preseminar						Kl^{1+2}=3 Kl^{3+4}=118	Bl^{1+2}=3 Bl^{3+4}=206		
	Postseminar						Kl^{1+2}=6 Kl^{3+4}=115	Bl^{1+2}=0 Bl^{3+4}=209		

Note. Scale 1=Strongly Disagree; Scale 2=Disagree; Scale 3=Agree; Scale 4=Strongly Agree; Kl=Knowledge; Bl=Belief; Bh=Behavior (The superscript $^{(1,2,3,4)}$ of Kl, Bl, and Bh indicates four levels of opinion scale).

APPENDIX H

DESCRIPTOR OF PARTICIPANTS' OPINION LEVELS

Area/Level	Knowledge Column 1					Belief Column 2					Total Col 1 & 2	Behavior Column 3				
	Kl^1	Kl^2	Kl^3	Kl^4	Total	Bl^1	Bl^2	Bl^3	Bl^4	Total	Kl+Bl	Bh^1	Bh^2	Bh^3	Bh^4	Total
Preseminar	1	2	75	43	121	0	3	100	106	209	330	0	11	177	120	308
Postseminar	1	5	56	59	121	0	0	92	117	209	330					
Variance (-)			-19		-19		-3	-8		-11						
Variance (+)		+3		+16	+19				+11	+11						
Variance (%)	0	2.5		13.2	15.7				5.3	5.3						

Note. Scale 1=Strongly Disagree; Scale 2=Disagree; Scale 3=Agree; Scale 4=Strongly Agree; Kl=Knowledge; Bl=Belief; Bh=Behavior (The superscript $^{(1,2,3,4)}$ of Kl, Bl, and Bh indicates four levels of opinion scale).

M

APPENDIX I

PRE- AND POSTSEMINAR QUESTIONNAIRE

(Mizo Version)

Kawhhmuhna: Minit 15 vel i hun pein heng tehnate hmang hian i ngaih dan han tarlang teh. Tehna number a hrang thliah angin i ngaih dan dik tak phawk chhuak turin ngun takin number i pe dawn nia. Ka lawm e.

Heng numberte hmang hian i ngaih dan tarlang rawh:

Ngaih dan Tehna	
Tawmpui lo hulhual	1
Tawmpui lo	2
Tawmpui	3
Tawmpui pumhlum	4

	Tawmpui lo Hulhual	Tawmpui lo	Tawmpui	Tawmpui Pumhlum
	1	2	3	4
1. Missional leadership (ML) chuan nitin khawtlang nun, politic lam thil, leh thlarau lam thilah a that theih berna a zawng thin tih ka hria.	1	2	3	4
2. ML hruai hna chuan khawtlang nun leh thlarau mi nih dan te dik takin a chuktuah rem thin niin ka ngai.	1	2	3	4
3. ML hruai hna chuan kohhran nun chu dikna leh rinawmna vawng dik turin theihtawp a chhuah thin tih ka hria.	1	2	3	4
4. ML hruai hna dik takah chuan thuang kima kohhran tihthanlenna turin a kaihruai thin.	1	2	3	4
5. Zirtirna, kaihhruaina, leh vilvenna hi missional zia lama hmasawnna atan an pawimawh.	1	2	3	4
6. Missional zia tihpuitlin nan nun ngeia kawhhmuhna hi thil pawimawh tak a ni.	1	2	3	4
7. Mizo contact-ah tlawmngaihna hi chanchin tha nena inmila practice tur a ni.	1	2	3	4
8. Kohhran rawngbawlnaah hian khawtlang nun siamthatna, Pathian biak, leh chanchin tha hril te hi an pawimawh tlang vek a ni.	1	2	3	4
9. ML te tan vantlang sualna tireh tur te, korapson tihbo te, leh chi leh hnam inthliarna tihbo tuma beih hi an mawh phurhna a ni tih ka hria.	1	2	3	4
10. Siam thar hna hruaitu ML chuan, entawntlak nun hmangin a hruai tur a ni.	1	2	3	4

11. Hruaitu lu ber huamin member zz te chu missionary anga khawsa turin ka zirtir thin.	1	2	3	4
12. Ringtu mi tin hian tawngka chhuak leh thiltih te, thlarau mi nihna leh nun dik te, Pathian hmangaih leh thenawmkhawveng hmangaih nun te hi inrem taka an nunpui theih nan theihtawp ka chhuah thin.	1	2	3	4
13. Siam that hna beitu chuan missional zia dik tak hi nun peng tinah leh kan thiltih apiangah leh awmna hmun tinah hmuh theihin a lang tur a ni tih a hre reng thin.	1	2	3	4
14. Kohhran member tinte hian an chanvo te an ngaihpawimawh rualin, thlarau lam thanlenna te an ngaipawimawhin a huhova Pathian biakna leh inpawlhona te ngaipawimawh turin ka zirtir thin.	1	2	3	4
15. Siam that rawngbawlna beitu ringtu chu mite tana chhan chhuahna , van nun temlawkna, leh Pathian ram tana hmanraw tha ni turin ka zirtir thin.	1	2	3	4
16. Missional zia phawk chhuak tura siam that rawngbawlna hmahruaitu tan thlarau mi nihna te, khawtlang nun tundinna leh chanchin tha thehdarhna te hi a enga mah hmaih lova kokim taka kalpui ngei tur a ni.	1	2	3	4
17. Hmasawn chhoh zelna tur hi ka thil vei pakhat a ni fo thin.	1	2	3	4
18. Kohhran thanlenna leh hmasawnna atan din thar leh siam that hna hi thil pawimawh tak an ni tih ka hre reng thin.	1	2	3	4
19. Hring nun dinhmun hrang hrangah a tha lama mi nun nghawng danglam thei turin theihtawp ka chhuah fo thin.	1	2	3	4
20. Chutianga nun nghawng danglam theihna chu, nun dik leh tluang hruaihna thiam leh siam that hun dik takah dinhmunin a zir ang zeal siam that dan thiamna atangin a lo awm thin tih ka hria.	1	2	3	4
21. Kohhran chuan missional zia dik tak rawn phawk chhuak tura a hruai dan kawng chi khat chu nunin a hrilhfiah theihna tura hruai a ni tih ka zirtir thin.	1	2	3	4
22. Kohhran chuan missional zia a phawh chhuah theih dan kawng dang la awm chu inpawh tawnna nun atangin a ni tih tihlan ka tum thin.	1	2	3	4
23. Kohhran chuan rawngbawlna thuang hrang hrang hmangin missional zia dik tak lantir thei turin tan ka la fo thin.	1	2	3	4

24. Siam thatu kohhran chuan mi nun nghawng danglamtir thei hruaitu thar duhawm tak tak te kohhran chhung leh pawn lam atang tea chher chhuak thei turin tan a la thin.	1	2	3	4
25. Krista anna nun miten an lo neih deuh deuh theih nan mite ka zirtirin ka kawhhmuh thin.	1	2	3	4
26. Biak ina lawi ngai lo ringtute leh ring lote chu kohhran lamah engtin nge ka hip ang tih te ka sawipui thin.	1	2	3	4
27. A eng berah nge missional zia kan put tulna lai tih te ka hriatsak thin.	1	2	3	4
28. Rawngbawlna chi tinah missional zia phawk chhuak turin ka zirtir a, chutianga mi dang kaihruai chhawng leh thei turin ka kaihruai thin.	1	2	3	4
29. Mi dang nena indawrna chi hrang hrangah, mipuite rin hlawh zo turin theihtawp ka chhuah thin.	1	2	3	4
30. Missional zia phawk chhuak thei tura tihhmasawnna kawngah mite ka hruai hmain mahni ngei hi a hmasain ka inkaihruai hmasa em tih ka inenfiah hmasa thin.	1	2	3	4
31. Mite nun tundin thar lehna hi missional zia phawk tura ngaihpawimawh hmasak tur niin ka pawm.	1	2	3	4
32. Missional zia phawk chhuak turin mipuite nun din thar leh siam tha turin tan ka la thin.	1	2	3	4
33. Kan hun tawng nun kal kanin siam that lehna dik tak beisei theih a ni lo tih ka hria.	1	2	3	4
34. A tha leh dik ngawt uar puina atanga a tak rama chenna danglamna dik a lo awm theih nan tan ka la thin.	1	2	3	4
35. Tihdan ngaia lungawi maina atanga thanlenna ngaihpawimawhnaa pakai turin tan ka la thin.	1	2	3	4
36. Danglamna dik tak a lo awm theih nan, puan chhuahna ngawta innghahna atangin nunin a pawh chian ngei ngaihpawimawhna a taka tihhlawhtlin ka tum thin.	1	2	3	4
37. Ka tanlakna pui ber pakhat chu, zirtirna ngawta duhtawk mai lovin, nun tihdanglamna thleng pha tura beih hi a ni.	1	2	3	4
38. A bul berah chuan, program ngaihpawimawhna ngawt ni tawh lovin puitlinna nun ngaihpawimawhna a lo awm theih nan theihtawp ka chhuah thin.	1	2	3	4
39. Tan kan lakna bul ber tur chu, rawngbawlna ngawt hi a tawpna anga ngaih maina ngawt ni lovin, rawngbawlna hmanga thanlen chhoh zel hi a ni tih ka hria.	1	2	3	4

40. Uar bik thliar hran thinna ata a zavaia ang khata ngaihpawimawhna zawka puitlin chhohna turin ka kaihruai thin.	1	2	3	4
41. Inlakhranna uar aiin, inpumkhatna uarna tipuitling turin tan ka la thin.	1	2	3	4
42. Siam tharna dik tak a lo awm theih nan Thlarau Thianghlim tihchakna chang thei turin ka bei thin.	1	2	3	4
43. Hring nun tihpuitlinna nun phung (culture) a lo pian chhuah theih nan nun chawmlen hna ka thawk thin.	1	2	3	4
44. Hmasawnna leh thanlenna a lo awm theih nan hnam innghirnghona tibo turin ka bei thin.	1	2	3	4
45. Mi rin hlawh pha tur leh mahni ngei rinnaa ding tlat thei turin ka zir thin.	1	2	3	4
46. Kohhran chuan mite thlarau lam than lenna leh siam thatna atan mite nun hmachhawna hip theih nun hi ka tih tur niin ka ring.	1	2	3	4
47. Missional kohhran hruaitu tan missional zia hriat lohna lak ata mite chhan chhuah hi a nih dan tur niin ka ngai.	1	2	3	4
48. Missional kohhran chuan thlarau thil chan fiah leh hmuh theih thila thanlen hi a nih dan tur niin ka ngai.	1	2	3	4
49. Khawtlang nun tihhmasawnna tura beih hi kohhran mawhphurhna niin ka ngai.	1	2	3	4
50. Kohhrana lawi ngai lote an nitin nuna missionary ni tura puih hi missional kohhran tih tur ni ngeiin ka hmu.	1	2	3	4
51. Ringtuten Krista hnen atanga nun an zir theih nan engtia tanpui tur nge tih ka hria.	1	2	3	4
52. Kohhran mawhphurhna zinga pakhat chu, mipuite an chak lohna lak ata chhanchhuah hi niin ka ring.	1	2	3	4
53. Kohhran chuan mipuiin nun dik an neih theih nana tanpui hi a tih tur ni ngeiin ka ngai.	1	2	3	4
54. Missional kohhran chuan thahnemngai takin a chhehvel a luhchilh tur niin ka ngai.	1	2	3	4
55. Missional leader (ML) chuan missional boruak a siam chhuak tur niin ka hria.	1	2	3	4
56. ML chuan a mite missional zia phawk tura din din chhoh hi a tih tur niin ka hria.	1	2	3	4
57. ML chuan missional mipui a din chhuak tur niin ka hria.	1	2	3	4

58. Missional nunphung (culture) chu, thu tihtlukna khauh tak, inpekna nghet tak, leh a hun taka practice chhoh-nain hlawhtling takin a lo inher chhuak thei ang tih ka pawm.	1	2	3	4

APPENDIX J

SEMI-STRUCTURED INTERVIEW QUESTIONS

(Mizo Version)

1. He seminar chhungah hian missional kohhran /leadership chungchanga I ngaihdan tidanglamtu emaw, tidanglam thei lotu emaw awmin I hria em?
2. Missional ziarang phawk chhuh theihna chungchang kand zirnaah hian, missional ziarang eng emaw zat chu kan zir ngeiin ka ring a. A hnuaia zawhfna atang hian I ngaih dand min han hrilh teh:
    a. Kohhran [awn lamahd Pathianf hmangaihna hmuhtirtu (conduit) kan nih theih dan eng thil-ah nge nia I hriat?
    b. Kan rawngbawlna chu kan awmna leh hna thawhna hmun apiangah leh thian kawmna hmun tihnah a nihzia engtin nge kan tarlan ang?
    c. Kan kohhrand hi missional kohhan dik tak a nihna lantir turin eng tiang kawngin nge a lantir that theih be rang?
    d. Biak in bang pawn lama rawng kanf bawl theih dan chu en gang te nge nia ang? Rawngbawl dan ki tkan nieh theih dan nia I hriatte chu a hnuaia mite atang hian han tarlang teh:
        - Khawtlang nun leh thlarau nun tihchak theih nana mipui hmachhawna rawng bawlna chfungchangah,
        - Mize inang lo hnam leh tawng hrang te inkara inrem tawngbawl hna leh siam thatna chungchangah
3. Ringtu mize thar (missional kohhran leh leadership) neih theih dan chungchangah a hnuaia thute hmang hian eng tin nge tan I lak ang?
    a. Thutlaukna khauh tak leh ngaih dan nghet leh belhchian dawl neih kan mamawh em?
    b. Mize tharin I nunah nghet taka zung a kaih hma chu chhuanlam engmah awmtir hauh loh a tul em?
    c. Nangmaha mize thar chu a taka I nun chhuahpui theihna tura dremchanna hman that hi thil tul a ni em?
    d. Pathian thiltihtheihna neih theih nan rin dan fel tak vawn tlat hi a tul em?

APPENDIX K

SEMINAR OUTLINE

(Mizo Version)

He seminar hian a tum ber chu a chhimtuten tunlai kohhran mamawh/tlakchham an man fuh a, missional kohhran nih phung leh missional hruaihna dik tak mila siam that hna (change process) an dap chhuah theih nana tanpui hi a ni. Mission nihna dik tak leh mission hruai hna a lo pian chhuah theih nan Bible zirtir dan chi thum kan thlur bing dawn a. Thupui hlawm 2-in then a ni a. Then khatnaah chuan tunlai kohhran nih dan tlangpui chi thum a tarlang a. Pakhatnaah chuan, thu leh a taka nun inmila khawsak chungchang a ni a; a pahnihnaah chuan, ni tin khawsakna (social activities)-a ringtute nun dan tur chungchang chhuina a ni a; a pathumnaah chuan, missional kohhran rawngbawlnaa Thlarau Thianghlim hnathawh chungchang chhuina a ni ang (Tennent 399, 403, 404).

Then hnihnaah chuan mission kohhran hruaihna chungchang kan thlir ang a, abik takin seminar chhimtute mission nihna dik phawk chhuak tura tih dan phung siam that dan an lo hriat a, mahni awmna kohhran theuhah siam that ngai te siam thatu an lo nih theih nana tanpuina lam chhui hona a ni.

Then khatna: Mission hna nunpui kohhran (church with mission). Tunlai kohhran thenkhatte kal phung bih chianna.

1. Missional kohhran leh thu leh thiltih inmil pawimawhna
    - Thu leh thil tih inmilna chungchanga Lal Isua rawngbawl dan thuang thum: thuhril , zirtir, tihdam rawngbawlna (Matt 9:35) chuan Isua nuna Pathian Ram lo thleng chhinchhiahna (sign) a entir. Chanchin Tha hril pawimawhna (1 Kor. 1:23-24; Rom 10:14-15) chuan thu chu nuna a taka lantir pawimawhna a hliah bo tur a ni lo (Jak 2:14-17)
    - Kohhran rawngbawlna leh khawtlang nun siam thatna chu thenhran theih rual loh khawpa inkawp tlat an ni. Entirnan: Mipuiin mamawh an neih ang zeal Kohhran hmasaten rawng an lo bawl dan (TT 4:17; Rom 15:25-29; 1 Kor 16:1-4).

- Mipui vantlang ni tin mamawh leh inthliar hranna chungchnaga Kohhran a inrawlh dan leh harsatna a chinfelsak dan (TT 6:1-7).
- Isa nena inpawh tanna thuk atangin amah hrait fiahna a lo awm (Lk 24:27, 31).
- Tite Tienou chuan ti hian a lo sawi:

> Social transformation is part of the message of and a natural out-growth of evangelism. … t will likely not take place through a dead evangelism: evangelism will likely not result in social transformation unless the church and Christian community witness by their l8festules that they have been transformed If we really mean business let us deflate our empty words and inflate our actions. (Tinnent 402)

Thlarau Thianghlim chu missional Kohhran lo pian chhuahna bull eh danglaman thlentu a ni.

a. Mi mal leh Kohhrana nun thar leh mize thar min neihtirtu chu Thlarau Thianghlim Pathian a ni. Missional Kohhran hring chhuaktu chu Thlarau Thianghlim Pathian a ni. Peteran Isua a hriatna a puanchhuahnaah Kohhran din a nih tur thu Isuan a puang.
b. Kohhran tithangliantu leh Pathian biakna nung awmtirtu chu Thlarau Thianghlim a ni. Thlarau awmpuina channa hmun apiangah Pathian biak a lo nung thin. Kohhran chu Pathiana Thlarauva nunna neite inpawl ho chu a ni a; chutianga Kohhran a awm chhhung chuan Kohhran chu thil siam thar a nihzia lantirin a awm reng thin.
c. Kohhran hnena thiltihtheihna leh thuneihna petu chu Thlarau a ni.
    - Kohhran hruaitu ruat (TT 6:1-7; 20:28). Apostolte huaisenna leh an rawngbawl hlawhtlinna chu koh an nihna, tirh chhuah an nihna, leh thuchah kengtu an nihna nghet taka an vawn tlatna hi a ni.
    - Kohhran mize thar neihtirtu chu Thlarau a ni. Thlarau hruaina tel lova tihdan phung pangngaia innghahna ngawtah hian Kohhran than chhohna tak tak a awm mawh hle thin. Keima Thlarau zawkin le tih hi kan Pathian thu chu a nihzia haiat fo a tha. Mihrinhgin siam that leh tihdanglam chungchangah eng emaw chen tih theih kan nei ve a nih pawhin,

danglamna ziktluak (discontinuous change) thlentu leh a bul tumtu (Prime Mover) chu a ni.

- Inthliar hranna boruak tha lo tihbova inunauna/inpumkhatna dik tak siam chhuaktu chu Thlarau Thianghlim Pathian a ni (William Barclay). John Wesley leh Wilberforce ang Pathian mi hman te thiltihthiehna chu Thlarau Thianghlim Pathian an rin tlatna chu a ni. Thlarau awmna apiangah inremna a awm thin.

d. Nun leh rawnbawlnaa missiona ziarang min puttirtu chu Thlarau Pathian a ni. Chanchin Tha chi buh leh zirtirna tui leih chu mihring chanvo a ni a, thantirtu leh rah chhuahtirtu chu Pathian a ni. Mimal nun than chhuahna tel lovin Kohhran a thanglian thei ngai lo.

Kohhran leh Thlarau Thianghlim chu thenhran theih a ni lo. Thlarau tel lo Kohhran chu nunna ngei lo mitthi ang a lo ni mai thin. Athiltih apiang awmze nei lovah a chang mai thei bawk thin.

Hlawm Hnihna: Missional hruaitu (leader) leh than lenna hruai hna

1. Rahbi hmasa

a. Kant awn mek Kohhran dinhmun chhut chian a tul
b. Tawn mek harsatna man fuh a ngai
c. Hmasawn turin mipuite buatsaih a tul

2. Nunphung tihmasawn tura hruai hna

a. Siam that hna thawktute leh ngaihdan siamtu (pastor leh a thawhpui hnai berte)
b. Siam that hna thawktute mawhphurhna

3. Siam that dan rahbi chi thum

a. Pehlh ngai apiang phelh (Unfreezing)
b. Nun thar tana buatsaih (Reconceptualizing)
c. Din thar leh (Refreezing)

4. Harsatna thle thei tihlte
5. Harsatna chinfel dan.

APPENDIX L

POPULATION SAMPLE

(Mizo Version)

Hming: _____,

Mipa/Hmeichhia: _____,

Kum: _____,

Hnam: _____,

Kohhran: _____,

Rawngbawlna: _____,

Nihna: _____,

Experience/service: _____

_____

APPENDIX M

SAMPLE CONSENT FORM

(Mizo Version)

Thuhma:

Kei hi Lalthlamuana ka ni a, Asbury Theological Seminary–a zirlai pakhat niin, Doctor of Ministry dissertation/thesis tan research bei mekin ka awm a. Ka professor (research supervisor) chu Dr. Lalsangkima Pachuau, a ni a. A phone number chu _____ a ni. He mi zirna chungchanga zawh duh pawimawh nei apiang chuan, amah emaw keimah emaw, a tu zawk zawk pawh zawh theih reng kan ni e.

Tum:

He research-in a tum ber chu, kan seminar neih tur hi eng ti ang takin nge a hlawhtlin tih tehna atan a ni. In chhanna atangin Missional Kohhran leh Missional Hruaihna chungchang zau zawka zir chhuah hi ka beisei tak chu a ni.

A kalhmang:

Rem i tih chuan, oral interview neih tur a ni a. Chumi atan chuan zawhna thahnem tawk tak buatsaih a ni. A hmun tur chu Mission Vengthar Biak In-ah a ni ang. Oral interview-a i chhanna chu awmanna (audiotape)-a record a ni ang.

A rei lam:

Interview hun chu dar khat aia rei lo tura beisei a ni.

Tlawmngaihna:

He research-a tel tur hian nangma tlawmngaihna liau liaua innghat a ni. I lo tel thei a nih pawhin, zawhna kan buatsaihte zinga chhan i duh lem lohte a awm chuan zalen takin i chhang lo thei bawk. Chubakah, he seminar atang hian eng tik hunah pawh i in-hnukdawk (witdraw) thei bawk.

Rilru tinuam lo thei thil:

He interview-ah hian rilru tinuam lo thei thil pakhat mah awm lo nia hriat a ni a. Mahse, thukhawchang sawihonaah rilru nawm lohna i lo nei palh a nih pawhin, a rang lama inhriattir vat turin ka ngen lawk duh che a ni.

A hlawkna:

A hlawkna tur tiam lawk theih ni lo mah se, kan zawhna siamte chu chhan nuam i tih beisei a ni a, chu lovah pawh, sawihona chu awmze nei i tih pawh beisei a ni. He research hi mipuite (emaw, Kohhran) tan hlawkna a awm ngei beisei a ni a. Chu chu mission nihphung (missionality) zirna theology leh a taka practice –na atanga lo awm tur hi a ni.

Hming tihlan loh:

He research nena inkungkaih thil reng rengah, report –ah leh thuziak –ah i hming chu tihlan hauh loh tur a ni. Keimah bak chu kan interview hre tur tu mah an awm lo ang a, aw record pawh tu hriatah mah hawn loh tur a ni. Thil hmuh chhuahte ziak a nih hunah pawh, i hming aiawh (A, B, C, … X, Y, Z) emaw, hming lem emaw chauh, seminara tel zawng zawngte tan hman tur a ni. Lehkha ngeia ziaka hming tihlan duhtute chauh an hming tihlan a ni ang.

Nangmahin hming lem insiam i duh a nih chuan, a hnuaiah hian i duh ang chu i ziak thei bawk. _____.

A rizal sawihona:

Ka thu zir chhuah leh thu ziak te leh he interview atanga ka thil hmuh chuuahte chu ziak chhuah leh tur a ni a. Hemi zawh hian chung te chu ka professor hnenah (emaw, research supervisor) hnenah thehluh tur a ni.

Chubakah, he research atanga ka zir chhuahte chu, mipuite hnena tlangzarh leh tur ka ni a. Thu thenkhatte chu print chhuah a, memberte hmuh theiha buatsaih theih tura beisei a ni.

Publication:

He ka research hi a bua buatsaih pawh a la ni mai thei a. A nih loh pawhin, thu ziak eng engah emaw refer pawh a la ni mai thei a ni. Chutiang a lo awm hunah pawh, i hming chu (a chunga kan sawi tak ang khan) hming lem emaw aiawh hming hman zel tur a ni ang a, hming lan lohna turin siam rem ngai a awm chuan siam rem a ni ang.

Hming sign hmaa hriat tur

A hnuaia hming sign-naa hming i sign chuan, aw record-a interview neih i remti tih a entir a. I chian lohna lai te chiang taka zawtin i hrefiah em tih infiah tur a ni. He research-a tel i remtih chuan he lehkha copi hi pek i ni ang.

Seminar chhimtu hming sign: _____

Date: _____

Hming (Hawrawp lianin): _____

Research beitu hming sign: _____

Date: _____

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