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EFFECTIVE BICULTURAL TEAM LEADERSHIP PRACTICES IN THE KOREAN AMERICAN CHURCHES

By

JAMES JUNGBAE KIM

A DISSERTATION SUBMITTED TO THE
FACULTY OF COVENANT THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

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2013

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Dr. Philip D. Douglass, Second Faculty Reader _____
Rev. D. Christopher Florence, Dir. of D.Min. Program _____

ABSTRACT

The purpose of this study was to explore how pastors serving on bicultural pastoral staff teams described effective team leadership practices in Korean American churches with both Korean and English ministries.

This study utilized a qualitative design using semi-structured interviews with six Reformed pastors from two Reformed denominations who served at least ten years on bicultural pastoral staff teams in the Korean-American church. The literature review and analysis of the six interviews focused on three key areas to understand effective team leadership practices: the core values of the team's environment, the emotional intelligence and cultural intelligence of the leader and his team.

This study concluded that the pastors' self-awareness in relation to their emotional intelligence and especially cultural intelligence was essential to effective team leadership practices in the Korean-American churches. The self-awareness was cultivated in the pastors' own walks with the Lord and by their grace-giving and truth-telling community that kept them accountable regarding their leadership practices. When the pastors' self-awareness was combined with their core values, which were shaped by their theological commitment to the gospel and the peace and unity of the church, it enabled the pastors to lead their bicultural congregations effectively.

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ACKNOWLEGEMENTS

I Asked The Lord
John Newton

I asked the Lord that I might grow
In faith, and love, and every grace;
Might more of His salvation know,
And seek, more earnestly, His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer!
But it has been in such a way,
As almost drove me to despair.

I hoped that in some favored hour,
At once He'd answer my request;
And by His love's constraining pow'r,
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry pow'rs of hell
Assault my soul in every part.

Yea more, with His own hand
He seemed intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

Lord, why is this, I trembling cried,
Wilt thou pursue thy worm to death?
"'Tis in this way, the Lord replied,
I answer prayer for grace and faith.

These inward trials I employ,
From self, and pride, to set thee free;
And break thy schemes of earthly joy,
That thou may'st find thy all in Me."

I would like to thank my family for their loving support throughout my studies. I am also grateful for the encouraging and supportive friends God has blessed me with: Rev. Richard and Rita Cefalu, Rev. Jang Kyung "JK" Kim, and Tom Kim. Their Christ-like love and constant prayers have sustained me through my walk with the Lord, encouraged me to return to my studies after a decade-long hiatus, and allowed me to complete it.

I would also like to thank the six pastors who graciously gave me the opportunity to interview them. Most of all, I thank my God for allowing this servant to serve his beloved people because of his marvelous, redeeming grace alone.

CHAPTER ONE

INTRODUCTION

Korean American churches have experienced exponential growth during the past four decades. A conservative estimate indicates there are more than four thousand Korean American churches today, approximately one Korean immigrant church for every 350 Korean Americans.[1] This remarkable growth, however, has been gradually and increasingly overshadowed by another significant phenomenon in the church—the "silent exodus" of second-generation Korean Americans who seem to be disappearing out the back door of their parents' churches on their way to college.

This phenomenon is called an "exodus" because of the sheer number of second-generation Korean Americans that are leaving the church. One study estimates that ninety percent of post-college Korean Americans are no longer attending church.[2] It is also considered "silent" because the second-generation's exit is "often unnoticed or not given serious attention within Korean churches."[3] This generation leaves their parents' church

[1] In Sil Seo, "미주한인교회 현황," Christian Today, http://www.christiantoday.us/sub_read.html?uid=19600&section=section12&section2= (accessed February 7, 2012).

[2] Karen J. Chai, "Beyond 'Strictness' to Distinctiveness: Generational Transition in Korean Protestant Churches," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: The Pennsylvania State University Press, 2001), 158.

[3] Ibid.

in silence because they have no power, no identity, and no voice in regard to their spiritual future.[4]

Alarmed and concerned, a number of Korean American church leaders have sought to understand the cause and the nature of this silent exodus, while at the same time being confronted with the "dilemmas of identity and mission: whether their principle role is to serve new immigrants, to disciple an Americanized next generation, to blend their congregations into Christian America, or to move their churches into some yet undiscovered form and function."[5]

To better understand the causes of generational conflict within immigrant churches and the varying responses by the first- and second-generations, it is necessary to understand the traditional role of the ethnic church for the immigrant generation. Scholars identify four distinct waves of Korean immigration to the United States. The first wave primarily consisted of laborers seeking work on sugar plantations in Hawaii between 1903 and 1905.

Religion played an important role during these early stages of immigration, as American companies urged Protestant missionaries in Korea to recruit and persuade Koreans to come and provide plantation labor. As a result, the Protestant Christians were among the first to immigrate to the United States. They comprised approximately forty percent of the first wave of the entire Korean immigrant population.[6] According to

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[4] Helen Lee and Ted Olsen, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of Its Next Generation?," Christianity Today, http://christianitytoday.com/ct/1996/august12/6t9050.html?paging=off (accessed October 29, 2012); Doreen Carvajal, "Trying to Halt the 'Silent Exodus'," *Los Angeles Times*, May 9, 1994.

[5] Lee and Olsen, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of Its Next Generation?," n.p.

[6] David Yoo and Ruth H. Chung, *Religion and Spirituality in Korean America*, The Asian American Experience (Urbana, IL: University of Illinois Press, 2008), 3.

Sharon Kim, professor of sociology at California State University, Fullerton, "The churches functioned as quasi-governmental and cultural centers; pastors possessed the dual roles of community leaders and spiritual counselors. In contrast to the Japanese and Chinese immigrants in Hawaii, almost every Korean in the Hawaiian Islands eventually came to be identified with the Christian faith."[7]

The first wave of immigration ended with the passage of the Immigration Acts of 1924 (also known as the National Origins Act), which made immigration from Asia illegal.[8] After World War II, a small number of students and professionals (approximately six thousand) were permitted to enter the United States between 1945 and 1965.[9] Students and their families were thus the most visible segment of this second wave. In addition, throughout and after the conclusion of the Korean War (1950-1953), large numbers of Korean wives of American servicemen and war orphans came to the United States.

The third and largest wave of immigrants occurred after the passage of the Immigration Act of 1965, which removed the restrictive and discriminatory measures of the 1924 Immigration Act. According to Sharon Kim, "The year 1965 marked a true watershed for Korean immigration because it was only then that significant numbers of Korean immigrant families began to be able to immigrate. Today, post 1965 immigrants

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[7] Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 22.

[8] Sung-Il Steve Park, "Ministry in the Korean-American Context," (Course Handout, Westminster Seminary in California, Escondido, CA, January 29, 2013), 5. According to Park, the first wave of Korean immigration ended in 1905 with the passage of the Japan-Korea Treaty of 1905. The treaty, which is also known as the Eulsa Protective Treaty, or Japan-Korea Protectorate Treaty, deprived Korea of its diplomatic sovereignty and made Korea a protectorate of Japan.

[9] Won Moo Hurh, *The Korean Americans*, The New Americans (Westport, CT: Greenwood Press, 1998), 39.

and their families began to make up the overwhelming majority of the approximately 1.1 million Koreans in the United States."[10]

The fourth and current wave began in the year 2000 and continues at the present time. This wave has primarily consisted of nonimmigrant residents such as students, workers and visitors, who enter the United States for a season. Total number of permanent residents by 1999 was 775,646, and the average annual nonimmigrant entrances since 2000 is 791,049.[11]

The church has been from the very first wave the most important social institution for Korean immigrants in the United States. Won Moo Hurh, professor of sociology at Western Illinois University, and Kwang Chung Kim, professor of sociology and anthropology at Western Illinois University, have shown in their findings that an estimated seventy to eighty percent of Korean immigrants are affiliated with Korean churches (with roughly forty percent of Korean immigrants converting post-immigration). Hurh and Kim also explain the important political, social, economic, and spiritual functions that the churches perform in the Korean community.[12]

The high post-immigration conversion rate among Korean Christians is largely due to the prominent role of the Protestant church in the community, providing "not only spiritual comfort, but worldly advice on every topic from paying traffic tickets to finding a job or the best school. People could pray to God, find a mate, make business connections, and read about a young member's acceptance to Harvard in the Sunday

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[10] Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*, 22.
[11] Park, "Ministry in the Korean-American Context," 5.
[12] Won Moo Hurh and Kwang Chung Kim, *Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation* (Rutherford, NJ: Fairleigh Dickinson University, 1984).

bulletin."[13] First-generation church's growth and prominence in the community bear a testimony to its enduring and effective ability to meet a wide range of needs of a young immigrant community. Carvajal explains:

> Historically, the Korean church in the United States was something of a middle-class immigrant ghetto, which in its early years in the 1970s drew not only Christians seeking refuge and support, but Buddhists hungry to meet other Koreans. So, baffled pastors could not understand why this newest generation of immigrants did not share the same yearning for solidarity.[14]

Although these unique sociological functions were meeting the needs of first-generation immigrants and even converting some to Christianity, they were nevertheless an expression of a dysfunctional subculture, according to several second-generation Korean American pastors.[15] During the mid- to late-eighties, as second-generation Korean Americans were entering their adolescence and vocalizing their discontent with the immigrant churches, conflict and tension began to surface. Many sons and daughters of first-generation immigrants felt that the immigrant churches largely catered to the needs of their parents' generation and found "their immigrant churches irrelevant, culturally stifling, and ill equipped to develop them spiritually for live in the multicultural 1990s."[16]

Sharon Kim reveals that these second-generation Korean-Americans often felt that "they were being treated as second-class citizens in the church because their needs were consistently unmet and viewed as inferior to those of the first generation."[17] As a result they, especially the second-generation pastors, viewed the immigrant churches as

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[13] Carvajal, "Trying to Halt the 'Silent Exodus'," n.p.

[14] Ibid.

[15] Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*, 27.

[16] Lee and Olsen, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of Its Next Generation?," n.p.

[17] Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*, 26-27.

"dysfunctional and hypocritical religious institutions that were modeling a negative expression of Christian spirituality for second-generation Korean American."[18] This dysfunction is especially evident in continued clashes between the generations over issues involving cultural differences in the style and philosophies of church leadership.

Sharon Kim also notes, "Several second-generation Korean American pastors expressed their belief that the immigrant church subculture was dysfunctional because, for the majority of Korean immigrants, the church is not just a religious organization but is also the primary arena where their identities and self-worth are established."[19] Hurh and Kim have documented this reality, finding that the church plays a compensatory role in the lives of Korean male immigrants, for whom holding a leadership position in the church is positively correlated with mental health.[20] First-generation churches are seen as places for gratifying their need for inclusion, personal significance, social status, respect, power, and recognition.[21]

Second-generation pastors also point to the high rate of church splits in the Korean community as another evidence of dysfunctional subculture.[22] "In Los Angeles, Korean church splits have become so common that sixty percent of second-generation church attendees have personally experienced at least one in their lifetime."[23] This inability to resolve conflict, along with a Confucian-based perspective, false humility, and shame-based approaches used to save face were identified as "four areas in particular

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[18] Ibid.
[19] Ibid.
[20] Ibid.
[21] Ibid.
[22] Eui Hang Shin and H. Park, "An Analysis of Causes of Schisms in Ethnic Churches: The Case of Korean-American Churches," *Sociological Analysis* 49, no. 3 (1988).
[23] Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*, 28.

[that] can serve as stumbling blocks to the development of healthy Asian American churches and church leaders."[24]

Sharon Kim observes another reality taking place in Korean-American churches. Not only were the second-generation youth leaving their home churches, but the second-generation pastors were also leaving. In Los Angeles alone, more than fifty-six new second-generation churches have been established in the past ten years, and these churches are flourishing.[25] Kim notes, "Immigration historians have depicted the second-generation as a transitional generation—on the steady march toward the inevitable decline of ethnic identity and allegiance."[26] But her study suggests an alternative route. She explains:

> By harnessing religion and innovatively creating hybrid religious institutions, second-generation Korean Americans are assertively defining and shaping their own and religious futures. Rather than assimilating into mainstream churches or inheriting the churches of their immigrant parents, second-generation pastors are creating their own hybrid third spaces—new autonomous churches that are shaped by multiple frames of references.[27]

Second-generation Korean Americans have responded to these generational conflicts by leaving the immigrant churches, and sometimes by planting a church of their own. But others have decided to remain in the immigrant churches despite the tension, and they continue worshipping in the same spiritual household. There is a lack of literature on those who have decided to continue serving the immigrant church setting. However, there is need for a study to understand their motivations for being committed to a bicultural ministry and to explore how they have pursued it effectively.

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[24] Peter Cha, S. Steve Kang, and Helen Lee, *Growing Healthy Asian American Churches* (Downers Grove, IL: IVP Books, 2006), 61.

[25] Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*, 2-3.

[26] Ibid., 3.

[27] Ibid.

PROBLEM STATEMENT

The available literature indicates that generational clashes are common among many immigrant churches in the United States. While there is literature available on the second-generation's "silent exodus" and "hybrid religious institutions," there is a lack of literature on another approach to addressing the generational conflict: Why some second-generation Korean Americans have decided to continue worshipping and serving in the immigrant church context, where Korean Ministry (KM) and English Ministry (EM) coexist side by side? These people did not leave the immigrant church. They did not start a new church plant. They chose to remain and face the generational tension.

Writers on this topic have noticed that the generational tension in the Korean-American churches was especially evident in the churches' dysfunctional leadership dynamics.[28] The researcher in this study will seek to understand how these leadership dysfunctions are addressed as the pastors serving on bicultural pastoral staff teams describe effective team leadership practices.

PURPOSE STATEMENT

The purpose of this study was to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches with both Korean and English ministries.

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[28] Cha, Kang, and Lee, *Growing Healthy Asian American Churches*; Robert D. Goette and Mae Pyen Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: The Pennsylvania State University Press, 2001); Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*; Myungseon Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era," *Journal of Asian Mission* 5, no. 1 (2003); Paul Tokunaga, *Invitation to Lead: Guidance for Emerging Asian American Leaders* (Downers Grove, IL: InterVarsity Press, 2003); Jeanette Yep and Peter Cha, *Following Jesus Without Dishonoring Your Parents: Asian American Discipleship* (Downers Grove, IL: InterVarsity Press, 1998).

RESEARCH QUESTIONS

Three main areas that are central to team leadership include core values,[29] emotional intelligence,[30] and cultural intelligence.[31] To that end, the following research questions guided this study:

1. How do the pastors describe effective leadership practices in developing and maintaining the team's core values?
2. How do the pastors describe effective leadership practices in managing emotions in themselves?
3. How do the pastors describe effective leadership practices in responding to the emotions of others?
4. How do the pastors describe effective leadership practices in leveraging cultural differences?

SIGNIFICANCE OF THE STUDY

In order to understand the intergenerational challenges, the researcher aimed to add to an ongoing dialogue by examining the factors that contribute to effective team

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[29] Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*, 2nd ed. (Grand Rapids, MI: Baker Books, 2004); Jim Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009).

[30] L. Melita Prati et al., "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," *The International Journal of Organizational Analysis* 11, no. 1 (2003); Karen A. Jehn and Elizabeth Weldon, "Conflict Management in Bicultural Teams: Cultural Dimensions and Synergistic Problem Solving," Knowledge@Wharton, http://knowledge.wharton.upenn.edu/papers/621.pdf (accessed August 8, 2012); Daniel Goleman, *Emotional Intelligence*, 10th anniversary trade pbk. ed. (New York: Bantam Books, 2005); Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Press, 2002); Daniel Goleman, *Working with Emotional Intelligence* (New York: Bantam Books, 1998).

[31] Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, NY: M.E. Sharpe, 2008); P. Christopher Earley, Soon Ang, and Joo-Seng Tan, *CQ: Developing Cultural Intelligence at Work* (Stanford, CA: Stanford Business Books, 2006); David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*, Youth, Family, and Culture Series (Grand Rapids, MI: Baker Academic, 2009); David A. Livermore, *Leading with Cultural Intelligence: The New Secret to Success* (New York: American Management Association, 2010); David A. Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy* (New York: American Management Association, 2011).

ministry. The researcher hoped to enable both the KM pastors and the EM pastors to serve each other with greater understanding of the best practices for working together on bicultural teams. This study may also provide guidance for the KM senior pastors as they start their own EM in their churches or make improvement to their current EM. This study may also provide guidance for the EM pastors by equipping them with better understanding and knowledge of what is involved in effectively ministering in this bicultural context.

In addition to benefitting pastors, this research may provide guidance for congregations seeking to understand the intergenerational dynamics and its implications for the future of the Korean American church. This research may also help members of the church to think about their present and future ministry strategies, such as empowering leadership and generational succession of leadership. This study may also raise issues and best practices that would be instructive and encouraging for ministers who desire to work in bicultural teams in other diverse settings.

DEFINITION OF TERMS

Anxiety – "The emotional and physiological response to a threat that may be either real or perceived."[32]

Anxiety, Acute – "The response we make to threat that is both real and time-limited."[33]

Anxiety, Chronic – "Our reaction to a perceived, imagined, or distorted threat that is not time-limited."[34]

Conflict – "A common symptom of anxiety in a system, in which people insist on their way as the only way and clash with others taking the same emotional stance."[35]

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[32] Jim Herrington, R. Robert Creech, and Trisha Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 1st ed. (San Francisco: Jossey-Bass, 2003), 169.

[33] Ibid.

[34] Ibid.

[35] Ibid.

Core Values – Traits or qualities that one considers not just worthwhile; they represent an individual's or organization's highest priorities, deeply held beliefs, and fundamental driving forces. Core values define what the members of an organization believe and how they want the organization resonating with and appealing to employees and the external world.

Cultural Intelligence – The capacity to interpret and respond to unfamiliar cultural signals in an appropriate manner.

Differentiation of Self – "A person's capacity to remain true to his or her principles, to be thoughtful rather than reactive, while remaining emotionally connected to others who are important to him or her."[36]

Emotional Intelligence – "Reflects the ability to read and understand others in social contexts, to detect the nuances of emotional reactions, and to utilize such knowledge to influence others through emotional regulation and control. As such, it represents a critical important competency for effective leadership and team performance in organizations today."[37]

English Ministry (EM) – This is a second-generation English-speaking group of congregants in the Korean American church.

Ethnic Attachment – The extent to which members of an ethnic group are culturally, socially, and psychologically integrated to their group.[38]

Ethnic Solidarity – The degree to which members use ethnic collective actions to protect their common interests.[39]

Generational Scale – These are numbers ranging from 1.0 to 2.0 that place the person generation-wise in relationship to others in his or her immigrant group. For example, 1.5 is a term used to describe people who arrived in the U.S. as children and adolescents. Unlike their first-generation (1.0) parents or second-generation (2.0) U.S.-born siblings, their identity is split. They are American in many ways, sometimes in most, but not entirely.

Korean Ministry (KM) – This is a first-generation Korean-speaking group of congregants in the Korean American church.

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[36] Ibid.

[37] Prati et al., "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," 21.

[38] Pyong Gap Min, *Asian Americans: Contemporary Trends and Issues*, 2nd ed. (Thousand Oaks, CA: Pine Forge Press, 2006), 244.

[39] Ibid.

Multigenerational Process – "How a level of emotional maturity and ways of responding to anxiety are transmitted from one generation to the next."[40]

Pastoral Staff Team – The ordained church staff members responsible for leading, overseeing, and resourcing a church's programs or ministry that have specifically adopted a team approach to ministry.

Power Distance – "The extent to which the less powerful members of institution and organization within a country expect and accept that power is distributed unequally."[41]

Second-Generation – Korean American children who are American-born to parents who were born in Korea or who immigrated during their early childhood.

Systems Thinking – "The capacity to see the whole and the parts of a system simultaneously, noticing the contribution made by each person and the effect of each upon the other. This includes the ability to recognize the symptoms of increasing anxiety and to note the part one plays in the system's reactivity."[42]

Team – A manageable group of people who have developed a common group culture as they collaborate in a ministry focused on pursuing a common vision or purpose for which they share mutual accountability.

Team Dynamics – The relational and interpersonal behavioral forces that encourage and shape the connections of individuals towards collaborative work that produces results greater than the sum of individuals working alone on a common project.

Time Capsule – Phenomena where the organizational culture is found stuck in a past era while the society whole has moved forward.

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[40] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 171.

[41] Geert H. Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 3rd ed. (New York: McGraw-Hill, 2010), 46.

[42] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 171.

CHAPTER TWO

LITERATURE REVIEW

The purpose of this study was to explore how pastors serving in bicultural pastoral staff teams describe effective team leadership practices in Korean American churches with both Korean and English ministries. The purpose of understanding the experiences of those who have engaged in the effective leadership of bicultural, pastoral staff-teams is to obtain principles needed to facilitate thriving bicultural team leadership in current and future local Korean American congregations. Little has been written that addresses effective bicultural pastoral staff team leadership in the churches, and still less has been discussed to specifically address cultural and leadership challenges that often emerge in Korean American churches. However, we see an abundance of literature on effective team leadership in secular organizations, which addresses well-defined benchmarks used to evaluate team leadership effectiveness. Before reviewing the literature, the study will trace the biblical foundation of leadership required for an effective intergenerational transition.

BIBLICAL/THEOLOGICAL FRAMEWORK

Understanding tension between generations in the contemporary ethnic church has presented a difficult challenge for many years. Conflicts have stemmed from differing worldviews and miscommunication, often resulting in bitter divisions, confusion, resentment, and broken relationships. Congregations usually seek biblical answers to problems, but it is easy for them to assume God's word does not speak to the

contemporary issue of addressing tensions between first- and second-generation Koreans (or any other ethnic group) in the church.[43]

Peter Cha, professor of pastoral theology at Trinity Evangelical Divinity School, observes in response to the "silent exodus" that the "concerned leaders of the church have sought to develop a new ministry paradigm for the emerging generation. For the most part, however, these attempts have remained at a pragmatic level of 'how to's,' trying out various programs and ministry models popularized by predominately white, mainstream evangelical institutions."[44] Instead of developing new pragmatic programs and models to address ministry challenges, Cha makes a case for serious theological reflection that does not ignore the cultural context in which ministry takes place. Cha plainly states:

> One of the urgent tasks facing today's second-generation Korean-American church is to engage in serious theological reflection that would, in turn, shape its emerging ecclesiastical identity and ministry. In order to begin this process, however, the church must first carefully exegete the particular context in which it is located, identifying and wrestling with the unique needs and challenges its members are facing. For any theology that aims to serve the church effectively, it must not only be shaped by Scripture but must also be informed by the lived experience of the people of that community of faith.[45]

This section presents a biblical/theological framework for grasping the complex cultural and intergenerational tensions in the ethnic church. In particular, it examines how an apostolic "team" was able to navigate through the sea of generational and cultural tensions, as the gospel was moving from Jerusalem, Judea, Samaria, and to the ends of the earth. As insightfully suggested in the article by Robert Goette and Mae Pyen Hong,

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[43] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians."

[44] DJ Chung and Timothy Tseng, *Conversations: Asian American Evangelical Theologies in Formation* (Washington, DC: L2 Foundations, 2006), 3.

[45] Ibid., 3-4.

this section "examines the early church in the book of Acts, drawing parallels between the tensions between Hebraic and Hellenistic Jewish Christians in the first century and the contemporary tensions between first- and second-generation Koreans in the United States."[46] The book of Acts documents multicultural experiences, which provide significant insight into "the interplay between language, culture, and faith." This carries important implications for contemporary faith and intergenerational relationships.

Goette and Hong show that "by understanding present-day tensions in the Korean church in light of biblical narratives, those in ministry can receive directions, purpose, and encouragement while wrestling with difficult cultural issues."[47] They maintain that with greater intergenerational understanding and self-awareness, first-generation leaders will gain a vision for the next generation's development from a cultural and church perspective. The 1.5[48] and second-generation leaders will have a better understanding of their roles as bridge-builders similar to Apostle Paul. "Despite tensions and frustrations between the groups, the emphasis for all parties is perseverance, conciliation, and mutual effort to work through these tensions together."[49]

Acts 6:1 introduces two different groups of Jewish Christians: the Hebraic and the Hellenistic Jews.[50] In general, the Hebraic Jews spoke mainly Aramaic and were born in Jerusalem or Judea. Culture and religion were impossible to separate for the Hebraic

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[46] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 115.

[47] Ibid., 116.

[48] 1.5 is a term used to describe people who arrived in the U.S. as children and adolescents. Unlike their first-generation (1.0) parents or second-generation (2.0) U.S.-born siblings, their identity is split. They are American in many ways, sometimes in most, but not entirely.

[49] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 116.

[50] Acts 6:1

Jews. Being Jewish was as much about following the religious law as it was about conforming to cultural norms. On the other hand, Hellenistic Jews spoke mainly Greek, the lingua franca of the Roman Empire, and formerly lived outside of Judea and Galilee.[51] Consequently, Hellenistic Jews adopted the cultural influences and perspectives of the Greeks. Although they assimilated into their new host culture and quickly established themselves in the new society, Hellenistic Jews maintained strong roots in Jerusalem by making the pilgrimages to celebrate the Jewish festivals.

While the Hellenistic Jews stayed close to their religious heritage, living in the Roman Empire allowed them to develop relationships with other ethnic groups. Some God-fearing Gentiles even worshiped with the Hellenistic Jews in their synagogues. Hebraic Jews, however, did not associate with the Gentiles. Although the Hebraic Jews and the Hellenistic Jews were ethnically the same, they spoke different languages and followed different cultures.

Paul embodied elements of both Hebraic and Hellenistic Judaism. Although he was Hellenistic by birth,[52] he appears to have spoken Hebrew and Aramaic at home.[53] He was sent to Jerusalem at an early age to study under Gamaliel. According to Goette and Hong, “Paul’s hybrid background made him a prime candidate for what Christians think of as God’s plan for taking the gospel to the Hellenistic Jews and then to Gentiles.”[54]

The book of Acts records a major shift in the Hebraic Jewish mindset. The shift is evident in various linguistic, diaconal, and religious tensions mentioned in Acts.

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[51] Acts 2:5; 8-11
[52] Acts 22:3
[53] Philippians 3:5
[54] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 117.

According to Goette and Hong, "because of the different cultural backgrounds between the Hebraic and Hellenistic Jews, language differences created significant tensions within the early church. An important biblical basis for affirming cultural and language differences appears in Acts 2."[55] During Pentecost, when God's gift of the Holy Spirit manifested itself through tongues of fire, the gospel was communicated in the native languages of the Hellenistic Jews thus legitimizing their languages. God's Spirit brought the gospel to the people in a form that each group understood. And as a result the Hellenistic Jews could no longer be considered linguistically inferior for not speaking Aramaic.

Not only was there linguistic strife but also diaconal tension in Acts 6:1-7 over the care of destitute widows.[56] Hebraic widows received care, while Hellenistic widows were neglected. This disagreement may have stemmed from several different factors, such as inadequate understanding and communication of the needs. Acts 6:5 describes the resolution of the issue by appointing spiritual Hellenistic leaders to oversee the ministry to neglected widows.[57]

Acts 10 demonstrates another significant shift in the Hebraic Jewish mindset. Peter, the leader of the Hebraic Jews, was called to Caesarea to preach the gospel to Cornelius, a God-fearing Gentile. "Peter realized that God was affirming his acceptance of the Gentiles even without their adoption of the Jewish law."[58] The Hebraic Jews criticized Peter for eating and fellowshipping with uncircumcised Gentiles and he had to

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[55] Ibid.
[56] Acts 6:1-7
[57] Acts 6:5
[58] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 118.

defend his action and explain how God intended to extend the salvation to the Gentiles even though they did not follow the Hebraic law.[59] "Through Cornelius's salvation, God illustrated that culture was subordinate to faith."[60]

Despite his realization of God's larger plan for saving Gentiles, Peter himself struggled with the distinction between culture and faith. In Galatians 2:11-16, Peter visited the church in Antioch, where he ate with the Gentile Christians.[61] But when the Hebraic Jews arrived from Jerusalem, Peter ate separately from the Gentiles. Paul confronted Peter about his hypocrisy and openly chastised him for failing to embrace all believers equally, even if they did not follow Jewish customs.

This religious tension over the distinction between cultural adherence to the Jewish law and faith continued as ministry to the Gentiles grew. Acts 15 shows that the Hebraic Jewish Christians in Jerusalem still did not fully grasp the theological implications of this distinction as they insisted that their Gentile brethren must be circumcised and keep the Mosaic Law. Paul explained that God did not require circumcision or other acts of the law as prerequisites or evidence of salvation.[62] He clarified that the law's purpose was to expose sin and point to faith in Jesus Christ.[63] He argued that because no one can fulfill the law, faith in Christ was the only way for anyone to achieve true righteousness. The obedience to the Jewish laws was no longer a necessary requirement for salvation. This revolutionary concept that salvation could be

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[59] Acts 11:17-18

[60] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 118.

[61] Galatians 2:11-16

[62] Romans 3:20-30; Galatians 5:2-6

[63] Romans 7:7-11; Galatians 3:19-25

achieved outside the realm of Jewish culture was very difficult for the Hebraic Jews to embrace.

Ultimately, at the Council of Jerusalem in A.D. 49, the Hebraic Jewish Christians did not require the Gentiles to adhere to the law. Peter reminded the council that God had demonstrated his acceptance of the Gentiles through the conversions of Cornelius and his family and associates. He then explained, "that faith in Christ—not a cultural ritual—was the means by which God purified hearts and saved them (Acts 15:9, 11). Rather than being the sole means to an end (faith), they recognized that the Law and Hebraic culture was a burden to which the Hebraic Jewish Christians themselves could not even adhere."[64]

However, the issue of holding Hellenistic Jewish Christians to the law remained unresolved. Although the Gentiles were not required to follow Jewish culture and still have faith, the Hebraic Jews still expected the Hellenistic Jews to maintain strict adherence to the law, which was viewed as an integral part of the culture. Abandoning the law was similar to "abolishing their ethnic identity."[65] In particular, the Hebraic Jews were angry with Paul (Acts 21:20-21) for "leading the Hellenistic Jews away from the culture because they made major cultural concessions."[66] What the Hebraic Jews did not understand was that the Hellenistic Jews:

> …saw the fulfillment of the law in Christ. They embraced the same "liberty" or "freedom" from the Law as the Gentiles. They freely adapted to whatever cultural environment they had to in order to more effectively share the gospel (1 Corinthians 9:20-23). In short, Paul defused the

[64] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 119.

[65] Ibid.

[66] Ibid.

> tensions while in Jerusalem and exemplified his freedom to adapt to any culture by participating in a traditional Jewish ritual.[67]

A significant blow to the Hebraic Jewish Christians' adherence to the law occurred in A.D. 70 when the temple was destroyed. They could no longer offer sacrifices and fulfill many other requirements of the law.

Goette and Hong contended that the linguistic, diaconal, and religious tensions between the Hebraic Jewish Christians and the Hellenistic Jewish Christians:

> …illustrate the significant role of culture in the practice of faith. Culture is the lens through which spiritual principles are interpreted and put into practice. From a biblical perspective, cultural ideals reveals man's inability to live up to them, which ultimately reveals his need for Jesus Christ. Jesus continuously made the distinction between faith and the Law (John 5:37-47), and taught that the Law always pointed to him.[68]

Paul stressed this distinction between culture and faith. He explained that the believers did not have to fulfill the law in order to be saved because Christ ultimately fulfilled the law. At the same time, Paul demonstrated "how culture can be a fluid medium through which to communicate faith (1 Corinthians 9:19-23)" as he was able to adapt to Jewish culture among the Jews and to Gentile culture among the Gentiles.[69] "Culture (that is, the Law) played a subservient role to faith. While Paul maintained an appreciation for his cultural heritage (Romans 9:1-5; Philippians 3:5-6), he shunned ethnocentrism."[70]

The principles for understanding the distinction between culture and faith provide the biblical framework for intergenerational conflicts in the Korean American church. The tensions between the Hebraic and Hellenistic Jewish Christians necessitated a

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[67] Ibid., 119-120.
[68] Ibid., 120.
[69] Ibid.
[70] Ibid.

ministry paradigm shift. “Rather than viewing the Hellenistic Jewish Christians as deviant from Hebraic culture and faith, the Hebraic Jewish Christians needed to see the Hellenistic Jewish Christians in a completely different light. They had to view them as separate entity, legitimate in its own culture and language and valid in its own faith, with tremendous potential for being the bridge to other people groups.”[71] Goette and Hong draw parallels to the first-generation Korean American church which “often adheres to a strict ethnic culture as important component of the faith and ethnic identity,” and must view the second-generation Koreans in a completely different light as legitimate and valid in their own right with tremendous potential to shape the future of the Korean American church.[72]

Goette and Hong say, “Understandably, much of the first generation’s tenacity in adhering to its native culture stems from a painful political history that now causes it to resist any implication of cultural loss. But the Korean America church’s insistence upon language retention and obedience to cultural rules and expectations must be reconsidered.”[73] Paul stressed that being Jewish was not a matter of cultural adherence.[74] Rather, one must have the same faith as that of Abraham regardless of one’s adherence to the culture.[75] In like fashion, language retention and cultural adherence without transference of faith in Christ would be detrimental to second-generation Korean Americans. “Too often U.S.-born Korean Americans have been alienated by the Korean church, which places a premium on cultural transference because they have been unable

[71] Ibid., 121.
[72] Ibid.
[73] Ibid.
[74] Romans 2:28-29
[75] Romans 4:12, 16

to meet the expectations of an unfamiliar culture and to identify with a faith expressed through that culture."[76] Similar to what happened at Pentecost, the second-generation Korean American needs to hear the gospel in their "heart" language.

Second-generation Korean Americans need to contextualize their ministry to reach the second-generation and many other English-speaking people. This ministry contextualization draws criticism that is not much different from what Paul faced from the Hebraic Jews: "betrayal of mother culture, compromise of faith, and abandonment of tradition."[77] Contextualization has allowed second-generation Korean Americans to reach out to their generation and many other English-speaking people despite these challenges. Goette and Hong write:

> Once the spiritual legacy of faith has been passed on, there is an even higher calling to become multilingual and multicultural. Language and culture not only become a bridge to cross generation gaps within one's own ethnic group, but become bridges to various other language and culture groups (1 Corinthians 9:20-23). Even if the second generation never achieves the same kind of multiculturalism that Paul achieved, the loose adherence to the mother culture does not necessarily sacrifice its ethnic identity. God will use each first- and second-generation Korean American to fulfill his purposes to reach all ethnic groups (Matthew 28:18-19).
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> Neither generation can claim sole jurisdiction over God's plan for the Korean ethnic group. As in the early church, God called some Jews to ministry to among Jews—for example, Peter—and some to ministry among more diverse people groups—for example, Paul (Galatians 2:7-8). A narrower generational and ethnic calling and a broad, multiethnic calling both must be viewed in the larger context of advancing the gospel. Obeying God's plan for expanding the kingdom—and not a particular culture—must be the ultimate priority of both generations.[78]

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[76] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians," 121.

[77] Ibid.

[78] Ibid., 121-122.

First- and second-generation Koreans will continue to experience tensions comparable to the Hebraic and Hellenistic Jewish Christians' cultural struggles. While the early church could not easily resolve its cultural tension in their generation, the Korean American church, especially its leadership, must maintain a biblical understanding of culture and faith to persevere together and build bridges across all generations and to all people.

FAMILY SYSTEMS THEORY

The Korean American church faces challenges where there are no readily available adaptive remedies. Cha argues that most ministry models developed to address the intergenerational issues are rigidly pragmatic and lack contextualization and theological depth.[79] Ronald Heifetz, Alexander Grashow, and Marty Linsky of Cambridge Leadership Associates note:

> The most common cause of failure in leadership is produced by treating adaptive challenges as if they were technical problems. What's the difference? While technical problems may be very complex and critically important (like replacing a faulty heart valve during cardiac surgery), they have known solutions that can be implemented by current know-how. They can be resolved through the application of authoritative expertise and through the organization's current structures, procedures, and ways of doing things. Adaptive challenge can only be addressed through changes in people's priorities, beliefs, habits, and loyalties. Making progress requires going beyond any authoritative expertise to mobilize discovery, shedding certain entrenched ways, tolerating losses and generating the new capacity to thrive anew.[80]

In their book *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, Jim Herrington, R. Robert Creech, and Trisha Taylor offer another

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[79] Chung and Tseng, *Conversations: Asian American Evangelical Theologies in Formation*, 3.

[80] Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business Press, 2009), 19.

explanation for the weakness of the pragmatic, technical approach to ministry problem-solving. They observe:

> Most efforts to address the crises faced by the pastoral community are built on the assumption that information alone produces solutions to these challenges. Consequently, a pastor may go to conference after conference, filling notebooks with the latest information from the most recent highly successful leader. But without a clear perspective on the nature of the system he or she is a part of, the pastor returns home to the demands of life and ministry unchanged.[81]

This different way of thinking about leadership is based on Bowen Family Systems Theory (systems theory hereafter), which is:

> …a theory of human behavior that views the family as an emotional unit and uses systems thinking to describe the complex interactions in the unit. It is the nature of a family that its members are intensely connected emotionally. Often people feel distant or disconnected from their families, but this is more feeling than fact. Family members so profoundly affect each other's thoughts, feelings, and actions that it often seems as if people are living under the same "emotional skin." People solicit each other's attention, approval, and support and react to each other's needs, expectations, and distress. The connectedness and reactivity make the functioning of family members interdependent. A change in one person's functioning is predictably followed by reciprocal changes in the functioning of others. Families differ somewhat in the degree of interdependence, but it is always present to some degree.[82]

When the proper understanding of the systems theory is applied to the life of the congregation, it enables the church leaders to approach problems from a holistic perspective instead of the limited technical, pragmatic approach. Herrington, Creech, and Taylor explain, "The gravitational pull of relationship has its effect on the behavior and response of each person in the group; the behavior and response of each person affects

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[81] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, xv.

[82] Bowen Center for the Study of the Family, "Bowen Theory," Bowen Center for the Study of the Family, http://www.thebowencenter.org/pages/theory.html (accessed October 23, 2012), n.p.

the emotional gravity of the system."[83] Understanding this fact furnishes a helpful perspective as one attempts to lead a congregation. To say that one is part of a living system is to say that there are forces at work that transcend a naïve focus on the cause of a problem (as though any one individual can be labeled as "the problem"). In a living system, whenever a problem is chronic, just about everyone has a part in keeping it going.[84]

According to Heifetz, Grashow and Linsky, one must beware of "analyzing problems by personalizing them ('If only Joe was a leader…') or attributing the situation to interpersonal conflict ('Sally and Bill don't collaborate very well because their work styles are so at odds')" because "this tendency often obscures a deeper, more systemic (and perhaps more threatening) understanding of the situation."[85] The authors recommend diagnosing and acting on the system as a way of countering the personalization of problems, the very thing that systems theory does. The diagnosis of the system provides understanding of "the underlying value conflicts embedded in the strategy of the organization or community, what and whose interests benefited from the status quo, and the political dynamics that both kept their organizations in their current equilibrium and offered some potential for catalyzing change."[86]

Systems theory is also helpful as it provides context for understanding and diagnosing intergenerational dynamics in the Korean American church. Noting typical Asian American family dynamics, Helen Lee, consultant and former director of Best

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[83] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 31.

[84] Ibid.

[85] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 8.

[86] Ibid., xii.

Christian Workplace Institute, said, "Many in younger generations either immigrated with their parents at a very early age or were born in the United States, placing them in a stressful bicultural context of balancing the oft-conflicting Asian parental and American cultural influences."[87] Paul Tokunaga, coordinator for Asian American ministries with InterVarsity Christian Fellowship, says being both Asian and American "means always living with a built-in tension."[88] That built-in tension is due in large part to strong parental influences, as Tokunaga observed while writing a book on Asian American experience:

> An interesting phenomenon occurred as we began writing and then reading each other's chapters: our parents kept emerging everywhere! Although we devote two chapters exclusively to relating to our parents, their influence showed up in almost every other issue we address. That's because they are so important and integral to who we are. On the one hand, we have tried to honor them. On the other hand, we also want to be truthful about some of the pain we feel from being our parent's children (recognizing, as well, that we have often caused them great pain).[89]

Even the challenge of doing teamwork in the Asian American church cannot be understood apart from the family dynamics. As Lee notes:

> One challenge for Asian American church leaders, however, is that either they or those with whom they are working (lay leaders or fellow staff) might not have had sufficient experience in high-quality teams. For many individuals the point at which they develop their first and most basic teamwork-related skills is in the family, but many Asian American families do not operate with teamwork-like principles. Instead of practicing open conflict resolution, conflict is often avoided, and the Confucian influence results in parents asserting their authority without allowing much opportunity for teamwork and partnership. "Younger generations want to have some sense of team, but they do not have the tools to live that out," says Soong-Chan Rah, senior pastor of Cambridge

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[87] Lee and Olsen, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of Its Next Generation?," n.p.

[88] Yep and Cha, *Following Jesus Without Dishonoring Your Parents: Asian American Discipleship*, 11.

[89] Ibid., 11-12.

> Community Fellowship Church (Cambridge, Mass.). "Or in some cases, the immigrant-family experience meant an absence of parenting influence, and a loss of a sense of family dynamics. This can result in people who desire the community experience without a real understanding of what it means to get there."[90]

Systems theory dictates that in order to start addressing issues in the organization, the process begins with the leaders themselves. It starts with leaders who are able to "focus on managing [themselves] rather than others."[91] Herrington, Creech, and Taylor define an effective leader as "a person who has *the capacity to know and do the right things*".[92] They go on to explain that an effective leader understands that he or she is "part of a living human system of engagement and relationship" and is able to navigate the system wisely by "(1) learning to *think* differently about how people in a living system affect each other, (2) learning to *observe* how anxiety holds chronic symptoms in place and keeps people stuck in old roles, and (3) learning to *manage* [their] own anxiety."[93]

This effective leadership starts with the leader's self-awareness, which can be nurtured and strengthened by the leaders' "intimate relationship with God [which] is the center of gravity that keeps [their] lives in balance when the pressures of the system threaten to topple [them]." They note that a leader's transformational journey that starts with self-awareness cannot be separated from knowing God. John Calvin begins his Institute by stating that without knowledge of self, there is no knowledge of God.[94] Graeme Goldsworthy, lecturer at Moore Theological College explains, "For Calvin our

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[90] Cha, Kang, and Lee, *Growing Healthy Asian American Churches*, 79-80.

[91] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, xvi.

[92] Ibid., xv.

[93] Ibid., xvii.

[94] John Calvin, *Institutes of Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, 2 vols. (Philadelphia: Westminster John Knox Press, 1960), 1:35.

knowledge of ourselves and of God is relational. … At the heart of Calvin's understanding is the knowledge of God that is innately within us. This makes it inexcusable to fail to worship him."[95]

Anthony K. Tjan, CEO of the venture capital firm Cue Ball, explains why self-awareness is a critical factor for effective leadership:

> In my experience — and in the research my co-authors and I did for our new book, *Heart, Smarts, Guts, and Luck* — there is *one* quality that trumps all, evident in virtually every great entrepreneur, manager, and leader. That quality is **self-awareness**. The best thing leaders can to improve their effectiveness is to become more aware of what motivates them and their decision-making.
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> Without self-awareness, you cannot understand your strengths and weakness, your "super powers" versus your "kryptonite." It is self-awareness that allows the best business-builders to walk the tightrope of leadership: projecting conviction while simultaneously remaining humble enough to be open to new ideas and opposing opinions. The conviction (and yes, often ego) that founders and CEOs need for their vision makes them less than optimally wired for embracing vulnerabilities or leading with humility. All this makes self-awareness that much more essential.[96]

Tjan adds that self-awareness being indispensable for leadership success is not a new insight but the challenge is how to become more self-aware. He explains, "This is the trinity of self-awareness: know thyself, improve thyself, and complement thyself. These are common sense principles but are not necessarily commonly followed. Why? Because people don't always commit to stand in the face of truth. Intellectual honesty, rigorous commitment, and active truth-seeking are *sine qua non* to any self-awareness process."[97]

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[95] Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2006), 186-187.

[96] Anthony K. Tjan, "How Leaders Become Self-Aware," HBR Blog Network, entry posted July 19, 2012, http://blogs.hbr.org/tjan/2012/07/how-leaders-become-self-aware.html (accessed March 3, 2012).

[97] Ibid.

Consequently, "the better [the leaders] understand the functioning and implications of a living system, the more effectively [they] undergo personal transformation and learn to lead with integrity."[98] Leading others effectively depends on transforming the self and "understanding how people are enmeshed in a living system and how it affects both [the] congregation and [the leaders] is vital to transformational leadership. The reason for this is simple: *leadership always takes place in the context of a living system, and the system plays by a set of observable rules*."[99] Without understanding systems theory, the leader can fail to see his or her emotional interconnectedness within the organization. Herrington, Creech, and Taylor explain:

> Our culture's focus on the autonomy of the individual easily blinds us to the reality of our emotional connection to one another as human beings. Although we believe we are acting autonomously most of the time, we are far more often reacting to one another, almost instinctively. We do not even think about it; we just do it. We do it because we live our entire lives as part of living systems.[100]

According to Herrington, Creech, and Taylor, along with continual development of leader's self-awareness, "intentionally fostering a learning community is [another] key element for a successful transformational journey."[101] In our leadership culture, "learning has become synonymous with possessing information or giving intellectual assent" which is not "enough to produce behavioral change. Knowing the correct answer is not the same as doing the right thing."[102]

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[98] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 29.

[99] Ibid., 30.

[100] Ibid.

[101] Ibid., 150; Cha, Kang, and Lee, *Growing Healthy Asian American Churches*.The grace-giving and truth-telling learning community is also suggested in *Growing Healthy Asian American Church* under the chapter headings, "Grace-Filled Households" and "Truth-Embodying Households."

[102] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 145.

This "learning community that embraces the values of grace giving and truth telling"[103] is possible because "the Christian faith boldly and counterculturally invites us to live with transparency and authenticity in a community of grace and truth (1 John 1:5-7; James 5:16)."[104] In this learning community that embraces "a continuous cycle of information, practice, and reflection"[105], the leaders "learn to effectively speak the truth in love (John 1:12-14; Ephesians 4:11-16)."[106] And as a result, "such a community is most likely to foster change, allowing the leader the safety to reflect on the nature and quality of his or her leadership."[107] Helen Lee adds, "no future or potential Asian American church leaders can afford to ignore the importance of strong preparation before beginning their ministry. Good preparation entails strengthening four areas of self-awareness: (1) understanding our own strengths and weaknesses, (2) understanding our relationship with God, (3) understanding our relationships with others and (4) understanding our particular ministry context."[108]

In considering the importance of leaders' self-awareness in the living system as they effectively lead themselves, their teams and their congregations, three areas of literature have emerged. The first area deals with core values, which will help the leaders and their teams navigate the living system wisely as they learn to identify what causes anxiety in the system and "to observe how anxiety holds chronic symptoms in place and

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[103] Ibid.
[104] Ibid., 150.
[105] Ibid., 145.
[106] Ibid., 150.
[107] Ibid.
[108] Helen Lee, "Preparing for Asian American Church Leadership: A Supplement to Growing Healthy Asian American Churches," InterVarsity Press, http://www.ivpress.com/title/exc/3325-extras.pdf (accessed March 3, 2012). This is an unpublished book supplement made available for download by the publisher.

keeps people stuck in old roles."[109] The second area focuses on emotional intelligence and the third area deals with cultural intelligence, which both enable the leaders and their teams to enhance their self-awareness in different ways in order to learn how to "manage [their] own anxiety."[110] These three areas combined could help the leaders and their teams "to think differently about how people in a living system affect each other" and then they will be able to minister more effectively to their congregation.[111]

CORE VALUES

The exciting exponential growth the Korean American church also introduced growing pains of intergenerational tensions between the first-generation and the second-generation leaders. In addressing these conflicts, James Plueddemann, professor and chair of mission and evangelism department at Trinity Evangelical Divinity School, says, "Church leaders must learn to cooperate with people who have radically different assumption about leadership. From a human perspective, the hope for worldwide church depends on effective multicultural leadership."[112] According to Plueddemann, effective multicultural leadership heavily rests on learning "new skills and [being] willing discard some of the style that made them so effective in monocultural leadership."[113] Acquiring new necessary leadership skills will not be easy. Geert Hofstede points out that

> Learning to become an effective leader is like learning to play music: besides talent, it demands persistence and the opportunity to practice. Effective monocultural leaders have learned to play one instrument; they often have proven themselves by a strong drive and quick and firm opinions. Leading in a multicultural and diverse environment is like

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[109] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 29.

[110] Ibid.

[111] Ibid., xvii.

[112] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 11.

[113] Ibid.

> playing several instruments. It partly calls for different attitudes and skills, restraint in passing judgment and the ability to recognize that familiar tunes may have to be played differently. The very qualities that make someone an effective monocultural leader may make her or him less qualified for a multicultural environment.[114]

On the other hand, Sung-Il Steve Park, professor at Westminster Theological Seminary, notes, "A well-adjusted bicultural person would be a great candidate for global leadership. The top quality leadership is defined as the one who possess the 'paradoxical blend' of personal humility and professional will."[115]

The first set of literature focuses on the area that the leaders must be aware of in order to lead effectively with self-awareness in the living system: core values. According to Lyle Schaller, church consultant and author, the value system is "the most important single element of any corporate, congregational, or denominational culture."[116] According to Aubrey Malphurs, senior professor of Pastoral Ministries at Dallas Seminary, "There are ten essential reasons that core values are so important to Christian ministry:

1. Values determine ministry distinctives.
2. Values dictate personal involvement.
3. Values communicate what is important.
4. Values embrace positive change.
5. Values influence overall behavior.
6. Values inspire people to action.
7. Values enhance credible leadership
8. Values shape ministry character.
9. Values contribute to ministry success.
10. Values affect strategic planning."[117]

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[114] Mary L. Connerley and Paul Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills* (Thousand Oaks, CA: Sage Publications, 2005), ix.

[115] Park, "Ministry in the Korean-American Context," 6.

[116] Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*, 13.

[117] Ibid., 13-14.

While it is understood that these core values are critical to understanding the church's unique ministry distinctives and philosophy, this is often not clearly articulated by the churches themselves. One study notes that seventy-two percent of pastoral candidates or their prospective churches "did not clearly communicate their core values during the candidating process."[118] In Korean immigrant churches, these core values are rarely articulated because they are "assumed, hidden, subtle, and unspoken" due to the church's top-down, authoritarian, hierarchical structure.[119]

Many writers identify values that are unique to each generation, but very few note the areas of similarity and/or overlap. Some of the values important to the first-generation include high ethnic attachment and solidarity, homogeneity, monolingual culture, hierarchy, and Confucian values such as filial piety, respect for parents, family-centeredness, emphasis on education, and strong work ethic.[120] Some values that second-generation Korean Americans assign importance to include low ethnic attachment and solidarity, marginality, and Western values such as egalitarianism and autonomy.[121] Hierarchy, community and family, education and achievement, conformity and humility, and respect for tradition and elder are some of the values identified as those "that are held in common by Asian American churches by virtue of the influence of Asian culture."[122]

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[118] Joseph L. Umidi, *Confirming the Pastoral Call: A Guide to Matching Candidates and Congregations* (Grand Rapids, MI: Kregel Publications, 2000), 36.

[119] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 71; Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era."

[120] Min, *Asian Americans: Contemporary Trends and Issues*; Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians."

[121] Pyong Gap Min, *The Second Generation: Ethnic Identity Among Asian Americans*, Critical Perspectives on Asian Pacific Americans Series (Walnut Creek, CA.: AltaMira Press, 2002); Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*.

[122] Cha, Kang, and Lee, *Growing Healthy Asian American Churches*, 31-32.

Tokunaga identifies the Asian American core values as "Asian DNA," consisting of five sense strands or coding strands composed of Confucianism, shame, suffering, family and liminality. He explains the importance of understanding "Asian DNA":

> While they don't predetermine who we are or what we will become, our fingerprints as Asian Americans carry enough similar DNA molecules with the same sense strands that pattern emerge. To not acknowledge their place in our life and come to terms with how they impact our spiritual life would be to rob ourselves of going deeper with God.[123]

Malphurs echoes this sentiment by saying that "the core values of a Christian ministry exist at a conscious or unconscious level," and most ministry organizations hold their values at an unconscious level, like hidden motivators.[124] Malphurs plainly states that "it becomes the leaders' responsibility to discover and communicate the values of their churches" by moving values from the unconscious to the conscious level.[125] Identifying and clarifying the core values enable leaders to "essentially know why they are doing what they are doing. If some people hold to certain unbiblical standards, they will know what they are and have the opportunity to change them. If church leaders find themselves in constant disagreement, they'll know precisely where the problems lie."[126]

Identifying and clarifying shared core values would empower the ministry leaders to understand distinctives, communicate what is really important, determine what changes will be helpful or harmful, inspire people to action and generate personal involvement in the lives of the members.[127] In a multicultural setting, holding on to the core values is even more challenging as Plueddemann observes, "Yet increased

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[123] Tokunaga, *Invitation to Lead: Guidance for Emerging Asian American Leaders*, 35.
[124] Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary* (Grand Rapids, MI: Kregel Publications, 1997), 26.
[125] Ibid.
[126] Ibid.
[127] Ibid., 37.

cooperation has potential for fresh tensions within the body. High on the list of misunderstanding is a clash of culturally diverse leadership values and styles. As we understand the cultural underpinnings that influence our views of leadership we will be able to work together with mutual respect"[128]

According to Heifetz, Grashow and Linsky, this cooperation requires looking backward and forward at the same time. They explain:

> To build a sustainable world in an era of profound economic and environmental interdependence, each person, each country, each organization is challenged to sift through the wisdom and know how of their heritage, to take the best from their histories, leave behind lessons that no longer serve them, and innovate, not for change's sake, but for the sake of conserving and preserving the values and competence they find most essential and precious.[129]

It is vital for first-generation and second-generation pastors to work together as a team because according to Heifetz, Grashow and Linsky, "The answer cannot only come from on high. The world needs distributed leadership because the solutions to our collective challenges must come from many places, with people developing micro-adaptions to all the different micro-environments of families, neighborhoods and organizations around the globe."[130]

The rest of this section of the literature review addresses cultural values that influence our view of leadership. Plueddemann argues, "If the world-wide body of Christ

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[128] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 11-12.

[129] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 2.

[130] Ibid., 3.

is to work together in harmony, a crosscultural understanding and appreciation of leadership differences is essential."[131]

Plueddemann offers three guidelines that can help resolve leadership tensions in multicultural teams. First, he encourages us to uncover our own unconscious cultural values. "Since we seldom reflect on our underlying values, we assume everyone thinks like we do. And we imagine that anyone who reasons differently is incompetent, rude or not raised 'properly.'"[132] Second, he urges us to discover the cultural values of others and "realize that others also hold values they naively assume to be universal. Most likely people are not trying to be rude when they do things differently from you."[133]

Lastly, he advises us to look for biblical leadership principles in all of scripture because "it's easy to find verses to prove any style of leadership." Plueddemann continues:

> We are all attracted unknowingly to parts of Scripture that are most in line with our subconscious cultural values. We don't consciously try to proof-text Bible verses, but often we do. For instance, many Bible teachers use Nehemiah as an ideal model of leadership. Someone looking for biblical proof for extreme authoritarian leadership could quote Nehemiah when he said, "I rebuked them and called curses down on them. I beat some of them and pulled out their hair" (Neh. 13:25). On the other hand, a person with egalitarian leadership values might quote the apostle Paul, "I will boast all the more gladly about my weaknesses…I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong" (2 Cor. 12:9-10). Both authoritarian and egalitarian cultures can find biblical evidence for their opposing leadership values.
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> Biblical principles of leadership need to come from the whole of Scripture. Leaders in multicultural situations have the opportunity to explore Scripture from the perspective of the other culture. As we study the whole

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[131] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 17.

[132] Ibid., 64.

[133] Ibid.

> of Scripture we will find examples of leadership values that support differing views. We then seek a synthesis of principles rather than a proof-text of examples. Implicit biblical principles are embedded behind explicit Bible stories. One universal biblical principle is that leaders should love and care for those whom they lead. Jesus commanded us to love our neighbors as ourselves.[134]

All this is a reminder that "the biblical text is inspired by God and is without error, but my interpretation is not. Biblical principles of leadership are always hypotheses rather than inerrant truth. We will always see biblical principles of Scripture through the eyeglasses of our culture."[135] John Stott writes, "Our model of leadership is often shaped more by culture than by Christ. Yet many cultural models of leadership are incompatible with the servant imagery taught and exhibited by the Lord Jesus."[136]

"Cultural values relating to leadership are subconscious assumptions about how people think about power, handle ambiguity, prize individualism, achieve status or plan for the future."[137] Plueddemann shares this observation from his experience:

> The greatest difficulties in multicultural leadership arise from tension growing out of internal values. These values are assumed, hidden, subtle and unspoken. Internal values about leadership cause so many misunderstandings because they are below the surface. Most of us don't think about them. We often assume that everyone has similar values and are surprised when differences become the cause of mix-ups and tensions.[138]

Aspects of the cultural values consist of context, power distance, individualism/collectivism, and ambiguity. The first facet of the cultural values, context, has to do with "the degree of sensitivity to what is happening around them—their

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[134] Ibid., 64-65.
[135] Ibid., 67.
[136] John R. W. Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry* (Downers Grove, IL: InterVarsity Press, 2002), 113.
[137] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 71.
[138] Ibid., 71-72.

context. Some cultures encourage people to tune in closely to innuendoes of meaning occurring all around them, subtle though these may be. Other cultures predispose people to be divorced from their physical context and more deeply connected to the world of ideas."[139]

In the high-context cultures, a premium is placed on harmonious relationships where the group is more valued than the individual, cooperation is preferred over competition, and quality time is treasured more than accomplishing a quantitative task. Individuals in the high-context cultures often resist change.

On the other hand, people in low-context cultures tend to think in concepts, principles, abstractions, and theories. Their thinking transcends the present situations and is not confined to the immediate context at hand. In the low-context cultures where communication is not subtle but direct, accomplishing precise goals is more important than building relationships, time is measured as quantity, not a quality, individuality and competition are valued, and change is usually seen as a good thing.[140]

Understanding cultural values related to context yields insights on our subject but "in reality people don't fit neatly into simple categories."[141] Therefore, it is important to avoid stereotypes. However, research by Edward T. Hall, an anthropologist and cross-cultural researcher, indicates that culture tends to favor one contextual value over the other.[142] Mary Connerley, professor of management at Virginia Polytechnic Institute and State University, and Paul Pedersen, professor emeritus at Syracuse University, affirm this assessment:

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[139] Ibid., 78.
[140] Ibid., 78-79.
[141] Ibid., 80.
[142] Edward T. Hall, *Beyond Culture*, 1st ed. (Garden City, NY: Anchor Press, 1976), 91.

> In high-context cultures, such as China, Korea, Japan, France, Greece, and many Arab countries, what is unsaid but understood carries more weight that what is actually written down or said…In low-context cultures, such as the American, Scandinavian, German, and Swiss, the focus is on the specifics of what is written or said, and trust is gained through legal agreements. Handshakes, while often given, are not sufficient to establish a contractual agreement, and personal relationships detract from business.[143]

According to Plueddemann, "Tension and confusion between the cultures arises in the hidden messages enfolded in the context. Low-context communication can seem cold and uncaring to people in high-context cultures, and high-context communication can see baffling or even dishonest to idea-oriented people."[144] Understanding the contextual values of the cultures can also help "preserve honor (versus causing shame)—one of the most important cultural values in a high-context society…Direct communication seems to be the proper way of handling conflict in a low-context culture, but it can bring shame in a high-context culture. Low-context culture tend to speak truth directly rather than seeking to protect relationships. In high-context cultures, truth is spoken in much more subtle forms, seeking above all to preserve relationships. Often an advocate or intermediary is used instead of dealing directly one-on-one. This tends to soften the interaction in a way that protects relationship."[145]

The challenge for many second-generation EM pastors raised in low-context culture is recognizing the non-verbal, spatial, and physical cues of high-context Korean culture and then responding appropriately. Young Hack Song, professor at SolBridge International School of Business, and Christopher Meek, professor of organizational

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[143] Connerley and Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills*, 47.

[144] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 79.

[145] Ibid., 81.

behavior at the Marriott School of Business Management at Brigham Young University, explain:

> Indirect communication tends to be preferred over overt oral or written statements of the fact of position. People are expected to be sensitive in observing facial and body expressions as well as physical positioning of individuals in a group or work setting. Disagreement should be carefully and cautiously expressed so as not to damage the "face" of others and hurt their feelings, especially in public settings. "Facial reading" (*nunch'ibogi*), observing facial expression to discover unspoken feelings (*kibun*), is necessary for maintaining harmonious interpersonal relationships and solving problems effectively (Kim 1975).[146]

According to Park, "*kibun*, which literally means mood, is a much more collective inner climate of a person or even a sixth sense. One's *kibun* dictates and justifies the person's behavior. Damaging one's *kibun* is a reason enough for severe retaliation. It is often noted that Koreans often rely on *kibun* or the instinct to make decisions rather than thorough research or thinking through."[147]

The second aspect of the cultural values involves power distance, which has to do with how each society deals with inequality, influence, and status. High-power-distance cultures "assume a large status gap between those who have power and those who don't. In these cultures, both leaders and followers assume the power gap is natural and good."[148] Low-power-distance cultures on the other hand "value lesser power distance and seek to minimize status symbols and inequalities between people."[149] Plueddemann explain:

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[146] Young Hack Song and Christopher B. Meek, "The Impact of Culture on the Management Values and Beliefs of Korean Firms," *Journal of Comparative International Management* 1, no. 1 (1998): n.p.

[147] Park, "Ministry in the Korean-American Context," 3.

[148] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 93.

[149] Ibid.

> In high-power-distance cultures both leaders and followers assume that the leader has more authority, respect and status symbols. The leader has the right to make unilateral decisions that will be obeyed without question. In these societies, employees do not question managers, students do not challenge teachers, and children obey parents or other elders without question. The opposite is true in low-power-distance cultures. Children expect parents to give them a rationale for their decisions. Employees are invited to give suggestions to management, and teachers are glad when students raise difficult questions.
>
> Formal authority tends to be centralized in high-power-distance societies. Bosses are not questioned, and decisions are communicated from the top. For a leader in a high-power-distance culture to ask the advice of a subordinate could signal that the boss doesn't know how to lead.
>
> Leaders in low-power-distance cultures prefer a consultative, participative or democratic decision-making style. Power is delegated to team members or to subcommittees. In very low-power-distance cultures, subordinates would expect to vote on each significant decision.
>
> In high-power-distance cultures, people assume that their leaders will have special privileges such as their own parking space, a corner office, finer clothes, a private dining room, a much higher salary and maybe a chauffeured car. None of this will be expected of leaders in low-power-distance cultures and, in fact, would irritate employees.[150]

While generalizations oversimplify, Hofstede's research showed that Asian countries generally recorded relatively high power-distance while the United States tended toward low power-distance.[151] The Hofstede study found South Korea's power distance to be medium high while in the GLOBE study South Korea scored very high in power distance.[152] Plueddemann cites Confucianism as one of the main drivers that influences the high power-distance culture of leadership.[153]

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[150] Ibid. 95.

[151] Hofstede, Hofstede, and Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 43-44.

[152] Robert J. House and Global Leadership and Organizational Behavior Effectiveness Research Program, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA.: Sage Publications, 2004), 539.

[153] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 97.

Myungseon Oh, pastor at Yoido Full Gospel Church, also attributes Confucianism, Korea's experiences under military dictatorship, and modern industrialization as influences on Korea's authoritarian leadership-culture and norms.[154] Oh explains that Confucianism, introduced during the Yi Dynasty (1392-1920), has since taken root in every aspect of Korean society:

> …is mainly governed by hierarchy. The distinctive characteristic of Confucianism is patriarchy: the idea that younger should give precedence to the elder, of placing greater importance on ruler than the ruled, and that a man is better than a woman. Due to such influences of Confucianism, Koreans tend to define all human relationships in terms of superior versus subordinate, the ruler versus the ruled, including gender and age. Such authoritarian persuasion permeates throughout the society. It particularly manifests in organizations in the following ways: in reigning over people, in being conscious of special authority, in abusing that authority, in obeying blindly, and etc.[155]

Because "Confucianism does not view human beings as independent beings of equal ability and talent," "all human relationships are seen as vertical…The observance of proper roles and relationship is still considered the defining point of a moral society."[156] On the other hand, Hofstede and the GLOBE study also report findings of strong, positive correlations between high-power-distance and the frequency of corruption. The researchers of the GLOBE observe:

> One element of high power distance is clearly dysfunctional as it preempts the society from questioning, learning, and adapting as there is little opportunity for debate and voicing of divergent views. Asking questions may be interpreted and regarded as criticizing and blaming, and therefore may be prohibited. In contrast, within the low-power-distance cultures of the West, the flexible distribution of power is expected to facilitate

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[154] Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era," 133-136.

[155] Ibid., 134.

[156] Song and Meek, "The Impact of Culture on the Management Values and Beliefs of Korean Firms," n.p.

> entrepreneurial innovation, to allow broader participation in education, and to constrain the abuse of power and corruptions.[157]

Plueddemann believes that researchers in the GLOBE study revealed their bias in their report above but, at the same time, he says, "The fact that every country studied desired less power distance, and that countries with high-power-distance are beginning to change, suggests that high-power-distance is partly a symptom of a dysfunctional society."[158]

The power distance has implications for understanding the leadership dynamic between the first- and the second-generation Koreans, especially when deep misunderstandings occur as a high power distance group in the congregation seeks partnership with the low power distance group in the same church and vice versa.[159] Plueddemann writes, "Yet the more multicultural the team, the greater the probability for misunderstandings about leadership and the greater the need for patient, humble understanding about power distance in leadership."[160]

Third aspect of the cultural values is individualism/collectivism, which asks: "Does the community exist to meet the needs of individuals, or should individuals seek to foster the good of the group?"[161] Cofounder and director at Trompenaars Hampden-Turner Fons Trompenaars and Trompenaars Hampden-Turner research associate Charles Hampden-Turner defines "individualism as a prime orientation to the self, and

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[157] House and Global Leadership and Organizational Behavior Effectiveness Research Program, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, 559.

[158] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 99.

[159] Ibid., 103.

[160] Ibid., 105.

[161] Ibid., 113.

communitarianism as a prime orientation to common goals and objectives."[162] "The individualist culture sees the individuals as 'the end' and improvements to communal arrangements as the means to achieve it. The communitarian culture sees the group as its end and improvements to individual capacities as a means to that end."[163] "While cultures are mixture of both, they tend to place a stronger emphasis on one or the other."[164]

Trompenaars and Hampden-Turner find, though the study of thirty thousand managers in forty countries, that countries in Asia tend toward the collectivistic value of working together. Hofstede notes, "The vast majority of people in our world live in societies in which the interest of the group prevails over the interest of the individual. We will call these societies collectivist."[165] Hofstede adds, "A minority of people in our world live in societies in which the interests of the individual prevails over the interest of the group, societies that we will call individualist."[166] The study by Hofstede places the United States high on individualism. In relations to power-distance, Hofstede reports, "Large power-distance countries are also likely to be more collectivist, and small power-distance countries to be more individualist."[167]

Korea is a collectivistic society where "progress is achieved through the unified efforts of the group. The talented and aggressive individual who cannot subordinate personal interests to the collective cause is not well accepted because he or she breaks the

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[162] Fons Trompenaars and Charles Hampden-Turner, *Riding the Waves of Culture: Understanding Diversity in Global Business* (New York: McGraw-Hill, 2011), 50.

[163] Ibid., 58.

[164] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 113.

[165] Hofstede, Hofstede, and Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 74.

[166] Ibid., 75.

[167] Ibid., 82.

harmony of the group. Such a person is considered an outcast or misfit."[168] Due largely to Confucian influence, which "views each individual as a member of a group, not as an independent autonomous being," "individual actions are evaluated by their contribution to the interest of the group and to group harmony."[169] Plueddemann explains:

> Because harmony is important in collectivistic cultures, shame, or the show of public displeasure, is a powerful motivator for proper behavior. On the other hand, "Individualist societies have been described as guilt cultures: persons who infringe upon the rules of society will often feel guilty, ridden by an individually developed conscience that functions as a private inner pilot." Hofstede writes that shame is public and guilt is private. Shame results when members of the society know that a person has gone against the standards of the community, whereas guilt results when an individual does not live up to internal principles. The threat of losing face through public humiliation is a powerful motivator in a shame-oriented, collectivistic society. Gaining face, or public honor, is also important in a collectivistic society. Personal self-respect is the driving force in a guilt-oriented individualistic society.[170]

Song and Meek explain how harmony even affects team dynamics:

> Koreans believe that societal stability is essential for survival and progress. Ideally stability should be maintained through harmonious social relations and not external force. If there is a single condition which virtually all Koreans value, it is harmony in social relations. A well-known popular proverb says, "Only if a family works together in harmony can it succeed." The emphasis on maintaining "harmony" contrasts with individual-oriented Western society, which emphasizes competition. Harmony is not sameness, although it does require universal adherence to agreed-upon rules of social etiquette and moral behavior. Uniqueness and differences in ability, talent, and perspective are accepted as natural, but they must be balanced against group needs to avoid strife. A superior is not greater than the subordinate, but hale a "whole social unit" that requires cooperation from each and reciprocity between the two. Both sides suffer if one grows to overwhelm and dominate the other. For Koreans, therefore, it is a challenge to achieve interdependence through

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[168] Song and Meek, "The Impact of Culture on the Management Values and Beliefs of Korean Firms," n.p.

[169] Ibid.

[170] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 118.

> the actualization of integrative emotions held in common among group members because idiosyncratic emotions are not expressible.[171]

Lastly, ambiguity (uncertainty avoidance) is an aspect of cultural values that pertains to "the extent to which the members of a culture feel threatened by ambiguous or unknown situations. This feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules."[172] Plueddemann explains, "People living in societies with a low tolerance for ambiguity (high uncertainty avoidance) desire to minimize insecurity by having policies, time tables and detail planning. Those living in societies with high tolerance for ambiguity (low uncertainty avoidance) tend to live more in the present."[173] Hofstede finds that societies with a strong desire to avoid uncertainty also experience higher levels of anxiety whereas societies with a high tolerance for ambiguity accept uncertainty as a normal aspect of living, experience less stress, show less aggression and have a relaxed family life, with less respect for laws.[174]

The core values and cultural values play a large part in shaping the organizational culture of the church. Edgar H. Schein, professor at the MIT's Sloan School of Management, offers a helpful, though general, definition that organizational culture: "The culture of a group can now be defined as a pattern of shared basic assumptions learned by a group as it solved its problem of external adaption and internal integration, which has

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[171] Song and Meek, "The Impact of Culture on the Management Values and Beliefs of Korean Firms," n.p.

[172] Hofstede, Hofstede, and Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 167.

[173] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 129.

[174] Hofstede, Hofstede, and Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*, 176.

worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."[175]

Another way to define organizational culture is offered by Terrence E. Deal, professor at Vanderbilt University and Allan A. Kennedy, management consultant, as simply "the way we do things around here."[176] "The way we do things around here" is an important saying because even if the organization may not have all its values articulated on paper, its members will let you know what the organization is all about.

The KM and EM need each other. Both have perspectives that can help shape the future of the Korean American church. "Being aware of cultural difference is a valuable first step for the leader working between two cultures. The second step is to seek to integrate the strengths of high- and low-context values."[177] Plueddemann explains how the integration would work:

> The pilgrim leader[178] challenges high-context people to work toward a more definite "faith picture" of results, and encourages the low-context leader to be more open to unexpected outcomes. He or she will seek to sharpen the strategic focus of high-context leaders, while helping low-context team members to appreciate insights from an instinctive analysis

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[175] Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed., The Jossey-Bass Business & Management Series (San Francisco: Jossey-Bass, 2010), 18.

[176] Terrence E. Deal and Allan A. Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (Reading, MA: Addison-Wesley Pub. Co., 1982), 4. "The way we do things around here" is very similar to what professor Daniel Kim of Covenant Theological Seminary calls "time capsule phenomena," where the organizational culture is stuck in a particular era while the society whole has moved forward.

[177] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 199.

[178] Ibid., 189-191. Pilgrim leaders, in contrast to factory leaders (low-context paradigm with a low tolerance for ambiguity) and wildflower leaders (high-context paradigm with a high tolerance for ambiguity), "tolerate ambiguity and focus on the unfolding serendipitous opportunities that God bring into view. Because they have a sense of direction, they are better able to decide if an event is an unfolding opportunity or a sidetracking interruption. They aren't surprised by difficulty and uncertainty because they are motivated in their service by a vision of the kingdom. They depend on the help of other pilgrims as they come to know and trust the map of the Word of God."

> of the situation, and help high-context team members to appreciate insights from a more objective analysis of the situation.[179]

According to Plueddemann, "The development of pilgrim paradigm helps bridge the strength of both low-context and high-context cultures while minimizing the weaknesses of the two extremes. As such, it is a helpful paradigm for crosscultural leadership." KM and EM leaders will then also "need to take the time to build mutual understanding and appreciation of each other's orientation toward events and ideas. If they don't, the [congregation] will likely fall apart…If two can work together, the different values will complement each other to build a strong and more effective…ministry."[180] This cooperation will require leaders to be "flexible, able to shift their leadership approach according to expectations of the situation. They must not only be proficient in several leadership models, but must also learn to work comfortably *under* leaders with very different cultural expectations of followers."[181]

The KM and EM also need to investigate scripture together. Plueddemann suggests, "Where clear biblical principles contradict cultural values, the Bible takes precedence, but where the Bible leaves room for flexibility, the cultural values of the local host culture should normally prevail. Other times, the local culture should benefit from leadership insights brought by those of other cultures."[182] This will require both the KM and EM to determine together who will be the local host culture in a given situation.

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[179] Ibid., 199.
[180] Ibid., 89.
[181] Ibid., 152.
[182] Ibid., 89.

EMOTIONAL INTELLIGENCE

The second area of literature explores emotional intelligence as one of the vital ministry skills for improving leader's self-awareness as he leads himself, his team and his congregation.[183] Herrington, Creech, and Taylor write:

> According to systems theory, two variables work in tandem in every emotional system, governing its function. One is *the level of emotional maturity* of the people in the system and of their leadership in particular. The other is *the level of anxiety and tension* to which the system is subject. The greater the level of emotional maturity in a system, the better equipped it is to handle a spike in the level of anxiety when one comes. The higher the level of emotional maturity, the lower the level of constant and chronic anxiety.[184]

Emotional intelligence is one tool that helps the leader be more self-aware of his emotions and that of the system, enabling him to be an effective leader. According to Prati:

> Emotional intelligence reflects the ability to read and understand others in social contexts, to detect the nuances of emotional reactions, and to utilize such knowledge to influence others through emotional regulation and control. As such, it represents a critically important competency for effective leadership and team performance in organizations today.[185]

Prati also notes that the business organization's transformation "from rational machine to dynamic and increasingly unpredictable organism has forced managers to transform the actual structure of traditional, hierarchical management into a flattened and flexible structure with interactive, interdependent, and creative process."[186] This metamorphosis of the business organization requires leaders to take on new roles of

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[183] Bob Burns, *Pastors Summit: Sustaining Fruitful Ministry* (St. Louis: Covenant Theological Seminary, 2010), 25. According to Bob Burns, "Emotional and cultural intelligence are so closely aligned that we must consider them as one theme. Yet to understand how they impact pastoral life," they were examined separately for this dissertation.

[184] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 33.

[185] Prati et al., "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," 21.

[186] Ibid.

facilitating, coordinating, and orchestrating the work behavior of others in order for the organization to gain and maintain its competitive advantage. Prati identifies social effectiveness skills as crucial to a leader's performance and effectiveness.[187] Prati argues, "Emotional intelligence has emerged as one of the most notable social effectiveness constructs, and…it is a foundational element of leadership effectiveness."[188]

Emotional intelligence criteria are relevant to understanding the effectiveness of the bicultural pastoral staff team leadership practices, as KM-EM churches are constantly navigating between the first-generation's hierarchical structure and the second-generation's flatter and democratic structure. Pastoral staff team members need to work effectively together to navigate through these two different organizational structures. Prati states:

> As a whole, effective work teams have been described as communicative, cohesive, innovative, and grounded with individual member support. The literature on emotional intelligence has proposed that individuals described as possessing a high level of emotional intelligence reflect characteristics that can fulfill these qualities.[189]

Daniel Goleman, Co-director for the Consortium for Research on Emotional Intelligence in Organization at Rutgers University, Richard, Boyatzis, professor at Case Western Reserve University Weatherhead School of Management, and Annie McKee, adjunct professor at University of Pennsylvania Graduate School of Education, argue, "The fundamental task of leaders…is to prime good feeling in those they lead. That occurs when a leader creates *resonance*—a reservoir of positivity that frees the best in

[187] Ibid., 22.
[188] Ibid.
[189] Ibid.

people. At its root, then, the primal job of leadership is emotional."[190] They explain, "In such grave crisis, all eyes turn to the leader for emotional guidance. Because the leader's way of seeing things has special weight, leaders manage meaning for a group, offering a way to interpret or make sense of, and so react emotionally to, a given situation."[191] Goleman, Boyatzis, and McKee also note the benefits of an emotional intelligence leader at home, which is relevant to understanding the church as a living system:

> And then what if we brought these qualities home to our marriages, families, children, and communities? Very often when we work with leaders to help them cultivate a greater range or depth in emotional intelligence competencies, they tell us that the payoff for them has been not just in their work as leaders, but in their personal and family lives as well. They find themselves bringing home heightened levels of self-awareness and empathic understanding, self-mastery, and attuned relationships.[192]

According to Goleman, Boyatzis, and McKee, the leader's foremost task is "driving the collective emotions in a positive direction and clearing the smog created by the toxic emotions."[193] The authors note that this leader's emotional dimension is primal but vital to an organization's success. "Whether an organization withers or flourishes depends to a remarkable extent on the leaders' effectiveness in this primal emotional dimension."[194] They continue:

> Quite simply, in any human group the leader has maximal power to sway everyone's emotions. If people's emotions are pushed toward the range of enthusiasm, performance can soar; if people are driven toward rancor and anxiety, they will be thrown off stride. This indicates another important aspect of primal leadership: Its effects extend beyond ensuring that a job is well done. Followers also look to a leader for supportive emotional

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[190] Goleman, Boyatzis, and McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence*, ix.
[191] Ibid., xii.
[192] Ibid., xiii.
[193] Ibid., 5.
[194] Ibid., 6.

> connection for empathy. All leadership includes this primal dimension, for better or for worse. When leaders drive emotions positively…they bring out everyone's best. We call this effect *resonance*.[195]

Goleman, Boyatzis, and McKee says that "The key, of course, to making primal leadership work to everyone's advantage lies in the leadership competencies of *emotional intelligence*: how leaders handle themselves and their relationship."[196] This concept of emotional intelligence shares similarities to the concept of self-differentiation in the systems theory. Herrington, Creech, and Taylor explain,

> Differentiation deals with the effort to define oneself, to control oneself, to become a more responsible person, and to permit others to be themselves as well. Differentiation is the ability to remain connected in relationship to significant people in our lives and yet not have our reactions and behavior determined by them.[197]

According to a Yale University School of Management study, upbeat moods influences how effectively people work by boosting their cooperation, fairness, and business performance.[198] According to Goleman, Boyatzis, and McKee, the leader's upbeat mood or emotional intelligence is a factor in team's effectiveness. They note:

> …the more open leaders are—how well they express their own enthusiasm, for example—the more readily others will feel that same contagious passion.
>
> Leaders with that kind of talent are emotional magnets; people naturally gravitate to them. If you think about leaders with whom people most want to work in an organization, they probably have this ability to exude upbeat feelings. It's one reason emotionally intelligent leaders attract talented people—for the pleasure of working in their presence. Conversely, leaders who emit the negative register—who are irritable, touchy, domineering, cold—repel people. No one wants to work for a grouch. Research has

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[195] Ibid., 5.
[196] Ibid., 6.
[197] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 18.
[198] *Research on Managing Groups and Teams*, ed. Margaret A. Neale, Elizabeth A. Mannix, and Deborah H. Gruenfeld, vol. 1 (Greenwich, CT: JAI Press Inc., 1998).

> proven it: Optimistic, enthusiastic leaders more easily retain their people compared with those bosses who tend toward negative moods.[199]

Goleman, Boyatzis, and McKee stress the importance of good moods on good teamwork as they report, "The percentage of time people feel positive emotions at work turns out to be one of the strongest predictors of satisfaction, and therefore, for instance, of how likely employees are to quit."[200] They explain, "Good moods prove especially important when it comes to teams: The ability of a leader to pitch a group into an enthusiastic, cooperative mood can determine its success. On the other hand, when emotional conflicts in a group bleed attention and energy from their shared tasks, a group's performance will suffer."[201]

Goleman, Boyatzis, and McKee explain further, "Negative emotions—especially chronic anger, anxiety, or sense of futility—powerfully disrupt work, hijacking attention from the task at hand…Distress not only erodes mental abilities, but also makes people less emotionally intelligent. People who are upset have trouble reading emotions accurately in other people—decreasing the most basic skill needed for empathy and, as a result, impairing their social skills."[202] Thus, emotional intelligence is especially important in the team context as Goleman, Boyatzis, and McKee note:

> The "group IQ," then—the sum total of every person's best talents contributed at full force—depends on the group's emotional intelligence, as shown in its harmony. A leader skilled in collaboration can keep cooperation high and thus ensure that the group's decisions will be worth the effort of meeting. Such leaders know how to balance the group's focus on the task at hand with its attention to the quality of members'

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[199] Goleman, Boyatzis, and McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence*, 11-12.
[200] Ibid., 14.
[201] Ibid.
[202] Ibid., 13.

> relationships. They naturally create a friendly but effective climate that lifts everyone's spirits.[203]

How does emotional intelligence enable leaders to "create a friendly but effect climate that lifts everyone's spirits"? According to Goleman, Boyatzis, and McKee, "Each of the four domains of emotional intelligence—self-awareness, self-management, social awareness, and relationship management—adds a crucial set of skills for resonant leadership."[204] According to the authors, emotionally intelligent leadership starts with self-awareness: a leader cannot manage his or her emotions well if he or she has little or no awareness of them, and is less able to understand them in others. And if he or she is out of touch with his or her emotions, this will severely diminish his or her ability to handle relationships. "In short, self-awareness facilitates both empathy and self-management, and these two, in combination, allow effective relationship management."[205]

Self-awareness allows the leader to take the next step of being empathetic (social-awareness) with his team by saying or doing what's appropriate, "whether that means calming fears, assuaging anger or joining in good spirits. This attunement also lets a leader sense the shared values and priorities that can guide the group."[206]

> Finally, once leaders understand their own vision and values and can perceive the emotions of the group, their relationship management skill can catalyze resonance. To guide the emotional tone of a group, however, leaders must first have a sure sense of their own direction and priorities—which brings us back again to the importance of self-awareness.[207]

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[203] Ibid., 15.
[204] Ibid., 30.
[205] Ibid.
[206] Ibid.
[207] Ibid., 31.

Michael Breen notes that the Koreans "are naturally conservative and yet have an ability to absorb differences. The stereotypical Korean is a materialistic shaman-Confucian-Buddhist-Christian."[208] While most scholars attribute Confucianism to be the main shaping influence on Korean worldview and social relations, Song and Meek also identify shamanism, Buddhism and Taoism as major influences.[209] They note the shamanistic influence on emotion in the Korean society:

> The glue which binds vertical relations together in Korean society is "human feeling" (*injung* in Korean, *ninjo* in Japanese, and *jen* in Chinese). Korea's shamanist heritage promotes a non-rational and emotional view of the world. Along with trust, warm feelings of unity and empathy between group members (whether it is a relationship of two or a large department or division) are believed necessary to maintain good human relationships and build satisfactory social interactions.
>
> *Injung* refers to feeling that occur (sic) spontaneously, not from formal obligationm (sic) between peope (sic), especially in vertical relations (Doi 1981; Lee 1983). *Injung* is stronger among members of a "ingroup" such as family, relatives, alumni, and people from the same hometown or company that the members of the "outgroup". "Injung" originally denoting feelings between parent and child and between siblings (see Doi, 1967 and 1981), expands beyond the family to encompass social relations between friends and associates in formal organizations, the community and society at large, creating a sense of unity and intimacy. Thus, *injung* occurs primarily in relations based upon mutual dependence (referred to as *oongsok* or *origwang* in Korean, *amae* in Japanese). *Injung* therefore plays a critical role in maintaining smooth human relations in vertically structured Korean society.[210]

This understanding of *injung* or lack thereof, which is similar to self-awareness in emotional intelligence, can have tremendous implications for team dynamics as Song and Meek explain:

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[208] Michael Breen, *The Koreans: Who They Are, What They Want, Where Their Future Lies*, 1st St. Martin's Griffin ed. (New York: Thomas Dunne Books, 2004), 7.

[209] Song and Meek, "The Impact of Culture on the Management Values and Beliefs of Korean Firms," n.p.

[210] Ibid.

> People who can bring such feelings into an organization tend to be valued higher than people who can adroitly and logically solve problems but cannot gain the loyalty and friendship of superiors, peers, and subordinates. People with *injung* are sensitive to others' feelings and quick to extend socio-emotional and even material support to sufferers. Superiors are especially obligated to track their subordinates' hidden feelings of discontent. Impersonality is not welcomed by Koreans. When people fail to demonstrate *injung* appropriately, their humanity and trustworthiness come under suspicion. A group member perceived as without *injung* may be isolated from the group.[211]

Park points out, "The influence of shamanism is an extremely significant factor in all aspects of Korean life. It operates with non-antithesis mindset. It exhorts life lived with full exertion of energy."[212] In relation to the emotions, "in shamanism, there is no absolute rules, and even moral judgment becomes a matter of emotional hurt in relational term. The negative emotions must be appeased in order to avoid damage. [Even the] dead are considered to share the same feeling and passion as the living."[213]

Koreans are deeply emotional people. Their relationships are driven by emotional values. Koreans do not hide emotions but often express them publicly. Therefore they seem very "fractious and argumentative."[214] Even the Korean language itself is very emotive with many shades of meaning.[215] According to Park:

> *Han*, which is a sublimated feeling of sorrow, rage and helplessness, came to play an important part in the society of Confucian conformity (your desire to seconded by the collective demands) and various experiences of suffering. *Han* is said to have become the collective national experience due to three great national trauma of the twentieth century: (1) the occupation of Korea by the Japanese, (2) the Korean War, and (3) the experience of dehumanizing poverty and demoralization as a consequence.[216]

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[211] Ibid.
[212] Park, "Ministry in the Korean-American Context," 2.
[213] Ibid., 3.
[214] Breen, *The Koreans: Who They Are, What They Want, Where Their Future Lies*, 34.
[215] Park, "Ministry in the Korean-American Context," 2.
[216] Ibid.

CULTURAL INTELLIGENCE

The third area of literature focuses on cultural intelligence as a vital aspect of ministry for enhancing a leader's self-awareness as he leads himself, his team and his congregation. P. Christopher Earley, dean and chair at University of Connecticut School of Business, Soon Ang, chair and executive director of the Center for Leadership and Cultural Intelligence at the Nanyang Business School, and Joo-Seng Tan, associate professor of Management at Nanyang Business School, write, "Simply stated, cultural intelligence refers to a manager's capability to adapt to new cultural environments."[217]

David Livermore, executive director of the Global Learning Center writes, "Nearly 90 percent of leading executives from sixty-eight countries named cross-cultural leadership as the top management challenge for the next century."[218] Cultural intelligence is indispensable for leadership development because the leaders need to understand that "leadership behaviors that are effective in one culture are not necessarily effective in others. While some leadership qualities or practices may be universal, other leadership qualities, styles, and principles are situational and culture specific."[219]

Cultural intelligence provides new insight into the social skills and mental frameworks that enable people to bridge the cultural differences. KM and EM pastors must employ this ability to successfully adapt to unfamiliar cultural settings to maintain an effective and enduring bicultural pastoral staff team. KM pastors must gain a better understanding of cultures outside their monolingual bubble in order to lead and minister to the next generations. EM pastors must also gain a better understanding of the very

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[217] Earley, Ang, and Tan, *CQ: Developing Cultural Intelligence at Work*, vii.
[218] Livermore, *Leading with Cultural Intelligence: The New Secret to Success*, 12.
[219] Earley, Ang, and Tan, *CQ: Developing Cultural Intelligence at Work*, 175.

unique KM culture, which is vastly different from their own, in order to work effectively with the older leadership. Both need to be aware of their own respective self-concepts and the impact they have on intercultural interactions.

This study's examination of generational leadership dynamics using a framework of cultural intelligence will also helps improve adaptability and flexibility at an individual and team level, to enable a person to understand his/her own thought in cultural situations, expand one's ability to strategically think through cultural nuances and idiosyncrasies, allow for cultivation of positive rather than negative emotions and feelings related to new cultural situations, and identify habitual patterns that create barriers to successfully work with cultures different than one's own.[220]

Earley, Ang, and Tan explain:

> As organizations extend their reach beyond national boundaries, leaders of global organizations need to deal with greater diversity in terms of workforce, consumers, legal systems, and institutional frameworks. A deep understanding of cultures around the world becomes imperative for effective leadership. We believe that effective leaders are those who adapt their leadership styles to the norms and culture of his or her followers. To do that, leaders must first learn their own cultural markers—markers that characterize their own leadership behaviors and styles at each of the six stages of leadership. They must then learn to modify their leadership styles and behaviors to fit to the culture of those they are leading.[221]

These cultural markers include: time horizon, orientation, power distance, tempo and punctuality, work and personal time boundaries, motivational needs for achievement, affliction, and society, and contexts.[222] And they are similar to Plueddemann's aspects of

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[220] Goette and Hong, "A Theological Reflection on the Cultural Tensions Between First-Century Hebraic and Hellenistic Jewish Christians and Between Twentieth-Century First- and Second-Generations Korean American Christians."

[221] Earley, Ang, and Tan, *CQ: Developing Cultural Intelligence at Work*, 185.

[222] Ibid., 185-198.

the cultural values mentioned above (context, power distance, individualism/collectivism, and ambiguity).

Earley, Ang, and Tan's orientation, which deals with the emphasis cultures "place on financial profits and shareholder returns,"[223] would fall under Plueddemann's individualism/collectivism category. All the issues regarding time including time horizon (short- versus long-term focus), tempo and punctuality, and personal time boundaries were discussed above in relation to Plueddemann's context category. Earley, Ang, and Tan discuss motivational needs for achievement, affliction and, society in terms of individualism/collectivism category, which is the same category used by Plueddemann.

According to Earley, Ang and Tan, "A key challenge facing modern organizations is how best to use and integrate the various talents brought forth by members coming from diverse backgrounds and experience."[224] The question we want to explore in this section is "what role might CQ play in helping us understand why some people seem much more capable than others of integrating their interests with those of other people?"[225]

"People working in multinational or multicultural teams (ones made up of people coming from different countries or ethnic or cultural backgrounds) must rely on their own personal sense identity as an anchor in dealing with others."[226] So working on a multicultural team means understanding and identifying differences and similarities in relation to other members. "Having high CQ is critical to identifying similarities among

[223] Ibid., 186.
[224] Ibid., 150.
[225] Ibid.
[226] Ibid.

team members because it reflects our ability to understand these nuances of self-image."[227]

Since a highly diverse workforce means that many possible identities exist for team members, Earley, Ang and Tan write:

> Agreement among team members regarding personal identity is of great consequence to what unfolds over the life span of a team. Many management scientists suggest that establishing the identities of others in a situation is necessary prerequisite to getting work done and that establishing roles and personal identities is a critical feature of effective multinational teams. Team members who share common perspective achieve better performance because of their mutual trust and their positive feelings about one another.[228]

Lee explains why Asian American churches are moving toward team ministry:

> Healthy Asian American churches recognize that models in previous generations emphasizing hierarchy and authoritarian leadership do not work well in the current context of post-first-generation Asian American living in a postmodern society. As a result these congregations have chosen instead to create more communal models of leadership that resonate with Asian American cultural tendencies a well as with current thinking on organizational behavior. The old adage "two heads are better than one" succinctly explains the value of teams that work well together: the synergies that result from high-quality partnership outweigh what one person can do alone. But there are caveats to the adage, of which Asian American churches need to be aware. One is the two—or more—heads have to be in alignment with and trusting of one another to ensure that synergy does occur.[229]

Earley, Ang, and Tan report:

> Team members who are similar to one another often report stronger affinity for their team than do dissimilar team members. Attitude similarity and demographic similarity are generally positively related to group cohesiveness. People on team who share similar backgrounds such as age, gender, or occupational background are often more satisfied and

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[227] Ibid., 151.
[228] Ibid.
[229] Cha, Kang, and Lee, *Growing Healthy Asian American Churches*, 96.

> have lower absenteeism than those with dissimilar backgrounds, and their teams have lower turnover."[230]

The challenge bicultural pastoral staff team in the Korean American church faces is overcoming numerous dissimilarities between a KM senior pastor and an EM pastor including but not limited to those mentioned above. Research suggests that these dissimilarities or "cultural diversity generate[s] conflicts, which in turn reduces the ability of a group to maintain itself over time and to provide satisfying experiences for its members."[231] Even George Cladis, executive pastor of Liberty Churches observes, "A church team cannot function well when all the members do not subscribe to the same philosophy of ministry. This is one of the most serious problems teams face."[232]

According to Earley, Ang, and Tan, some researchers find specific positive effects of team diversity on performance. One study finds that both diversity of education and diversity of work function were positively related to innovation. The need for ecclesiastical innovation for the church's future would be one reason for the necessity of maintaining an effective bicultural pastoral staff team in the Korean American church. Another study found that when top management team was diverse in their backgrounds, education, and company tenure, they showed a greater propensity to take action. But compared to similar teams, diverse teams were "slower in their actions and responses and less likely than similar teams to respond to competitors' initiatives."[233]

To foster the development of cultural intelligence, Earley, Ang, and Tan present a five-component developmental model known by the acronym PRISM, which stands for:

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[230] Earley, Ang, and Tan, *CQ: Developing Cultural Intelligence at Work*, 156.
[231] Ibid.
[232] George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together Into a Powerful Fellowship of Leaders*, 1st ed. (San Francisco: Jossey-Bass, 1999), 26.
[233] Earley, Ang, and Tan, *CQ: Developing Cultural Intelligence at Work*, 156.

> • *Preparing your mind* (how you acquire knowledge and how you think) Goal: acquiring the rules or cultural knowledge for effective adaptation to different cultures.
>
> • *Reviewing and learning* (how you think about your thinking; how you plan, monitor, and review; and how you learn). Goal: knowing how and when to reconfigure the rules for effective adaptation to different cultures.
>
> • *Identifying your strengths and weaknesses* (knowing your strengths and weaknesses by having your CQ profiled—e.g., are you weak or strong in cultural strategic thinking, motivation, and/or behavior?). Goal: increasing self-awareness of your CQ and developing a road map for training and development to enhance effective adaptation to different cultures.
>
> • *Setting goals and targets* (knowing what you want to achieve and exerting energy and drive to achieve your goals and targets). Goal: establishing the *Focus* for effective adaptation to different cultures.
>
> • *Mobilizing your resources* (displaying appropriate behaviors and actions for adapting to different cultures). Goal: ability to use appropriate behaviors and actions, or repertoires, for effective adaptation to different cultures.[234]

Earley, Ang, and Tan say that development of cultural intelligence starts with self-awareness, which "is placed at the center of [their] developmental model, as this is the very first step that must be performed." Using an example of "the person, who is culturally myopic, who fails to pay attention to the perspectives and worldviews of other even to permit them to permeate his or her way of being,"[235] they explained the importance of self-awareness:

> Culturally limited thinkers are also categorized as inactive or passive thinkers. They are unaware of how they think, and hence they are unable to use appropriate strategies and skills to resolve problems they experience in a different culture. They also rarely monitor or regulate their thinking. They may also exhibit low capacities for self-monitoring and self-awareness.[236]

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[234] Ibid., 37.
[235] Ibid., 52-53.
[236] Ibid., 53.

SUMMARY

This review has covers three primary areas of literature. The first area of literature deals with core values and cultural values. By understanding these values and their effects on the living system of the Korean American church, the bicultural pastoral staff team can effectively respond and lead with the appropriate emotions and actions to what causes anxiety within the living system.

The second area of literature focuses on emotional intelligence, which enables the bicultural pastoral staff to enhance their emotional self-awareness. This enhanced emotional self-awareness helps them manage their own anxiety, which in turn makes it possible for them to build an effective and emotionally calm team within the anxious living system.

The third area deals with cultural intelligence, which lets the leader and his or her team to improve its cultural self-awareness. By being more culturally aware, the bicultural pastoral staff team is able to navigate and start thinking differently about the living system to order to address the issues facing both first- and second-generation Koreans.

This review reveals a number of insights. There are visible and invisible differences between the two generations of Koreans. The two generations represent almost polarizing opposites schemas at times concerning core values and cultural values, greatly affecting the Korean American church's leadership style and philosophy of ministry. Some congregants have responded to differences by leaving the church all together. Others have planted churches. But some have remained in a bicultural Korean American church environment and are effectively serving each other.

However, it is clear that no one has addressed these issues from the perspective of systems theory in the Korean American church. Therefore the purpose of this study is to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches. The assumption in this study is that learning takes place in the context of ministry. Therefore, we will utilize a qualitative study to understand the experiences of pastors from their perspectives.

CHAPTER THREE

PROJECT METHODOLOGY

DESIGN OF THE STUDY

The purpose of this study was to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches. The assumption of this study was that learning takes place in the context of ministry. Therefore, a qualitative study was utilized to understand the experiences of pastors from their point of view.

This study utilized a qualitative research framework. In *Qualitative Research: A Guide to Design and Implementation*, Sharan B. Merriam said, "Qualitative researchers are interested in understanding the meaning people have constructed, that is, how people make sense of their world and the experience they have in the world."[237]

Merriam identifies four key characteristics of qualitative research. First, the key concern is "understanding the phenomenon of interest from the participants' perspectives, not the researcher's."[238] Secondly, the researcher is "the primary instrument of data collection and analysis."[239] Thirdly, "another important characteristic of qualitative research is that the process is inductive; that is, researchers gather data to build concepts, hypotheses, or theories rather than deductively testing hypotheses."[240] Lastly, "the

[237] Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation*, The Jossey-Bass Higher and Adult Education Series (San Francisco: Jossey-Bass, 2009), 15.
[238] Ibid., 14.
[239] Ibid., 15.
[240] Ibid.

product of a qualitative inquiry is richly descriptive. Words and pictures rather than numbers are used to convey what the researcher has learned about a phenomenon."[241] Through qualitative research methods, one is able "to achieve an understanding of how people make sense out of their lives, delineate the process (rather than the outcome or products) of meaning-making, and describe how people interpret what they experience."[242]

While quantitative research is able to identify large trends, it is not suited for discovering the details lying beneath those trends. Qualitative research, on the other hand, is designed to "gain an in-depth understanding of the situation and meaning for those involved."[243] This matched well with an exploration of how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches. Qualitative research enabled the researcher to dig to a much greater depth beyond the level of actions and behaviors, to the thoughts and motivations of individuals. Gathering this level of data was essential to this research project.

PARTICIPANT SAMPLE SELECTION

In order to find interview subjects, the following criteria were used: pastors who had at least ten years of ministry experience in a bicultural context, who were serving in a reformed ministry context, and who were members of either the PCA Korean Southwest Presbytery (PCA KSWP) or Southern California Presbytery (SCP) of the Korean American Presbyterian Church (KAPC).

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[241] Ibid., 16.
[242] Ibid., 17.
[243] Ibid., 19.

The intent was to select six men from similar theological backgrounds, geographical locations, and cultural contexts, but from different churches. This list of criteria provided an opportunity for the researcher to focus on the best practices for working together in bicultural teams. The study was limited to the bicultural pastoral staff team instead of the whole congregation because "How you do life within the team will be a reflection of how it is done within the church."[244]

Six pastors were interviewed. The pastors were selected from the PCA KSWP and KAPC SCP because their geographical boundaries include Los Angeles County, Orange County, and San Diego County. Los Angeles is home to the largest population of Korean immigrants in the United States. According to the United States Census from the year 2000, there are approximately two hundred and fifty thousand Koreans residing in Los Angeles and Orange Counties. Since the 1990 Census, the population has grown by thirty-four percent in Los Angeles County and sixty-three percent in Orange County.

DATA COLLECTION AND ANALYSIS

In order to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches, qualitative research methodology holds decided advantages over other research methods. Since the researcher is the primary instrument for data collection and analysis, the study was flexible and emergent, thus enabling the researcher to discover and understand the motivations, thoughts, and behaviors that underlie a particular process. This was ideal for exploring how pastors described what is effective team leadership in a bicultural staff team setting.

[244] Cha, Kang, and Lee, *Growing Healthy Asian American Churches*, 79.

It also allowed the researcher to follow where the interview leads and explore new areas that the pastors raise, even if the researcher had not foreseen then.

Before the interviews began, the researcher had each interview subject fill out a consent form in compliance with the research guidelines at Covenant Theological Seminary. The interviews took about an hour to an hour and a half, depending on how much time the interview subject had available. The language used in the interview was English.

The interviews followed a semi-structured format. As Merriam states, "This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondents, and to new ideas on the topic."[245] The open-ended nature of the interview questions allowed the interviewer to interact freely with each interviewee, exploring complex issues deeply and as thoroughly as desired.

All the interviews were conducted in person and recorded to preserve the data for crosschecking and further analysis. These interviews were transcribed, and the researcher analyzed and interpreted the transcripts using a constant comparative method of analysis. As Merriam explains, "The constant comparative method [of data analysis] involves comparing one segment of data with another to determine similarities and differences."[246]

RESEARCHER POSITION

In qualitative studies, the researcher serves as the primary instrument for data collection and analysis. This means that all observations and analyses in the study are filtered through the researcher's perspective and values. Therefore, it is important for the researcher to employ critical self-reflection to identify and disclose potential sources of

[245] Merriam, *Qualitative Research: A Guide to Design and Implementation*, 90.
[246] Ibid., 30.

biases, assumptions, worldviews, theoretical orientation, and other connections to this study that may impact the investigation.

During his eighteen years of ministry, the researcher has had the privilege of serving for twelve years as an EM pastor and youth director in Korean American churches. Since 2007, he has served at various white reformed churches as a consultant and an associate pastor. For the present time, he has removed himself from the Korean American church due to the hurt that he has suffered from difficult generational leadership conflicts. He honestly admits that those twelve years in the Korean American churches were very difficult for him.

Yet despite all the hardship and pain, especially during his time as a revitalization consultant at a dying eighty year-old, white reformed church, he felt that there has always been hope for the Korean American church, despite its glaring generational conflicts and tensions. Jesus Christ is the source of hope for all churches. Christ, who will not let the gates of hell prevail against the church, will enable her to continue persevering through all the ages.

STUDY LIMITATIONS

Due to limited time and resources, only six pastors were interviewed for this study, and participants were limited to those serving in the PCA KSWP or KAPC SCP. Pastors in the PCA and KAPC are all male, thus no women were interviewed. In addition, this was a best practices qualitative research project. Only pastors who had served more than ten years on bicultural pastoral staff teams in the Korean American church qualified for this study. These pastors were identified through review of their ministry history from PCA KSWP and KAPC SCP pastoral directories.

CHAPTER FOUR

FINDINGS

The purpose of this study was to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean American churches with both Korean and English ministries. In order to research this subject, there are three areas that were important to understand: the core values of the team's environment and the emotional intelligence and cultural intelligence of the leader and his team. Accordingly, the four research questions that guided this study were:

1. How do the pastors describe effective leadership practices in developing and maintaining the team's core values?
2. How do the pastors describe effective leadership practices in managing emotions in themselves?
3. How do the pastors describe effective leadership practices in responding to the emotions of others?
4. How do the pastors describe effective leadership practices in leveraging cultural differences?

While their names have been changed in order to protect their identities, the six research participants will be briefly introduced. It is important to understand the ministerial context of each research participant so that his comments can be more accurately understood. This will allow comparisons to be made between those serving in similar contexts and contrasts between those serving in differing contexts.

Understanding the various ministry contexts of the research participants will also define the frame of reference for this study, which helps to determine the applicability to the reader. For some readers, the pool of research participants will seem narrower and thus applicable to a small group of pastors. Accordingly, each research participant will be described in terms of their church context and their KM-EM arrangement.

Robert Godfrey, senior pastor of Highland Presbyterian Church, primarily ministers to the first-generation Koreans. He has served in the bicultural context for almost thirty years. He considers himself to be 1.2 as he explained, "I'm more Korean [culture-wise]. But the way I think is more Americanized." In 2012, his church has taken "a very big step … to grant autonomy to [their] English ministry, so they can get permission from the presbytery to become a mission church." Godfrey explains that they desired to separate their EM:

> Because it is not easy. I don't know if it is possible or not but it is not easy to have both languages in one congregation. So it's better to separate our EM as they grow, now they get matured, they need their own church and they have to set up their own leadership. So why I'm concerned the most and the reason I hurried is they have very well prepared leaders and they need to set up their own session. So, I thought, once they build up their own leadership, whether it's dependent or interdependent, you can't make them completely dependent on the KM.

When Godfrey was asked how he was able to make the EM autonomy a reality, he answered:

> Communicating with [the EM], speaking with them and endorsing what they believe. Sharing the vision. And the probably the greatest contribution I was able to do was not just to communicate with EM but to talk to KM leadership. So that's the bridge, I thought, the best thing I can do is not to change or to lead EM. I think it's out of my capacity. But what I can do best is to share and to communicate with KM leaders so that they can have a different perspective.

John Piper is a senior pastor of Bethlehem Presbyterian Church who currently ministers primarily to the first-generation Koreans. When he started the ministry twenty years ago, his initial focus was more on the second-generation Korean Americans as he shared:

> When I first started it, [Bethlehem Presbyterian Church], my original intention was to do an EM ministry in [the area]. But after the first six months, some of the KM members came and, to make the long story short, they asked if I could start a KM ministry for them, and so we began that ministry. I was hesitant at first to do KM ministry because I felt, boy, I don't understand the Korean culture enough, and at the time I was in my early thirties, so I wasn't old enough. And many, many hindrances and obstacles I saw. But then having done both, what I really, really appreciated was if I would have done [only] an EM ministry, [it would have been] very limited in the range of age.

Piper considers himself to be 1.5 generation because he "came here to the States at twelve, so ever since junior high school [he has] had all [his] studies here." And because of his bilingual ability, he would preach at both the KM and the EM worships in their respective languages. Piper considered his church to be "a little bit unusual" as he explained:

> Most of the time in our Korean American churches here in the States, you have a different KM pastor and a different EM pastor. You have two pastors trying to lead. In our church obviously, I was the lone figurehead, so I led and preached and taught both the EM and KM. And so in that respect we had a huge advantage over most of the other Korean churches. And so they always rallied around me and saw me as the leader. And so I've always tried to instill in them that our church was always one church. We were not two congregations, we were one church ministering in two different languages, only for the sake of convenience and comfortableness and efficiency, never in principle.

Edmund Clowney is an education pastor at Trinity Presbyterian Church and has served in the Korean American context for the past fifteen years. On the generational scale, Clowney considers himself to be 1.4. He is fluent in both Korean and English,

which enabled him to work closely with both the KM and the EM. When asked about his bicultural experience, Clowney said:

> I worked mostly with, mainly with the children, youth, and young adults but at the same time I had a very close relationship with the parents' generation, with the Korean congregation as well. So, I felt I like was the bridge. … I was kind of torn, because I understood what each side was saying, but I didn't know how to satisfy them both. That was my struggle. It was very rewarding to be there, to be able to be the go-between and try to help both sides understand each other, but at the same time it was very difficult because either way. I myself was struggling with that identity crisis: "Am I more Korean? Am I American?" Whose side do I want to be on? Actually, I didn't want to be on anyone's side, I wanted to be in the middle.

Clowney served under a KM senior pastor, whom he considered to be a visionary when it comes to doing bicultural ministry as he explained:

> He was … a revolutionary in the sense that I think he was perhaps thinking about a lot of stuff before … the church grew, and the English-speaking children grew up and they started having the KM/EM issue. He always was used to working with the young people, even in Korea . . . he was working with college students. So when he came to America he was working with college students. So I think he was always mindful of the young people and where [they are] headed, even though at first he worked almost exclusively with Korean-speaking 1.5 generation or close to second generation Americans, he found more and more second [generation] Korean Americans emerging. And he saw them having difficulties with the church because of these issues: issues with their parents, cultural issues, even though he was very much first generation. He had the heart [to] make things work and he kept trying.

The establishment of the EM at Trinity involved "a lot of members, especially elders/deacons [who] were willing to make sacrifices to make it happen … It was their own children. The EM [was not] just started and attracting different people, it did somewhat, but for a long time it was mainly, really their children, and they cared about their children, and they tried to be a family church, so they [were] willing to make some sacrifices to make it happen."

When asked if his senior pastor's commitment to an effective KM/EM relationship was intentional, Clowney answered:

> Yes and no. I think it was always on his mind. It was his focus, but at the same time I think he felt in order to make that happen he needed to grow the first-generation congregation so that he would have the means and the power to support the second generation. I don't know, you could say that was either part of his vision and method, or maybe it was his personal ambition. I knew he was mindful of it always, even though at times it didn't seem like it because sometimes it did seem like the KM came first and the EM had to just support it so it could grow. But in the area we were in, children/youth program was very important when attracting congregants. I do believe in his heart it was his vision the whole time.

Meredith Kline is an EM pastor of Christ Covenant Presbyterian Church and has served in the Korean American context for more than twenty years. He considers himself to be a 1.5 generation. While he is primarily responsible for the EM, Kline is also heavily involved with the Korean-speaking ministry "everyday, 24/7." He described his current ministry situation in this way:

> I am the assistant pastor with the most seniority right under the senior pastor, and I'm bilingual, and I also help out with the administration of the pastoral staff and the pastoral staff meetings. So everything that goes to the pastoral staff, goes through me from the senior pastor. I'm there more than not. I'm at the church building more than other pastoral staff. So I see the senior pastor … every day that I'm at church. It used to be that during seminary it was just a weekend thing. But it's a weekly/daily contact that I come in contact with the senior pastor and with other members of the session, other deacons and servants of the church because I'm bilingual, I was asked to do the morning prayer services. I'm not doing that anymore. I've not been doing that for about several months. I asked for a special excuse so I could focus on the English worship ministry. But because of that exposure, I guess it gave me some authority among the KM. But that also entails closer contact and closer working relationship. So, it's an everyday phenomenon for me to have contact with the culturally oriented ministry.

Gresham Machen is an EM pastor of Orthodox Presbyterian Church and has served in the Korean American context for the past twenty-five years. He considers himself to be a 1.75 generation Korean and explained:

> Because even though I'm second generation, just by birth, born and raised here in the U.S. I've been around Koreans and in Korean ministry for so long, I feel like I really understand the first generation mindset, and I'm able to communicate with them well, so that I can understand the way they think and why they think the way they do.

Despite having an understanding relationship with the KM, his ministry primarily has been to the second generations due to his language limitation.

John Calvin is an EM pastor of Geneva Presbyterian Church and has served in the KM-EM context for more than ten years. He considered himself to be of the 2.0 generation and focuses primarily on the EM.

Calvin has had two different experiences working with the KM. At Zurich Presbyterian Church, Calvin served under a micromanaging, older KM senior pastor in his late sixties who expected his staff to attend early morning prayer meetings and staff meetings that were "all done in Korean." There also was a lot expected of the staff as Calvin explained, "Even though as part timer, you don't get a Sunday off or anything." The ministry model was "about numbers, and programs and things like that. It was kind of more on the pragmatic side of things."

At Geneva Presbyterian Church, Calvin's experience working with the "younger, more Americanized" KM senior pastor "was very opposite. It wasn't micromanaged at all." "The senior pastor was very busy with traveling, guest speaking, missions work, so he didn't really have time to micromanage things at the church. So it was very hands off."

Even though the conversations with the senior pastor were conducted in English at Geneva, "At least [at Zurich] there was more contact with the senior pastor, more face time, and that kind of thing. Whereas [at Geneva] where it was more loose, there wasn't a lot of dialogue going on between each other about the goings on of the EM."

The ministry at Geneva "was more of an intentionality to not combine on things" between the KM and the EM.

> I think, for example, like the joint services. It really just seemed like a KM service that we were joining. And part of it is just the sheer size—like the KM, it is much bigger than us and we come in there and even though they make concessions and try to translate … the EM members just kind of feel swallowed up? So it was never a service that, I think, EM members enjoyed and because there's a disconnect in terms of relationship with the KM, it just felt a little forced

As a result, the EM has "been functioning independently for [a] long [time]" from the KM. Recently that functionality has become a reality when the EM decided to be an independent church plant of Geneva with the blessings of the KM-dominated session.

Calvin explained the move:

> But really, wanting to be independent was not so much [because] the KM is oppressive or they are holding us back. It was just more we realize we're a separate congregation, everything is separate, and any congregation unto itself, ought to eventually have to appoint elders, deacons. And if we have those in place, certainly we are to be a separate church. That's the direction we were moving in, and so that's a big part of why. But there's more to it. Like I said before, the session just didn't have time to talk about our issues and address them. They were so busy with their KM issues and it was kind of stalling our ministry in various ways. And we couldn't participate in the process of electing and ordaining officers. We wouldn't know who to nominate, we wouldn't know who to confirm and elect. And because of even our schedules on Sundays, attending congregational meetings—it just wasn't possible. And that's a big part of church. And then there's also a sense when EM members could get very discouraged if they're giving and serving, but the KM who's very detached from us has the final say on all these things and we did also feel like becoming independent would spur our members even more so to serve and give.

In summary, all the research participants have at least ten years of Reformed ministry experience in a bicultural context, with four having served more than twenty years. Two participants primarily served the KM as the senior pastors. Two participants served both the KM and the EM. The remaining two primarily served the EM as EM pastor.

CORE VALUES

When asked to describe effective team leadership practices in developing and maintaining the team's core values, EM pastor Machen answered:

> I don't think there was anything formal. I think because there was a general unity in theology and ministry goal but it wasn't explicitly stated. We didn't hammer out or talk about a vision for the church or certain theological conviction. But we were on the same page in terms of our theology and ministry philosophy. And that was recognizable just because of where we graduated and by our own relationship.

The core values are rarely articulated in the Korean immigrant churches because they are "assumed, hidden, subtle, and unspoken" due to the church's top-down, authoritarian, hierarchical structure.[247] And just because the values are not articulated it does not mean the values are not there. And those hidden values can found in organizational culture, by examining "the way [they] do things around here."[248] Daniel Kim of Covenant Theological Seminary observed what he calls "a time capsule phenomena," where the organizational culture is stuck in a particular era while the society as a whole has moved forward, in the church in Korea. Interestingly when asked about their time capsule experience, many respondents often answered by saying "that's

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[247] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 71; Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era."

[248] Deal and Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life*, 4.

the way it was done in Korea" thus making the connection between the time capsule phenomena and organizational culture.

When asked if he has experienced the time capsule phenomena in his ministry, education pastor Clowney responded:

> I believe so, not just the Korean church, but the Korean immigrant community as a whole, because I see that. I have seen how Korea has changed. But a lot of the immigrant community is backwards because they are living in the sixties or seventies or whenever they left Korea, but I think that's also reality as well. You change by being there but when you're not there, you can't help it all you have is the memories, and time just kind of stopped for you. I think the churches are trying to adapt, but it's slower. It's a good observation.

When Clowney was asked how he noticed the time capsule phenomena, he replied, "You visit or you read about what's going on in Korea's fast-paced, quickly adapting society and in the past twenty, thirty years it has gone through explosive change." But he mostly attributed the presence of time capsule phenomena in the church to his senior pastor. He explained, "It was more because the Korean pastor I worked under who left Korea in the seventies, I felt [of the church], 'this is not Korea today, this is the seventies.' It's slow change."

When asked if the change between Korea today and the Korea that is pictured in the Korean American church would bring about a better relationship with the EM, he answered:

> You change by what you see and what's happening around you. American society has not been changing as quickly as Korean society in the last thirty years, and even if the Korean American church wanted to adapt more quickly, they could not, they are here, not in Korea. They can read about it, but that doesn't mean they will change. It is a snapshot of that time in history. They mean by "Korean way" is this, "When I left Korea, this is how it was done." It is much different now, however, than they remember. It would help, but this is the reality.

When asked if he experienced the time capsule, EM pastor Machen also attributed the phenomena to the KM leadership he worked with. He replied:

> I did. The style, the methodology was very stagnant and formulaic. My understanding from what others would say is "That's the way it was done in Korea." And it became stuck with what they knew. So I understand that idea of time capsule more in their management style and their goals. But I would say that didn't stop them from being innovative. I know that in several ministries that I had been in, they were quick to jump on the bandwagon of certain theological positions, certain programs, music. They were very open to whatever "worked" to get to the goal. So again, time capsule is more the management style and mental, cultural philosophy but Koreans are very adaptable in the sense that they are very willing to use anything that would bring success. I saw a lot of very conservative men be very open to contemporary things, as long as they were under [their] control and they went towards the goal that [they] wanted.

According to Clowney and Machen, despite the limitations brought about by the time capsule, the Korean first-generation was seen as being innovative, adaptable, and pragmatic. Clowney added, "One thing I truly appreciate about the Korean community, especially from first-generation Korean Christians, is their level of sacrifice, dedication, commitment. That is something we need to hold on to."

EM pastor Kline, who also experienced the time capsule phenomena in his ministry, argued that organizational culture of the Korean-American church should be examined in light of the scriptures. He shared:

> I might have mentioned we have now in our church video cameras and internet access: it's all modernized. But, the place where it's still old is in the minds of the leaders and those that are older in our congregation. Retired elders, senior pastor, members of the session, ordained deacons that are beyond fifty-five, and other older members of our congregation. They still have an "old" perspective of the way it was done, and they expect the same things from our church, without taking their presuppositions through Scripture, even to their perspective of what a pastor should be and what an un-ordained director is supposed to be. Even their perspective of 6 AM morning worship service [comes from the desire to maintain certain traditions.] Something about the perspective of pastors and especially un-ordained directors and seminarians and those guys.

> Some of those didn't get paid very much, they got paid with bags of rice and all that stuff, but they did everything in the church because there was no one else to do it. What's interesting is that perspective of a job description is maintained here. Even yesterday I heard someone say that un-ordained directors should be doing everything because that's what they do, they apply that unquestionably. But in the American context, we see them as part-time, weekend positions that don't do everything, but only educate the church. So that's one example of that idea of time capsule being maintained in our church. That adds to our cultural differences, and I would definitely say that exists. It is true, and we have to deal with it everyday.

KM senior pastor Piper had a different take on the time capsule phenomena when he was asked if the Korean American church was stuck in past:

> I think, that assessment is somewhat true. But I say its only somewhat because some of our Korean churches both in Korea as well as here are very progressive. But having said that, just like I think if I could maybe, not challenge, but I think present another angle, the American church especially if you go to the South, you go to the Midwest, those churches are a not more progressive, they are clinging to their past as dearly as some of our Koreans, so I think we have that as well, not just in the Korean churches but the American churches as well.

Piper too attributed the time capsule phenomena to the first-generation leadership but also argued that with changing leadership landscape in the Korean-American church that the phenomena is less and less a part of the current organizational culture. Piper said:

> And of course especially if the senior pastor, should be older, more comfortable with that Korean-ness, then certainly they would adhere to that and cling to it much more tighter. The last twenty years, I think we have moved away from that, far, far away and especially of course, most, many of our now immigrant churches here in the States are no longer led by the first generation of Koreans. But now, the transitions to the 1.5, a lot of my friends are now the senior pastors of these larger churches. That would not describe them accurately because I think they are probably far more closer to what I am than what was just described.

When asked to expand on this leadership shift taking place in the Korean American church, Piper replied:

> Far more receptive, obviously, to the EM. First of all we're not just bicultural, but also bilingual, we are able to communicate with the EM far easier than our predecessors, because for [the first generation] obviously their inability to speak English was prohibiting that. And so their approach to the EM was hands off. They don't understand American culture, Whereas from our end, we can communicate. We try to give them freedom. Certainly we hope we aren't micromanaging and overshadowing them. I think many of us have been educated in the States, we understand—not that we understand fully, but we have probably a better grasp of the education and the training that goes on with our children. And so that becomes not just the principle-oriented but also experience, we can reflect on our experiences.

The core values were not articulated within the Korean American churches in this research but nonetheless the hidden values did reveal themselves during the questions about the church's organizational culture. The organizational culture of the Korean American church was clearly tied to the leadership of the first-generation KM senior pastors. The research suggested that the time capsule's grip on the church's organizational culture was not as strong as it used to be in larger Korean churches as more and more 1.5 KM senior pastors are taking over the leadership. The keys to improvement in the organizational culture were attributed to better communication, understanding and relationship between 1.5 KM pastors and second-generation EM pastors. This is all very important but not as important as theological values as the congregation continues to change generation-wise.

Since all of the interviewees were Reformed pastors, there was one category of values that was held consistently in their ministry from start to finish: theological values. Many of the participants were guided by their theological convictions in navigating the challenges of doing effective bicultural team ministry. When asked what motivated him to continue serving in the bicultural context despite the difficult experience, EM pastor Kline replied:

> The continual reformation and revival of the second generation, who do not have their Korean cultural identity. They have adapted some things from that but they're mostly Americanized. And I'm teaching the Scriptures while also saying, "honor your father and your mother" which has a parallel to the honorific society. Where there are parallels, I try to say that, but as much as possible try to shield the second generation and correctly train them as to what is biblical in terms of studying the Word, in terms of church officers, and seeing their responsibility. Training them, hopefully they will become ordained elders and deacons in the future so they will be a true church that is more welcoming to all kinds of people rather than just one kind of people.

There is a need to train by cultivating the spiritual maturity in his congregation, Kline explained:

> … starts with theology, which entails seeing the church as the universal church that's composed of many different kinds of people, different languages, different colors. So I teach [that] first. Secondly, I say, "let's practice that." So we tolerate and love an African American woman that comes to our church [or] a white man that comes to our church. And we tolerate other sinners that are KM and EM as well. And so the maturity that I try to cultivate is above [all], theological, and also in terms of piety in faith and practice always. I think [the] most important element is Christo-centricity in all things, not only in personal or family life, but also in church life. Even though [the KM is] above us, nothing but Christ has his hand in here, and that's the thing I'm trying to cultivate more and more.

Kline also cited God's calling for another reason why he remained in his difficult bicultural setting as he explained that:

> It's a grey area for me, whether I should pack up and leave because of [difficulty with the senior pastor] or continue to chip away, work at chipping away until all these things are released from the grip of the senior pastor. It is very, very slow and we don't know what God will allow us to do next year. But I think this has allowed me to understand, it has been good because [it teaches me] humility. But after awhile, it gets old as well, so on the side, I am looking for another call constantly. As long as God has been closing those doors on another call, I am resigning into the position that God has me here for some reason that I am not aware of at this time. So I continue to chip away.

Kline added that it was his pastoral community that enabled him to continue ministering in the bicultural context and thus gave him the vision for his calling as a 1.5 pastor in a Korean-American church:

> It is a personal and close relationship that I have with other pastors in the education department that has been very helpful in the helping me to stay and just continue to work. On the one hand I want to leave, but on the other hand if I leave what will happen to them. Who will be there to shield them and give them advice? They are always saying that as soon as I go, they will be leaving whether they have a call or not. And I don't think they are saying that to encourage me, but they are really adamantly planning that actually. That camaraderie, fellowship, friendship, praying for one another helps, and more importantly, my calling as a 1.5 bicultural pastor could mean that this what I'm supposed to do. So that it could provide a context in which [the] next generation of pastors could know and grow and be trained even better than I was and earlier than I was so that they could lead the next generation of churches that are better and are more Christ-like and are more loving and more Reformed and Presbyterian and truly look like that kind of model church.

For all the pastors interviewed, their theological values have ultimately enabled them to sustain an effective ministry. And it was their commitment to doing the gospel ministry with the gospel behavior that enabled them to have an effective bicultural team ministry. For others, their pastoral calling and their community enabled them to continue serving in a challenging intergenerational situation. The values for effective bicultural team ministry according to the interviewees were gospel and gospel behavior, respect, humility, patience/perseverance, peace/unity, and family. Some of these values were identified during the process of understanding how pastors exercised their self-awareness, emotionally and culturally as discussed in the following sections. In this research, it was found that leaders' self-awareness enhanced their ability to effectively apply these values in their ministries as seen in the following sections on emotional intelligence and cultural intelligence.

EMOTIONAL INTELLIGENCE

When asked to describe effective team leadership practices in managing emotions in themselves, Piper as a KM pastor admitted that his relationship with the EM pastors "was very frustrating, in fact quite upsetting at times" because he "did not quite understand where they were coming from." Interestingly, the frustration for Piper "wasn't an EM or KM thing, it was more of a personal devotion as a pastor" issue as he explained:

> I felt they were very self-centered, too self-centered. The byproduct of that was they were not willing to sacrifice for the good of the church, for the good of others. They were way too cutthroat in terms of where to draw the line, how much to serve what to do, what not to do. They were very calculating in terms of how much they served, knowing where to draw the line, to serve no more.

Piper goes on to say that:

> One example would be one pastor will say that he served for the church forty hours and so he felt that was enough. And serving ministry, obviously of course there's always, there should be a limit. But very frustrating when people are not willing to go the extra mile. The lay-people, the lay-leaders especially, after working about forty-fifty hours in their own field will still come in church and serve another about twenty whatever hours. And so as a pastor, not just because I am a senior pastor, but as a pastor I feel our position should be, we should be serving, I don't want to say we should match their hours, but it should be no less than them since we are caring for their souls. And so that's why I felt frustrated sometimes when they would just cut off and say, "I am doing enough."

Piper shared that he dealt with the frustration by "trying to reason with [the EM pastors] on a common sense level" but admitted that he "think[s] they saw it a little differently." Piper's frustration with his EM pastors was over the perspective of seeing their calling as a job as opposed to seeing it as a life-long calling. It can be argued that differences in perspective come from differences in the cultural values. Education pastor Clowney observed that the second generations have "moved away from some of those

things from the first generation" such as "level of sacrifice, dedication, commitment." He argued that the second generation "need[s] to hold on" to those values and "learn from our parents' generation."

In retrospect Piper reflected, "but I think as I got older, I began to have the humility and the willingness to hear more from the younger pastors, EM pastor." Piper shared one particular experience:

> Whereas the two [EM pastors], we had an opportunity to spend long hours into the night, which was unusual. Normally that doesn't happen, but because we did that, I was able to just listen for a long time and hear their pain, hear their struggles, hear their vision and frustration and discouragements as well. It was from the 1.5 generations who felt the frustration with the second generation. I heard their frustration towards us. Some I felt were legit, others I'm sure I didn't fully agree, but nonetheless, the frustrations were real. And so I was trying to be open to that and hear.

This experience also demonstrated the importance of the leaders' self-awareness, which was developed through relationships. Piper was well aware of what he understood and what he did not by spending time with his fellow pastors. Piper also shared another challenge he faced dealing with the EM leadership:

> I don't know how often, but for example when we are making a decision in the leadership, when we have both the KM and EM, and our EM, at least one of our deacons, was extremely—I don't say this negatively, but for lack of better term—calculating, they were organizationally well-versed and understood the numbers well and so on. And so at times if it didn't make sense to him, he would try to stop wherever we are going. Whereas with the KM, they will go a little more with the flow. And if it is the direction of the church leadership, they will try to submit, not necessarily get it. And so, some of our KM leaders didn't understand that our young EM leader would be so bold as to stop the flow of the meeting and the flow of the church's direction, just because he didn't get it. They felt that was quite abrasive of him. Vice versa, of course.

Piper was then asked how he dealt with the situation and he replied:

> If I could, if I knew those concerns before the meeting, then obviously I would meet with whoever had the struggle, whether it be KM or EM. And

> I will try to hear them out and explain to them as best as I could what they were not seeing, because usually the KM or the EM or anyone else, including myself, we have our own perceptions, our own perspective, and we don't always see from the other side.

Then Piper further expanded on what he did to deal with the conflict between the KM and EM leadership:

> And so, when our EM deacon would directly challenge, oh, our KM leaders then, who were much older, found it very insulting. And so I needed to soothe both of them. First whoever was insulted, I would tell them, tell the KM, "Please, don't hear his abruptness as a challenge to your character or intentions. The reason why he is asking is because he doesn't get it and wants answers. So his intention is not to insult you. So first of all, you need not get insulted." So I needed to soothe the KM people. And vice versa.
>
> After that I need to come back and answer the question that the EM leader had, hopefully to his understanding. And after I have explained, then I will have to explain one more thing to him and say, "I get it, why you would ask your questions, but you do also have to understand, the same questions can be asked differently, a little more respectfully. Not as a challenge, not everything has to be a challenge. You don't always have to throw a roadblock to stop a car. You could just say, "Can I ask a question?" Instead of abruptly interrupting and say, "I don't get that." Why would you do that? That tone, even if the words are correct, will be inappropriate. You understand that. The scripture is always talking about honoring the elders. It speaks about reconciling. It speaks about being humble. And this obviously doesn't help that."

In the situation above, Piper demonstrates the importance of the leaders' self-awareness by understanding his and his leaders' capabilities and limitations and by using that knowledge to resolve the tensions. That communication would at times require humility and willingness to hear the other party and then be willing to reason with them.

Also, through this open line of communication the leader sometimes needs to make others aware of their own actions in love and truth by even explaining to them how their actions are harmful to the relation with the other generation. This self-awareness did not come to Piper overnight as he spent a lot of time developing relationship with his

leaders, which provides the basis for having an open line of communication with the other party. He explained:

> And so hopefully, I think, over the years, as we get to know each other better, the leadership, and also as I get to know each individual personality, I would have to spend a lot of time, obviously, before and after the meeting, to soothe out the wrinkles that I saw in the meeting or maybe afterwards. And thankfully, for the most part in my ministry, they're very receptive to my leading and so, and of course, I know my members well enough to know who will do what. And so I did a lot of the work, pre-work, which obviously helped. And then, of course, if I knew certain things will be difficult for this person, then I'll come to them and say, "This is what I'm going to present and I'm okay with you presenting your thoughts. Please, I'm not trying to muffle your voice here. Speak your peace. However, learn to speak it in such a way that is also pleasant for others to hear, so that they will not be upset by your questions. Then, obviously, we don't get any conversation going. There's no peace there, so you don't want to just throw a bomb to kill a fly, do you? And that's what I feel sometimes happens when you speak, and so can I encourage you, brother? Think through these things. You bring your own thoughts; you make your own decisions. So I won't make them for you. You got your own mind. However, when and if you disagree, think through what you will say. And say it in a tone that will make the other people want to hear your question rather than be upset at your mannerism which actually is very un-Christ like."

When asked if it was difficult to get the KM to say, "Let's learn something from the EM." Piper replied, "No, because if you take away their emotion of being insulted by the younger man, if you could help them get over that, then they saw a lot of wonderful qualities of our EM."

EM pastor Calvin on the other hand dealt with frustration by getting together with other pastors in the church. He said, "We meet weekly for prayer, we share about ministry struggles as well as just our personal life and things like that and we do that regularly and that's a place where we can talk about our frustrations but also pray for each other so I think that's helpful too."

The first part of the research question on emotional intelligence dealt with how the leaders managed their own emotions. The following section will deal with the second half of the research question, which dealt with how the leaders managed other people's emotions. When asked to describe effective team leadership practices in responding to the emotions of others, EM pastor Machen responded incredulously, "Emotion?" He did not know what to make of the question. Then when he was asked about experiencing sense of anxiety in the ministry and he answered, "Only as a result of the different goals: if things were not going well, if kids were not having fun but emotions otherwise didn't come up. Our relationship wasn't based on emotions, and it didn't have a lot to do with emotions. In my relationships, we generally liked each other very much, we were very fond of each other, and there was a sense of comfort." According to the literature review Korean people are emotional people and to hear Machen say, "it didn't have a lot to do with emotion" seems contradictory. In the interviews, emotions were not at the forefront of the discussion on effective team leadership not because they were not important but because the cultural issues often overshadowed them. In other words, emotional issues were tied up with the cultural issues.

As we will see with the following examples, the emotional issues that the leaders were dealing with are seen as sub issues of the bigger bicultural issues. When asked to describe effective team leadership practices in responding to the emotions of others, EM pastor Calvin shared what his pastoral responsibility was toward his EM congregation when they got frustrated with the KM:

> I try to help the congregation understand where the Korean ministry is coming from. I also remind them also how much the KM still supports us, nonetheless. Whether it's just giving us the space that we need, the freedom or having supported us over so many years. And so, I always

> make it a point to remind our congregation how much the KM is supportive of us. And there's been times where no matter what the congregation is frustrated. For me personally, it's just like I'm under authority under the session. I got to roll with it. I can't act like I'm my own church. For the longest time we were just the EM ministry, so we're under the session. We got to honor and submit to what they decide. So even thought there's been frustration—and the thing is I express it, and then I submit nonetheless, in the end.

Calvin addressed the frustration of his congregation while at the same time being well aware of his place in the Presbyterian polity. In the same way, EM pastor Machen dealt with misunderstanding and difficulty by buffering the EM congregation from the KM congregation while maintaining the unity and the peace of the church as he explained:

> Because a lot of it had to come through me, so when I received it would be able to explain it and say, "This is the context we're in. This is what the KM desires." Sometimes I wouldn't even say that, I would say, "Look, the church wants to do this." And so I would either give my support to it in a certain way or give my support to it as best I could. But I think if I were to make my criticism so loud and clear to my congregation, I would be attacking the unity of the church, so I didn't feel it was my place to cause my congregation to question the first generation and become angry. So I just tried to be a buffer as much as I could. There were times I couldn't because there were things the first generation did that were very directly related or they stepped in and one of the elders said something to the congregation, so in that sense I couldn't do anything. And I just had to try to tell my congregation to be as patient as possible and assure them that we'll work it out somehow. And I tried to meet with that elder or pastor and tried to work it out.

EM pastor Kline shared that part of his pastoral responsibility is shielding his congregation when necessary from the intergenerational conflict. But the shielding does not mean covering up the leadership dysfunctions the congregation already sees. He said:

> No, I tell them that that is true, that what he sees is correct. There is dysfunction here. There is dysfunction everywhere. There is problem with the senior pastor. There are problems with others. The session is weak and in many cases it demonstrates cowardice. If he were to address moral issues in the senior pastor and others in the congregation, I would tell him

> that is all true. But what can we do in the church, we can pray for those people, understand that we also are sinners and then we continue to maintain our piety and our commitment to the church because Christ is the head of the church.

On the other hand, when asked about defending his senior pastor to the congregation in the honorific culture, Kline replied:

> Yes, I do. Although the hierarchical nature of our church polity structure and the honor of the Korean culture that continues to feed into that, either that has proved difficulties for me, my theology tells me to protect the community and peace of the church, even if that means I peaceably withdraw. So what that means is in the context of the difficulty, I do not speak behind the senior pastor's back, nor do I try to denigrate his authority or paint him as someone that is bad, but I try to encourage the church to pray for him and to work with him and to continue to suffer along with others, because of Christ. So in that case, am I shielding the senior pastor, in many occasions, I do.

For some respondents, emotional aspect of leadership was evident while it was not in others. The reason for the disparity can be attributed to the cultural issues overshadowing and enveloping the emotional issues even though the cultural issues may bring about the emotional issues. It was stated in the literature review that emotional intelligence and cultural intelligence are very similar[249] but in the Korean American church context cultural issues have overwhelming dominated the emotional issues.

KM pastors have dealt with the frustration concerning the EM pastors and leaders by dialoguing and by trying to understand their perspectives. This effort to understand the other party required humility and the willingness to hear and learn from the other side which all starts with the leader own self-awareness, with the realization that "we don't always see from the other side." KM pastors who have invested time into building the relationship with their EM pastors and leaders are able to have a truth-telling and grace-

[249] Burns, *Pastors Summit: Sustaining Fruitful Ministry*, 25.

giving relationship with their team members. These pastors find themselves being a go-between EM pastor and KM congregation as they try to soothe the potentially explosive situation. Then the pastors would often use the cooling period to have a "teaching moment" dialogue with their EM pastors.

Pastors are also involved in managing the emotions in their congregants because the members themselves are not isolated from the intergenerational issues in the church. EM pastors have often found themselves shielding their EM congregation from the difficulties in the church, while emphasizing the positive qualities of being in a bicultural relationship with the KM.

Ultimately, the pastors were guided by their theological convictions to do a gospel-centered ministry, where the proper theology was taught and gospel behavior was practiced. For other pastors, they were able to keep their emotions in check because of their commitment to the unity of the church and to Presbyterian form of church government. They were willing to peaceably submit for the sake of protecting the community and peace of the church.

CULTURAL INTELLIGENCE

This section will present the interview findings on the culture issues in the Korean American church. When asked to describe effective team leadership practices in leveraging cultural differences, education pastor Clowney answered:

> Teaching humility, sacrifice, perseverance. This is just one example of conflict. In all aspects of our lives there are conflicts but we don't give up. If we are standing for the right things, then we don't give up. It is the body of Christ, and we continue to persevere and we try to be sacrificial and humble to deal with those who do not see eye-to-eye. Even in monocultural, monolingual churches there will always be conflict, in every family and in every organization. Hopefully it will not last forever. We are going through a stage of immigration, with more obvious first

> generation and second-generation divisions. Eventually 1.5-generation persons, who are more bicultural and bilingual, will take over. I think that's the way ahead.

When asked the same question about leadership practices in leveraging cultural differences, Piper said:

> Whereas my job [as the KM senior pastor] was to oversee the whole church. And so, when I would be teaching to the KM, I would often present to them the EM side. And vice versa, when I was teaching the EM about the whole church, I would often present to them the KM side. Now interestingly enough, they both always thought I was on the other side. Because for me, my job was, I felt, the KM understood the KM problem, they didn't always get the EM, the younger, mentality. So I was trying to be their advocate. And vice versa, when I was speaking with the EM, their congregation and their leadership, I tried to represent the KM side and they often felt that well, I was too old for them, I understood the KM side far too better, better than the EM. While that may be true, my intention was always to give them the other side and so the other side always thought that I was on the other side.

When asked how he was able to help the congregation overcome the differences, Piper said, "I've always tried to help them focus on Christ. They are not the reason why we do things. The second generation, or the next culture, that's not what good Christianity. Church is about Christ. We exist because of Christ." And then he shared:

> Now I'll give you a great example. One of our ministry, one of our KM, in fact, our most senior KM—he was an elder—the only elder in our church at the time, got in a car accident, he and his wife. And his wife had a cast and couldn't cook, and so you understand, that home was going to suffer. Mom can't cook—they're not going to be eating! All right, and of course, the elder also had a lot of bruises because both were in a car accident. I called not only the KM to be hospitable to them and serve them, to pray for them and also cook for them. I called not only the KM, but I also did that for the EM. And many of our EM went over to their home with food. In fact I also had a Chinese member who spoke no Korean obviously and I encourage all of our EM, when you go visit that family, even though he's older—in our hierarchical culture, subordinates do not pray for the elders. But that was a great teaching moment for me. So I told them, "Hey, this is not about subordinates. Yes, he's an elder and we should be respectful. So don't stand over him and try to pray over him. Lay your hand over him. None of that's foolish, disrespectful, disgusting things. None of that.

> Humbly ask a brother who is suffering. Go there to help and in Christ intercede for him." And so many of our, not just KM, but also our EM went over to that house bringing food and when they saw them, they stayed, talked with them, prayed for them. I also instructed the elder, "Humbly accept all their prayers. Don't think because you are an elder you don't receive prayers. This is a moment when God has humbled you. You need to accept." And obviously he humbly did that and so some of our EM members, including our Chinese member, went over there, prayed for them in English. Of course the KM elder didn't understand very much, but I told them, "Hey, Christ understands. Here in this spirit, his role is to pray for a suffering brother, which you are. Your role is to gladly accept and understand that even though you don't always understand what he said in English, our Heavenly Father understood it for you."
>
> And so that actually, that incident was a huge open door for us of ministry where our KM, actually many of them told me, for the first time in their life, they saw and they had an EM member come over to them and pray for them which they never seen in any other church, which they never experience themselves. And so for them to experience that, not only that elder, but to see the whole KM ministry see that in the EM side, they realize, yes, they are just younger, but we're partners in Christ. And so those were really some, a few incidents that I think the Lord provided where we were able to open hearts and open doors in a different ways that perhaps other churches might not always have the opportunity.

What was interesting about my interview with KM pastor Piper was that while he was discussing the obvious cultural differences between the KM and the EM, he would at the same time dismiss the cultural issues as not being important, it is as if he is creating an either culture or theology dichotomy rather than seeing it is both culture and theology. When asked to explain why, Piper answered:

> Yeah, but again, I'm unusual in that respect that I don't count culture too great of an issue anyway. I think a lot of people make this huge issue about KM and EM differences and culture. I think there are some noticeable things, but to me they are not as big as the sin issue, the Gospel issue, and the personality of each person.

When asked about the key to sustaining an effective bicultural ministry, all the participants stated that leader's self-awareness was an important factor as Piper explained:

> I think … the willingness to learn from each other, to understand, because I think there is a lot of misunderstanding and misconceived conceptions about what the other culture is like. We all have our stereotypes and biases and at times we are not willing to learn and grow and change. The main thrust is I think the willingness for the other person to understand, to hear from the other.

According to Piper, it is important for the leader to be "willing to learn and grow and change" and that requires the willingness to learn as well as the willingness to understand one another. This learning and understanding, Piper shares, involves:

> Firstly, a lot of reflection, because I realized when I was younger, I made mistakes. I realized younger means a little more mistake prone so I need to give them a little more space and room for them to make mistakes and to grow. Secondly, I did realize that I didn't always understand where they were coming from, and so my desire to learn who they were and what they were going through. Usually I don't have an opportunity to speak with an EM pastor and speak for an extended period and so I think that was probably one of the reasons why I didn't understand them as well, and them me as well.

When asked how he developed self-awareness in his leaders, Piper answered:

> I was driving once on a freeway and I saw this wonderful statement. It said, "Mistakes should not be your undertaker; it should be your teacher." And that stuck with me. I read that about twenty years ago, and I said, "Yeah, yeah. We make mistakes." Everybody makes mistakes, myself included. It is how they react after the mistake, which is the most important part. And once they make a mistake, if they're willing to confess, acknowledge, repent, and then learn to grow from it, I say they are more godly than ever. Praise the Lord for that. But if they are not willing, then we [have] issues.

Along with self-awareness, doing effective bicultural ministry requires much humility, sacrifice, and perseverance from the leaders. This process requires making mistakes and learning from them, even repenting of one's sins. Piper as a KM pastor shared that he himself even repented of his own sins publicly before his congregation, which is a rare occurrence in a Confucian culture. EM pastor Machen concurred that

admission of mistake from the KM senior pastor "usually doesn't happen. If it does, it's extraordinary."

> There's a stereotype, at least there's a saying that some of our pastors don't like to acknowledge or admit our mistakes especially in the hierarchical issue. That's so difficult and so I think in that respect I come up a little differently than some of our Korean pastors because in front of the congregation, in front of my own leaders, I have admitted my mistakes and told them, "I'm sorry, I did wrong. This is wrong and I repent before you." I publicly sinned and therefore I need to do [repent] publicly. I take those principles seriously. And so I try to implement them in my own life and I have made that confession to my own staff and to my own leaders. "Look, at that time this was the way I thought, but now I see that was completely wrong, so I need to confess before you. I'm wrong. Will you accept my apology?" And then they're given an opportunity. And I think because I've led by example, many of our leaders have also learned to do that.

On the other hand, when asked about the self-awareness of the first generation leadership, EM pastor Machen replied, "They don't have much self-awareness. They just know the way they think and they act the way they think. I don't want to say they're insensitive, but maybe they just don't have time to think about the other side. What I find about first generation mindset is they have a goal and they go towards that goal and do what they can to accomplish that goal and they're very focused in on that." When asked about the KM's goal, Machen replied:

> Whatever it may be in ministry context, it could be to grow the church or have a wonderful program. They will go towards that goal with all their effort, and try to make that goal as much as possible—and that's their focus. So they don't have time to figure out "how is this person going to take it if I ask them to do something toward that goal." They're just trying to get to that goal, so they'll tell you "I need help with this, do this," so their mindset is that they're focused on that goal. They're not self-aware in the sense that they're trying to be sensitive how they get there, they just want to get there.

When asked about how he addressed the lack of self-awareness among the leadership in the church, EM pastor Kline shared that there were four things in particular

that helped him to maintain his self-awareness. Those four things were the Word, his pastoral community, KM leadership lack of self-awareness and his family. He said:

> That's a very good question, and a difficult question to answer, cause there's not one or two elements in my life that I consider "these things are the ones that are helping me to be self-aware of my own sins, of my own pride." I can name a few, of course the Word I try to teach and preach, and the pastors that I lead and try to train, our friendship and camaraderie helps me with that.
>
> And another interesting factor that helps me to be self-aware of my own faults and my sin is the senior pastor himself and other members of the leadership of KM themselves. I realize their sinfulness and I wonder, why are they not able to be so self-aware, why is he blind to his own faults? In fact, I think that's the thing from the elder I spoke with, is that others are the hypocrites. Looking at him and seeing how he's more and more a hypocrite and looking at others from the KM. Saying "why is the senior pastor so not self-aware?" And it's hard to answer that question, and there's not one answer. But what's helpful for me is that his lack of self-awareness actually helps me to be self-aware of my own pride.
>
> And my wife especially helps me to maintain my humility and my perspective. My parents [help me] as well. I've known them to tell their friends who are pastors "you are the greatest". That adds to their pride. I know my mom has told me to be the humblest, pursue excellence in your understanding of the word, but in terms of humility, pursue humility. Just be the most humble person in the church. And so I also try to think from that perspective.

Doing effective bicultural ministry required that the leaders lead with self-awareness. Kline was helped in his self-awareness by being in the Word through various ministry settings. His self-awareness was also kept accountable by his truth-telling and grace giving-community that consisted of his fellow pastors, wife, and parents. As mentioned above, even seeing his senior pastor's lack of self-awareness has kept Kline well aware of his own sin.

When asked about his ability to communicate well with the KM, Machen replied, "[the] key is understanding social structure. So, if there's an older person, naturally you

show respect to them and deference to them in terms of opinion and leadership." He explained further:

> Social structure is very important in Korean society. … So you're always having to be sensitive to those levels of society. I have to always be careful to place myself where I belong in that setting, so if there's an older Korean pastor or younger one, if there's one who went to [a particular] seminary or some other seminary before or after me, I would know, after finding out that info, I would know how to behave.

Clowney shared the same position as Machen as he said:

> Well, for example, Korean culture has to be more passed down. That age matters. They expect younger people to listen to their elders. It's more of an age that they factor over position. You may be an EM pastor, but if you're younger, both the pastor and the elders on the KM side are going to expect you to listen to them because you're younger. That's one example. The fact that they're younger. And then on the EM side, they feel like if they're a pastor, they should be treated like one. And they get frustrated because they're not heard and they have to go along with what the KM decides to do. And I think one of the first things that they need to have is an attitude of humility and love for the church, the congregation. Like some of the younger second-generation pastors, they want to work with the Korean church, but they're very eager, and they're young pastors, they have a lot of ideas and vision and things that they're challenged to do. But then they sometimes end up butting heads with the KM side because sometimes the KM side doesn't think or understand or see it the same way.

EM pastor Calvin also agreed as he said that the EM pastor "has to have a healthy sense of submission and recognizing authority, senior pastor and the session." And when asked if the submission was cultural, Calvin replied:

> Submission comes from Scripture so he has to recognize that if he's in an EM that's under a KM, he's got to be ok with that authority, to disagree and not have it go his way, and he needs to be ok with that. I would say that he needs to also recognize the strengths of a KM. We can often look and be self-righteous and judge. But there are certain things that the KM does that are fantastic and that are much better than the EM and I would encourage him to see that so that he would give an immediate respect to those that he serves under in the KM.

When asked about the key to having a good relationship with the KM senior pastor, Calvin also mentioned the importance of not just respect but mutual respect, "I think he at least had a certain degree of respect for me and because I felt that respect I could give him respect and so, I think the respect being mutual was big. Again, I don't know exactly why he gave me that respect, but I know I had it. And I'm so thankful for that."

When Calvin was asked if he had any major conflict, personality clash, or friction in the meeting with the KM leadership, he said, "This will surprise you, but no, not really. If anything minor feelings of disappointment in a decision or some frustration." Then when he was asked why, he replied:

> I think again the mutual respect. I think the senior pastors, they are pulling for me, but they also have to make decisions that are fair and that involve the need to take into consideration the whole scope of the church. And that might mean something that's not good for us. I just realize there are certain situations where they're just going to have to make a tough decision and I just got to roll with it.

Calvin shared what it was like to receive respect from both KM senior pastors he served under, first at Zurich Presbyterian Church:

> So when I moved to my new church, my former senior pastor from [Zurich Presbyterian Church], he actually reached out to me and offered to support me if I did a church plant. He offered to support me for three years and I think it was something like $50,000 each year, which is no small amount. And he said, "If you want to do this, I'll support you." And that was just one of the ways in which I had a sense that he had confidence in me. He respected me, he valued me as a pastor and respect goes a long way for men, for pastors.

And then he shared his experience of receiving respect at Geneva Presbyterian Church:

> So not only did I feel it just at a personal level in staff meetings or one on ones, but also we would share the pulpit. He would preach Easter or something. He'd let me preach Christmas. And these are like big services, this is where your Sunday service is the biggest. And yet he would

> encourage me and allow me to preach. And, yeah, actually, my former senior pastor's last Sunday, I had the privilege of giving the farewell, the good-bye sermon and it was a real privilege and honor to do that. And in a lot of cases, churches, Korean churches wouldn't give it to their EM pastor to do a very meaningful and significant service like that! And yet, I had that opportunity and so I felt a lot of respect in those ways.

Machen pointed out that experiences like that of Calvin's receiving mutual respect was atypical one when ask about the EM pastors' struggle with Korean social structure:

> I think it's something they know to some degree, but it's not something that either actively they want to follow or they come to the point where they really have learned to do that. They might sense it, but not know that that's what/how they're supposed to behave in that setting. And I understand 'cause second generation were raised in the states where you earn respect, you're not just given respect right away without proving yourself to be respectable. But in Korean society, you begin with respect for the person, and then if they begin to discredit themselves, you begin to respect them less and less. But you begin with respect rather than a level playing field.

When asked about why he was effective in leading both the KM and the EM, KM pastor Piper answered that earning respect was very important. He explained:

> I think, as our EM members began to grow both in age and in experience and also in their spiritual maturity, I think I have earned their respect, and so as I reflect back, some of my EM leaders in the beginning were not so submissive, so to speak, or respectful. They wanted to be more of an egalitarian culture, but I think my experience, my position, and my teaching, I would like to think I did not force it on them but eventually in time, because I earned their respect, I know right now I'm thinking of one specific deacon who over the years as he stayed longer and longer and grew, his mannerisms toward me I could see completely wonderful changes. No longer challenging and refuting as he did in the beginning when he came to our church, but far more respectful and submissive and even when we disagree, he had the manner of doing so respectfully with humility.

EM pastor Machen pointed out there is also a face saving aspect of communication as well:

> I would say that's the key, but language also, respectfully being able to speak in a way that puts the other person, if they're older than you, puts them in a position of non-embarrassment. You have to be able to say things in a way that gives them the choice or gives them the option of answering a certain way, or gives them an out, a way to cover themselves. So you don't want to say things directly that would force them to say something embarrassing or admit some sort of error or directly say, "Oh, you're right, I'm sorry." That usually doesn't happen. If it does, it's extraordinary.
>
> If someone older than you in Korean society or ministry and you sense something wrong, or you know something is wrong, and you question, even your questioning has to be very humble. So you ask, "Is this so, I thought it was this?" When you put it that way, it gives them the option of explaining what they meant by it. But if you directly accuse, they will automatically see you as a very rambunctious, rebellious, disrespectful person, and from there the relationship begins to set itself in a negative way. In order to restore that relationship to a level of mutual respect, or at least respect from that first generation pastor, you need to display further deeper humbling, in order to regain it.
>
> What they call "credit." I've heard that word "credit" used a lot among first generation. They'll say, "Oh, you have a lot of credit" meaning they give you some credit in terms of relationship and they see you in a more positive light. So when they say, "Oh, you have credit" that means they like you and respect you.

Machen added that along with having credit, showing loyalty was just as important. When asked how loyalty was demonstrated, he replied, "Sticking with the pastor for a while, listening to what he says, defending him to someone who questions him in the ministry—you show *oodi* by doing that. You show it in your denomination if you come to the meetings. You could have gone somewhere else, and yet you stayed. That's *oodi*—faithfulness or loyalty. And that takes time to develop, but once someone uses that word for you, it means a lot." Machen also added another necessary trait in a bicultural context:

> Patience, I would say, in order to really survive, you have to have patience. You have to be able to see the long, big picture rather than the small picture. You have to be able to step back and say, "Is this that important to fight over?" And also my belief that things will work out in the end, that the Lord will work things out in the end, and might not work out the way I think it's going to work out, but somehow it works out. There have been situations where I thought, "Oh, this is going to fail miserably." Because the first generation wanted it a certain way but it turned out really good. Everybody was happy, it was a blessed time, and people were challenged. I thought it was going to fail miserably, but it didn't, so I found out through many experiences like that that I might think I'm right, but there might be some good in what they're doing, and it might. God can use it, too. I learned to be patient that way.

Machen went on to explain how he acquired this skill, "I think I was taught that not directly but indirectly through observation by noticing things and experimentation, too. When I saw what others did and I copied, it seemed to go well, so I just continued to do it." In particular, he shared that he learned about the cultural interactions from his father:

> His teaching of that for me was more reactionary, so when I made a mistake, he would say, "Oh, you don't do that" or "Don't say that to" so and so. I remember one time I went to the doctor's office, and I had a cast on my knee, and our doctor was a Caucasian doctor, and my father knew him from years back. We went there to get my cast off, and the doctor said, "Do you want to keep the cast?" and I think I was a freshman in high school or something and I said, "No, are you crazy?" and my father looked at me and said, "You don't tell a doctor, 'Are you crazy?'" And I said, "Oh, sorry" and my doctor said, "Oh, it's ok," and he was Caucasian so he understood it was just a phrase I was saying, but my father thought it was very disrespectful. He said, "You don't talk to a doctor that way" so I said, "Sorry, sorry, sorry." So I learned here and there where I would make mistakes and he would correct me. But in ministry, that never happened. No one directly told me that. Actually, I probably learned by making the mistake, then telling my father what happened, and then my father saying, "You don't do that." So if I was in a situation within the ministry and something happened and I sensed something was a little bit strange or maybe I made a mistake, I would tell my father and he would say, "No, you don't do that" and I learned that way.

Part of developing the skill is being able to make mistakes and learn from them in a supportive, loving community. This is a difficult reality in the KM-EM setting, as KM senior pastors are often found too busy to even explain why he is doing what he is doing let alone develop relationship with his subordinates. Inability to clearly communicate has contributed to misunderstanding in and weakening of relationships.

When asked about cultural misunderstanding, education pastor Clowney said that the problem was due to different style of communication between the KM and the EM. He explained:

> I think the second generation expects more concrete communication. The KM would say something, and then the EM would expect that thing to change its course then the KM would change it's mind and say something else and expect the other side to understand. And the EM side would be very upset about it saying, "But that's not what we agreed upon" and the KM would think, "Well, that's how it is" and the EM side would not think that way.

This difficulty has only increased the sentiment that the KM were dysfunctional as Clowney explained:

> I did see that a lot. I think the American culture, they are better at working at committees, sticking to schedules, working by a plan whereas the KM side sometimes just culturally may be a little more "flexible" to use a positive term and adapting to differing situations, and also, again, like if the senior pastor makes a last minute decision to change things, they'll scramble, work extra hard over time to make things happen, whereas I think the EM side would have a hard time adapting to that and maybe expecting and demanding that people would do that. And the EM pastors would have a hard time convincing their people to make the change, even if they understood.

Clowney added that communication difficulty has only enhanced cultural difficulty when asked about face saving. He explained:

> I think face-saving is very important. The EM pastors have some knowledge of that and try to honor that, but they have some difficultly with it, because communication is both ways. The KM side doesn't expect

> it to be direct. I think it's kind of like the way I alluded to earlier, the KM communicate not very directly, and expect the listeners to understand their intentions and what they mean by it and follow along, but then the EM side will say sometimes, "That isn't exactly what you said earlier. If this was the way you wanted it, why didn't you ask us to do it this way so we could get it done?" And they take it as disorganization, making last minute changes that they don't know how to communicate.

When asked how the situation was resolved, Clowney answered:

> Frankly, a lot of times it wasn't done very well. It was just asking the EM side to understand and also just helping them out as much as I could to help them out and get the work done. And speaking on their behalf with the KM side, I found myself constantly working back and forth to help the sides to understand one another. That was the main thing to make it easier for both sides to understand. Frankly, it was difficult, and I struggled with it, and I'm not sure how well I did it. You can try to explain but it was really difficult.

When Clowney was asked how he persevered through the struggle, he responded:

> I believe that Christ is head of the church. Sometimes it was frustrating and sometimes it was a struggle, but I believe God was working through that church and these struggles and that somehow he was being honored. We're just two different groups of people, and it was hard, but I knew they were both trying. I believe that even though perhaps we weren't doing it very well, God was being honored in the fact that we were trying to be a church because church should be across many different cultures and generations. I'm not saying church should be one culture church. In this situation, because the parents and children were across different culture and language, it was the best situation to work hard to make a church come together. I believe it was God's desire, so we kept working and kept trying.

When asked about his experience working in the bicultural context, EM pastor Kline responded:

> Very difficult. I guess as I imagine if there were no cultural aspects to my context, maybe there still would have been stylistic difficulty. Leadership style differences and theological differences between the senior pastor and the staff. But what's unique about my situation is that beyond the theological and leadership style differences. There was the cultural difference that in many cases profoundly aggravated the theological differences and the differences in style of leadership.

Kline's answer is a reminder that leadership is very challenging in the bicultural setting because the leader has to deal with cultural, theological and leadership issues. He then went on to explain how pastors with same theological training and background can have a vastly different ministry because of their cultural background:

> I work with pastors that graduated from the seminary that I went to, and they listened to the same professors and had the same exams. But what they would do—and as they came out—even before we came into the practice of ministry, they had a lack of understanding and it seemed that they didn't understand what reformed ministry is or reformed polity is. What they would do is say, "Well, I learned all this theological stuff, now I'm going to do my ministry in a Korean way, a typical way that Korean churches have been run and the typical way that Korean pastors have preached and taught."

Kline explains the issues:

> So their focus is on adaptation, in my opinion. Utilizing things here and there that they learned at seminary, in their first generational context, and minister in their own style and in the style that they saw as they were growing up in those churches as they saw their own senior pastors do it. So, basically it's kind of that they learn theology and try to adapt that to the context that they're going into and the context that they are from as well. I saw that as a tremendous problem that then caused issues between them and others who were trying to learn as best they can and apply the word as it is.

During the interviews when asked about the time capsule phenomena, the first-generation was seen as being innovative, adaptable, and pragmatic. Education pastor Clowney added, "One thing I truly appreciate about the Korean community, especially from first-generation Korean Christians, is their level of sacrifice, dedication, commitment." KM pastor Piper explained that the first generation's positive traits were also their disadvantages because they did not have the theological understanding:

> The gospel is the central focus. Scripture is where we stand on. But how we apply it is obviously different. With a Korean first generation mentality, I remember even when I was young, our senior pastors, our older pastors, used to tell us, "just believe." Sometimes the Scripture was

> too difficult to comprehend and so they really emphasize and try to drive on us, "do it!" "Serving—you don't always have to understand; when you serve, maybe you get it later," and so they would drive that home. And so, I think, as a fruit or product of that, many of our Korean first generation congregations, churches, are very driven by sacrifice, by serving and I'm sure you have witnessed that Koreans are very persevering. Unfortunately sometimes to their detriment, they don't always understand who it is they're serving, why it is that they're serving, how it is they should be serving. They were just told, "Just do it!" and they did that obediently.

KM pastor Godfrey expressed his concerns that the Korean American churches are currently suffering the consequence of doing cultural ministry as instead of theological ministry:

> The churches, no matter what, the culture is so important, but the real issue to the Korean church or even EM. I think the real issue is basic and gospel-centered because we are culturally very sensitive, because of that sensitivity, we are more tempted to lose that basic, that principal thing: the gospel. So, because I have seen churches more concerned about how they will survive, they rarely talked about the gospel. My prayer is that next generation after I retire will one day serve where the gospel truly can show the power for making all race and cultures one. Loving one another and serving. I think that's the dream and vision that we see.

When asked about how he would advise future EM pastor who never served in the bicultural context, Kline noted "the problem with the second-generation pastor is that they have the same problem a the first-generation pastor." Kline explained:

> They all say they are Reformed, they all say they are Presbyterian, and they all say they are Christ-centered. But they don't practice it. Neither the first-generation KM nor the second-generation pastors that I know of. They are better trained theologically, they know theoretically what Presbyterianism is, they know what it means to preach Christ even better than the first-generation pastors, who preach moralistically. When things go wrong and they don't get what they want, they just pack up and leave. After being at a church for one or two, max three, years. And that's really sad. My message to the first-generation pastor would be exactly the same as to the second-generation pastor. Know the Word, preach Christ, and be like Christ—know what that means, practice it, don't just tell people about it. And if Christ wants you to be patient, be patient. That could mean many, many years. And you'll grow tremendously through it. And your call is not to accomplish a certain agenda, cause you're not perfect. I think

> that's the wrong perception that the second-generation pastors have, that all the conflict and all the cultural context is generated by the first generation pastors. Yeah, there's some truth to that, but if that's the case then the second-generation pastors have to do it a different way in order to minister to the English speaking members of the congregation that are there - they cannot abandon them.

When asked if there was any future hope where there will be truly effective KM and EM pastoral leadership teamwork that can truly rise above the culture, Kline answered:

> I see that in some churches that are right now in the PCA, so it's possible. But that entails not the EM pastor influencing the KM pastor, but the KM understanding all of this and implementing it. The KM pastor understanding theology. What it means to be Christ centered. What it means to unify the church while amongst diversity. What it means to make sure that church is not culturally oriented, like running Korean language schools and things like that. But the senior pastor understanding the only part of culture that needs to be part of is heavenly culture. And when that is done, then the trickle-down effect will take place. I think that is absolutely possible. But it all is in the hands of the KM pastor.

The chapter examined how six Reformed pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean-American churches with both Korean and English ministries. A compare and contrast method was used to analyze the interview data with the four research-question topics in view. The next chapter is devoted to consolidating the research from the literary research in chapter two and the pastor interviews that were compared and contrasted in chapter four to reveal common themes, after which the researcher will make concluding recommendations.

CHAPTER FIVE

DISCUSSIONS AND RECOMMENDATIONS

The purpose of this study was to explore how pastors serving on bicultural pastoral staff teams describe effective team leadership practices in Korean-American churches with both Korean and English ministries. The purpose of understanding the experiences of those who have engaged in effective bicultural pastoral staff team leadership was to obtain principles needed to facilitate effective bicultural team leadership in current and future local Korean American congregations. Little has been written that specifically addressed effective bicultural pastoral staff team leadership in the churches, and still less has been written to address such challenges in Korean American churches. However, there was a wealth of literature on the topic of effective team leadership in secular organizations. A large body of literature also addressed the benchmarks used to evaluate team leadership effectiveness.

This study sought to fill this gap in resources by providing insights on how pastors described effective team leadership practices in Korean-American churches with both Korean and English ministries. As the literature review and the interview findings demonstrated pastors serving in the bicultural setting faced a number of challenges in doing effective team leadership. This leadership issue was crucial for sustaining an effective bicultural pastoral staff team in the Korean American church. This study was guided by the following four research questions:

1. How do the pastors describe effective leadership practices in developing and maintaining the team's core values?
2. How do the pastors describe effective leadership practices in managing emotions in themselves?
3. How do the pastors describe effective leadership practices in responding to the emotions of others?
4. How do the pastors describe effective leadership practices in leveraging cultural differences?

First, the current literature on core values, emotional intelligence and cultural intelligence was reviewed for insights into these four research questions. Then interviews guided by these four questions were conducted with six pastors who have at least ten years of ministry experience in a bicultural context, who were serving in a Reformed ministry context, and who were members of either the PCA Korean Southwest Presbytery (PCA KSWP) or Southern California Presbytery (SCP) of the Korean American Presbyterian Church (KAPC). Their answer to the four research questions were analyzed and presented in chapter four. This chapter brings the data from the literature review together with the findings of the last chapter in order to draw conclusions and make recommendations.

CONCLUSIONS

This research examined the leaders' self-awareness in relation to the core values, emotional intelligence, and cultural intelligence. The core values allowed for examination of the leaders' self-awareness in relation to their own values and those of their teams and their organizations. The emotional intelligence allowed for examination of leaders' self-

awareness in relation to their emotions and those of their teams and their congregations. The cultural intelligence allowed for examination of the leader's self-awareness in relation to how they interacted with others in a diverse cultural setting.

In the bicultural team setting, the pastors were found constantly dealing with not only their own but also their leadership team and congregation's self-awareness as well and sometimes all at once. Family Systems Theory reminds us that when one examines the bicultural setting in which the ministry takes place, the leaders are not alone. They are part of the "complex [emotional] interactions" within the living system.[250] Therefore the leaders and their self-awareness cannot be separated from those of their leadership team and their congregation. Systems theory also stated that in order to start addressing the issues in the organization, the process began with the leaders themselves. Organizational and leadership transformations starts with leaders who are able to "focus on managing [themselves] rather than others."[251]

After comparing the literature review with the interview analysis, it was the conclusion of the researcher that doing effective bicultural team ministry can be understood in conjunction with the development and accountability of the leaders' self-awareness. It was no surprise that the leaders themselves were the main component in sustaining effective bicultural team leadership. In the literature review, the leaders' ability to navigate the systems went hand in hand with the development and accountability of their self-awareness. In addition, all the interview participants stated

[250] Bowen Center for the Study of the Family, "Bowen Theory," n.p.
[251] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, xvi.

that leaders' self-awareness was an important factor in sustaining effective bicultural team ministry.

It can be argued that these two areas—development and accountability of the leaders' self-awareness—are essentially the basic components of an effective bicultural team ministry in the Korean-American church. In order to do effective bicultural team ministry, the leaders must be leaders who continually develop their own self-awareness. This development involved knowing themselves, improving themselves and complementing themselves. With the awareness of their strengths and weakness, the leaders will be better able to know what improvement they need to make in order to be a better leader and a better team member. The better understanding of their place in the team allows the leaders to know how to use their self-awareness to complement other team members.

Another important aspect of doing effective bicultural team ministry involved the leaders' self-awareness accountability. Because the leaders cannot always see clearly their own weakness, a truth-telling and grace-giving community played an important role in helping leaders to grow in their self-awareness by keeping them accountable. As indicated by the interview findings, KM and EM pastors who were engaged in effective bicultural ministry were the one who were engaged in ongoing dialogues with the other pastors, being willing to be vulnerable and open to hearing from the other side in love and truth. For these interviewees, fellow pastors were their truth-telling and grace-giving accountability partners. For the EM pastors, they shared that in addition to the pastoral accountability group that their own family has also often served as a truth-telling and grace giving-community. Some of the EM interviewees mentioned that they learned how

to interact with the other generation at church by applying what they learned at home with their family.

The leaders' self awareness is very important for navigating the complex systems created by the intergenerational tensions and conflicts in the Korean American church. The literature review points out that Korea is a high power distance culture clearly influenced by Confucianism. And "the totality of this Confucian grip upon the Korean society extends even to the church."[252] This Confucian grip can especially be seen in the way the pastors are treated like god because of their supposed heavenly origin and authority, often obeyed without question. The GLOBE study reminds us that, "One element of high power distance is clearly dysfunctional as it preempts the society from questioning, learning, and adapting as there is a little opportunity for debate and voicing of divergent views. Asking questions may be interpreted and regarded as criticizing and blaming, and therefore may be prohibited."[253] In other words, Confucian culture like Korea is not known nurturing the leaders' self-awareness.

For those EM pastors who worked with 1.0 generation KM senior pastors, they expressed that their KM counterpart did not demonstrate self-awareness at all in their leadership. But according to the some KM pastors, the same could be said about some EM pastors having difficult time being aware of cultural situation. The issue was not that the EM pastors lacked knowledge of cultural values but that they were not effective at putting their knowledge into proper course of action for the particular cultural moment.

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[252] Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era,"134.

[253] House and Global Leadership and Organizational Behavior Effectiveness Research Program, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*, 559.

Others have noted that with gradual changing of the guards with 1.5 generation KM senior pastors replacing 1.0 generation KM senior pastors in larger Korean American churches, the senior pastor's lack of self-awareness is beginning to be less of an issue. But nonetheless the leaders' self-awareness still remains a very crucial issue for doing effective bicultural team ministry in the Korean American church. The following sections will discuss the leaders' self-awareness in relation to the research areas: core values, emotional intelligence and cultural intelligence.

CORE VALUES

Core values were examined to discover the principles needed to facilitate thriving bicultural team leadership in the Korean American churches. Core values are important because "adaptive challenges can only be address through changes in people's priorities, beliefs, and loyalties."[254] This required that the leaders discover and understand what their ministry's actual and aspirational values were. The identification of those values will then enable the leaders to make a bold decision whether to shed certain entrenched ways, tolerate losses and generate the new capacity to thrive anew.[255]

But the knowledge of the core values alone does not produce solution to these adaptive challenges. In our leadership culture, "learning has become synonymous with possessing information or giving intellectual assent" which is not "enough to produce behavioral change. Knowing the correct answer is not the same as doing the right thing."[256] This research has affirmed that knowing and doing are two different things. It is

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[254] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 19.

[255] Ibid.

[256] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 145.

one thing to recognize the values that need to be changed but all together a different and difficult matter to internalize and adapt them.

In order to start internalizing those values, the leaders need to have was a clear perspective on the nature of the systems that they are part of. "To say that one is part of a living system is to say that there are forces at work that transcend a naïve focus on the cause of the problem."[257] Without the understanding of the living system, the leaders can misdiagnose the problem and obscure "a deeper, more systemic (and perhaps more threatening) understanding of the situation."[258] The diagnosis of the systems provides understanding of the underlying values conflicts embedded in the Korean American churches. In order for the leaders to serve effectively in the bicultural setting, they must understand the "assumed, hidden, subtle, and unspoken" cultural values of the Korean first-generation culture.[259]

The core values that were identified during the literature review were not readily articulated during the interview process. It was only when the interviewees were asked about the time capsule phenomena did they verbalized the assumed, unspoken organizational values. The research revealed that the organizational values of the Korean American church were clearly tied to the leadership of the first-generation KM senior pastors. And those values were identified as follow: innovative, adaptable, pragmatic, sacrificial, and dedication.

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[257] Ibid., 31.

[258] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 8.

[259] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 71.

These core values that have served the immigrant churches well from the start of their history were starting to cause serious repercussion as some interviewees expressed concerns that many KM congregations are currently facing serious theological identity crisis. These congregations are coming to realization that they cannot continue to do pragmatic, sociological ministry because the immigration landscape has change. The churches are no longer the only sociological entryway to living in America. The immigrants now have many places to go for helps. Only real help the church alone can truly offer is the gospel. In order for the Korean American church to be the light in this dark world, they need to return to their biblical calling and pursue Christ-centered, gospel ministry.

As larger Korean American churches were going through leadership transitions, there is evidence that the churches are returning to their biblical roots as they embrace the newer values in the process. According to the interviewees, those values were identified as follow: gospel and gospel behavior, respect, humility, patience/perseverance, peace/unity, and family. These mixed values of theology and culture were also the core values for effective bicultural team ministry in the Korean American church with both Korean and English ministries.

Since the values of the Korean American churches from the beginning were primarily set by the leadership of the KM senior pastors, the key question was how can the EM pastors minister effectively in the bicultural context. What was hopeful is that as more and more 1.5 KM pastors are taking over the leadership of the churches, there will be many dialogues between KM and EM leadership. Unlike their 1.0 generation counterparts, 1.5 KM pastors are better able to communicate with the EM pastors in same

language and are better equipped to understand the second generation's culture. Better communication and better understanding contribute to better relationship.

The dialogue between KM and EM pastors is very important because the effective bicultural ministry requires the leaders "to sift through the wisdom and know how of their heritage, to take the best from their histories, leave behind lessons that no longer serve them, and innovate, not for change's sake, but for the sake of conserving and preserving the values and competence they find most essential and precious.[260]

One reason why the KM congregations are struggling with their ecclesiastical identity is because they are unwilling to dialogue with the EM congregation. For a long time, the KM congregations were able exist while resisting assimilation due to continual influx of immigrants. With the shift in the immigration landscape during the current fourth wave, KM congregations are now forced to face the harsh reality of needing to learn how to adapt and assimilate to the cultures around them or gradually cease to be a non-factor in reaching the community, let alone their own. KM would not have struggled so much with their identity and strategy if they were willing to dialogue with the EM and seek their advice and wisdom. KM has to realize EM leadership and congregations have been wrestling and engaged in adaptation and assimilation issues for a long time. EM's experience may prove to be very valuable to KM.

On the other hand, according the to the literature review, dialoging about the core values can help the leadership team to address the "problem of external adaptation and internal integration" issues in the organizations.[261] But unfortunately, the dialogue

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[260] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 2.

[261] Schein, *Organizational Culture and Leadership,* 45

between KM and EM is very rare. The dialogue is usually more of a monologue from top down. Therefore EM pastors may have to approach the bicultural ministry like a missionary, who needs to learn the culture and adapt accordingly. The key for EM pastors is to adapt without losing their theological authenticity and identity. When their authenticity is lost or compromised, the bicultural ministry that is already challenging becomes even more so. This is where emotional intelligence and cultural intelligence come in to enhance the leaders' self-awareness thus enabling them to lead the congregations.

EMOTIONAL INTELLIGENCE AND CULTURAL INTELLIGENCE

Emotional intelligence and cultural intelligence were also examined to discover the principles needed to facilitate thriving bicultural team leadership in the Korean American church. Emotional intelligence dealt with the leaders' ability to manage their emotions and to react appropriately to the emotions of others. Cultural intelligence dealt with the leaders' ability to adapt to new cultural environments.

According to the literature, they "are so closely aligned" that they can be considered as one theme.[262] In this research, emotional intelligence and cultural intelligence especially overlapped in the area of leaders' self-awareness. They are being considered together in this section because during the interviews the emotions were not at the forefront of the discussion on effective team leadership not because they were not important but because the cultural issues have often overshadowed them. In other words, emotional issues were tied up with the cultural issues. The emotional issues leaders dealt with were seen as sub issues of the larger bicultural issues.

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[262] Burns, *Pastors Summit: Sustaining Fruitful Ministry*, 25.

The following section will discuss the emotional intelligence and cultural intelligence in light of leaders' self-awareness as they response to the challenges in the bicultural setting. This study identified that the leaders' self-awareness was the key to navigating those challenges and thus also the key to doing effective bicultural team ministry. Both the literature review and the interview findings demonstrate that pastors serving in the bicultural setting face a number of challenges in doing effective team ministry: cultural challenges, leadership challenges, and theological challenges. These challenges are also areas that KM and EM leadership need to have a frank heart to heart dialogue about.

CULTURAL CHALLENGES

The literature review and the interview findings support the idea that the cultural challenges faced by the leaders doing bicultural ministry can be appropriately remedied with the two components, the development and accountability of the leaders' self awareness. Self-awareness aided the leaders in addressing communication and structural barriers that arose in the bicultural setting.

Communication barrier was one of the cultural challenges that the leaders dealt with on frequent basis. For those leaders who were able to speak both Korean and English have some advantage in doing bicultural ministry. Even the EM pastors, who occasionally preached during the KM prayer meeting, were given more respect and spiritual authority from the KM congregation if they were able to preach in Korean.

One advantage that the KM pastors who spoke both languages had was that they are able to communicate the same core values to both congregations. Unfortunately speaking the language alone does not allow the leaders to overcome cultural differences

and difficulties. Even when the translation was provided, it was not enough to overcome the cultural disconnect between EM and KM. And because the same message was given to two different congregations in their respective languages, it does not mean the message was received in the same manner, let alone applied in the same way. Some pastors have admitted that it would be better to do separate ministry because overcoming the language barrier was not enough to overcome the cultural challenges in the Korean American church.

The one benefit of speaking the language was that it enabled relationship building. Those EM pastors who were able to speak Korean had a better working relationship with the KM leaders and members. On the other hand, the inability to speak the language proved to be a great hindrance to the relationship building. This was especially true for the EM pastors who worked under KM pastors who did not speak English. Instead of having a dialogue, there was a monologue "all done in Korean" whenever the meeting was conducted. In that situation, with KM senior pastors being too busy with their own ministry that they have no time and no consideration for the EM further hindered the relationship between the KM and the EM pastors.

This lack of relationship and consideration can be blamed on the KM pastors' inability to communicate with the EM pastors. As a result, many KM pastors have hands off approach to EM. KM pastors did not understand the American culture nor understand the younger generation, let alone speak the language. This is why many EM pastors felt that their KM counterpart had no self-awareness in their leadership. In order to have self-awareness, the leaders have to have the understanding. In order to have the understanding, the leaders have to have a dialogue not a monologue with each other.

Those ministries doing effective bicultural ministry have their leaders engaged in dialogue thus fostering better self-awareness among themselves. These leaders through the dialogue have gained a better understanding of themselves, their teams, and their particular ministry context.

This research found that the understanding of their ministry context has allowed leaders to effectively lead and "communicate" even if they don't speak the language. As EM pastor Machen, who does not speak Korean, shared that building a long-term relationship with the KM was the key to overcoming the communication barrier for him. Machen understood that his cultural self-awareness was more important than being able to speak the language as he shared the importance of speaking with respect, humility, and face-saving in mind. The cultural self-awareness is also found to be helpful to the pastors in a bicultural setting in responding appropriately to the structural barrier they faced on regular basis.

Structural barrier was another cultural challenge that the leaders faced in the bicultural team setting. When asked about doing effective bicultural team ministry, EM pastor Machen replied that the "key is understanding social structure. So, if there's an older person, naturally you show respect to them and deference to them in terms of opinion and leadership. So when you're in a situation where there's someone older than you, obviously then you naturally first assumed a position of humility and submission before that other person." Machen added that the challenge it "to be sensitive to those levels of society" and "always be careful to place [oneself] where [one] belongs in the setting."

Education pastor Clowney shared that structural barrier has caused frustration for the EM pastors he has worked with. He explained, “You may be an EM pastor but if you’re younger, both the pastor and the elders on the KM side are going to expect you to listen to them because you're younger.” As a result, EM pastors got “frustrated because they’re not heard and they have to go along with what the KM decides to do.” EM pastors believe that since “they’re a pastor, they should be treated like one.”

According to the EM interviewees, it was assuming the position of humility and submission that helped them to have a good relationship with the KM. Even communication with the KM needs to be done with humility and respect in mind as Machen points out the importance of face-saving:

> I would say that’s the key, but language also, respectfully being able to speak in a way that puts the other person, if they’re older than you, puts them in a position of non-embarrassment. You have to be able to say things in a way that gives them the choice or gives them the option of answering a certain way, or gives them an out, a way to cover themselves. So you don’t want to say things directly that would force them to say something embarrassing or admit some sort of error or directly say, “Oh, you’re right, I’m sorry.” That usually doesn’t happen. If it does, it’s extraordinary.

What Machen shared here can also be applied to the previous section on overcoming the communication barrier. Having self-awareness, especially cultural intelligence, enabled the pastors in the bicultural setting to effectively navigate both communication and structural barriers they faced on a regular basis. In this research it was found that three components of the leaders’ self-awareness need to be strengthen for effective leadership in the bicultural team ministry: (1) understanding our own strengths and weaknesses, (2) understanding our relationships with others, and (3) understanding

our particular ministry context.[263] When the leaders are well aware of their own strengths and weaknesses and with that awareness build relationships with their team members and congregation members, the leaders will be have to a greater understanding of their ministry context and serve more effectively.

In particular it would be helpful if the leaders serving in a bicultural setting would take the time to learn more about the cultural values: context, power distance, individualism/collectivism, and ambiguity. For example, this research found that the challenge for many second-generation EM pastors raised in low-context culture is recognizing the non-verbal, spatial, and physical cues of high-context Korean culture and then responding appropriately.

The development and the accountability of the leaders' self-awareness should ideally take place during the dialogue between KM and EM leadership. The dialogue can start with discussions about the core values and then branch out into the implementation of those core values. Through the discussion about the core values, the leaders can also talk about the various challenges and develop strategies for overcoming them. The next section will examine how the leaders' self-awareness was also the key to overcoming leadership challenges in bicultural setting.

LEADERSHIP CHALLENGES

The literature review and the interview findings support the idea that the leadership challenges faced by the leaders doing bicultural ministry can be appropriately remedied with the two components, the development and accountability of the leaders'

[263] Lee, "Preparing for Asian American Church Leadership: A Supplement to Growing Healthy Asian American Churches," n.p.

self awareness. In particular, pastors in the bicultural setting faced challenges of managing people and conflict.

People management was one of the leadership challenges that KM senior pastor Piper faced in doing bicultural ministry. When his congregation objected to doing bicultural activities in the church, Piper would intentionally instill in his members over and over again that they are "one church" and "one family." When asked what was the message he conveyed to his church, he said, "this is one church and your discomfort will not override [it]. In fact, if you are a member of our church you need to embrace that and to learn to work with that, not complain, but find that as an encouragement."

According to the literature review, "adaptive challenge can only be addressed through changes in people's priorities, beliefs, habits, and loyalties."[264] Changing people's values can be very challenging because those values are "assumed, hidden, subtle, and unspoken" due to the Korean American church's top-down, authoritarian, hierarchical structure.[265] EM pastor Machen expressed that sentiment when asked about the Korean-American church's core values:

> I don't think there was anything formal. I think because there was a general unity in theology and ministry goal generally but it wasn't explicitly stated. We didn't hammer out or talk about a vision for the church or certain theological conviction about certain things. But we were on the same page in terms of our theology and ministry philosophy. And that was recognizable just because of where we graduated and by our own relationship.

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[264] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 19.

[265] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 71; Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era."

It is "the leaders' responsibility to discover and communicate the values of their churches" by moving values from the unconscious to the conscious level.[266] Education pastor Clowney confirmed that his KM senior pastor's vision for second generation did not always translate into reality for the EM. He said, "I knew [KM senior pastor] was mindful of [second generations] always, even though at times it didn't seem like it because sometimes it did seem like the KM came first and the EM had to just support it so it could grow." EM Pastor Calvin added that in his experience, "[KM] session just didn't have time to talk about our issues and address them. They were so busy with their KM issues and it was kind of stalling our ministry in various ways." As a result, "EM members could get very discouraged if they're giving and serving. But the KM who's very detached from us has the final say on all these things and we did also feel like become independent would spur our members even more so to serve and give."

What is needed for effective bicultural ministry is for the KM pastors and EM pastors to spend more time getting to know each other and develop relationships. And out of that relationship foster a mutual respect and cooperation to build an effective bicultural ministry. This cooperation requires looking backward and forward at the same time as Heifetz, Grashow, and Linsky explain:

> To build a sustainable world in an era of profound economic and environmental interdependence, each person, each country, each organization is challenged to sift through the wisdom and know how of their heritage, to take the best from their histories, leave behind lessons that no longer serve them, and innovate, not for change's sake, but for the sake of conserving and preserving the values and competence they find most essential and precious.[267]

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[266] Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors in Seminary*, 26.

[267] Heifetz, Grashow, and Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*, 2.

Yes, it is true that it starts with one self-aware leader to make a different in the living systems. It would certainly be more effective if both KM and EM were both equally engaged but that is usually not the case. It is vital for first-generation and second-generation pastors to work together as a team because according to Heifetz, Grashow and Linsky, "the answer cannot only come from on high. The world needs distributed leadership because the solutions to our collective challenges must come from many places."[268] This research found that it was usually one side single-handedly trying the address the systems.

EM pastors have tried to manage their own congregation's frustration by helping them "understand where the Korean ministry is coming from." Calvin added that he "also remind them also how much the KM still support us nonetheless. Whether it's just giving us the space that we need, the freedom or having supported us over so many years. And so, I always make it a point to remind our congregation how much the KM is supportive of us. And there have been times where no matter what the congregation is frustrated." Machen added that he would remind his EM congregation, "This is the context we're in. This is what the KM desires."

EM pastors like Machen did not only try to keep the EM's frustration in check by reminding the EM members of the KM's positive qualities but also refused to add to the frustration by being critical of the KM. Machen explained, "I think if I were to make my criticism so loud and clear to my congregation, I would be attacking the unity of the church, so I didn't feel it was my place to cause my congregation to question the first generation and become angry. So I just tried to be a buffer as much as I could." EM

[268] Ibid., 3.

pastor Kline gave another reason why he too "[tried] to give [the EM members] the positive spin on [what's going on in the church] so they don't react against that and leave. So they are more prone to do that because they haven been exposed to it in previous churches and they are very, very weary of it and they do not like it."

Kline also appealed to the unity of the church when his members had issues with KM senior pastor's dysfunctional leadership. He said, "my theology tells me to protect the community and peace of the church, even if that means I peaceably withdraw. So what that means is in the context of the difficulty, I do not speak behind the senior pastor's back, nor do I try to denigrate his authority or paint him as someone that is bad, but I try to encourage the church to pray for him and to work with him and to continue to suffer along with others, because of Christ."

Conflict management was another challenge pastors faced in doing bicultural ministry. Conflict management is closely related to people management and they do overlap at times. The difference between people management and conflict management is timing. People management involves managing people's expectations, frustrations, and concerns before they become a more serious problem that could lead to potential conflict in the church. Conflict management on the other hand has to do with managing the situation after the conflict has occurred.

This research found that leaders' self-awareness played an important role in conflict management. When he was asked how he dealt with conflicts in the church, Piper replied, "If I could, if I knew those concerns before the meeting, then obviously I would meet with whoever had the struggle, whether it be KM or EM. And I will try to hear them out and explain to them as best as I could what they were not seeing, because usually the

KM or the EM or anyone else, including myself, we have our own perceptions, our own perspective, and we don't always see from the other side."

Then Piper went on to explain how he dealt with the conflict by addressing the parties' self-awareness. First, he would let both KM and EM sides know that he understood where each side was coming from thus demonstrating his self-awareness in the particular situation. Second, Piper would explain to each side where the other side was coming from thus increasing the self-awareness of his parties. Third, he would then explain to the both sides the better way of interacting with each other based on the better self-awareness of the other party involved and the particular context.

In the situation above, Piper demonstrates the importance of the leaders' self-awareness by understanding his and his leaders' capabilities and limitations and by using that knowledge to resolve the tensions. That communication would at times require humility and willingness to hear the other party and then be willing to reason with them. Sometimes the leader needs to make others aware of their own actions in love and truth by even explaining to them how their actions have been harmful in the relation with the other generation. This self-awareness did not come to Piper overnight as he spent a lot of time developing relationship with his leaders, which provides the basis for having an open line of communication with the other party. He shared:

> And so hopefully, I think, over the years, as we got to know each other better, the leadership, and also as I got to know the individual person of each, I would have to spend a lot of time, obviously, before and after the meeting, to soothe out the wrinkles that I saw in the meeting or maybe afterwards. And thankfully, for the most part in my ministry, they're very receptive to my leading and so, and of course, I knew my members well enough to know who will do what. And so I did a lot of the work, pre-work, which obviously helped.

The leadership challenges in the bicultural context were remedied by the leaders' self-awareness. The leaders need to develop their self-awareness by understanding themselves, understanding the people they were ministering to, and understanding the particular context they were serving.

In most cases, the interviewees for this research in general have a good working relationship with their counterparts. The reason for the good working relationship was that the leaders have invested time into developing their relationship with the fellow leaders and congregation members. Through these relationships, effective leaders were able to be more self-aware and appropriately handle the leadership challenges.

It was also seen that the leaders' theological conviction about maintaining the peace and unity of the church played a large role in helping the leaders wisely manage the conflict. The leaders' awareness of their core values also assisted them in dealing with the leadership challenges by enabling the leaders to address the situations without compromising their own identity in the process.

THEOLOGICAL CHALLENGES

The literature review and the interview findings support the idea that the theological challenges faced by the leaders doing bicultural ministry can also be appropriately remedied with the two components, the development and accountability of the leaders' self awareness. The leaders' self-awareness played an important role in helping leaders wisely apply the scriptures for the particular situation especially when they were also in tune with the emotional and cultural aspects of the issues.

Bicultural ministry is perplexing enough because of the cultural challenges. But when those cultural challenges are combined with leadership and theological challenges, bicultural ministry's difficulty is taken to the next left. When asked about his experience working in the bicultural context, EM pastor Kline answered:

> Very difficult. I guess as I imagine if there were no cultural aspects to my context, maybe there still would have been stylistic difficulty. Leadership style differences and theological differences between the senior pastor and the staff. But what's unique about my situation is that beyond the theological and leadership style differences. There was the cultural difference that in many cases profoundly aggravated the theological differences and the differences in style of leadership.

If there were challenges that need to be in the forefront of the doing effective bicultural team ministry in the Korean American church, it would be the theological challenges. Unfortunately the theological issues, which are very important as articulated in the Biblical/Theological Framework section earlier in chapter two, has largely been neglected because of Korean American church's preoccupation with the cultural issues. Even the leadership challenges cannot be understood apart from the cultural challenges because the reality is that "our model of leadership is often shaped more by culture than by Christ."[269] This section will cover two theological challenges were identified during the research: the need for theological ministry and the need for theological training.

EM pastor Kline argued that there were aspects of Korean American church's organizational culture which are applied "unquestionably" that need to be addressed by "taking their presuppositions through Scripture." Some examples of those issues included early morning prayer meetings and treatment of *jundosanim* (intern). But the bigger issue

[269] Stott, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry*, 113.

according to Kline was pastors graduating from the Reformed seminary doing cultural ministry instead of biblical ministry. He shared:

> I work with pastors that graduated from the seminary that I went to, and they listened to the same professors and had the same exams. But what they would do and as they came out even before we came into the practice of ministry they had a lack of understanding and it seemed that they didn't understand what reformed ministry is or reformed polity is. What they would do is say "Well, I learned all this theological stuff, now I'm going to do my ministry in a Korean way, a typical way that Korean churches have been run and the typical way that Korean pastors have preached and taught."

The issue here once again was the disconnect between knowing and doing as mentioned in the core values section above in this chapter. One challenge in doing an effective bicultural ministry in the Korean American context was the development of the future spiritual leaders. Many Korean pastors along most EM pastors only have knowledge of the ministry model they have grown up with, which was first-generation ministry lead by first-generation KM pastors. The churches are so set in their ways that it is very difficult to break the culture and let alone replace it with the more biblical one. As a result, pastors were found focusing on adaptation.

Another theological challenge in the bicultural context is the need for theological training of God's people. The pastors need to take the lead in changing the organizational culture theologically. That organizational change cannot take place apart from the theological training of God's people. EM pastor Kline explains:

> It starts with theology, which entails seeing the church as the universal church that's composed of many different kinds of people, different languages, different colors. So I teach them first. Secondarily, I say, "Let's practice that." So we tolerate and love an African American woman that comes to our church, a white man that comes to our church. And we tolerate other sinners that are KM and EM as well. And so the maturity that I try to cultivate is all of the above: theological and also in terms of piety in faith and practice always. I think what really most important is the

> element of progress is Christo-centricity in all things, not only in personal or family life, but also in church life. Even though they are above us, nothing but Christ has his hand in here, and that's the thing I'm trying to cultivate more and more.

When asked what made him persevere during the twenty plus years of doing bicultural ministry, he replies:

> The continual reformation and continual revival of the second generation, who are not as culturally oriented in terms of having their cultural identity as Korean. They have adapted some things from that but they're mostly Americanized. And I'm teaching the Scriptures while also saying, "honor your father and your mother" which has a parallel to the honorific society. Where there are parallels, I try to say that, but as much as possible try to shield the second generation and correctly train them as to what is biblical in terms of studying the Word, in terms of church officers, and seeing their responsibility. Training them, hopefully they will be ordained elders and deacons in the future so they will be a true church that is more welcoming to all kinds of people rather than just one kind of people.

What needed to be done for the continual reformation and continual revival of the Korean American church was for the leaders to start dialoguing about these challenges. As for addressing theological challenges, this starts with the leaders and their self-awareness before God. This research did not focus on the leaders' self-awareness before God due to the research area limitation. As there is a need for continual dialogue between the KM and EM leadership to bring about effective bicultural ministry, there is a greater need for the leader to have a "dialogue" with God as the leaders wrestle together as a team with cultural, leadership, and theological issues.

RECOMMENDATIONS

> Most efforts to address the crises faced by the pastoral community are built on the assumption that information alone produces solutions to these challenges. Consequently, a pastor may go to conference after conference, filling notebooks with the latest information from the most recent highly successful leader. But without a clear perspective on the nature of the

> system he or she is a part of, the pastor returns home to the demands of life and ministry unchanged.[270]

All pastors interviewed for this study were not familiar with systems theory and its application for addressing the adaptive challenges in the church. Most of their seminary trainings primarily focused on exegetical theology, systematic theology, biblical theology, historical theology, and practical theology, which left them with little time to learn about pastoring within the complex, emotional, living systems of the church. Because the seminaries are so focused on creating a specialist in the Word, they have defaulted in creating a pastor who can shepherd within the complex systems. The seminaries are creating technical experts who are taught to provide a technical solution to complex adaptive challenges in the church.

Unfortunately as quoted above, this pattern of being technical experts continues after the seminary as pastors attend one conference after another without ever learning to understand that church is living systems. What is needed is a learning community that embraces "a continuous cycle of information, practice, and reflection"[271] that would equip the pastors to be better at shepherding his congregation in the midst of the systems.

This learning community can be implemented in a local church starting with the pastoral staff team and then maybe even eventually branch out to the lay leaders.[272] Learning community at the presbytery level should be considered as a way of providing ongoing training opportunities pastors serving in other churches. These groups would

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[270] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, xv.

[271] Ibid., 145.

[272] Please see Appendix A for Grace and Truth Leadership Training curriculum.

serve a truth telling and grace giving community that would aid the leaders in development and accountability of their self-awareness.

DEVELOPMENT

According to Plueddemann, effective multicultural leadership heavily rests on learning "new skills and [being] willing discard some of the style that made them so effective in monocultural leadership."[273] Acquiring new necessary leadership skills will not be easy as Geert Hofstede points out that "learning to become an effective leader is like learning to play music: besides talent, it demands persistence and the opportunity to practice. Effective monocultural leaders have learned to play one instrument; they often have proven themselves by a strong drive and quick and firm opinions. Leading in a multicultural and diverse environment is like playing several instruments. It partly calls for different attitudes and skills, restraint in passing judgment and the ability to recognize that familiar tunes may have to be played differently. The very qualities that make someone an effective monocultural leader may make her or him less qualified for a multicultural environment."[274]

Herrington, Creech, and Taylor define an effective leader as "a person who has *the capacity to know and do the right things*."[275] They go on to explain that an effective leader understands that he or she is "part of a living human system of engagement and relationship" and is able to navigate the system wisely by "(1) learning to *think* differently about how people in a living system affect each other, (2) learning to *observe*

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[273] Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, 11.

[274] Connerley and Pedersen, *Leadership in a Diverse and Multicultural Environment: Developing Awareness, Knowledge, and Skills*, ix.

[275] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, xv.

how anxiety holds chronic symptoms in place and keeps people stuck in old roles, and (3) learning to *manage* [their] own anxiety."[276] This effective leadership starts with the leader's self-awareness, which can be nurtured and strengthened by the leaders' "intimate relationship with God [which] is the center of gravity that keeps [their] lives in balance when the pressures of the system threaten to topple [them]." They note that a leader's transformational journey that starts with self-awareness cannot be separated from knowing God. John Calvin begins his Institute by stating that without knowledge of self there is no knowledge of God.[277]

Helen Lee adds, "no future or potential Asian American church leaders can afford to ignore the importance of strong preparation before beginning their ministry. Good preparation entails strengthening four areas of self-awareness: (1) understanding our own strengths and weaknesses, (2) understanding our relationship with God, (3) understanding our relationships with others and (4) understanding our particular ministry context."[278] These are the areas that leaders should focus on developing in themselves and their team.

ACCOUNTABILITY

According to Herrington, Creech, and Taylor, along with continual development of leader's self-awareness, "intentionally fostering a learning community is [another] key element for a successful transformational journey."[279] In our leadership culture, "learning has become synonymous with possessing information or giving intellectual assent" which is not "enough to produce behavioral change. Knowing the correct answer is not the same

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[276] Ibid.

[277] Calvin, *Institutes of Christian Religion*, 1:35.

[278] Lee, "Preparing for Asian American Church Leadership: A Supplement to Growing Healthy Asian American Churches," n.p.

[279] Herrington, Creech, and Taylor, *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*, 150.

as doing the right thing."[280] This "learning community that embraces the values of grace giving and truth telling"[281] is possible because "the Christian faith boldly and counterculturally invites us to live with transparency and authenticity in a community of grace and truth (1 John 1:5-7; James 5:16)."[282] In this learning community that embraces "a continuous cycle of information, practice, and reflection"[283] process, the leaders "learn to effectively speak the truth in love (John 1:12-14; Ephesians 4:11-16)."[284] And as a result, "such a community is most likely to foster change, allowing the leader the safety to reflect on the nature and quality of his or her leadership."[285]

EM pastor Kline was helped by "personal and close relationship that [he had] with other pastors in the education department that has been very helpful in helping [him] to stay and just continue to work." In particular "camaraderie, fellowship, friendship, praying for one another" and his pastoral calling have enabled him to continue serving in the bicultural setting. Interestingly, Kline shared that that his calling may be to lead a grace and truth community for the future EM pastors:

> My calling as a 1.5 bicultural pastor could mean that this what I'm supposed to do. So that it could provide a context in which next generation of pastors could know and grow and be trained even better than I was and earlier than I was so that they could lead the next generation of churches that are better and are more Christ-like and are more loving and more Reformed and Presbyterian and truly look like that kind of model church. So in the sense of call, of made to who I am, and anchoring that to this call.

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[280] Ibid., 145.
[281] Ibid.
[282] Ibid., 150.
[283] Ibid., 145.
[284] Ibid., 150.
[285] Ibid.

KM pastor Piper has also experienced that grace and truth community:

> Whereas the two [EM pastors], we had an opportunity to spend long hours into the night, which was unusual. Normally that doesn't happen, but because we did that, I was able to just listen for a long time and hear their pain, hear their struggles, hear their vision and frustration and discouragements as well. It was from the 1.5 generations who felt the frustration with the second generation. I heard their frustration towards us. Some I felt were legit, others I'm sure I didn't fully agree, but nonetheless, the frustrations were real. And so I was trying to be open to that and hear.

FURTHER STUDY

After a decade-long hiatus, by God's gracious providence I returned to complete my post-graduate studies at Covenant Theological. It was my desire to develop further my ministry skill especially in the area of revitalization. I was fascinated and encouraged by what I learned and saw when I served as a revitalization consultant at a declining eighty years old white Reformed church. Not only did I see the power of God and his gospel in revitalizing the church, I also had a first hand opportunity to see application some of the best works on revitalization in action.[286]

So with the consultant hat on, I wanted to examine the intergenerational issues of the Korean American church and see if what I learned from revitalization could offer anything for further discussions. When my dissertation was initially proposed, I used core values, emotional intelligence and cultural intelligence for my three research areas. Core values category was chosen because the value system is "the most important single

[286] Mark Dever, *Nine Marks of a Healthy Church*, Rev. and expanded ed. (Wheaton, IL: Crossway Books, 2000); Philip D. Douglass, *What is Your Church's Personality?: Discovering and Developing the Ministry Style of Your Church* (Phillipsburg, NJ: P&R Pub., 2008); Donald J. MacNair and Esther L. Meek, *The Practices of a Healthy Church: Biblical Strategies for Vibrant Church Life and Ministry* (Phillipsburg, NJ: P&R Publishing, 1999); Tom J. Nettles, *Ready for Reformation: Bringing Authentic Reform to Southern Baptist Churches* (Nashville, TN: Broadman & Holman Publishers, 2005); Harry L. Reeder and David Swavely, *From Embers to a Flame: How God Can Revitalize Your Church*, Rev. and expanded ed. (Phillipsburg, NJ: P & R Publishing, 2008).

element of any corporate, congregational, or denominational culture."[287] Emotional intelligence and cultural intelligence were chosen because they were the more current standards for leadership.

About half way into my research I realized that by using these three research areas that I was looking at the intergenerational tensions with a technical lens instead of an adaptive one. I was introduced to systems theory during my final Doctor of Ministry cohort and it was then I came to realize that technical solutions offered for revitalization were inadequate. They did not address the real deep-rooted problems that were taking place in the church, the adaptive challenges. Realizing that it was too late to redo the three research areas, I was able to find the adaptive angles between core values, emotional intelligence, and cultural intelligence by lining them up with Bowen Family Systems Theory. The connection was found in the topic of leader's self-awareness mentioned in literature on the research areas and systems theory.

In retrospect, for future research I would recommend finding research areas from literature on systems theory alone. This will help the researcher to see more fully the important implication that systems theory has for addressing the adaptive challenges in the organization's systems and the role the leaders play. By focusing on the systems, I would also recommend that the research examine how the leaders' family dynamics is correlated to their leadership dynamics in the church. During my research I saw a glimpse of how having a good intergenerational relationship at home correlated positively to having a good intergenerational relationship at church. Negative correlation between the

[287] Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*, 13.

intergenerational relationship at home and church was also observed during the interviews as well.

I would also recommend limiting the research subjects to one generation instead of interviewing multiple generations. Having done this research with six pastors with five different generational scales (1.2, 1.4, 1.5 (2), 1.75, 2.0), it was very difficult to not only extract the necessary data but also to categorize them as well. What was an effective leadership practice for one generation was not necessarily so for the other generation because the starting point for cultural interaction was different for each generation. Focusing on one generation would also allow the researcher to gather more in depth data and thus be able to make recommendations that are more specific and practical for that particular generation. Since I myself identify more with the second-generation EM pastors, I should have written from that perspective. Writing from the second-generation perspective would have also allowed me to indirectly address the issue of researcher's bias as well.

Lastly, I recommend further in depth study to examine the understanding of the leaders' relationship with God. Helen Lee listed four areas of self-awareness there were important to the leaders' development: "(1) understanding our own strengths and weaknesses, (2) understanding our relationship with God, (3) understanding our relationships with others and (4) understanding our particular ministry context."[288] Due to the research limitation based on the research areas, I was not able to explore the leaders' relationship with God. There were some mentions about God's shaping influence in

[288] Lee, "Preparing for Asian American Church Leadership: A Supplement to Growing Healthy Asian American Churches," n.p.

molding a leader into a humble, patient shepherd as he suffered for Christ's sake in the difficult bicultural situation during some of the interviews.

APPENDIX A

GRACE AND TRUTH LEADERSHIP TRAINING[289]

> Although God would occasionally anoint the inexperienced leader (such as kings David and Josiah), for many other significant people in the Bible, preministry preparation was critical. God often used the earlier life experiences of leaders to season, test and teach them for the particular role that lay ahead. For Moses, for example, one critical point of preparation was accepting and embracing his cultural heritage in order to lead the Israelites. And although we do not have extensive information on Jesus' life before his public ministry, we do know that he waited to begin his ministry until after he had "[grown] in wisdom and stature, and in favor with God and men" (Luke 2:52 NIV) and endured his temptation in the desert. The strength Jesus gained from rejecting Satan's temptations no doubt helped prepare him for the most arduous choice he would eventually make: accepting God's will for him to die on the cross. In this case the preparation had vital and eternal consequences.
>
> The same holds true for the Asian American men and women who seek to follow Gods call into church leadership. The consequence for poor preparation is not just a dysfunctional church or organization. Ultimately the souls of men and women in these households of God are at stake. As a result, no future or potential Asian American church leaders can afford to ignore the importance of strong preparation before beginning their ministry. Good preparation entails strengthening four areas of self-awareness: (1) understanding our own strengths and weaknesses, (2) understanding our relationship with God, (3) understanding our relationships with others and (4) understanding our particular ministry context.[290]

Purpose of the Course

1. To understand the context of the Korean immigrants in North America.

2. To understand the historical process of the formation of Christianity (with emphasis on the Presbyterians) in Korea and the resulting features distinct to the Korean Christianity

[289] Park, "Ministry in the Korean-American Context." Some of the ideas for Korean American ministry training were taken from the class syllabus for PT 516 taught at Westminster Seminary California by Dr. S. Steve Park.

[290] Lee, "Preparing for Asian American Church Leadership: A Supplement to Growing Healthy Asian American Churches."

3. To explore ministry models that emerged in the last few decades in the Korean-American context and to evaluate them in the light of Reformed ecclesiology and a concern for contextualization.

4. To consider some prospect of the Korean-American ministries in the 21st century in the light of some key issues facing the Korean-American church.

5. To help the leaders develop their own self-awareness by equipping them with the knowledge of family systems, emotional intelligence, and cultural intelligence.

Method of the Course

1. Classes will be conducted by lectures and discussions.

2. There will be ministry evaluation time to examine our theology and practice.

3. Each student is expected to complete the required reading for each week and come prepared for an effective class discussion.

4. Leadership Assessments: Myer-Briggs Type Indicator, StrengthsFinder, Spiritual Gifts

Course Subjects/Readings

Korean-American Ministry

1. Korea in Its Historical/Cultural Context
    a. Michael Breen: "Society and Values"
    b. Won-bok Rhie: Korea Unmasked: In Search of the Country, the Society and the People

2. Distinctives of Korean Christianity
    a. S. Steve Park: "The Power of the Gospel in Korea (1882-1912)
    b. Donald N. Clark: *Christianity in Modern Korea*
    c. Kelly H. Chong: "Agony in Prosperity: Conversion and the Negotiation of Patriarchy Among South Korean Evangelical Women

3. Korean Experiences in America
    a. Harry H. L. Kitano and Roger Daniels: "The Koreans"
    b. Bruce Cumings: "America's Koreans"
    c. Helen Zia: "Lost and Found in L.A.
    d. K. W. Lee: "Urban Impressionist"

4. Korean First-Generation Church Issues

   a. Tong Sun Lim: “Revitalizing America”
   b. Kwang Chung Kim and Shin Kim: “The Ethnic Roles of Korean Immigrant Churches in the United States”
   c. Myungseon Oh: “Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era”

5. Multi-Generational Ministry Issues
   a. Sang Hyun Lee: “Second Generation Ministry: Models of Mission”
   b. Anthony W. Alumkal: “Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation”
   c. Peter Cha, Paul Kim and Dihan Lee: “Multigenerational Households”
   d. Danny Kwon: “Working with Parents in an Asian American Church”
   e. Brian Gomes: “Bridging Relational Gaps”

6. Developing Healthy Korean-American Church
   a. Sharon Kim: *A Faith of Our Own: Second Generation Spirituality in Korean American Churches*
   b. Peter Cha, S. Steve Kang and Helen Lee: *Growing Healthy Asian American Churches*

7. Additional Reading on Korean-American Experience
   a. Angelo N. Ancheta: *Race, Rights, and the Asian American Experience*
   b. D. J. Chuang: *Asian American Youth Ministry*
   c. D. J. Chuang: Conversations: *Asian American Evangelical Theologies in Formation*
   d. Elaine H. Eckland: *Korean-American Evangelicals: New Models for Civic Life*
   e. Young Lee Hertig: *Cultural Tug of War: The Korean Immigrant Family and Church in Transition*
   f. K. Connie Kang: *Home was the Land of Morning Calm*
   g. Elaine H. Kim and Eui-Young Yu: *East to America: Korean American Life Stories*
   h. Jung Ha Kim: *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church*
   i. Rebecca Kim: *God’s New Whiz Kids?*
   j. Harry H. L. Kitano and Roger Daniels: *Asian Americans: Emerging Minorities*
   k. Ho-Youn Kwon: *Korean Americans and their Religions: Pilgrims and Missionaries from a Different Shore*
   l. Inn Sook Lee and Timothy D. Son: *Asian Americans and Christian Ministry*
   m. Jung Young Lee: *Marginality: The Key to Multicultural Theology*
   n. Sang Hyun Lee and John V. Moore: *Korean American Ministry*
   o. Fumitaka Matsuoka: *Out of Silence: Emerging Theme in Asian American Churches*

p. Su Yon Pak and Unzu Lee, Jung Ha Kim and Myung Ji Cho: *Singing the Lord's Song in a New Land: Korean American Practices of Faith*
q. S. Steve Park: "Ministry in the Korean-American Context"
r. Ronald Takaki: *Strangers From a Different Shore*
s. Jean Yu-Wen Shen Wu and Min Song: *Asian American Studies: A Reader*
t. Helen Zia: *Asian American Dreams*
u. Jeanette Yep and Peter Cha: *Following Jesus without Dishonoring Your Parents*

Leadership

1. Adaptive Leadership
    a. Ronald A. Heifetz, Alexander Grashow and Martin Linsky: *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*
    b. Ronald A. Heifetz and Martin Linsky: *Leadership on the Line: Staying Alive Through the Dangers of Leading*
    c. James M. Kouzes and Barry Z. Posner: *The Leadership Challenge*

2. Systems Theory
    a. Jim Herrington, R. Robert Creech and Trisha Taylor: *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation*
    b. Donella H. Meadows: *Thinking in Systems: A Primer*

3. Core Values/Cultural Values
    a. Edward T. Hall: *Beyond Culture*
    b. Jim Plueddemann: *Leading Across Cultures: Effective Ministry and Mission in the Global Church*
    c. Geert H. Hofstede, Gert Jan Hofstede and Michael Minkow: *Cultures and Organizations: Software of the Mind*
    d. Aubrey Malphurs: *Nuts and Bolts: What They Don't Teach Pastors in Seminary*
    e. Aubrey Malphurs: *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry*

4. Emotional Intelligence
    a. Daniel Goleman: *Emotional Intelligence*
    b. Daniel Goleman: *Social Intelligence*
    c. Daniel Goleman, Richard E. Boyatzis and Annie McKee: *Primal Leadership: Realizing the Power of Emotional Intelligence*

5. Cultural Intelligence
    a. Soon Ang and Linn Van Dyne: *Handbook of Cultural Intelligence*

   b. Mary L. Connerly and Paul Pedersen: *Leadership in a Diverse and Multicultural Environment: Development Awareness, Knowledge, and Skills*
   c. P. Christopher Earley, Soon Ang and Joo-Seng Tan: *CQ: Developing Cultural Intelligence at Work*
   d. Soong-Chan Rah: *Many Colors: Cultural Intelligence for a Changing Church*
   e. David Livermore: Cultural Intelligence: *Improving Your CQ to Engage Our Multicultural World*
   f. David Livermore: *Leading with Cultural Intelligence*

6. Team Ministry
   a. George Cladis: *Leading the Team-Based Church*
   b. Patrick Lencioni: *The Five Dysfunctions of a Team*

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