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TRAINING LAY LEADERS AT EBENEZER MISSION
BAPTIST CHURCH, BAYSIDE, NEW YORK

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TRAINING LAY LEADERS AT EBENEZER MISSION

BAPTIST CHURCH, BAYSIDE, NEW YORK

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PREFACE

First of all, I give many thanks to my Lord and Savior Jesus Christ for calling me and allowing me to serve Him with all my heart weaknesses and shortcomings. The completion of this project was definitely not the work of only me. My sincere recognition and deep appreciation for the completion of the project must be given to Dr. David S. Ro, my faculty supervisor, and Dr. Jeff Walters for his kind and helpful advice. Their valuable advice and encouragement throughout my project are very much appreciated.

I also want to thank the Ebenezer Mission Church of Bayside for extending to me the opportunity to pursue this study and the encouragement from the people to stay at the task. Grateful acknowledgement hardly seems sufficient to express my warm heart to my wife, Jung Ja. Without her prayer, encouragement, and patience, I know definitely it would have been impossible to finish this project. To our sons, Samuel and James, I warmly express appreciation for helping this project.

Joseph Choi

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CHAPTER 1

INTRODUCTION

Purpose Statement

The purpose of the project was to develop lay leadership training program at Ebenezer Mission Baptist Church. As far as the members should grow as mature Christians, they need to grow in these areas in balance: Christian character; sound doctrine; and spirituality. Ideally these areas should be trained by the lay leadership who are trained according to the major areas.

Specifically the project is designed to train the lay leadership to teach the lay people in the following major areas: Christian character; the doctrine of baptism and the Lord's Supper; and spiritual growth. Because it is crucial for the lay people to grow in these areas to be mature Christians that they may serve the church ministry and mission effectively after all.

Goals Statement

There were three goals to accomplish the purpose. The first goal was to lead lay leaders to understand the biblical foundation of leadership in the church ministry. Throughout the Bible, one can find some good models for training the lay leadership. The first goal was designed to present specific and detailed biblical and theological perspectives regarding the training of the lay leadership. The second goal was to equip the leaders with the methods and skills to lead the lay people. To accomplish this goal, the psychological and sociological background of Korean people was explored to locate

the way of thinking of Korean immigrants in the U. S. Then the goal attained by (a) learning the characteristics and distinctiveness of Korean layman according to their development stages; (b) training various teaching methods and skills; and (c) mastering the structures and contents of practical materials in use.

The third goal was to help lay leadership sense their calling and maintain a clear commitment to teach lay people in the local church. This goal assisted the lay leaders to obtain a greater confidence in teaching the lay people and enhance their commitment. Ultimately this goal encouraged the lay leaders to make a long term commitment that they might be “good and faithful” servants of the Lord.

My personal goal was to train lay leaders to be mature Christians in balance: renewed with moral integrity; trained with sound doctrines; and equipped with spirituality. During the process, I got a new perspective on training lay people to lead fellow lay people in the church. I developed my ability to train lay leaders and his skill to encourage them to involve in the church ministry and mission.

Context

I have served the Ebenezer Mission Baptist Church in the area of Bayside, New York City since the year of 2007. Before this church already I had served the Korean Baptist Church of New York in Queens, New York City for a decade. New York City is the most populous city in the United States and consists of five boroughs: Manhattan, Staten Island, Bronx, Brooklyn and Queens. The current population of New York City is 8.2 million¹ with 300 thousand Koreans. There are about 500 Korean churches in the

¹United States Census Bureau, “Demographics of New York City,” www.google.com (accessed January 20, 2012).

Metropolitan New York City area.² The City of Bayside is the home of Ebenezer Mission Baptist Church. It is an urban neighborhood in the borough of Queens in New York City. Bayside is bordered by Douglaston to the east, Flushing to the west, and Oakland Gardens to the south. As of the year 2000, Bayside's estimated population was 83,105. Whites made up 88.5 percent, Asians 3.6 percent, Hispanics 2.8 percent, and Blacks 3.3 percent.³ There is no specific peculiarity about the professional occupations of the Koreans in the Bayside area. Their careers are diverse including medical doctors, lawyers, and small business owners. Others hold regular seven to seven hours as laborers who may be found in any busy city in the U.S.

Ebenezer Mission Baptist Church (EMC) was founded on January 20, 1999 by Jae Lee, a 1.5 generation Korean American minister. In January 2007, the church merged with Grace and Blessing Church. When EMC started, the church was small and struggled financially. In the church, I was responsible for the Korean congregation and Jae Lee was in charge of the multi-ethnic congregation.

In August 2008, we moved from Flushing to Bayside by obtaining a long term lease with a private school. Since then, Ebenezer Mission Baptist Church has steadily grown spiritually and physically. According to the weekly Sunday church bulletins on October, 2010, approximately 280 members were in regular attendance. The Korean speaking congregation accounted for 36 percent, the multi-ethnic congregation 39 percent, the Chinese speaking congregation 16 percent, and the Spanish speaking congregation 9 percent.⁴

²Council of the Korean Churches of Great New York, *Church Address Book* (New York: Ace Printing, 2011).

³United States Census Bureau, "Demographics of New York City," www.google.com (accessed June 20, 2012).

⁴Joseph Choi, *Ebenezer Mission Church Annual Book* (New York: Ace Printing, 2010).

I served as a full time pastor for thirty—four years both in South Korea and in the United States. During those years, I have served Ebenezer Mission Church as a full time senior pastor for the past five years. The ministry of Ebenezer Mission Church can be characterized as an "educational ministry" in which I as pastor emphasized various types of training programs throughout more than thirty years. Perhaps as a result of the ministerial emphasis on educational training, Ebenezer Mission Church has maintained sound and healthy growth.

Jae Lee and I have always emphasized lay leadership training. We have set up step—by —step lay leadership training programs that encourage all church members to participate in. The members should grow in Christian character, in doctrinal knowledge and in spirituality. In the New Testament, the Apostle Paul emphasized various places the Christian characters. Especially in Galatians 5:22-23, he named the Christian characters as the fruits of the Spirit.

Concerning doctrinal knowledge, the members need to understand clearly the Baptist doctrine of baptism (Immersion Baptism), the meaning of the Lord's Supper, and the other Christian doctrines as well. Doctrinal knowledge is like a foundation of the building on which it is built correctly and balanced. And we all agree that Spirituality is personal goal of every Christians and the church ministry should concentrate on that beyond all doubt.

Therefore I intended to develop a program to train leaders that they may teach the lay people in these areas. The well—trained leaders could teach the lay people correctly and in balance. I believes that the lay people who are taught by the trained leaders could form the sound body of Christ, a good local church.

Rationale

For a healthy church, lay people need to be trained about the basic areas of Christian life. Jae Lee and I have always emphasized and considered lay leadership training. The lay leadership is formed by the laymen in order to teach the lay people about these areas: Christian character; doctrine of (immersing) baptism and the Lord's Supper; and spiritual growth. Training the lay leadership is of great benefit for both the church ministry and mission. Ministry cannot be activated only by the ministers but also by the (trained) lay leadership together.

That being so, we have decided to set up step—by—step lay leadership training programs that encourage all the lay people to participate. The lay leadership training would be divided into three (major) areas: Christian character; doctrinal training; and spiritual growth. These areas are designed to develop lay people for the healthy ministry and mission of the church.

In the class of Christian character, the lay leadership concentrates on developing virtues of lay people in the human relationship with fellow members as well as with non—Christians outside of the church. Thus in the lay leadership training, the trainee is informed of the virtues in the Bible, especially in the apostolic epistles, including the epistles of the apostle Paul.

In the class of doctrinal training, the lay leadership dealt with the biblical and theological foundations for the two ceremonies baptism and the Lord's Supper. Especially on baptism, the lay leadership must explain the meaning and significance of immersing baptism which is rooted in the Bible. As far as the rite is symbolic, sprinkling baptism is not enough to demonstrate the significance of baptism. During the class session, the leadership might prepare for a sample performance of baptism by at least one

of the lay people in the class and the lay leader. Thus, the trainee learned about the meaning and significance of immersion. The lay leadership would take care of the session of the Lord's Supper in the same manner as baptism.

In the class of spiritual growth, the lay leadership taught the lay people in the class into the importance of spiritual growth in their religious lives. That being so, the lay leadership should experience their own spiritual growth ahead of the lay people class.

The lay leadership training program lead and guide the trainees to how to pray, read the Word of the Lord, meditate on it, and to be obedient to the Spirit in their lives. Unless people are equipped with the spiritual growth, they can neither live out proper spiritual lives nor do the great commission to the world.

Definitions

"Lay leadership" is defined as the trained leadership to be assigned to major areas in the actual classes: to lead and guide the lay people to live out Christian character; to teach and help the lay people to understand the doctrine of Baptism and the Lord's Supper; and to inform the lay people the work of the Holy Spirit and to assist them to be nurtured spiritually.

Research Methodology

The primary research methodology applied to this ministry project was two-fold: literary research and field research. In the literary research, biblical perspectives on the lay leadership, Korean sociological and psychological perspectives, and Korean religious way of thinking. These areas formed the foundational structure of the project. In the field research, I recruited ten lay people to implement the foundational structure of the project. They formed the research committee and met 15 times.

I framed a basic and essential foundation through the literary research. There are important models of lay leadership in the Bible. I chose several of them and clarify their characteristics and probable application to the project. As far as the target group of the lay leaders are Korean, I kept in mind that it is crucial to research Korean society and her long standing traditional religions which have affected Korean way of thinking, especially their way of religious thinking.

In the field research, each session met once a week for two hours. The evaluation of the project was done by the three groups of questionnaires: (1) A primary survey to get to know the lay leaders; (2) pre—and post—test to measure the lay leaders' achievement; and (3) the lay leader's self—evaluation of the project. The first survey was provided before the session that I might identify the needs of the workshop participants.

The second survey measured the achievement of the specified aforementioned goals for this program. This survey was administered in both pre—test and post-test formats. The final survey was a self—evaluation for all of the lay leaders.

Limitations

The purpose of this project was to develop the lay leadership training program for the Ebenezer Mission Church. Trainees were selected on a voluntary basis, yet they had to have at least two years or more membership. The sessions for the project were fifteen weeks. Each weekly session covered two hours.

Summary of Chapters

Chapter 1 is an introduction to the Ebenezer Mission Baptist Church and its background. A general description of the community of the area is presented and then the surrounding area is dealt with. This chapter describes the history of the church and

the composition of its members and the character of ministry that might be termed “Lay Leadership Ministry.” The lay leadership ministry was one of the strengths of the Ebenezer Mission Baptist Church. However, I pointed out one of the ever-present difficulties of finding and training lay leaders for the church. There upon, I gave the rationale as to why I was doing this project of developing a lay leader training program for Ebenezer Mission Baptist Church. I also gave necessary definitions and explains the limitations of the project.

Chapter 2 addressed the biblical and theological perspectives on lay leadership training in order to define the identity of lay leader. In doing so, I scrutinized the examples from the Old Testament and the New Testament, In the Old Testament, Exodus 18:13-27 told us about the Biblical Leadership Model. Here we found the great zeal and the toil of Moses as a magistrate. We also can find biblical leadership model in the New Testament. Ephesians 4:11-16 told us about principle of leadership. I equipped the lay leaders with the knowledge and skills of the biblical leadership.

In the chapter 3, I dealt with the psychological and sociological aspects of the Korean immigrants in the United States. First of all the lay leaders need to understand Korean religious background and the influence of post—modernism and religious pluralism on Korean immigrants that they may teach and lead the lay people very well and effectively.

In the chapter 4, the project implementation was performed according to the fifteen sessions. The project implementation starts with the pre—test for the trainees and informs the basic idea and notion of the conventional leadership. Especially I adopted the leadership theory of Daniel Goleman: visionary leadership style and coaching leadership style; democratic leadership style; pace setting leadership style; and

commanding leadership style. Among his six leadership styles, I chose three styles which fit to the project: visionary; coaching; and democratic.

Session 2 concentrated on the information and importance of the lay leadership. Here I emphasized the spirituality of the lay leadership. From session 3 to session 15, I intended to equip the trainees with laymen qualifications which the lay leaders would teach the lay people in the future: Christian character; doctrine of baptism and the Lord's Supper; spiritual growth; Korean psychological way of thinking; and Korean immigrants in the U. S. And finally the trainees took post—test and were evaluated. Chapter 5 the committee discussed, analyze and evaluate the result of the chapter 4. The effectiveness of the basic lay leadership training sessions is measured by the post—test. Then, I provided suggestions for improvement was provided.

CHAPTER 2

BIBLICAL AND THEORETICAL PERSPECTIVES

Introduction

Lay leaders who are willing to work on themselves and their leadership style will empower to the growing church.¹ Lay leaders in the church will be trained by the principles of biblical leadership models and conventional ones. In this chapter, I examined Moses' leadership model, the apostle Paul's leadership model, and the conventional leadership styles for that purpose. In the Old Testament, the monumental event of Exodus was accomplished by the leadership of Moses. And in the New Testament, the foundation of the early Christian church was established by the leadership of the apostle Paul. Recently the conventional leadership styles and skills have been developed tremendously and applied to various field effectively. Some of them can be adopted and appropriated to the lay leadership that they may be utilized efficiently for the ministry.

God called Moses to lead His people out of the bondage of Egypt. When Moses met Yahweh the God of Israel at the burning bush in the desert, he was eighty years old and did not have any desire to lead even a small group of people. It was his reality. Yet God's plan toward Moses was a lot different from his reality. Indeed God utilized Moses' whole life both of his early life in the Egyptian palace and of his afterward life in the

¹Christian A. Schwarz and Christopher Schalk, *Natural Church Development* (Carol Stream, IL: Church Smart Resources, 1998), 47.

Midian desert as an old shepherd to accomplish His plan to deliver His people from the bondage of Egypt and to lead them into the promise land Canaan.² God actually trained Moses through his whole life. And Moses' leadership model was rooted deeply in his whole life.

When the apostle Paul met the resurrected Jesus on the way to Damascus, he was called as an apostle of gospel for Jesus Christ toward the gentiles as well as the Jews. Up to this point of Paul's life, he has been against Jesus and His followers and persecuted them as many as possible he did. Stephen one of the deacons of the Jerusalem church became the first martyr by this man Paul.

Even on that day when Paul was called as the servant of the Lord, he was headed for Damascus to persecute the followers of Jesus Christ. The Lord used him as the precious leader to establish the foundation of His church. Also the Lord made most of his whole life toward a good leader especially through Paul's early education and his passion to do something as his lifestyle.

Recently especially leadership styles and skills have been developed in various areas including big companies as well as small institutions. Upon the basic style of leadership, specific and viable styles and skills have been derived and shaped for the specific areas, for instance, sports team, personal banking team, and even short term mission team. I examined major conventional leadership styles in order to apply them to train the lay leadership.

Moses' Leadership Model

Moses led the people of Israel out of the bondage of Egypt into the Promise

²Kenneth O. Gangel, *Feeding & Leading: A Practical Handbook on Administration in Churches and Christian Organizations* (Grand Rapids: Baker Books, 2000), 17.

Land. All the surrounding conditions of his leadership were very challenges: his old age; complaints of the people; barrenness of the desert; limited resources; and ever-present threat from indigenous races. Yet Moses' whole life was a challenge. One can easily match Moses' forty years of desert life with the people of Israel's forty years wondering in the desert. Yahweh the God of Israel actually trained Moses for forty years in the desert in order to commit him to lead the people of Israel for forty years in the desert. Who else could lead such a difficult people in the hazardous desert except Moses?

Moses' leadership includes both power and authority. Max Weber distinguished between power (*Macht*) and authority or leadership (*Herrschaft*).³ According to him 'power' is probability that one actor within a social relationship will be in a position to carry out his own will despite resistance and 'authority' is the probability that a command given within a specific context will be obeyed by a given group of persons.⁴ Moses exercised his leadership to carry out not his own will but God's will and his leadership was committed by God. Specifically Moses' leadership is classified into several kinds: deliverer; lawgiver; intercessor/mediator; administrator; military commander; preacher; and servant of Yahweh.⁵

In the book of Deuteronomy, Moses is inextricably associated both to the Exodus from Egypt and the covenant at Mt. Sinai. Yet he is linked first with the Exodus as the Deliverer. He received the stipulations of the covenant between Yahweh the God of Israel and His people the Israelite. He stood always in the middle, working on a solution that allowed for justice and mercy.

³Max Weber, *The Theory of Social and Economic Organization*, ed. Talcott Parsons (New York: Free Press of Glencoe, 1964), 152.

⁴Edward R. Dayton and Ted W. Engstrom, *Strategy for Leadership* (Old Tappan, NJ: Fleming H. Revell Co., 1979), 35.

⁵Watson E. Mills, ed., *Mercer Dictionary of the Bible* (Macon, GA: Mercer University Press, 1991), 585-87.

He also interceded for the people. As an able administrator, Moses dealt speedily with matters that warranted dispatch and more slowly with matters of concern. Moses delegated authority when necessary so that all matters received due consideration. Even though Moses' work remained preliminary to the Conquest of Canaan, he did preside over the battles before the people of Israel entered into the Promised Land. On the boundary to the Promised Land Moses as a preacher reviewed the history of the people, restated the covenant stipulations, recalled the people to their covenant obligations, and creatively exhorted the people. Throughout the whole leadership path of Moses he can be characterized as Servant of Yahweh.

Moses as Intercessor/Mediator

Moses slowly developed this skills through his life not possessed a natural talent. He attempted to mediate between a harsh Egyptian guard and a helpless Hebrew slave but he failed. Soon after that incident he tried to reconcile one Hebrew with another but he failed too and ended up to flight from Egypt to Median desert. He might learn to listen, to observe, and to reflect in the desolate desert through shepherding experience. Finally he came to listen and to reflect what he received from both God and men that he might intercede and mediate between Gad and men as well as men and men.⁶

Moses' mediating activity is demonstrated clearly in the Book of Exodus chapters 32-34. After Moses received the Law from the Mt. Sinai, he mediated between the people of Israel who built a golden calf and Yahweh who would destroy them. He dissuaded Yahweh by considering on the possible reaction of the Egyptians to the act and by reminding Him of the covenant with Abraham, Isaac, and Jacob. Yahweh changed His

⁶James D. Berkley, ed., *Leadership Handbook of Management and Administration* (Grand Rapids: Baker Books, 1999), 28. Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2001), 456.

intention to destroy them. As mediation act Moses climbed back up to the top of Sinai to have the broken treaty restored.

Moses continued the role of mediating and interceding throughout his leading the people of Israel in the desert. When the Israelites complained of lack in food and water, Yahweh sent fiery serpents to afflict them (see Num 21:4ff.). At this incident Moses mediated to solve the problem. During the journey across the desert the people of Israel frequently rebelled against Moses, but by his mediation they were given manna for food as well as the Ten Commandments. Also when the people were overcome with doubt and fear because of the report of the ten spies and wished to return to Egypt (Num 14), Yahweh wished to destroy the people there in the desert. Here Moses interceded for the people, too. On many occasions Moses as a mediator was able to supplicate Yahweh and to alleviate the necessary punishment toward the people of Israel.

Moses' model of intercessor/mediator might be one of the important facets of lay leaders for the local church. They need to learn to intercede and mediate for the group whom they are responsible for. Lay leaders need to not only teach the contents of discipleship but also mediate for the people in the group between God and them as well as themselves. Through act of mediation the group will learn and experience the deep relationship with God and with fellow members.

Moses as Military Commander

One of the Moses' leadership styles was the style of military commander. While Moses led the disgruntled people of Israel in the coarse desert, he had to demonstrate the leadership style of military commander. K. Lewin and R. Lippit classified the conventional leadership styles into three categories: Authoritarian leadership; democratic leadership; and laissez—faire leadership. Each leadership style

fits specific situation. Moses' leadership model of military commander might have fitted the Exodus situation.

Practically Moses involved several battles as the supreme commander in charge. Moses had shown his image of military commander through the representative battle against the Amalekites. While his adjutant Joshua fought the army of Amalek with the warriors of Israel, Moses stood on the top of the hill (Exod17:8ff.). If his hands were lifted, symbolic of the uplifted hand of Yahweh who delivered His people, the army of Joshua prevailed. If Moses' hands were dropped, the enemy army of Amalek prevailed. With the help of Aaron and Hur, Moses kept his hands raised until Joshua secured the victory.

Moses led the people in their battles against King Sihon of the Amorites in Transjordan (Num 21:12-32) and against the Midianites (Num 31:1-8). In these battles, Moses demonstrated his ability of commanding and maneuvering his people as an able military commander. Yet Yahweh played the leading role behind Moses and Moses was His wonderful tool to accomplish His will.

Moses' army defeated Sihon and dispossessed the Amorites "from the Arnon to the Jabbok, as far as to the Ammonites." Before the battle, the Israelites requested for passage through Sihon's territory to the Promised Land without any disturbances. But Sihon rejected and mustered his army and marched out into the desert against Israel. This narrative can be interpreted as a rehearsal of Israel's belligerence against the Canaanites.⁷ The defeat of Sihon became prototypical of Yahweh's work on Israel's behalf in granting them the land of Canaan (see Deut 3:2,6; Josh 2:10; 9:10).

Moses ordered his men to attack the Midianites because Midian had attacked

⁷Mills, *Mercer Dictionary of Bible*, 824.

Israel with deceit at Peor, bringing punishment by plague as a result. Moses called for a thousand warriors from each tribe to undertake a war of Yahweh's vengeance on Midian, and puts them under the care of Phinehas son of Eleazar (Num 31:1-6). In the battle the Israelites exterminated all the Midianite males including the five kings of Midian.

Even though Moses demonstrated his leadership as military commander, Yahweh initiated the war and Moses obeyed every instructions of Yahweh. Yahweh had the clear purpose to lead His people from the desert into the land of Canaan. And every moment on the path to the promised land, He instructed Moses how to face and remove the obstacles to hinder His intention for the people of Israel. And the model of Moses' leadership as a military commander should be the one which lay leadership should follow. Lay leadership should show a strong leadership against negative elements which are against spiritual and healthy church environment. Yet lay leadership should listen to the instructions of God toward His church.

Moses as Preacher

Moses creatively exhorted the people of Israel, he had led from slavery to freedom, from insecurity to covenant, at the threshold of the Promised Land he would never enter (see Num 20:12). He reviewed their history, restated the covenant stipulations, and recalled the people to their covenant obligations. Moses' skill to exhort the people was unmistakable and his message was clear.⁸ Moses seemed to be a equipped with Aristotle's three witnesses which are required to persuade the counterpart as an able preacher: ethos (εθος)—speaker's quality including dependable character; pathos (παθος)—calling out counterpart's sentiment; and logos (λογος)—developing the message

⁸John Henry Freese, *Aristotle with an English Translation: The "Art" of Rhetoric* (London: William Heinemann, 1926), 32.

logically and theoretically.⁹

Moses was determined that Yahweh intended toward His people to give them and the promise land and required His people to keep the covenant with the people in order to get His blessing in the land of Canaan. Moses was not sure that the people would keep the covenant with Yahweh, but he urged them to Yahweh, even in the face of supreme danger and thereby to choose life. Moses did not hesitate to picture the other alternative, rebellion, or disobedience, and its consequence, death but his definite call addressed the people who could choose to obey and to make a difference in their personal and national life.

The Book of Deuteronomy described preacher Moses as man of patience, hope, and faith. He demonstrated his total obedience toward Yahweh in the face of rebellious people. Thus his message concerning the covenant of Yahweh was clear and steadfast. Lay leadership should follow this kind of Moses' leadership model in order to teach the word of God to lay people. They need spirit of obedience, patience, hope, and faith never losing the calling of teaching lay people in the local church.

Moses as Servant of Yahweh

Servant of Yahweh is best describes Moses. Whatever Moses performed in the event of Exodus, he did for Yahweh: released the plagues in Egypt; received the Law on Mount Sinai; mediated for the people of Israel before angry Yahweh; delivered the judgment for the sins of the people of Israel; dealt with the newest complaint of the assembled people; or addressed the people who stood at the threshold of the promised land. He could be best described as servant of Yahweh rather than as leader of the people of Israel.

⁹Mills, *Mercer Dictionary of the Bible*, 587.

Whatever Moses did in the event of Exodus, he did for the greater glory of Yahweh so that His promises to Abraham, Isaac, and Jacob could finally be realized. Yahweh repeatedly addressed His promises to Abraham, Isaac, and Jacob throughout the history of patriarchs in the Book of Genesis. And the promises are the essence of the history of salvation which is Yahweh's real purpose toward mankind and is accomplished through His Son Jesus Christ. Thus Moses' role as servant is very important in the history of Yahweh's salvation which is the major theme of the Bible. As servant of Yahweh in such a difficult situation Moses showed his loyal spirit to the Lord.

Lay leadership should follow the Moses' model of servant that they may accomplish the Great Commandments as well as the history of salvation. If the mission of church is to reach out all nations, it should be carried out by the lay leadership as servants. They are servants of Yahweh rather than leaders of the lay people by keeping the spirit of loyal servant. The Lord, even today, seeks the ones who are loyal to Him rather than the ones who have skills and ability. Even Paul identified himself slave (δουλος) proudly in the beginning of his epistles.

Paul's Leadership Model

Paul experienced a decisive event on the way to Damascus to arrest some Christians and bring them to Jerusalem for trial. Paul saw a great light and heard the words (Acts 9:4-5): "Saul, Saul, why do you persecute me?" And in reply to His question, "Who are you, Lord?" received the answer "I am Jesus, whom you are persecuting." At this moment Paul was called as the apostle of the Gentiles through Ananias: ". . . my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel" (Acts 9:15).

Paul, who was changed from being a persecutor of the earliest Christian church

to become one of the most effective and influential missionaries in all of Christian history. He called himself an 'apostle of Jesus Christ' to 'the Gentiles.'¹⁰ While it was primarily to non—Jews that he preached, his message had a profound impact even on the originally Jewish portion of early Christianity.¹¹ By the way Paul performed his mission and ministry through his characteristic leadership styles mainly found in 1 Thessalonians 2.¹²

Paul's leadership styles can be classified in four distinctive ones: servant leader; shepherd leader; example leader; and discipleship training leader. These leadership styles are quite different from the ones of Moses in the event of Exodus. Paul's leadership styles were fitted to his mission and ministry: to evangelize; to plant churches; to train Christian leaders; and to establish and stable the Christian doctrines for the early churches.

Paul as Servant Leader

The original form of Paul's leadership paradigm which found in the Pauline epistles and the Acts was that of Jesus Christ. The goal of Paul's life was to take after Jesus. For him, Jesus was portrayed as the Messiah, a great teacher, a good pastor, and a prominent leader. It was phenomenal that Paul as well as Moses was called "servant of God" by others and themselves. Paul's servant leadership was originated from the great teaching of Jesus Christ (Mark 10:43-45):

Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

Paul's servant attitude is shown in that he refers to himself as even a slave of

¹⁰James D. G. Dunn. *The New Perspective on Paul* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 37.

¹¹Helen Doohan. *Paul's Vision of Church* (Wilmington, DE: Michael Glazier, 1989), 12.

¹²Luke T. Johnson, *The Writing of the New Testament* (Philadelphia: Fortress Press, 1986), 12.

Christ (Rom 1:1; Gal 1:10; Phil 1:1; and Titus 1:1). Even though Paul described himself as an apostle which was privileged status, it primarily reflects his understanding of the serving nature of his apostleship. Generally Paul viewed himself as a humble servant of Jesus Christ. Moo explained the notion of 'slave of Christ' as follows:

Slave of Christ Jesus' is patterned on the familiar OT phrase 'slave' of Yahweh. The phrase connotes total devotion, suggesting that the servant is completely at the disposal of his or her Lord. That great honor attaches to the service of so exalted a master is of course true, and many commentators stress this side of the title in Paul's application of it to himself. But connotation of humility, devotion, and obedience are never absent from the OT phrase and are surely primary here also.¹³

Unlike authoritative leaders, Paul did not claim that he only served Christ and not men. Rather he readily admitted he was the servant of his fellow workers too. Paul demonstrated his servant leadership style not only through his words but also through his action. Above all he willingly gave up his right as an apostle when necessary. He did not expect or demand the red—carpet treatment but labored with his own hands and did not get paid for his ministerial service (see Acts 20:33-35).

Paul had scars of suffering in serving the Lord. In Galatians 6:17 he says, "Finally, let no one cause me trouble, for I bear on my body the marks of Jesus." We can understand without much difficulty what the giant of faith Paul meant here in light of his severe sufferings in other parts of his epistles. According to Hafemann, Paul speaks of affliction and suffering over sixty times in addition to the issues of death, his own imprisonment, and other specific instances of hardship and persecution.¹⁴

Paul had the scars of sufferings, like his Master Jesus Christ who had the print of nails and the mark of the spear on the Cross (see Phil 2:6-7). There is nothing that can

¹³Douglas Moo, *The Epistle to the Romans*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 41.

¹⁴S. J. Hafemann, "Suffering." in *Dictionary of Paul and His letters*, ed. F. Hawthorne, Ralph P. Martin, and Daniel Reid (Leicester: Inter Varsity Press, 1993), 919.

present one's servant-hood better than the scars of sufferings while serving the Lord. Sanders points out "scars are the authenticating marks of faithful discipleship and true spiritual leadership."¹⁵

Paul as Shepherd Leader

Metaphor of shepherd is pervasive in the Bible. In the Old Testament times, the rulers of Israel had been referred to as shepherds (Num 27:17; Isa 56:11; Jer 10:21; 12:10-11; Zech 10:3, and so on). It is absorbing that the Old Testament writers often apply the term shepherd not to priests and prophets, but to officers and leaders of the nation Israel. Wagner claims that the leaders in the Old Testament times were regarded as shepherds of the flock entrusted to their care.¹⁶ More than anything else, the rulers of the nation Israel were to love, care for, and lead the people of Israel to the way which Yahweh designates. Unless they faithfully carry out this responsibility, the nation Israel would not avoid calamity as a result.

The ultimate model for shepherd leader was provided in God Himself. In the famous Psalm 23, David depicted Yahweh God as his shepherd. Because David was a shepherd himself, he knew the heart of shepherd most intimately and correctly. Just as he had loved, cared for, and lead his father's flock to the right way, David was sure that Yahweh God would do the same to him. The dominant motif here is a loving and nurturing characteristic of leadership.

In the New Testament, Jesus who walked in the land of Palestine used this metaphor of shepherd in referring to Himself (John 10:11, 14): "I am the good shepherd.

¹⁵John. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1980), 116.

¹⁶E. Glenn Wagner, *Escape from Church: The Return of the Pastor —Shepherd* (Grand Rapids: Zondervan, 1999), 17-18.

The good shepherd lays down his life for the sheep. I am the good shepherd; I know my sheep and my sheep know me." This text clarifies and emphasizes that the relationship between the shepherd and the flock is the loving and intimate one. Peter depicted Jesus as the Chief Shepherd and Frye expressed Jesus as the supreme shepherd and more than that "the ultimate senior pastor."¹⁷

Paul apparently demonstrated the shepherd's heart in him throughout his epistles. Yet he never used metaphor of shepherd in his epistles, too. Strictly speaking, Paul was not a pastor but a pioneer missionary or itinerant church planter. He never stayed in one church for a prolonged period of time as it is required of most pastors. Furthermore he never called himself a pastor nor was called by that name.

The shepherd's heart of Paul is clearly recognizable in his epistles. He certainly had genuine shepherd's interest and concerns for the churches which he planted. Beasley-Murray depicted Paul as pastor:

Paul's letters are a clear testimony to his pastoral heart. Indeed his letters are a product of his pastoral care, for through them Paul exercised a pastoral role in regard to the churches which here his converts had founded. Paul was no academic theologian, far removed from the realities of church life; rather it was his concern for the churches which proved to be the springboard from this theology. Nor was Paul a single-focus evangelist, intent only on winning people for Jesus Christ; rather it was his concern to remain in relationship with the churches he planted.¹⁸

Paul demonstrated most his shepherd's heart in his epistle to Philemon. Like a shepherd who lost one sheep went to look for the one that wandered off, Paul who was even in the same cell took pains in order to win the slave Onesimus from his master Philemon (see Phlm 10-11).

¹⁷John W. Frye, *Jesus the Pastor: Leading Others in the Character & Power of Christ* (Grand Rapids: Zondervan, 2000), 18.

¹⁸P. Beasley-Murray, "Paul as Pastor" in *Dictionary of Paul and His Letters*, 654.

Paul as Example Setter

Setting an example is very difficult and accompanies with tremendous accountability. Yet showing the example of the leadership might be the best way to lead the followers effectively. Paul encouraged the believers of Philippians church to "follow his example and to take note of those who live according to the pattern" he and his fellow workers had given them (Phil 3:17). Paul had tried to follow the example of Christ throughout his ministry and mission. And he boldly asked the believers of the Corinthian church to follow his example as he had followed the example of Christ (1Cor 11:1).¹⁹

Paul did not just spread the gospel through his word but through his example of Christian life. The Lord might use Paul's example of suffering to proclaim His gospel as He predicted it (Acts 9:15-16): "But the Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."

Paul demonstrated unintended his example of suffering because of the gospel in Lystra (see Acts 14:19-22). When some Jews from Antioch and Iconium with the Lystra crowd stoned Paul and dragged him outside the city and the disciples gathered around him, Paul got up and went back into the city and the next day he and Barnabas preached the good news in that city and won a large number of disciples.

Paul showed his example not just for the gospel but also for the proper Christian life, especially on material issues.²⁰ Concerning proper Christian life, he explicitly made sure that he did not show any concern on material needs (Acts 20:33-35): "I have not coveted anyone's silver or gold or clothing. You yourselves know that these

¹⁹Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids:William B. Eerdmans Publishing Co., 1991), 187. Jack Barenttsen. *Emerging Leadership in the Pauline Mission* (Princeton Theological Monograph Series 168), 107.

²⁰Sanders. *Spiritual Leadership*, 154-55.

hands of mine have supplied my own need and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help him said: 'It is more blessed to give in to receive.'"

Paul supported his ministry and mission and even the cost of his missionary companions for himself. Actually he had skill to make tents (see Acts 18:3). In Corinth he met Aquila, a native of Pontus, who was also a tentmaker. Aquila and his wife Priscilla stayed and worked with Paul in there. Paul made this couple his fellow workers in Christ Jesus for His gospel (see Acts 16:3). They became very loyal supporter for Paul (Acts 16:4): "They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them."

Paul as Discipleship Trainer

Discipleship training was one of the crucial works in Paul's ministry and mission. Paul's work could be classified into two categories—one in evangelizing people and the other in discipline the worker for Christ. In the case of the latter, he used the model of one to one discipleship training—mentorship. He emphasized this kind of training model (2 Tim 2:2): "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." The one to one discipleship training is most effective training model and easily found throughout both the Old Testament and the New Testament.

Paul trained lots of coworkers including Timothy, who worked for the Ephesian church, and Titus, who worked for the Crete church.²¹ When he trained his coworkers as the worker for Christ, he had demonstrated both strictness in doctrine and

²¹Richard L. Niswonger, *New Testament History* (Grand Rapids: Zondervan Publishing House, 1988), 254. Perry L. Stepp, *Leadership Succession in the world of the Pauline Circle* (Sheffield: Sheffield Phoenix Press, 2005), 177.

affection in human relationship. When Paul trained people as his coworkers, first he built up intimate human relationship showing close affection. He was man of tears and man of the purely loving heart.

Paul, however, trained not only individually but also collectively in his missionary field and for a certain period and at a specific place. One of the most well-known places was the lecture hall of Tyrannus in Ephesus. First he found around twelve people and trained for three months, but some of them became obstinate; they refused to believe and publicly maligned the Gospel. Paul left them and he took the other disciples with him and trained them daily in the lecture hall of Tyrannus for two more years.

Paul as discipleship trainer usually wrote epistles to teach or train the believers as well as the workers. As far as the early Christian churches lacked in sound doctrines and specific methods to minister, Paul taught these things when needed: to settle down the doctrinal conflict in the Corinthian church, he taught one by one for the problematic items as well as the doctrine of the church.²² He taught the principle of salvation to the believers of the Roman church, he taught the problem of universal sin, redemptive act of Jesus, and principle of justification and salvation. And Paul trained Timothy and Titus how to perform as pastor in the church: how to treat various strata of members; how to choose lay leadership; and how to train lay leadership.²³

Conventional Leadership Styles

Biblical leadership styles are quite different from conventional leadership ones. Kurt Lewin identified three different styles of leadership: Autocratic Leadership style: Democratic leadership style; and laissez—faire leadership style. In autocratic leadership,

²²Ralph P. Martin, *New Testament Foundations* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986), 297.

²³ *Ibid.*, 304.

leaders have complete power over their people and the latter have little opportunity to make suggestions, but the leadership style achieves best efficiency and productivity of the work.

Democratic leadership style includes people in the decision-making process but leaders make the final decisions. This leadership style benefits both productivity of the work and human relationship, while autocratic leadership style benefits maximum productivity of the work but minimum human relationship. Finally in the laissez-faire leadership style the leaders do not have sufficient control over the work and the people. Their team members have freedom to do their work and set their own deadlines, while the leaders provide them support with resources and advice if needed but otherwise do not get involved. This leadership style achieves highly human relationship but least productivity of the work being compared with other two leadership styles.

Among these three leadership styles, I chose the Democratic Leadership style which would fit to the lay leadership in the church. Even though this leadership style cannot be found in the Bible, the churches in modern era need to listen to the lay people. Specially in the New Testament, Paul's epistles emphasized the relationship of brothers and sisters in the church. Practically in the United States as well as even in Korea the voice of lay people might be seriously considered as far as it is within the boundary of sound church theology.

Recently Daniel Goleman suggested six different styles of leadership for the needs of the people and the organization with the particular demands of the situation, with the particular requirements of the people, and with the particular challenges facing the organization.²⁴ Among the six different styles of leadership, for this project I used the

²⁴Daniel Goleman, Richard E. Boyatzis, and Annie McKee, *Primary Leadership* (Boston: Harvard Business School Press, 2002).

theories of visionary leadership style and coaching leadership style which fit to train and lead lay people in the church.

Democratic Leadership Style

Lay leadership in the church should have a democratic way of thinking in the class, while he or she teaches, trains, and leads lay people. The primary theory of Democratic leadership style is very beneficial in leading lay people. First of all it encourages creativity and the people who involve in the work are often highly engaged in projects and decisions. There are various benefits in this democratic leadership style. Team members tend to have high job satisfaction and are productive because they're more involved in decisions. This style also helps develop people's skills.

Democratic leadership style is best thing to help lay people involve in discipleship training as well as other ministry in the church. Because this style leadership is a very open and collegial one of running a team, under the leadership of the Lord even lay leader would be one of the lay people. Even though the leader teaches or trains a group of lay people, the leader listens to the ideas and concerns of the individual group members and seeks the advice from the Bible and let the group share prayer topics.

When lay leaders adopt the Democratic leadership style, their role would by to explore the spirituality in depth that there might be a great deal of participation and devotion to the church ministry and mission. In the group, everyone feels comfortable enough to put their story of spirituality and experience in their religious lives. Through this style of leadership the purpose of the class can be maximized and rich.

Visionary Leadership Style

Lay leadership should help the group get imagination, insight and boldness about the plan and purpose of the Lord toward them. Visionary leadership style is most

appropriate when the church needs a new dream and a new direction. On the moment of the fulfillment of a dream, the church should dream a new dream. Especially lay leadership surely as well as the pastor should open the door to the new dream even larger and higher than before. Otherwise the church begins to decline from that point.²⁵

The Lord charged His disciples to go to the ends of the earth and reach out to every nation. Lay leadership would challenge the group of lay leaders to wide and to deep the faith and devotion to the Great Commission and the Great Commandment toward them that they may be involved in the big plan of the Lord (see Matt 28:19-20; Acts 1:8). This style of leadership helps the group members' life be more abundant and influence their world.

Goleman suggested that the Visionary Leadership requires core values, clear vision, empowering relationships, and innovative action.²⁶ Lay leaders should provide sound doctrinal direction, viable alternative, and mission-oriented base for the vision of the group members. On this base, the leaders should present a clear vision and form the environment for the group members to involve voluntarily and positively in both the short term and long term plan of the church. This leadership style would maximize the balance of the challenge of vision and devotion.

Coaching Leadership Style

Actually this leadership style was described by Paul Hersey and Kenneth Blanchard in the late 1960s and later Daniel Goleman included this leadership style in his list of six leadership styles. This leadership style is one to one style which focuses on developing participants. It provides the group members how to improve their

²⁵Robert D. Dale, *To Dream Again* (Nashville: Broadman Press, 1981), 129.

²⁶Goleman, *Spiritual Leadership*.

performance and to connect their goals to the goals of the group. Coaching leadership style would guide, support, and challenge an individual to maximize his or her potential. The leaders should observe and identify the individual's strengths and weaknesses and complement them that he or she may positively involve in the big plan of the group.

This style of leadership is found in the New Testament especially in the epistles of Paul. He performed efficiently this style of leadership to train Timothy the pastor of the Ephesians church and Titus the pastor of the Crete church. Paul invested his affection and energy to train especially these two co—workers. He trained them very specific areas in the ministry. And he challenge and empowered them that they may be more efficient church leaders. Lay leaders need to keep in mind that individual participants have their own potential to become good leaders in the future. This is the mind of Jesus who came to this earth to meet the least and to lead them to God. The Paul's epistle to Philippians emphasized that church leaders need to follow the mind of Jesus (Phil 2:5-7): "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant."

Conclusion

Lay leaders are the ones who train lay people that they may become another qualified leaders as well as a role model for other Christians. I listed and discussed the seven biblical leadership styles of Moses in the Old Testament and Paul in the New Testament and three conventional leadership styles applicable to lay leadership in the church. Each of these leadership styles its own characteristics and advantages for specific situations and specific individuals in training lay people.

Moses' leadership style was fitted to the event of Exodus and Paul's leadership

style was fitted to the early Christian church context. Moses had to demonstrate as intercessor/mediator, military commander, preacher, and servant of Yahweh. The national event of Exodus could not be accomplished without these characteristics of Moses' leadership style. In the early Christian era, Paul put forth all his energy to plant the churches in Minor Asia and Macedonia and to train the workers for the churches. Quite different from Moses' leadership style, Paul showed these leadership styles: servant leader; shepherd leader; example setter; and discipleship trainer. Lay leaders should appropriate and adopt applicable facets of these leadership styles in their teaching and training mission.

Besides biblical leadership, lay leaders should keep in mind the advantages of conventional leadership styles. Especially I provided three representative styles: democratic leadership style; visionary leadership style; and coaching leadership style. Again I applied the characteristics of these three leadership styles to the lay leadership training.

CHAPTER 3
SOCIOLOGICAL AND PSYCHOLOGICAL PERSPECTIVES

Introduction

Lay leaders need to understand Korean way of thinking and Korean religious way of thinking for leading the lay people who are Koreans in the United States. It seems very important for the leaders to understand the sociological and psychological background of the group whom they lead or teach. More than that, it is crucial for the leaders to get a grasp of their own sociological and psychological background too.

Korean way of thinking in human relationship and in society has rooted deeply in Confucianism. Confucianism has contributed to the Korean society enormously in family relationship, personal relationship, human relationship in society, and even in the government administration throughout the Korean history. It has helped and sustained the society keep order and peace. Yet the negative reaction of Confucianism is inevitable in the family, in personal relationship, and in the society.

Korean shamanism has gotten a very long history in Korean society. Even though it does not have any Canon, any regular meetings, or registered members, it has occupied clearly in the center of Korean mind. Shamanism in other places in the world has been brought forth naturally by the human religious psychology. Even today in Korea Shamans practice their religious ceremony 'gut' for personal request as well as for the request of big companies or big events. People has believed Shaman ceremony 'gut' brings good fortune and removes ill luck and an evil spirit. Korean immigrants in the United States are under the influence of post—modernism and religious pluralism. These wave of thought has been

pervasive widely in America and influenced people strongly. Especially Korean Christians are affected by these trend of thought even in their religious life.

In chapter 3, I discussed deeply on the characteristics through examining advantages and disadvantages of Confucianism and Korean Shamanism and their influence on Christians' religious lives. And I dealt with major thoughts of Confucianism and religious characteristics of Korean Shamanism. Also the I examined various stresses in the lives of Korean immigrants and trend of thought under the post-modernism, and religious pluralism.

Korean Confucian Way of Thinking

Confucianism

Confucianism was a very important part of establishing Korean social and ethical attitude too. In fact, Confucianism is not a kind of religion, but high ethical system and more as a philosophy or a life—style. Also it has an important effect upon Korean as a philosophy of life or a life—style. As I already mentioned in the part of introduction, Confucianism has contributed a lot to the order and peace of both individual life and the Korean governments throughout Korean history.

It is undeniable that Koreans either in Korea or in the United States are rooted in the basis of Confucian influence in their way thinking. And the Confucian influence is demonstrated consciously and unconsciously in their individual life, social life, and religious life. And it is reality that such a Confucian influence has been evaluated into two directions: positive direction and negative direction.¹

It is indisputable that Confucianism, which had been introduced from China, has played a role of strong leverage in the Korean politics, society, culture and individual

¹ Hyun Kang Jae, <http://hyungang.tistory.com/135> (accessed January 29, 2011).

life as an ethical system which concentrates on human relationship rather than normal religion. Practically it is no exaggeration to say that the root of Korean way of thinking is Confucianism.

Confucius who founded Confucianism established a proper ethical system of various human relationship both in family life and in social life. His ethical system has influenced strongly on the politics and society of China already during his lifetime. The Chinese emperors at the time treated Confucianism as national religion. Confucian system concerning various human relationship has had positive influence not only on Chinese society of Confucius' era but also the societies of Northeast Asia including Korea.

The fundamental teaching of Confucius was the love of the human being. The major teachings of Confucius can be included in rectification of names, the mean, the Five Key Relationships, the family, and age.² The five governing principles of Confucianism are benevolence, uprightness, politeness, wisdom, and fidelity.³ It is connected with five relationships of life which are king and subject, parent and child, husband and wife, elder and younger brother, and friends.⁴ It is vital to the health of society that the Five Key Relationships be rightly constituted.

By the way the Five Key Relationship goes with the Principle of Three Fundamental Relationship (Sanjiang Oryun, 三綱五倫). The Principle of Three Fundamental Relationship can be described as follows: the subject should be loyal to the ruler (君爲臣綱, Gunwi Xinjiang); children should be obedient to their parents

²Roger Eastman, ed., *The Way of Religion* (New York: Harper & Row, Publishers, 1975), 200.

³Harry A. Rhodes and Archibald Campbell, eds., *History of the Korean Mission Presbyterian Church in the U.S.A.*, vol. 2. (Seoul: Chosen Mission Presbyterian Church USA), 1934.

⁴Gabriel A. Almond and Sidney Verba, *The Civic Culture* (Boston: The Little and Brown Company, 1965), 12.

(父爲子綱, Buwi Jagang); and wife be submissive to husband (夫爲婦綱, Buwi Bugang). This principle presents a very ideal philosophy of life, but generally the former is apt to be illegitimate and authoritative and the latter is apt to be formal. And both party are apt to form injustice and unfairness and acting for the honor's sake.

The first principle (君爲臣綱, Gunwi Xinjiang) demands the subject to be loyal to the ruler. If the ruler is good and wise and he/she governs well and rules wisely, the nation could keep peace and order. And It could not matter that there is no obligation on the side of the ruler but only on the side of the subject. It presupposed that the ruler is right and deserved to be served loyally by the subject. Yet this kind of one—sided relationship can be the cause of dictatorship in which even though the ruler is a dictator or a bad ruler the subjects should be loyal without any disputation.⁵ Also the subject recognizes that the ruler gets authority. In this case the subject could demonstrate just formal loyalty and the ruler does everything of his/her own accord. It is so called a bad authoritative.

In the New Testament the apostle Paul encouraged Roman Christians to submit themselves to the governing authorities and recognized that God establishes the earthly authorities (Rom. 13:1). We are not sure of what was Paul's intention to deal with this topic and the one—sided relationship like the first principle of three major relationship, Gunwi Xinjiang which demands the subject to be loyal to the ruler.⁶ Regardless his intention here, Paul's true heart about the right relationship between the ruler (or the master) and the subject (or slave) had shown in the epistle to Ephesians (Eph 6:5,6,9):

⁵Yun-Shik Chang, "The Urban Korean as Individual," in *Korean Society*, ed. International Cultural Foundation (Seoul: The Sisayongosa Publishers, 1982), 154.

⁶John Knox, *The Epistle to the Romans*, in vol. 2. of *the Interpreter's Bible* ed. George A. Buttrick (Nashville: Abingdon Press, 1954), 599.

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.

And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

Paul demanded obligation both sides equally thus this relationship is not one—sided.

The ruler should treat with respect and fear (in the same way) and the subject should obey the ruler with respect and fear and with sincerity of heart. Therefore the teaching of the New Testament does not leave any room for a false authoritative on the ruler's side and for formalism on the subject's side.

The second principle (父爲子綱, Buwi Jagang) demands children to be obedient to their parents. It is basic principle to keep a right relationship between parents and their children. Its purpose is to keep order, peace, and well-being in the family. In Confucianism parents are absolute being for their children like the ruler for the subject. The relationship between parents and children is blood—relationship while the relationships of the ruler and the subject and husband and wife are contract—relationship. Therefore children might be obedient to their parents.⁷ The Bible teaches us the same way regarding the attitude of children toward their parents.

In the Ten Commandments, the fifth one is concerning the relationship between parents and children: "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod 20:12) Deuteronomy is slightly different from Exodus including insertion of one sentence after 'live long' (Deut 5:16): "Honor your father and mother, as the LORD you God has commanded you, so that you may live long and that it may go well with you in the land the LORD you God is

⁷Chi-Hoon Lee, "The Fundamentals of Korean Political Culture," in *Korean Political Science*, vol. 16 (Seoul: Korean Political Science, 1982), 30.

giving you." It is acceptable for children to be obedient to their parents yet it is definitely one-sided demand on the side of children.

In the New Testament, Paul urged emphatically reciprocal obligation of both party toward one another in the epistle to Ephesians (Eph 6:1-4): "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandments with a promise—that it may go well with you and that you may enjoy long life on the earth.' Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord." Even though this section about the relationship between parents and children is brief and shows characteristics of brevity, the message is clear and pivotal especially comparing the second principle of the Three Fundamental Relationship of Confucianism.⁸

On the contrary to the biblical teaching which commands reciprocal demands regarding the relationship between parents and children, Confucianism demands one-sidedly just children to be obedient to their children. In this case parents naturally demonstrate authoritative status toward children and do not easily listen to their children. And children are apt to show formal attitude toward their parents thus the genuine communication could not be established between them. As in the case of Gunwi Xinjiang in which the subject should one-sidedly be loyal to the ruler, there may be bad authoritarianism and formalism. Especially there might be 'acting in honor's sake' on the side of parents when they lack in parents' responsibility.⁹

The third principle (夫爲婦綱, Buwi Bugang) of the Three Fundamental Relationship demands wife to be submissive to husband. Couple is the least sociological

⁸Francis W. Beare, *The Epistle to the Ephesians*, in vol. 10 of *the Interpreter's Bible*, ed. George Arthur Buttrick et al. (New York: Abingdon Press, 1953), 729.

⁹Jai-Seuk Choi, "Family System," in *Korean Society*, ed. International Cultural Foundation (Seoul: The Sisayongosa Publishers, 1982), 18-26.

community on which the peace and stability of the nation as well as the society are heavily dependent. Here we find just one-sided demand—wife should be submissive to husband. The nature of one sidedness in the relationship of couple is lot different from that in the relationship of parents and children. The relationship of couple is not blood—relation but sort of contract—relation. That means the relationship is very fragile and easily broken whenever conflict occurs in the couple.

One of the most common causes in the couple conflict is rooted in the third principle of the Three Fundamental Relationship—Buwi Bugang which demands one—sidedly wife to be submissive to husband. Husband in this least unit of community occupies the position of authority and tries to keep his wife under his thumb. In addition to this principle, for generations Korean people have accepted the idea of Yeopil Jongbu (女必從夫) which means that a wife should follow her husband or wives should be submissive to their husbands.

Surely we could deny that all the couples follow the principle throughout Korean history. Yet in such a situation wives could not keep her dignity and speak up in front of her husband. Even this kind of phenomenon happens in the family with children. Wives under these principles could be deeply hurt and harbor enmity toward her husband and even marriage life itself for her remaining years. Sometimes wives suffer various psychological and physical disorders including melancholia.

On the contrary to the third principle of the Three Fundamental Relationship which demands one—sidedly wife's duty toward her husband, Paul in the epistle to Ephesians demanded reciprocal duty from husband and wife in their marriage life (Eph 5:22-25):

Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now

as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her.

Paul elaborated the duties of husband and wife toward each other. Husband should love his wife just as 'Christ loved the church and gave himself up for her.' In other words husband should love his wife at the risk of his life. This duty is far beyond just husband's faithfulness toward his wife. Wife, on the contrary, should submit to her husband as 'the church submits to Christ.' Christ is the absolute being in the church. He deserved to be treated that way because He had given himself up for the church on the Cross! When husband does the same kind of love as Christ, he surely might deserve to be treated in the same way.

Authoritarianism

Under the influence of Confucianism, the senior naturally tends to practice authoritarianism toward the junior in the various human relationship. The category of the senior includes: the ruler or the officials in the government authorities and public institutions; husband in the marriage life; parents in the family; the elder brother; the elder people toward the younger people; and so on.

In the church, lay people naturally accept and recognize the authority of the workers including ministers. Usually the elected officials including deacons or committee chairpersons tend to practice authority in the church activities even in the worship context. It could help the order and peace in the church. Yet sometimes this kind of practicing authority hurts lay people.

Under this kind of environment, lay leaders should be very careful to practice authority as chosen or elected worker. Even though they occupy the leading or teaching position so called the seat of authority they should understand that they serve ultimately

the Lord. They have to glorify the Lord and to accomplish His work through leading or teaching. Thus they have to make the best out of practicing their authority while being humble and showing genuine servanthood (Phil 2:3-4): "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others." Jesus Himself had demonstrated on the night before His crucifixion (John 13:12-17). In this case their practicing doubles the efficient leading or teaching in the ministry.

Therefore authoritarianism would be the greatest challenge the lay leaders face in leading and teaching in the local church. As I mentioned above, if the lay leaders wisely make the most of the authoritarian status, the goal of their leadership could be reached effectively. It is indisputable that the Lord would use that kind of worker in His ministry in this world.

On the other side, the lay leaders should understand the way of authoritarian thinking of the lay people whom they lead. Some of the participants might be the senior than the lay leader. They might expect a certain degree of authority both from the lay leader and from the fellow participants. Yet if the lay leader demonstrates humility, kindness, and gentleness toward the lay people, they surely would follow their example and learn precious lesson.

The lay leaders would show the wise use of authority intentionally and on the quiet and consistently that the lay people may practice the same way in their family, in other human relationship, and even as a lay leader in the future. This will be accompanying benefit for the lay people along with accomplishing the goal of the lay leadership.

Formalism

Formalism or hypocrisy in words and deeds arises as one of the negative reactions from practicing Confucianism in reality. Confucianism like other disciplines or religious practices can be performed formally while showing outside image in the human relationship. As I already pointed out the negative side of Confucianism, Confucianism demands one-sided service or loyalty. For example, when the ruler demanded the subject to be loyal to him/her, the latter is apt to demonstrate loyalty formally. Even Confucianism could not control people to show their true heart conscientiously in human relationship. It is easy for people to act formally while doing something in any circumstance.

Formalism here I defines terminology for hypocrisy which applies different responses of words and actions depending on situational factors in behalf of selfishness or acting for the honor's sake.¹⁰ It can be a root for every injustice and unfairness both in the individual life and in the society. It frustrates the sound human relationship and becomes the cause of destruction of the social order and well—being.

In the Bible, formalism is fundamentally denied and denounced many places. Jesus accused harshly the Pharisees as 'whitewashed tombs' for their formal religious practice (Matt 23:23,27,28):

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self—indulgence. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

In the Old Testament, God clarified His real concern toward human beings when He asked Samuel to anoint David to make him the Israelite king (1Sa. 16:7): "But the LORD

¹⁰<http://www.flashcardmachine.com/criminal-justiceethics.html> (accessed March 25, 2011).

said to Samuel, 'Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart.' The prophet Joel denounced this kind of formalism or hypocrisy in metaphor (Joel 2:13): "Rend your heart and not your garment."

Korean people, in their personal relationships and in the social activities, tend to disguise their real being and real intention and to practice hypocrisy which applies different responses of words and actions depending on situational factors in behalf of selfishness or acting for the honor's sake.¹¹ The kind of way of thinking is somewhat pervasive in the church also. While church members perform church activities, they are apt to do them formally.

Maybe this kind of human inclination is an intrinsic matter throughout human history in any place. Regarding this matter the Apostle Paul encouraged the Colossians to do any works sincerely (Col 3:17,23): "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him. Whatever you do, work at it with all your heart, as working for the Lord, not for men." Especially Colossians. 3:23 admonishes to the slaves toward their earthly masters. Lay leaders should keep in mind that they need to be careful to be sincere in words and deeds that lay people whom they lead or teach may follow their examples. Such a discipline of showing and following the example should be a continuous and consistent matter. Sincerity and faithfulness will be very helpful for the ministry inside the church and for the evangelism outside the church.

Acting for the Honor's Sake

Confucianism prescribes any person his/her position or status for instance 'father in

¹¹Kyu-Tae Lee, *Korean Way of Thinking* (Seoul: Sin-Won Cultural Center, 1955), 1:251.

the family,' 'the ruler in the government,' or 'husband in a marriage' and takes serious view of their position or status. It is understandable for such a Confucianism to keep order and peace in any community. Yet acting for the honor's sake promotes people to act according to their true intention following their situations. In this case people are apt to be hypocrite and disguise themselves and ends up destroying the genuine human relationship.

Acting for the honor's sake is very popular and natural among Korean both in Korea and in the United States. People see the acting for the honor's sake both positively and negatively. Sometimes they encourage each other to act for the honor's sake in human relationship. People have to do something regardless their capability or intention to keep their social status or their positions in the family.

As one of the negative by—products cropped up from Confucianism the acting for the honor's sake can be described as the acting for the sake of saving appearance.¹² This appearance means one's status in the family and in the society. For instance a father in a family must do anything to keep his status as 'head of the family' just for 'saving appearance as head of the family.'

Even today both in Korea and in Korean immigrant society in the United States, Korean recognize 'acting for the honor's sake' as 'common sense' as well as 'social norm.' Acting for the honor's sake is crucial for Korean to maintain their personal dignity and self—esteem. It is natural and sometimes required for Korean to encourage each other to practice 'acting for the honor's sake.' In some cases Korean disguise their real situation and even tell a lie to save appearance. That is negative side of 'acting for the honor's sake.'

In the church Korean are required to save their appearance especially among

¹²Chae-Yun Kim, "Social Strata," *Korean Society*, ed. International Cultural Foundation (Seoul: The Sisayongosa Publishers, 1982), 62-72.

adult members. For instance the old should be more decent and quiet before the young and women should be graceful and men should be conciliatory before the minors. Even though certain negative elements are unavoidable, 'acting for the honor's sake' is important in human relationship especially in the church. In the New Testament the Apostle Paul encouraged the wives of deacon to save their appearance (1Ti 3:11): "In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything."

Korean Religious Way of Thinking

Shamanism

Shamanism is universal religious phenomenon across the world and refers to certain magico—religious practices that involve a practitioner reaching altered states of consciousness in order to encounter and interact with the spirit world.¹³ A shaman is a person regarded as having access to, and influence in, the world of benevolent and malevolent spirits, who typically enters a trance state during a ritual, and practices divination and healing.¹⁴ Religious historians have claimed that shamanism played a role in many of the pre—Christian religions of Europe and that shamanistic elements may have survived in popular culture right through to the Early Modern period.

Shamanism, which is complex phenomenon, can be defined as 'technique of religious ecstasy.'¹⁵ Shamans have been believed to be intermediaries or messengers between the human world and the spirit worlds. Shamans cure ailments and illness by

¹³Mihaly Hoppal, *Shamanism: An Archaic and/or Recent System of Beliefs* (Wheaton, IL: Theosophical Pub. House, 1987), 1:76.

¹⁴Shaman," Oxford Dictionary Online.

¹⁵Marcea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, Bollingen Series 76 (Princeton, NJ: University Press, 1972), 3-7.

mending the soul. Shamans alleviate traumas influencing the soul to restore the physical body of the individual to balance and wholeness. The restoration of balance results in the elimination of the ailment.¹⁶ They also enter supernatural realms or dimensions to get solutions to problems afflicting the community.

Korean Shamanism

Korean religious way of thinking has been affected by Korean shamanism, Buddhism, and Confucianism. It is very hard to sort out the characteristics of each factors but dominantly Korean shamanism has played significantly the central role in the Korean religious way of thinking.¹⁷ Buddhism and Confucianism surely influenced on the Korean religious way of thinking, yet they did partly and in some ceremonies including 'ancestral worship.'¹⁸

Especially the 'ancestral worship,' which has been instructed by Confucianism throughout the long Korean history, is regarded seriously among Korean because it is very important corner stone which extends the bereaved family including descendants. It is already commented several times in this project that Confucianism emphasized human relationship to keep peace and order in a family and a society. More than that Confucianism takes a serious view of children's filial duty which is expressed by a ceremony such as 'ancestral worship.' From this point of view Confucian human relationship has contributed not just to the order and peace in the family but also to building the deeper solidarity in the family.

Characteristics of Korean shamanism has originated from animism which did not have any systematic doctrine or structure. Korean shamanism survived in Korea several

¹⁶Ibid.

¹⁷Sang-Hi Moon, "Shamanism in Korea," in *What is Religion?* (Wae-Kwan, Korea: The Bundo Publishers, 1982), 127.

¹⁸Roy E. Shearrer, *Wildfire: Church Growth in Korea* (Grand Rapids: William B. Eerdmans Publishing Co, 1966), 27.

thousands years before the introduction of Buddhism and influenced seriously on Korean national way of thinking and more specifically Korean religious way of thinking. Surprisingly Korean shamanism has been developed its own way without any defection in spite of the strong influences of numerous religions which were introduced into Korea. More surprisingly, on the contrary, Korean shamanism has influenced on the Christian religious life even today.

Several elements that Korean shamanism has influenced on Korean religious way of thinking can be listed as follows. First, Korean shamanism centers on this world. Korean shamanism focuses lives on the order of nature of this world rather than super-terrestrial or metaphysics and concentrates on community in a narrow sense such as family, blood ties, and local community.

Second, Korean shamanism is human—centered. It absolutizes the human benefit while relativizing the authority of gods. Thus in Korean shamanism they try to do a deal with gods and control them rather than they try to imitate gods and to be overwhelmed by them. This kind of principle is also applied to the political power, laws, and other authority in shamanistic practice. Third, Korean shamanism is centered on reconciliation with gods. Korean shamanism prefers to reconcile with gods through dialogue, play, dance, and drinking rather than threatening or fighting in order to accomplish human purpose. In the shamanistic ritual 'gut,' even though the purpose of play is to please gods and also to let men enjoy the play. Through this play not only both the reconciliation with gods and the reconciliation between men would be accomplished.

Forth, Korean shamanism absolutely value and duty of life in this world. The shamanistic ritual 'gut' encourages us assurance and enforcement about value, ethics, and duty of life rather than religious precepts. Numerous gods and the souls of the dead envy and bless the scene of human life in this world rather than they try to practice divine

authority or power. Accordingly the participants in the 'gut' make sure that life itself is joyful and thankful through the souls of the dead and gods. The critical part of the 'gut' constitutes with various dramatic procedures which demonstrate that the life is not just for one person but with the local community which consists of family members, village people, and relatives.

Lastly, Korean shamanism enforces the sense of community. System and dynamics of the community are expressed and strengthened through the preparation and procedure of 'gut.' Practically the situation of local community or family, from its beginning to its today, would be realigned and validated in the contents of 'gut' from the viewpoint of historical, spatial, and social perspectives.

Korean religious way of thinking rooted deeply in the religious psychological interconnections of Korean shamanism cannot be easily changed even modernized today. Without understanding Korean shamanism Korean way of thinking cannot be understood.

And it is hard to explain the nature of Korean culture and its spiritual interconnections. Even though Korean Christians profess their biblical faith and live a Christian religious life, they cannot eliminate Korean shamanistic elements in their religious life. Maybe they interpret biblical creed and ways of life in Korean shamanistic way and apply to their Christian religious life. This kind of characteristics cannot be changed by the truth of the gospel.

Korean Immigrants

Korean immigrants in the United States are not much different from Korean in Korea psychologically and sociologically especially concerning the first generation immigrants who are dominant in Korean churches in the United States. Yet it is undeniable for them to have been influenced by their life in the United States and post—

modernism including religious pluralism. Generally Korean immigrants in the United States are living under heavy stresses caused by different culture and language. Maybe Korean are one of those who are not easily adapted themselves to the culture of the society where they live.

Stress of Immigrant Life

Generally adaptive acculturation depends on assimilation concerning social interactions and the host culture's language as well as on retention of a core identity, including values and traditions of the culture of origin. For Korean immigrants in the United States, there would be tension between assimilation to the culture including language of the host country, the United States and retention of values and traditions of the Korean culture.¹⁹ This kind of tension is expressed inevitably as stress and depression in the Korean immigrant life.

According to the hypothesis from the scholars who measured the stress and depression of the immigrants in the United States, there would be two levels of stresses: lower stress and higher stress. Lower acculturation stress is caused by language use and social relationships in the immigrant life. And higher acculturation stress is caused by the effect of secondary acculturation factor, identity and tradition—based acculturation. I dealt with only lower acculturation in this project because Korean first generation immigrants do not prefer to experience higher acculturation positively in reality.

Mainstream Americans see themselves as constituting a nation of immigrants. But their vision is fundamentally assimilationist, not pluralist or multi—culturalist. This kind of vision is demonstrated through a basic American creed: *E Pluribus Unum* (from

¹⁹Oh Y, Koeske G.F., and Sales E. *Acculturation, stress, and depressive symptoms among Korean Immigrants in the United States*. <http://www.ncbi.nlm.nih.gov/pubmed/12153126> (accessed on February 20, 2012).

many, one). Language and social relationships are crucial factor to assimilation to a certain culture. Ant there is close correlation between language and social relationships.

Assimilation of language is decisive factor in the successful immigrant life. It is the foundation on which the immigrant life can be built. For Korean immigrants the language that is English is not easy object to master, because the system and dynamics of Korean is very different from English. Two languages are intrinsically different in word order and notion of syntax. More than that, even though Korean learn English at middle school and high school in Korea, the courses dominantly concentrate on grammar and syntax not on colloquial English.

English is a West Germanic language that originated from the Anglo—Frisian dialects brought to Britain by Germanic invaders and/or settlers from various parts of what is now northwest Germany and the Netherlands. And the English language is inflected in its morphology and subject—verb—object in its syntax. Most historical linguists classify Korean as a language isolate. But traditionally the origin of Korean is considered as the Ural—Altaic language family. And the Korean language is agglutinative in its morphology and subject—object—verb in its syntax.

Therefore it is a hard strain for Korean first generation immigrants, who are dominant in the church, to master English even enough to communicate basically with mainstream American. It is difficult for them to build social relationships even a certain degree in order to solve language barrier in business or in everyday life. Accordingly they live a very limited life in relationship with mainstream American and their culture. Sometimes they suffer disadvantages in business and in governmental affairs.

Post—Modernism

Korean first generation immigrants in the United States are consciously or

unconsciously affected by post—modernism. Thus their way of thinking has been changed and lived a life of post—modernism. Post—modernism, which pays attention to personal autonomy, variety and popularity, is a universal tendency today especially in the United States. It is also an anti-modernism movement that originated from an artistic field, giving an enormous influence on the whole world after 1960.

Post—modernism embraces two different meanings, continuity and discontinuity in regard to the meaning of 'post' in the terminology. In other words post-modernism has two aspects of continuity and discontinuity in relation to modernism.²⁰ Accordingly the meaning of post-modernism can be understood through comprehension of modernism.

Modernism has appeared since the Middle ages. It is a humanistic and reason—centered system that is based on scientific technique and Enlightenment thought. It was the philosopher Descartes who contributed to putting human reason in God's seat, and his philosophy is expressed by the phrase '*cogito ergo sum*,' 'I think, I exist.'²¹ Therefore humans, who are able to think rationally, comprise the absolute the standard in all value judgments. Thus man becomes the standard and criterion of all things. Man decides good and evil, truth and falsehood in the theory of modernism.

Modernism drives out darkness of the Middle ages by human reason, and the darkness in the context of modernism is the faith and authority of Christianity. Accordingly modernist refuse any revelation that comes from outside human reason, and the freedom of self—thought would be regarded as the most important one in life. Therefore, the revelation of God and the Christian faith has lost its foundation in

²⁰Yung Han Kim, *Postmodernism and Christian*, vol. 11, *The 1st Century and Reformed Theology* (Seoul: Publishing House of the Presbyterian Church of Korea, 2005), 85-86.

²¹*Ibid.*, 107.

modernism.

By the way post—modernism, which is a general and wide—ranging terminology, challenges to the assumed certainty of scientific or objective efforts to explain reality. Post—modernism is essentially based on the position that reality is not mirrored in human understanding of it, but is rather constructed as the mind tries to understand its own personal reality.

Postmodernism denies the explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In the thought of post-modernism, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually. Postmodernism relies on concrete experience over abstract principles, arguing that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal.

Postmodernism premises that apparent realities are only social constructs and are therefore subject to change. It postulates that there is no absolute truth and that the way people perceive the world is subjective and emphasizes the role of language, power relations, and motivations in the formation of ideas and beliefs. Especially post—modernism attacks the use of sharp binary classifications such as male versus female, straight versus gay, white versus black, and imperial versus colonial; it holds realities to be plural and relative, and to be dependent on who the interested parties are and the nature of these interests.

Religious Pluralism

One of the challenges that Korean Christian immigrants in the United States face is religious pluralism. Already they have experienced religious pluralism in Korea

where various religions and sects have co—existed. But actually in Korea, Christianity plays strong role in various areas in Korean society. And Korean Christians have been taught that other religions are not true religion and that only Christianity is true religion which will provide salvation. But in the United States, where all the religions including even heresies are accepted. Accordingly Korean immigrants have been under the influence of religious pluralism more than the time when they lived in Korea.

Religious pluralism in the United States is sometimes interchangeable with interfaith dialogue. Interfaith dialogue encourages the dialogue between members of different religions for the goal of reducing conflicts between their religions and to achieve the mutually desirable goals. Inter-religious dialogue becomes difficult if the partners adopt a position of particularism. In other words, if they only care about the concerns of their own group, but is favored by the opposite attitude of universalism, where care is taken for the concerns of others.

Interfaith dialogue is easier if a religion's adherents have some form of inclusivism, the belief that people in other religions may also have a way to salvation, even though the fullness of salvation can be achieved only in one's own religion. Conversely, believers with an exclusive way of thinking will rather tend to proselytize followers of other religions than seek an open—ended dialogue with them.

Conclusively Korean immigrants in the United States tend to be inclusive toward other religions even to heresies. It can be the influence of post—modernism which claims that it is valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. They have come to understand that Christianity is one of the valid religions and other religions would have their own way of salvation. Especially when other Korean immigrants without having any religious faith discuss and

claim that not just Christianity but other religions would have way of salvation, Korean Christians could not defend Christianity and present the truth of Christian gospel clearly.

Conclusion

Korean Christian immigrants are living with their own way of thinking and religious way of thinking in their religious life. And they have been under the influence of post-modernism and religious pluralism in the United States. Also they are suffering all sorts of stress caused by immigrant life. Lay leaders should understand all of these psychological and sociological nature of Korean immigrants in order to teach and lead efficiently and effectively the lay people in the church.

Korean way of thinking have been rooted deeply in Confucianism. Even though Confucianism have contributed tremendously to the Asian societies including Chinese, Korean, and Japanese societies to keep social order and peace, negative by—products cannot be ignored. Among some negative by—products, authoritarianism, formalism, and acting for the honor's sake are prominent and have to be taken seriously, because they hinder Christian way of life in the church and at home as well.

Mainstream Americans regard themselves as constituting a nation of immigrants and their vision is fundamentally assimilationist, not pluralist or multi—culturalist. But Korean first generation immigrants suffer the stress caused by the difficulties of acculturation because of language barrier and social relations in the mainstream American society. And Korean first generation immigrants tend to hesitate about identity and tradition-based acculturation in the United States society because of Korean way of exclusivism and the language barrier as well.

Korean immigrants are under the influence of post—modernism and religious pluralism. They are consciously or unconsciously affected by post—modernism. Thus they

tend to claim their personal autonomy, variety and popularity. One of the challenges that Korean Christian immigrants in the United States face is religious pluralism. Already they have experienced religious pluralism in Korea where various religions and sects have co—existed. Actually in Korea Christianity plays strong role in various areas in Korean society. But in the United States, where all the religions including even heresies are accepted. Accordingly Korean immigrants have been under the influence of religious pluralism more than the time when they lived in Korea.

CHAPTER 4

PROJECT IMPLEMENTATION

Introduction

This project was designed to train and equip the lay leaders with efficient and proficient capability to lead the lay people in three groups of ministerial areas. I already have tried several times to create a lay leadership training program that they may lead the lay people to grow in Christian character, to assure the knowledge of doctrinal foundation, and to involve in spiritual growth.

The training program for the lay leaders would be essential for them to perform their jobs in the ministry. Thus this project intends to form a possible training set to do it. First of all, the lay leaders should understand fully what the leaders are—the notion of leadership, especially the notion of biblical leadership models. And in addition, I dealt with conventional leadership ideas after the biblical leadership models.

The biblical leadership models have been explored from the biblical text in the Old Testament and the New Testament in the chapter 2. I was applied the nature and contents of the biblical leadership to the training program that the lay leaders may get an assured and competent knowledge about their leadership role.

This project had three goals in order to achieve its purpose. As mentioned in the chapter of Introduction in this project, the three goals are (1) to inform the lay leaders the biblical foundation regarding their roles and functions (2) to equip the leaders with strategic skills and methodologies to perform their ministry; and (3) to sense and enhance their calling as lay leaders to train the lay people. These goal was

implemented through 15 sessions. Each session was consisted of basically two hours: lecture; discussion; and evaluation.

I selected ten trainees among church deacons through open recruiting fashion by mail. The preliminary meeting was held in the pastor's office in the church. After we have devotion time, I welcomed them and we spent the first thirty minutes in a time of personal introduction, greetings and shared personal salvation of grace. As soon as finished introductions, I began to explained the basic concepts and purpose of the training program and the necessity of the lay leaders training in order to teach and lead the lay people in the church.

Preparation for the Lay Leadership Training

At the session 1, I designed the preparation for the lay leadership training, The first session started with a brief devotional and the orientation of the leadership training program. I shared my personal vision with the trainees about the importance of the lay leadership training program in the local church. I also emphasized the need of equipping ministry for the lay leaders in the church. The schedule and the outlines of the lectures were distributed.

The second part of this session was allocated for survey to estimate the knowledge of the leadership. I handed out a pre—test for the knowledge of leadership. The contents were simple and clear and asked the facts regarding leadership and their reactions. Pre—test in questionnaire fashion includes following items: biblical leadership models and conventional leadership styles; Korean way of thinking and Korean religious way of thinking; Korean immigrants' stress and influence of post-modernism and religious pluralism; practical training including Christian character, two Baptist ceremonies, baptism and Lord's Supper.

The result of the pre—test was as follows. The trainees generally did not know

about the notion of the leadership styles including biblical leadership models. They definitely needed basic knowledge about them. Fortunately the seven trainees out of ten have some experience to lead a certain number of people. Thus we shared their experiences and discussed with them according to the leadership styles and models.

All of questionnaires were turned in. The pre—test survey questionnaires were thoroughly analyzed. The pre—test purpose was to analyze the problem of training program and to find out the strength and weakness of each leadership styles and models in order to apply some of them to the lay leadership program of the Ebenezer Mission Church.

Biblical Leadership Models

In the sessions 2 and 3, I dealt with biblical leadership. Trainees must know the biblical leadership models both in the Old Testament and in the New Testament. The goal of these sessions was to present basic knowledge of the biblical leadership models. In the Old Testament, I chose Moses' leadership model which was prominent in the event of Exodus: (a) Moses as intercessor/mediator; (b) Moses as military commander; (c) Moses as preacher; (d) Moses as servant of Yahweh. I chose the apostle Paul's leadership model in the New Testament: (a) Paul as servant Leader; (b) Paul as shepherd leader; (c) Paul as example setter; (d) Paul as discipleship trainer. The trainees have gotten the basic knowledge and understood the notions and contents of each leadership model.

Moses' Leadership Models

In session 2, I dealt with the Moses' models. I handed out the questionnaires regarding the facts of Moses to the trainees to finish within 5 minutes. Then I distributed the outline of the lecture on Moses' life and his leadership models shared them with the trainees. I presented and explained one by one about Moses' leadership models: intercessor/mediator;

military commander; preacher; and servant of Yahweh.

Moses' leadership skills were developed through his life and were not possessed a natural talent. He learned to listen, to observe, and to reflect for himself in the desert through shepherding experience. He also continued to play a role of mediating and interceding with the people of Israel for their well-being throughout his leading people in the desert. As this model might be one of the important facets of lay leadership for the local church, I discussed more deeply with the trainees. Most of them understood the role of mediator/intercessor very well, because Korean churches emphasize such a role as a necessary duty of mature Christian. Lay leaders need to not only teach the contents of discipleship but also mediate with the lay people for God's intervention for them.

Moses led the people in their battles as military commander. He practically ordered the soldiers to attack their enemies. Sometime lay leadership should show a strong leadership like a military commander against negative elements or heresy which are against a spiritual and healthy church. Trainees agreed this kind of leadership model definitely needed at the time when the church involved in trouble with the gospel.

As preacher, his message was centered on the covenant with Yahweh in clear and steadfast. Lay leadership should follow this kind of model in order to teach the word of God and the truth of the gospel to lay people. Trainees wanted very basic and necessary skills to preach the word of God and the gospel. I promised to hand out some information on that.

As a servant of Yahweh Moses always obeyed the God's word in order to lead the people to the promise land that God promised. Lay leaders should follow the Moses' model of servant. Trainees seemed to be proud of themselves because they were treated as servants of Yahweh. It is very important that the lay leaders should keep in mind to obey the God's word and the gospel.

As soon as I finished the lecture on the Moses' leadership models, there were some discussions with the trainees about them. I asked them as follows: (a) "Which model do you prefer most among Moses' models? and (b) Which model does fit to the modern Korean church?" Five out of ten trainees prefer the leadership model of intercessor/mediator, three trainees prefer the servant leadership model, and two of them chose the model of preacher. None of them chose the leadership model of military commander.

The Apostle Paul's Leadership Models

The apostle Paul's leadership models were dealt with in the third session. They are servant leadership, shepherd leadership, example setter, and discipleship trainer. Paul had persecuted the Christian before he met Jesus Christ on the way to Damascus. Then he became one of the most effective and influential workers of the Lord in the early church. He called himself an 'apostle of Jesus Christ' to 'the Gentiles' (see Acts 9:15; Rom 1:5).

Paul demonstrated the servant leadership model following the great teaching of Jesus Christ in Mark 10:43-45. The trainees shared the biblical verses and discussed on them for a while. I asked each trainee about their reactions and decisions while sharing the verses.

Another leadership model of the apostle Paul was shepherd leadership. In the New Testament, Jesus who walked in the land of Palestine used the metaphor of shepherd in referring Himself "I am the good shepherd" in John 10:11. Paul apparently demonstrated the shepherd's heart in him throughout his epistles. The trainees liked the image of shepherd as a leader. The image of shepherd reminded them of Psalms 23 in the Old Testament. They wanted to show the image of shepherd through the shepherd leadership model.

The apostle Paul proudly demanded the Corinthian Christians to follow his example as he himself followed the example of Jesus Christ as in 1Corinthians 11:1. I taught the

trainees about the example setter leadership model. Setting an example before people is very difficult and accompanies tremendous accountability. Yet showing the example of the leadership might be the best way to lead the followers effectively. All of the trainees agreed on this. Paul had tried to follow the example of Christ throughout his ministry and mission.

Finally the apostle Paul demonstrated very often the leadership model of discipleship trainer. Discipleship training was one of the crucial works in Paul's ministry and mission in order to establish the foundation of Christian church. He trained lots of coworkers including Timothy and Titus who for the Crete church.

As soon as the session was completed, the active discussion on the Paul's leadership models was proceeded among the trainees. I asked them some questions concerning the Paul's leadership models: (a) "Which model do you prefer most among the apostle Paul's models? and (b) Which model does fit to the modern Korean church?" The trainees had hard time choosing the best leadership model out of Paul's four models. I encouraged each one to choose one best model even though they prefer all. Six of them chose the leadership model of shepherd and four of them the example setter.

Conventional Leadership Styles

Besides the biblical leadership models, I presented and dealt with conventional leadership styles in the fourth session. Kurt Lewin identified three different styles of leadership in particular around decision—making: autocratic or authoritarian leadership; democratic or participative leadership; and laissez—faire or delegative leadership. Even though some of the trainees knew a certain level of knowledge about these traditional leadership styles, I explained specific characteristics of each styles.

In the autocratic leadership style, the leader takes decisions without consulting

with participants. That means the decision is made without consultation with participants. This leadership style causes the most level of discontent. Advantage of this style is the most of productivity and disadvantage of this style is the least of morale of the participants. In the democratic leadership style, the leader involves the participants in the decision—making, even though the process for the final decision may vary from the leader having the final say to them facilitating consensus in the group. This style keeps the balance of productivity and morale of the participants. The leadership style of laissez—faire is to minimize the leader's involvement in decision—making and allowing the participants to make their own decisions. In this case the participants may be accountable for the outcome.

Democratic Leadership Style

The most suitable one among these three conventional leadership styles for the lay leaders is democratic leadership style. I demanded the trainees to reflect on these traditional leadership styles in order to find the legitimate leadership style which fits to the lay leaders. We reached the conclusion that only democratic leadership style fits to the lay leaders. But in this leadership style, the decision making is just for the strategy and business not for the theology or interpretation of the word.

Generally the annual business meeting in the church follows the democratic way: to elect officers; to establish the annual budget; or to determine the annual plan of missions. When lay leaders teach or lead a group in the church, they must keep in mind that they are democratic leaders. They have to involve every member in the group to participate in the decision making. This means the leader must open his/her mind and consult and listen to the members and apply their ideas to the decision making.

In the church, this leadership style contributes a lot to offer a great deal of

flexibility to adapt to better ways of doing things, especially when the church suffers conflict. One disadvantage is that it is somewhat slow to make a decision but this style embraces newer and better ways for the whole church and solves the conflict by the way of win—win. This leadership style could bring the best out of an experienced group. It maximizes the skills and talents by letting the participants share their experiences and views.

Visionary Leadership Style

The nature of visionary leadership style is to build a new horizon working with imagination, insight, and boldness. The visionary leader challenges to call forth the best in the participants and brings them together around a shared sense of purpose. The participants work with the power of intentionality and alignment with a higher purpose. There would be a deep interconnectedness between the leader and the participants and the leader serves the good of the whole group. The leader should see the big picture and think strategically and share it with the group.

A visionary leader must manifest his/her vision because he/she creates specific and viable goals, initiates action, and enlists the participants. At the start, I encouraged the trainees to find the biblical verses in which the message challenges us to dream a vision. Several trainees raised the following biblical verses: Matthew 28:19-20; Acts 1:8; and Psalm 81:10. Actually God challenges His people to embrace visions for the future both for His work and for the blessing of His people. The lay leader must challenge the lay people to embrace visions for the Lord.

I suggested the trainees to reflect on the biblical verses specifically. The first one among the trainees confessed to be surprised to realize the size of vision the Lord challenged

us such as 'of all nations' in Matthew 28:20 and 'to the ends of the earth' in Acts 1:8. The other trainee added 'open wide your mouth' in Psalm 81:10.

We shared that God not only challenged us to embrace big visions but also promised to support us to fulfill them: 'And surely I am with you always, to the very end of the age' in Matthew 28:20; 'But you will receive power when the Holy Spirit comes on you' in Acts 1:8; and 'And I will fill it' in Psalm 81:10. The lay leaders should be equipped with the skills of visionary leadership that they may lead or teach the lay people with vision and implant the vision in them.

Coaching Leadership Style

The coaching leadership style was originally described by Paul Hersey and Kenneth Blanchard in the late 1960s and later Daniel Goleman included it in his list of leadership styles. The nature of coaching is a collaborative partnership centered on achieving certain goals. The primary purpose of coaching is to develop the one being coached through supporting, championing, guiding, and challenging him/her to maximize his/her potential and performance.

Coaching leaders must clearly identify roles and tasks of the ones being coached but find out their input and suggestions too. Yet the leader has to make final decisions and keep the two—way communication. The coaching leadership style is very efficient in the context where performance or results need improvement, because the leader helps the followers advance their skills, build bench strength, and provide a lot of guidance. If the followers are already experienced, positively responsible, and actively agreeable.

The apostle Paul in his epistles utilized coaching leadership style in order to accomplish his one—to—one discipleship training toward especially Timothy and Titus. He knew their personal history deeply and their potentials too. The apostle Paul paved the road

for the foundation of the early Christian church through these followers as well as himself through somewhat coaching leadership style.

Lay leaders need to master the skills of coaching leadership style in order to maximize the followers' experiences and potentials through patience and zeal for the work of the Lord. The trainees were astounded at the newly learned leadership styles. It is not unusual to introduce conventional information into the arena of the work of the Lord. We need to make best out of them. I encouraged the trainees to practice the coaching leadership skills toward each other and we shared the result. It was not easy to perform the coaching leadership and theory and reality is not matched always.

Psychological and Sociological Perspectives of Korean

It is important and necessary for the lay leaders to grasp the psychological and sociological perspectives of Korean immigrants. First of all they need to understand Korean way of thinking and Korean religious way of thinking. Thus I dealt with these things in sessions 5, 6, and 7. In session 5, I planned to deal with general Korean way of thinking. And I designed to deal with Korean way of thinking influenced by Confucianism in the sixth session and Korean religious way of thinking influenced by Korean Shamanism.

General Korean Way of Thinking

Korea is a nation of 'one people' which means that Korea is constituted of one race for past five thousand years. But the Korean way of thinking has been affected dominantly by Confucianism. Human relationship in the family and in society is very strong and strict. They have contributed order and peace in both communities yet it is undeniable that there are negative by—products such as authoritarianism, formalism, and acting for honor's sake.

According to the Confucian way of thinking, women's roles and men's roles are strictly different, which has been a source of substantial discrimination. Today, there are far more women that are socially active but the status of women in Korean society is still lower than that of men. The Confucian values are also evident in treating the elderly respectfully in public as well. It is a good tradition to respect manners and rituals but putting too much emphasis on age sometimes leads to authoritarian attitude.

In every day conversation, the formal and the informal forms of speech are strictly different. In the former, you have to use the terms of respect when you talk to anyone who is older than you, whose position/status is higher than yours, and who is about the same age as, or younger than, you but a stranger. It is appropriate to use the informal form of speech between only close and intimate friends.

Koreans in general are hard—workers and are used to finishing things as quickly as possible. Anthropologists ascribe this characteristic to the traditions of agricultural society. Korean people have been farming for thousands of years in a temperate climate where you need to work as hard as possible and as quickly as possible during spring and summer to reap a good harvest in fall. Accordingly such characteristics are caused by the condition of nature. Negative side of such characteristics often make things go wrong, or ignore job efficiency or safety rules causing undesirable outcome.

Korean people call themselves 'one people,' which means that unlike many other people where people with many different ancestries have mixed together, Koreans manage to keep the 'pure' bloodline for thousands of years. This idea is based on the founding myth and represents a historical sense of unity formed naturally over the years during which the Koreans had to fight off numerous invasion attempts from China and Japan. And Koreans used to be extremely wary of foreigners and interracial marriages

happened very rarely. Any how the 'one people' psychology can be very effective in uniting the people but could make them exclusivism towards other peoples and countries.

Korean Way of Thinking

In session 6, I planned to deal with Korean way of thinking which has been heavily influenced by Confucianism. I handed out a brief outline of Confucianism and Korean way of thinking. And we discussed about the negative by—products of Confucianism: authoritarianism, formalism, and acting for honor's sake. We agreed that Confucianism has tremendously contributed to Korean society to keep order and peace. And we agreed the negative by-products.

It is undeniable that Koreans either in Korea or in the United States are rooted in the basis of Confucian influence in their way thinking. And the Confucian influence is demonstrated consciously and unconsciously in their individual life, social life, and religious life. And it is reality that such a Confucian influence has been evaluated into two directions: positive direction and negative direction.

The fundamental teaching of Confucius was the love of the human being. The major teachings of Confucius can be included in rectification of names, the mean, the Five Key Relationships, the family, and age. The five governing principles of Confucianism are benevolence, uprightness, politeness, wisdom, and fidelity. It is connected with five relationships of life which are king and subject, parent and child, husband and wife, elder and younger brother, and friends. It is vital to the health of society that the Five Key relationships be rightly constituted.

By the way the Five Key Relationship goes with the Principle of Three Fundamental Relationship. The Principle of Three Fundamental Relationship can be described as follows: the subject should be loyal to the ruler; children should be obedient to

their parents; and wife be submissive to husband. This principle presents a very ideal philosophy of life, but generally the former is apt to be illegitimate and authoritative and the latter is apt to be formal. And both party are apt to form injustice and unfairness and acting for the honor's sake.

I encouraged the trainees to compare with these principles with biblical way. The first principle demands the subject to be loyal to the ruler. There is no obligation on the side of the ruler but only on the side of the subject. The apostle Paul firmly suggested the right relationship between the ruler (or the master) and the subject (or slave) had shown in the epistle to Ephesians (Eph 6:5,6,9). I shared these biblical verses with the trainees and discussed them with Confucian relationship of the ruler and the subject.

Paul demanded obligation both sides equally thus this relationship is not one—sided. The ruler should treat with respect and fear (in the same way) and the subject should obey the ruler with respect and fear and with sincerity of heart. Therefore the teaching of the New Testament does not leave any room for a false authoritative on the ruler's side and for formalism on the subject's side.

Likewise we treated other two relationships, the relationship of parents and children and the relationship of husband and wife. Confucianism demands children to be obedient to their parents. It is basic principle to keep a right relationship between parents and their children. Its purpose is to keep order, peace, and well-being in the family. But in the New Testament, the apostle Paul encouraged the right relationship between parents and children in Ephesians 6:1-4 in which children should obey their parents and parents should guide their children in the training and instruction of the Lord. And Paul encouraged the couple to keep a right and sound relationship in Eph 5:22-25 in which husband should his wife with the love of the Lord who gave Himself up for the church and wife should submit

her husband as the church submits to Christ.

The trainees understood Korean way of thinking concerning various human relationships. And they grasped clearly the comparison of Confucian human relationship and biblical human relationship. The trainees also understood the negative by-products of Confucian human relationships: authoritarianism, formalism, and acting for honor's sake. The trainees should keep in mind these differences and encourage the lay people to follow biblical way of thinking in various human relationships.

Korean Religious Way of Thinking

Korean religious way of thinking was dealt with in the session 7. Korean religious way of thinking has been influenced by Korean shamanism, Buddhism, and Confucianism. Yet mainly Korean shamanism has played a major role in Korean religious way of thinking. Characteristics of Korean shamanism has originated from animism which did not have any systematic doctrine or structure. Surprisingly Korean shamanism has been developed its own way without any defection in spite of the strong influences of numerous religions which were introduced into Korea. More surprisingly, on the contrary, Korean shamanism has influenced on the Christian religious life even today.

I handed out the list of the characteristics of Korean shamanism to the trainees and explained them. First, Korean shamanism centers on this world. Korean shamanism focuses lives on the order of nature of this world rather than super—terrestrial or metaphysics and concentrates on community in a narrow sense such as family, blood ties, and local community. Second, Korean shamanism is human-centered. It absolutizes the human benefit while relativizing the authority of gods. Thus in Korean shamanism they try to do a deal with gods and control them rather than they try to imitate gods and to be overwhelmed by them. This kind of principle is also applied to the political power, laws, and other authority in

shamanistic practice. Third, Korean shamanism is centered on reconciliation with gods. Korean shamanism prefers to reconcile with gods through dialogue, play, dance, and drinking rather than threatening or fighting in order to accomplish human purpose. Fourth, Korean shamanism absolutizes value and duty of life in this world. The shamanistic ritual 'gut' encourages us assurance and enforcement about value, ethics, and duty of life rather than religious precepts. Lastly, Korean shamanism enforces the sense of community. System and dynamics of the community are expressed and strengthened through the preparation and procedure of 'gut.'

Korean religious way of thinking rooted deeply in the religious psychological interconnections of Korean shamanism cannot be easily changed even modernized today. Without understanding Korean shamanism Korean way of thinking cannot be understood. And it is hard to explain the nature of Korean culture and its spiritual interconnections.

Even though Korean Christians profess their biblical faith and live a Christian religious life, they cannot eliminate Korean shamanistic elements in their religious life. Maybe they interpret biblical creed and ways of life in Korean shamanistic way and apply to their Christian religious life. This kind of characteristics cannot be changed by the truth of the gospel.

In the conclusion of session 7, the trainees were very excited in the knowledge of characteristics of Korean shamanism. And Korean Christians introduced this kind of religious way of thinking to their Christian life. For instance they rely on Christian faith just for the benefits of this world only and they do not take serious about salvation and eternal life. They tried to use the power of God for their own life, fame, rich, and health in this world. The lay leaders should keep in mind these things and teach and lead the lay people to the biblical right way.

Korean Immigrants in the United States

In session 8, 9, and 10, I designed to deal with Korean immigrants in the United States. In session 8, stress in immigrant life was dealt with, in the ninth session, influence of post—modernism was dealt with, and in session 10, influence of religious pluralism was dealt with.

Stress in immigrant life, which is inevitable factor in Korean immigrants' life including religious life. They suffer a stressful life caused by problem of language and social relationship. Also they are influenced by post—modernism and religious pluralism as other peoples in the United States.

Stress in Immigrant Life

In the beginning of session 8, I encouraged the trainees to discuss their own stress in their immigrant life. Everyone suffers a certain degree of stress in life. Generally adaptive acculturation depends on assimilation concerning social interactions and the host culture's language as well as on retention of a core identity, including values and traditions of the culture of origin.

For Korean immigrants in the United States, there would be tension between assimilation to the culture including language of the host country, the United States and retention of values and traditions of the Korean culture. This kind of tension is expressed inevitably as stress and depression in the Korean immigrant life. Almost every trainee hesitates to assimilate deeply his/her way of life with the host country the United States. Maybe it is caused by both language problem and Korean particular way of thinking of 'one people.' The trainees agreed with these causes.

Korean first generation immigrants suffer heavy stress by economic situation. Because they cannot freely and naturally get into the society of the mainstream Americans,

their economic life is very limited within Korean immigrant society. In the relationship with the society of the mainstream Americans, Korean first generation immigrants are involved with labor centered activity.

Fortunately Korean second generation immigrants very actively penetrate into the mainstream American society as professionals like lawyers, medical doctors, and college professors. But this lay leadership training program aims at the Korean first generation immigrants who occupy the Korean churches dominantly.

Influence of Post—Modernism

In session 10, I planned to deal with influence of post—modernism. I handed out overarching structure and information about modernism and post—modernism to the trainees. I explained them and possible influence of post—modernism on Korean first generation immigrants. Korean first generation immigrants in the United States are consciously or unconsciously affected by post—modernism. Thus their way of thinking has been changed and lived a life of post—modernism. Post—modernism, which pays attention to personal autonomy, variety and popularity, is a universal tendency today especially in the United States.

Post—modernism is applied to many disciplines including literature and art and so on. Post—modernism challenges to the assumed certainty of scientific or objective efforts to explain reality. Post-modernism is essentially based on the position that reality is not mirrored in human understanding of it, but is rather constructed as the mind tries to understand its own personal reality. Postmodernism denies the explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person.

In the thought of post—modernism, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually.

Postmodernism relies on concrete experience over abstract principles, arguing that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal. It postulates that there is no absolute truth and that the way people perceive the world is subjective and emphasizes the role of language, power relations, and motivations in the formation of ideas and beliefs.

I discussed the essential factors of post—modernism with the trainees. The trainees got impressed that especially post—modernism attacks the use of sharp binary classifications such as male versus female, straight versus gay, white versus black, and imperial versus colonial; it holds realities to be plural and relative, and to be dependent on who the interested parties are and the nature of these interests.

Religious Pluralism

One of the challenges that Korean Christian immigrants in the United States face is religious pluralism. In session 11, I planned to discuss religious pluralism with the trainees. Already they have experienced religious pluralism in Korea where various religions and sects have co-existed. But actually in Korea, Christianity has played strong role in various areas in Korean society. And Korean Christians have been taught that other religions are not true religion and that only Christianity is true religion which will provide salvation.

But in the United States, where all the religions including even heresies are accepted. Accordingly Korean immigrants have been under the influence of religious pluralism more than the time when they lived in Korea. Religious pluralism in the United States is sometimes interchangeable with interfaith dialogue. Interfaith dialogue encourages

the dialogue between members of different religions for the goal of reducing conflicts between their religions and to achieve the mutually desirable goals.

For Korean first generation Christians inter—religious dialogue becomes difficult because they tend to adopt a position of particularism. In other words, they only care about the concerns of their own religion Christianity, but take up an opposite attitude of universalism, where care is taken for the concerns of others. But some Korean first generation immigrants in the United States tend to be inclusive toward other religions even to heresies. It can be the influence of post—modernism which claims that it is valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person.

Six of the trainees strongly were against religious pluralism and four of them were not sure about their preference only to Christianity. Lay leaders should be clearly informed about religious pluralism and its influence on Korean first generation immigrants in the Korean church. It is lay leaders responsibility to defend Christianity and present the truth of Christian gospel clearly to the lay people.

Practical Training of Basic Biblical Knowledge

In this chapter of implementation, I set apart four sessions in order to do practical training of basic biblical knowledge for the trainees. Initially I planned to train the lay leaders for teaching basic and specific biblical knowledge that they may teach the lay people: Christian characters; two Baptist sacred ceremonies, Baptism and the Lord's Supper; and Spirituality. Thus I planned a practical training in sessions 11 through 14: Christian characters in session 11; Baptism in session 12; the Lord's Supper in session 13; and spirituality in session 14.

Christian Characters

I designed to deal with Christian characters in the session 11. Since the lay leaders would teach the lay people about the Christian character, they need to understand them first and to be accustomed themselves to the characters. Teaching the Christian characters was not enough only through the lecture but through showing examples especially through the deeds of the lay leaders.

In the beginning of the session, I handed out the questionnaire on Christian characters and had the trainees take it. They were accustomed themselves to some of the Christian characters. And they understood that it was very important for them to do the Christian characters both in the church and outside of the church. I distributed some materials including biblical verses with explanations. I encouraged the trainees to open the Bible, to look up those biblical verses, and to share the meaning and the way to do in reality.

This session focused on the Christian characters mainly found in the apostles' epistles in the New Testament. Being influenced by the Greek philosophy, the New Testament writers tended to stress on personality. They liked to list the virtues in the relationship with others in the Christian life. They understood that the righteousness before God is expressed in the relationship with other people as well as fellow Christians.

The apostle Paul hinted the Christian characters as the fruit of the Holy Spirit. Sometimes people confused the Christian characters with the fruit of the Holy Spirit. Yet it is easily discerned between the Christian characters and the gifts of the Holy Spirit: the former is performed through acting with fellow Christians in everyday lives and the latter is performed through serving others as well as serving the Lord.

I distributed the teaching outline with some materials to the trainees and shared about Christian characters: the fruit of the Holy Spirit. Most of trainees never learned and

tested about the fruit of the Holy Spirit. I also taught about the fruit of the Holy Spirit. There are nine facets of the fruit of the Holy Spirit in the Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." I initiated an open forum for sharing the nine facets of the fruit of the Holy Spirit and how to do them in reality.

After ten minutes break, I handed out the teaching outline of the 'People Puzzle.' The 'People Puzzle' was designed to build up health relationship between myself and others. It had three goals: to understand myself—to find out my strength and weakness in human relationship and to honor myself and others; and to develop my adaptability to others. Unless we change our characters, we could not help others' need. Finishing the test of the 'People Puzzle,' we had also an open forum about the result and the reflections of the trainees.

Two Baptist Sacred Ceremonies

In sessions 12 and 13, I dealt with two Baptist sacred ceremonies—baptism and the Lord's Supper. The Baptist has claimed two sacred ceremonies in the church life. They are baptism and the Lord's Supper. These two Baptist sacred ceremonies are very important both as their symbolic meanings of salvation and remembrance of the death of the Lord and as the authentic biblical way of their observation.

Baptism—In session 12, I dealt with the Baptist (biblical) way of baptism. I handed out the questionnaire regarding the immersing baptism and the sprinkling baptism. Korean Christian immigrants, who were involved in the churches other than the Baptist church in Korea, were accustomed themselves with the sprinkling baptism. Because in

Korea the Presbyterian and the Methodist churches are dominant and they practice the sprinkling baptism. Actually seven out of ten trainees used to be the Presbyterians in Korea.

I planned to teach them the right way of baptism through this session that they may teach the same way the lay people later. The Baptist way of immersing baptism is clearly biblical and the apostle Paul elaborated about this sacred ceremony in Romans

6:3-5:

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

In the Baptist way of immersing baptism, these crucial meanings are included:

(a) death and burial with Him; (b) resurrection with Him. In the sprinkling baptism, we could not find these meanings. All the trainees understood and agreed to the immersing baptism biblical and right. I taught them about the Baptist immersing baptism more specifically and clearly.

I prepared everything for the real and practical baptism sacred ceremony during the session twelve. Before the session I chose one trainee whom I would baptize in the baptismal. After we had a break of 10 minutes, we moved to the baptismal in the main sanctuary. I in the baptismal robe entered the baptismal and the one who supposed to be baptized entered. I asked him whether he believes in Jesus Christ as his personal Savior and Lord, then he said 'Amen.' Then I baptized him 'in the name of the Father and of the Son and of the Holy Spirit.'

During the sacred baptism ceremony, nine trainees watched seriously and piously. After returning to the classroom, we shared the experience of immersing baptism. Even though the world. I shared the biblical verses regarding the Lord's Supper and explained its

symbolic meaning to the trainees. I encouraged the trainees to imagine the scene of the last feast when the Lord's Supper was originated.

At the last feast with His disciples Jesus took bread and broke it and gave it to the disciples. After dinner Jesus took the cup and gave it to the disciples. We shared the words related to the Lord's Supper in Luke and 1 Corinthians. Actually the Lord commanded us to observe this sacred ceremony in Luke 22:19 "And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'"

The apostle Paul instituted this sacred ceremony in 1 Corinthians 11:23-26:

For I received from the Lord what I also passed on to you: the Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Like in session 12, I designed to demonstrate this sacred ceremony in the classroom in session 13. I prepared already everything for the Lord's Supper.

Again I explained the symbolic meaning of the sacred ceremony through the method of 'show and tell.' After thanksgiving prayer, I took bread and broke it and distributed to the trainees. Then I took the cup and distributed it to the trainees too. And I finished the Lord's Supper sacred ceremony with brief prayer. Also we shared the reflection on the sacred ceremony. I emphasized the fact that we really have to participate in the death of Christ for us through this sacred ceremony. That is what the Lord Jesus Christ asked us to remember through doing this. The trainees seemed to be ready to teach the lay people about the symbolic meaning of the Lord's Supper sacred ceremony.

Christian Spirituality

In session 14, I dealt with spirituality. Christian religious life should be established on the sound spirituality. Through practice of them the inner life would develop. I planned to

find out how much the trainees understood the spirituality and how deep their spirituality. Thus in the beginning of the session, I handed out some materials on Christian spirituality—meditation, prayer, contemplation, reading the word, and pious life. Also I distributed a test in order to measure the spirituality of the trainees.

The apostle Paul resented some items about Christian spirituality and encouraged life of spirituality to Timothy (1 Tim 4:5-8):

Because it is consecrated by the word of God and prayer. If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed. Have nothing to do with godless myths and old wives tales; rather train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come."

The apostle Paul pointed several items regarding the practice of Christian spirituality: the Word of God; prayer; faith; and good teaching. Here we could find the responsibility of lay leaders concerning the Christian spirituality. They should train themselves to be godly through the word of God, prayer, and faith that they may do good teaching.

As far as the Christian spirituality is little bit complicated, I explained more about it by reading and interpreting the biblical verses regarding the Christian spirituality. When we accept Jesus Christ as our Savior and Lord, we receive the Holy Spirit who seals us for the day of redemption (see Eph 1:13; 4:30). Also Jesus Christ carried conviction to us that the Holy Spirit would lead us 'into all truth' (see John 16:13).

We need the help of the Holy Spirit through being obedient to Him and taking the things of God in order to apply them to our practical lives. The apostle Paul told believers to be filled with the Holy Spirit (Eph 5:18) and to keep on being filled with the Holy Spirit. The meaning of being filled with the Holy Spirit is to allow the Holy Spirit to control us rather than yielding to the desires of our own sinful nature. True believers who are controlled by the Holy Spirit must exhibit sound speech, a consistent spiritual walk, and decision making based on the Word of God.

The trainees understood clearly what the Christian spirituality is and how to live a life of the Christian spirituality in their practical lives. I encouraged them that still we need to be more mature Christian that they must keep on training ourselves to be godly.¹

Conclusion

In session 15, I encouraged the trainees to review all things which we dealt with for fourteen sessions. We shared questions and answers about specific items and areas. I handed out the summary of the contents of fourteen sessions. Also I distributed the post-test about them. All the trainees have been developed tremendously in every information and skills to be able lay leaders. They came to be changed Christians so called good lay leaders.

I encouraged the trainees to keep the materials which I handed out every session and the summary which I distributed in the conclusion session and to consult every time they need. I affirmed sincerely that above all things they need to keep training themselves to be godly that they may be ready to teach and lead the lay people any time.

¹ Peter Scazzero, "Emotional Stabilit," *Leadership Journal* (Summer 2012): 38.

CHAPTER 5

EVALUATION OF THE MINISTRY PROJECT

Summary and Conclusion

The project of developing a lay leadership training was implemented on the basis of the perspectives of biblical and conventional leadership styles and on the basis of Korean way of thinking and Korean religious way of thinking. The suitable leadership styles for lay leaders of the Ebenezer Mission Church were listed through the biblical leadership models of Moses and the apostle Paul and the conventional leadership styles.

According to the sessions on the leadership styles, all the biblical leadership models were proved to be suitable and to be applied to the leadership arena in the church: (from the models of Moses) the leadership model of intercessor/Mediator; the leadership model of military commander; the leadership model of preacher; and the leadership model of servant of Yahweh; (from the models of the apostle Paul) the servant leader model; the shepherd leader model; the example setting leader model; and discipleship training leader model.

The lay leaders must utilize and perform advantages of each of these models in accordance with circumstances and persons. Also Moses and the apostle Paul appropriated these leadership models that way too. The trainees understood this kind of strategy to apply the leadership models appropriately in accordance with situation.

Quite different from the biblical leadership models, conventional leadership styles could definitely complement weaknesses of biblical leadership models. Most

appropriate leadership styles among conventional leadership styles were dealt with in the sessions: democratic leadership style; visionary leadership style; and coaching leadership style. In the biblical leadership models, certain facets of the characteristics of these conventional leadership styles can be found too. But it is very important for lay leaders to be equipped with the nature of these conventional leadership styles besides biblical leadership models. On the other hand, when lay leaders apply these conventional leadership styles to the practical situation, they should be careful there are limitations of application.

Application of the democratic leadership style is limited to planning the church activities and church business process and so on. Democratic leadership style cannot be applied to such as the interpretation of the Christian doctrines or the Bible. The fundamental foundation of the church and the word and sometimes the denominational decision making should not depend on the democratic leadership style.

The visionary leadership style was highly preferred by the trainees thus welcomed as one of highly recommended leadership style for the lay leaders because the Lord tended to show us very challengeable vision for ministry and mission. Likewise in the Old Testament God encouraged His people to have visions and then He promised to help them fulfill the visions. The lay leaders should be equipped with visionary leadership skills in order to teach or lead lay people with clear visions. And also they should challenge them that God would help them achieve the visions they embrace.

The coaching leadership style required more time and well preparation in order to train the lay leaders. Lay leaders equipped with coaching leadership skill must clearly identify roles and tasks of the ones being led but find out their input and suggestions too. Yet the lay leaders have to make final decisions and keep the two—way communication.

The coaching leadership style is very efficient in the context where performance or results need improvement, because the leader helps the followers advance their skills, build bench strength, and provide a lot of guidance. If the followers are already experienced, positively responsible, and actively agreeable. In the church context the coaching leadership style is much similar to the one—to—one discipleship training in which the leader acts as a mentor. The apostle Paul utilized coaching leadership style when he trained Timothy and Titus.

As far as the lay leadership training program was designed basically for Korean lay leaders, they should have some informations about the Korean way of thinking and the Korean religious way of thinking in order to grasp the Korea psychological and religious psychological perspectives. The Korean way of thinking, which has been controlled and influenced heavily by Confucianism. Basically Confucianism demands one—sided responsibility in all human relations at home as well as in society. But the Bible encouraged reciprocal responsibility. Especially the Korean religious way of thinking rooted deeply in the Korean shamanism surely has affected their Christian religious lives a lot in the United States as well as in Korea.

As the target group of the lay leaders is Korean immigrants who are under certain stress caused by language and social relations. The social relations, in which language plays a crucial role, is fundamental to get into the mainstream American society. Naturally the Korean immigrants, who could not get into the mainstream American society, are to involve in the jobs or businesses which demand physical labor with low income. Thus the life of Korean immigrants is not easy and under heavy stress. The lay leaders should understand these stressful factors.

The ministry project included the post-modernism and religious pluralism which the

Korean immigrants have come under their influences. Actually this phenomenon is more serious for the Korean immigrants in the United States than people in Korea. These two major cultural movements are pervasive in various areas in society especially in the Korean Christian religious life. The Korean first generation immigrants in the United States have been consciously and unconsciously affected by post—modernism. Thus their way of thinking has been changed and lived a life of post-modernism, while paying attention to personal autonomy and recognizing variety of popularity. Post-modernism denies the explanations which claim to be valid all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person—extreme individualism. In the post—modernism thought, interpretation is everything, that is, reality only comes into being through the interpretations of what the world means to us individually. It depends on only concrete experience over abstract principles. The lay leaders should apprehend these characteristics of post—modernism when they lead or teach lay people.

Also the Korean first generation immigrants in the United States have been affected by religious pluralism which is pretty much related to post—modernism. The trainees already experienced religious pluralism in Korea where various religions and sects have co—existed. But in Korea, Christianity had played a strong role in Korean society and Korean Christians had been taught other religions were not true religion to provide salvation (in Korea, theology of conservatism and evangelism is dominant). But in the United States, where all the religions including even heresies are tolerant. Accordingly the Korean first generation Christian immigrants have been under the influence of religious pluralism more than the time when they lived in Korea.

The purpose of this ministry project was to train the lay leaders to be informed about Korean way of thinking, Korean religious way of thinking, and the situations of

Korean first generation Christian immigrants—stress, influence of post-modernism and religious pluralism and to help them to be equipped with leadership skills. And the project implemented practical leading experience about major biblical teachings: Christian character; two sacred ceremonies of baptism and the Lord's Supper (focused on the authentic biblical or Baptist way of these two sacred ceremonies); and Spirituality.

Evaluation of Goals

The first goal of this ministry project was to lead lay leaders to grasp the biblical foundation of leadership in the church ministry. This goal was fulfilled through presenting the leadership models of Moses demonstrated in the event of Exodus and the leadership models of the apostle Paul in the expansion of the early Christian church. In addition to the biblical leadership models, the selected conventional leadership styles were dealt with in the sessions. The trainees understood all of these leadership styles and advised to appropriate them in the practical teaching situation in the Ebenezer Mission Church.

The second goal of this project was to equip the lay leaders with methods and skills of leadership. To fulfill this goal, the project was designed to provide the specific characteristics of leadership skills in accordance with various circumstances in the church. In case of conventional leadership styles, the trainees discussed actively on appropriating and applying the leadership skills, especially the visionary leadership style and the coaching leadership style. These two leadership styles are somewhat confirmed with biblical leadership models of Moses and the apostle Paul. The trainees were impressed clearly and firmly by the skills of the leadership styles and fully equipped with them.

The third goal of this project was to help the lay leaders sense strongly their calling and maintain a clear commitment to teach lay people in the Ebenezer Mission Church. Through devotions and challenges during the sessions, the trainees obtained a

greater confidence in teaching the lay people and enhance their commitment as lay leaders. Ultimately this goal was accomplished through encouraging the lay leaders to make a long term commitment that they may be 'good and faithful' servants of the Lord.

Further Tasks

The ultimate purpose of this ministry project was to train the lay leaders to teach the basic and essential biblical topics including Christian character, two sacred ceremonies of (immersing) baptism and the Lord's Supper, and spirituality of believers. But as far as the fulfillment of the goals of the project is satisfied, the further tasks will be to expand the teaching topics to intercessory prayer program, evangelism and even short—term and long—term mission.

And lay leaders training program would introduce a high—tech methodology in order to train more effectively and efficiently. Visual materials and video clips on leadership training in the practical companies would definitely helpful to train the lay leaders. In the future the lay leadership training program for the Korean second generation Christians will be developed in close cooperation with Anglo churches in the New York Metropolitan Baptist Association.

APPENDIX 1

BIBLICAL LEADERSHIP

Please take a moment to answer the following questions with marking O in ()

- 1) Are you male or female?
a) 20-30 years old () b) 31-40 years old () c) 41-50 years old ()
d) 51-60 years old () e) Over 60 years old ()
- 2) How long have been attending church?
a) 1-3 years () b) 4-6 years () c) 7-10 years () d) Over 10 years ()
- 3) What is your position at church?
a) deacon () b) elder () c) layman () d) others ()
- 4) How much do you know about the Biblical leadership styles?
a) Very much () b) Much () c) Little () d) Very little ()
e) Not at all ()
- 5) Do you think that you are a good leader?
a) Very much () b) Much () c) Little () d) Very little ()
e) Not at all ()
- 6) Have you led any group of people?
a) Yes () b) Not sure () c) No ()
- 7) How much did you know about Moses' ?
a) Very much () b) Much () c) Little () d) Very Little ()
e) Not at all ()
- 8) How much did you know about Paul?
a) Very much () b) Much () c) Little () d) Very Little ()
e) Not at all ()
- 9) How much do you know about Moses' leadership style?
a) Very much () b) Much () c) Little () d) Very Little ()
e) Not at all ()
- 10) How effectively can you approach that your style of leadership in the class?
a) Persuasively () b) With Negotiation () c) Coercively ()

APPENDIX 2

CONVENTIONAL LEADERSHIP

Please take a moment to answer the follow questions with marking O in ().

- 1) How much do you know about the conventional leadership styles?
a) Very much () b) Much () c) Little () d) Very little ()
e) Not at all ()
- 2) Are you the first child of the family?
a) Yes () b) No ()
- 3) Do you think that you are a good leader?
a) Very much () b) Much () c) Little () d) Very little ()
- 4) Have you led any group of people?
a) Yes () b) Not sure () c) No ()
- 5) Which of the following leadership style have you heard?
a) Aristocratic () b) Democratic () c) Laissez-faire ()
- 6) Which style of leadership do you think to fit to the functional leaders?
(After brief explanation)
a) Aristocratic () b) Democratic () c) Laissez-faire () d) Others ()
- 7) What are the reasons for that, because we are:
a) Koreans () b) Koreans in the US () c) Christians ()
- 8) How effectively can you approach that your style of leadership in the class?
a) Persuasively () b) With Negotiation () c) Coercively ()
- 9) As a leader which one do you think is the best way of approach to your leadership?
a) Listeners' Attitude () b) Purpose-Driven () c) Prayers ()

APPENDIX 3

SPIRITUAL LEADERSHIP

Please take a moment to answer the following questions with marking O in ().

- 1) How much do you know about the spiritual leadership?
a) Very much () b) Much () c) Little () d) Very little ()
- 2) Do you understand there is any difference between the conventional leadership and the spiritual leadership?
a) Yes () b) Not sure () c) No ()
- 3) How much do you consider the work of the Holy Spirit would be important factor in the ministry?
a) Very much () b) Much () c) Not sure ()
- 4) Are you sure that you are filled with the Holy Spirit?
a) Yes () b) Not sure () c) No ()
- 5) Do you recognize that you received the gift of the Spirit?
a) Yes () b) Not sure () c) No ()
- 6) Do you demonstrate the gift of the Spirit that you received in your life?
a) Yes () b) Not sure () c) No ()
- 7) Where do you find the role model of spiritual leadership?
a) In the Bible () b) Contemporary spiritual leaders () c) Great figures of faith ()

APPENDIX 4

SPIRITUAL GROWTH

Please take a moment to answer the following questions with marking O in ().

- 1) How long have been a Christian?
a) 1-5 years () b) 5-10 years () c) Over 10 years ()
- 2) How much do you know about the spiritual growth?
a) Very much () b) Much () c) Little () d) Very little ()
- 3) What part are you involved in your church ministry?
a) Worship part () b) Mission part () c) Education part () d) Fellowship part ()
- 4) How much do you involve in the part?
a) Very enthusiastically () b) Enthusiastically () c) Just involved in ()
- 5) Are you satisfied with your present part?
a) Very much () b) Much () c) Little d) Not satisfied
- 6) Do you think the spiritual growth really is needed in Christian life?
a) Yes () b) Not sure () c) No ()
- 7) Have you involved in any discipleship training previously?
a) Yes () b) No ()
- 8) Where do you find the example of spiritual growth?
a) In the Bible () b) From the fellow believers () c) Great figures of faith ()
- 9) What do you want to learn for your spiritual growth in the class?
a) How to pray () b) How to read the Bible () c) How to relate with fellow believers ()
d) How to serve in the church ()

APPENDIX 5

KOREAN PSYCHOLOGICAL WAY OF THINKING

Please take a moment to answer the following questions with marking O in ().

- 1) What is your sexuality?
a) Male () b) Female ()
- 2) What is your marriage status?
a) Married () b) Widowed () c) Divorced ()d) Single ()
- 3) How much do you think you have been oriented to the Korean authoritarian society?
a) Very much () b) Much () c) Little () d) Very little ()
- 4) What is your degree of preference toward the Korean authoritarian mind-set?
a) Very much () b) Much () c) Little ()d) Very little ()
- 5) What religious factors did influence on your mind-set as Korean?
a) Buddhism () b) Confucianism () c) Shamanism () d) Taoism ()
- 6) Is there any difference between Christianity and other religions?
a) Same () b) Different () c) Not sure ()

APPENDIX 6

KOREAN IMMIGRANTS IN THE U. S.

Please take a moment to answer the following questions with marking O in ().

- 1) How long have been in the U.S.?
a) 1-2 years () b) 3-5 years () c) 6-10 years ()
d) more than 10 years ()
- 2) Where have you lived mostly in the U.S.?
a) Big city () b) Small city () c) Rural area ()
- 3) Do you like American psychological mind-set, especially along with post-modernism?
a) Yes () b) Not sure () c) No ()
- 4) If you say 'Yes' for the question 3, what is the reason?
a) Individualism () b) Respecting others () c) Integrity ()
- 5) Do you accept the idea of religious pluralism?
a) Yes () b) Not sure () c) No ()

APPENDIX 7

BAPTIST MAJOR TWO SACRED CEREMONIES

Please take a moment to answer the following questions with marking O in ().

- 1) How much do you know about the Doctrine of Baptism?
a) Very much () b) Much () c) Little () d) Very little ()
- 2) Do you think the Southern Baptist doctrine of Baptism is different from other denomination?
a) Yes () b) No () c) Not sure ()
- 3) Do you defend and promote the immersing Baptism?
a) Yes () b) No () c) Not sure ()
- 4) Which one do you prefer?
a) Immersing Baptism () b) Sprinkling Baptism () c) Any ()
- 5) Do you think Baptism is required for salvation?
a) Yes () b) No () c) Does not have to with salvation ()
- 6) Do you think the person transferred from other denomination (accepting sprinkling Baptism) needs immersing Baptism?
a) Required () b) Not required () c) Honoring the person's decision ()
- 7) How much do you know about the meaning of the Lord's Supper?
a) Very much () b) Much () c) Little () d) Very little ()
- 8) Do you believe transubstantiation of the Lord's Supper?
a) Yes () b) No () c) Not sure ()
- 9) What is the criteria for qualification to receive the Lord's Supper?
a) Baptism () b) Believers () c) All attendants ()

APPENDIX 8

CHRISTIAN CHARACTER

Please take a moment to answer the following questions with marking O in ().

- 1) How much do you know about Christian character?
a) Very much () b) Much () c) Little () d) Very little ()
- 2) Do you understand that Christian character is important for the lay leaders?
a) Yes () b) Not sure () c) No ()
- 3) Do you think there is any difference between Christian character and conventional character?
a) Yes () b) Not sure () c) No ()
- 4) How do you build your Christian character?
a) Praying () b) Reading the Bible () c) Involving actively in the church activities () d) Serving others ()
- 5) Where do you find the role model of Christian character?
a) In the Bible () b) Contemporary spiritual leaders ()
c) Great figures of faith ()

*** Please write briefly.**

1. What are the strengths of your lay leader?
2. What are the weakness of your lay leader?
3. As a lay leader training member, list the things you do well.
4. List the things you do not do well.

APPENDIX 9

PERSONAL STYLE SURVEY

Directions: Circle word in each row that you feel describes you best

# A(Dominance)	B(Influence)	C(Steadiness)	D(Conscientiousness)
1. Restrained	Forceful	Careful	Expressive
2. Pioneering	Correct	Exciting	Satisfied
3. Willing	Animated	Bold	Precise
4. Argumentative	Doubting	Indecisive	Unpredictable
5. Respectful	Outgoing	Patient	Daring
6. Persuasive	Self-reliant	Logical	Gentle
7. Cautious	Even-tempered	Decisive	Life of the party
8. Popular	Assertive	Perfectionist	Generous
9. Colorful	Modest	Easy –going	Unyielding
10. Systematic	Optimistic	Persistent	Accommodating
11. Relentless	Humble	Neighborly	Talkative
12. Friendly	Observant	Playful	Strong-willed
13. Charming	Adventurous	Disciplined	Deliberate
14. Restrained	Steady	Aggressive	Attractive
15. Enthusiastic	Analytical	Sympathetic	Determined
16. Commanding	Impulsive	Slow-paced	Critical
17. Consistent	Force of character	Lively	Laid-back
18. Influential	Kind	Independent	Orderly
19. Idealistic	Popular	Pleasant	Out-spoken
20. Impatient	Serious	Procrastinator	Emotional
21. Competitive	Spontaneous	Loyal	Thoughtful
22. Self-sacrificing	Considerate	Convincing	Courageous
23. Dependent	Flighty	Stoic	Pushy
24. Tolerant	Conventional	Stimulating	Directing

PERSONAL STYLE SURVEY (Grading Sheet)

#			
1. B	D	A	C
2. A	C	D	B
3. C	B	A	D
4. A	D	C	B
5. D	B	C	A
6. B	A	D	C
7. C	D	B	A
8. B	A	D	C
9. D	A	C	B
10. C	B	D	A
11. A	D	C	B
12. D	C	A	B
13. B	A	D	C
14. C	D	B	A
15. D	A	C	B
16. A	B	C	D
17. B	C	D	A
18. C	A	B	D
19. D	B	C	A
20. A	D	C	B
21. A	B	C	D
22. D	C	B	A
23. D	B	A	C
24. D	C	A	B
()	()	()	()

- Which is highest point in two styles?

1) _____

2) _____

APPENDIX 10

CHURCH LONG TERM CURRICULUM

	Subject	Period Time	
01	New Comer Happy Life	4 weeks	Characteristic of Church
02	New Family Bible Study	12 weeks	Foundation of Faith
03	Barnaba Follow up	6 weeks	Follow-Up for Service
04	Spiritual Quiet Time	6 weeks	Daily Quiet Time
05	Spiritual Gifts Seminar	4 weeks	The Gifts of HS & Developing
06	Personality Seminar	4 weeks	Personality Survey & Developing
07	Stewardship Seminar	4 weeks	Stewardship
08	Intercessory Prayer	4 weeks	The Intercessory Prayer Study
09	Effective Prayer Life	12 weeks	
10	Usher Seminar	2 weeks	Sanctuary & Parking Lot Usher
11	Mission Seminar	4 weeks	Short-Term Mission Study
12	Marriage Seminar	4 weeks	The Preparation of marriage
13	Deacon Seminar	3 weeks	The Service of Deacon
14	Evangelism Seminar	12 weeks	Personal Evangelism Study
15	Sharing Evangelism	12 weeks	Sharing Evangelism Study
16	Baptism, Lord Supper	4 weeks	Church
17	Funeral Seminar	4 weeks	Funeral Service
18	Doctrine, Topic Seminar		Long-Term Bible Study
19	TEE Leader Class	60 weeks	Theological Education for Leaders

APPENDIX 11

THE ASSURANCE SHEETS OF SALVATION

Please take a moment to answer the following questions with marking O in ().

I. Doctrine Part:

- 1) Do you believe that God created the heavens and the earth?
a) believe () b) not believe () c) doubt ()
- 2) Do you believe in Jesus' Virgin birth?
a) believe () b) not believe () c) doubt ()
- 3) Do you believe that Jesus is Son of God?
a) Believe () b) not believe () c) doubt ()
- 4) Do you believe that Jesus died on the cross for mankind?
a) believe () b) not believe () c) doubt ()
- 5) Do you believe that Bible is God's Word?
a) believe () b) not believe () c) doubt ()
- 6) Do you believe that to receive salvation, you have to believe in Jesus Christ?
a) believe () b) not believe () c) doubt ()
- 7) Do you believe that Father, Son, and Holy Spirit is Trinity one God?
a) believe () b) not believe () c) doubt ()
- 8) Do you believe that Jesus is coming again?
a) believe () b) not believe () c) doubt ()
- 9) Do you believe that the Church is the body of Christ?
a) believe () b) not believe () c) doubt ()
- 10) Do you have the conviction of salvation from sin?
a) yes () b) no () c) doubt ()

II. Questions of Christian Life

- 1) Reading the Bible a) every day () b) do not () c) often ()
- 2) Prayer to God a) every day () b) do not () c) often ()
- 3) Attending worship a) attend () b) not attend () c) often ()
- 4) Giving a) cheerful () b) under compulsion () c) often ()
- 5) Tithe a) giving () b) not giving () c) often ()
- 6) Serving a) do () b) not () c) often ()
- 7) Evangelism a) do () b) not () c) often ()

APPENDIX 12

BAPTISM CATECHISM SHEETS

Please take a moment to answer the following questions with marking on number.

1. Are you saved?
 - a) Yes
 - b) No
 - c) I do not know

2. Why do you think you are saved?
 - a) Because I am attending church and learning the Word of God.
 - b) Because God is love.
 - c) Because I accepted Jesus as my Lord and Savior.

3. Can you define being saved?
 - a) It is being saved from eternal death caused by our sins.
 - b) Going to heaven after death.
 - c) Being able to live in the midst of wars and hardships.

4. What does 'becoming righteous' mean?
 - a) It means being able to live justly.
 - b) It means we are considered clean(no sin).
 - c) It means we are no longer able to sin.

5. Then what kind of person are you?
 - a) I am forgiven righteous man/woman through Christ Jesus?
 - b) I am sinner because I still sin.
 - c) I am trying to become a truthful Christian who do not sin.

6. What do you mean by confessing?
 - a) I do not know what it means and I don't think it is necessary.
 - b) It is acknowledgment of our sin, the faith that acknowledges Christ's death on the cross for our sins, and our commitment to follow Jesus.

7. What do mean by believing in Jesus?
 - a) It means I believe that Jesus died for my sin, resurrected for my heavenly eternal life. It also means that I will follow his command and will entrust my life to him.
 - b) It means that I will learn his command and attend church. It also means that I believe that he helps me in my troublesome time raises me up.

8. What is church?
 - a) Catholic (meaning universal) church.
 - b) Mission church.

- c) Jerusalem church.
 - d) Gathering of believers.
 - e)
9. What was the ritual in the Old Testament to the chosen people?
 - a) Sprinkling of water.
 - b) Christening.
 - c) Baptism.
 - d) Circumcision.
 10. What are the sacraments given to the New Testament generations?
 - a) Christening and Marriage.
 - b) Baptism and Lord's Supper.
 - c) Bible study and sprinkling.
 11. What is the origin of the New Testament baptism?
 - a) It originated from Jesus' baptism conducted by John the Baptist(Matt 3:13-17).
 - b) It originated from Jesus' command to give baptism(Matt 28:18-20)
 - c) It originated from disciples who give baptism to all convert Christians.
 12. What is the meaning of the Baptism?
 - a) Washing away the sin.
 - b) Becoming Christian.
 - c) Ceremony that symbolizes our death to sin, washing of sin, and new life with and through Christ.
 13. Then who can be baptized?
 - a) Person who wants to become Christian.
 - b) Person who confessed his sin and who are born again in Christ.
 14. What does it means to be born again?
 - a) Complete new person who has complete change of conscience and unable to sin.
 - b) Person who lives changed life accepting Jesus as Savior even through he/she still sins.
 15. Are you born again?
 - a) Yes b) No c) Don't know.
 16. Do you think you are eligible to be baptized?
 - a) Yes b) No c) If you say so.
 17. Who can conduct baptism?
 - a) Only Baptist church pastor.
 - b) Any pastor.
 - c) Any baptized believer with the given authority of the attending church.
 18. Baptized believer should...?
 - a) Not drink, not smoke, and lead an ascetic life.
 - b) Keep the Sabbath day and tithe.

- c) Spread the gospel, make disciples and baptize them in the name of the Father, Son, and Holy Spirit.

19. Why do you want to be baptized?

- a) To publicly announce my faith and to rightly gloried God through living a life of obedience to God.
- b) To be saved, be comforted, and encouraged.

20. What kind of task do the baptized believers get to have in the church?

- a) Task of witnessing Jesus, serving, healthy fellowship with fellow believers, spiritual growth, carrying the responsibility in governing of the church.
- b) Faithfully offer tithe, attend all the meetings, teach other members, and criticize wrongly governing church leadership, and giving baptism.

21. What is the right way to baptize?

- a) Immersion
- b) Sprinkling.
- c) Drawing a cross with water.
- d) Covering with sand or mud.

22. Baptist churches are consisted of what office?

- a) Pastor, deacon (ordained).
- b) Pastor, elder, deacon, cell leader.
- c) Pastor, elder, leader, ordained deacon, administering deacon, minister.

23. Write, in memory, your favorite Scripture verses.

24. Pick two and write down what it means after reading the following Scripture.

- a) Matthew 3:13-17
- b) Matthew 28:16-20
- c) Acts 8:34-39
- d) Romans 6:3-8
- e) 1 Corinthians 10:1-4
- f) 1 Peter 3:20-21.

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ABSTRACT

TRAINING LAY LEADERS AT EBENEZER MISSION BAPTIST CHURCH, BAYSIDE, NEW YORK

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The Southern Baptist Theological Seminary, 2012
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The purpose of this project was to educate, to equip, and to encourage the lay leaders of the Ebenezer Mission Church of Bayside, New York for them to teach and train the lay people in the church. Chapter 1 defines the context of the project, the purpose was three goals. It discusses this project's methodologies as they relates to training lay leaders.

Chapter 2 examines the biblical and theoretical perspectives of biblical leadership models and conventional leadership styles for training lay leaders: two biblical leadership models of Moses' and the apostle Paul's. And the selected conventional leadership styles are examined also: democratic leadership style; visionary leadership style; and coaching leadership style.

Chapter 3 discusses sociological and psychological perspectives of Korean first generation Christians in the United States. The Korean way of thinking has been influenced by Confucianism and the Korean religious way of thinking by Korean Shamanism respectively. Korean Christians in the United States have been affected consciously and unconsciously by post—modernism and religious pluralism which somewhat control their Christian religious lives.

Chapter 4 deals with items from chapters 2 and 3 in the fifteen sessions. The trainees involved so actively and diligently that they learned about the perspectives of biblical

and conventional leadership styles and Korean way of thinking affected by Confucianism and Korean religious way of thinking rooted deeply in the Korean shamanism. Then the influences of post—modernism and religious pluralism on them were examined specifically. The trainees came to grasp psychological and sociological perspectives of Korean and necessary leadership skills.

Chapter 5 presents the evaluation by summary and conclusion of the project and further tasks. The purpose of this ministry project fulfilled through the post—test and the trainees were satisfied with the implementation through fifteen session. The developed lay leaders training program will expand to train the further ministry program including intercessory prayer program, and short—term mission and long—term mission. And in the future this lay leaders training program will be developed to cover the ministry and mission for the Korean second generation immigrants.

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