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ABSTRACT

TOWARD A PARADIGM OF SERVANT-LEADERSHIP
FOR SEVENTH-DAY ADVENTIST
MINISTERS IN KOREA

by

Youngsoo Chung

Adviser: Skip Bell

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: TOWARD A PARADIGM OF SERVANT-LEADERSHIP FOR SEVENTH-DAY ADVENTIST MINISTERS IN KOREA

Name of researcher: Youngsoo Chung

Name and degree of faculty adviser: Skip Bell, D.Min.

Date completed: March 2004

Problem

Korean society retains a strong Confucian tradition, manifested by a strong devotion to family and an emphasis on hierarchy and vertical relationships. The Buddhist and Shamanist traditions provide a model of authoritarian leadership. These traditions have been modified to adapt to modern leadership concerns, but the hierarchal practice of power and authority-based leadership still prevails. The challenge facing Christianity is the prevalence of this existing leadership style. It is a barrier to the acceptance of the biblical model of servant-leadership. Effective leadership that is both biblically sound and culturally suitable is needed for the Seventh-day Adventist church in Korea.

Method

In order to better understand servant-leadership in the context of Korea, data were collected from the James White Library, Andrews University; the Hesburgh Library, University of Notre Dame; and the McAlister Library, Fuller Theological Seminary.

A questionnaire was used to survey the local church pastors in two of the five conferences and the language institutes governed by the Korean Union Conference of Seventh-day Adventists.

Results

The research findings indicate that the Seventh-day Adventist pastors perceive themselves to be leaders who are incorporating the principles and practices of servant-leadership. However, the findings also reveal a variance in their ability to identify the unique qualities that characterize the biblical model of servant-leadership. A majority of pastors surveyed indicated a desire for a leadership development program.

Conclusions

The Seventh-day Adventist church in Korea needs to shift leadership paradigms in order to meet the needs of a rapidly changing society. The traditional hierarchal system of church governance is creating conflict. Studying the biblical model of servant-leadership is imperative. The servant-leadership model is feasible and implementing its principles within the Seventh-day Adventist church in Korea will ensure natural church growth.

Andrews University
Seventh-day Adventist Theological Seminary

TOWARD A PARADIGM OF SERVANT-LEADERSHIP
FOR SEVENTH-DAY ADVENTIST
MINISTERS IN KOREA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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March 2004

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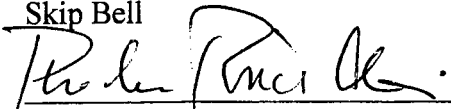
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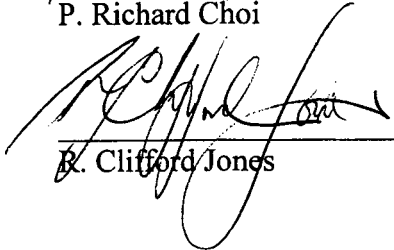
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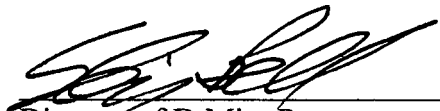
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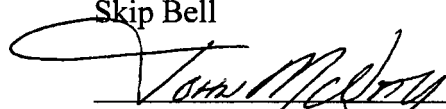
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June 9, 2004
Date approved

To my loving Jesus,
gracious Redeemer, best friend, trustworthy
guardian, sincere counselor and
source of knowledge, wisdom, and compassion.

To my wife and two children,
with love and gratitude.

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LIST OF ABBREVIATIONS

ABD	<i>Anchor Bible Dictionary</i>
CBQ	<i>Catholic Bible Quarterly</i>
CEO	Chief Executive Officer
IDB	<i>The Interpreter's Dictionary of the Bible</i>
NIDNTT	<i>The New International Dictionary of New Testament Theology</i>
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
NIB	<i>New Interpreter's Bible</i>
NT	<i>Novum Testamentum</i>
NWDB	<i>New Westminster Dictionary of the Bible</i>
SDA	Seventh-day Adventist
TDNT	<i>Theological Dictionary of the New Testament</i>
UN	United Nations

ACKNOWLEDGMENTS

I would like to express my profound appreciation to Dr. Skip Bell, Director of the D.Min. program at Andrews University Theological Seminary. He guided and encouraged me throughout the entire program. It was at his feet that I sat and learned the concept of servant-leadership that broadened the horizon of my idea on this concept. His great insight provided the resource for completing this dissertation.

I am deeply grateful to Dr. Richard Choi and Dr. Clifford Jones for being very generous with their time and detailing the direction and shape of this paper.

I thank pastor Siyoung Kim, Director of Seventh-day Adventist Language Institute in Korea, Executive Committee members, and Korean Union Conference administrators. They supported me in the pursuit of my doctoral studies in leadership at Andrews University.

I am greatly indebted to all my friends and brethren in Christ for their encouragement. They made financial sacrifices and gave constant spiritual and emotional support through prayer and love. They are: Youngho Go, Gilho Choi, Jay Lee, Eunil Lim, Samuel Attah-Oduroh (Ghana), Andrews Korean Church members, and others.

I owe a great debt to my mother, who always prayed for me in my course of studies, my brothers and sisters, my parents-in-law, and my relatives.

I thank my wife and children who struggled with me during the many hours of preparation required for this dissertation.

I thank Jeanette Bryson, Director of Intensive English Program, and Bonnie Proctor, Dissertation Secretary, for spending an enormous amount of time typing and editing this dissertation.

Above all, I thank God for his love and guidance. I have been able to achieve this as a result of His blessing. To Him be glory, praise, and honor.

CHAPTER I

INTRODUCTION

The Seventh-day Adventist churches in South Korea are experiencing qualitative and quantitative growth. From 1995 to 2002, the membership grew from 129,162 to 170,140. This represents an increase of 31.7 percent (table 1).

Table 1. Membership: Korean Union Conference

	1995	1996	1997	1998	1999	2000	2001	2002
Membership	129,162 (3.4%)	135,044 (4.6%)	140,839 (4.3%)	147,080 (4.4%)	153,297 (4.3%)	158,930 (3.7%)	164,606 (3.6%)	170,140 (3.4%)

Note: The data in this table were provided by Hark Bong Lee, Director of the Department of Sabbath School and Personal Ministries of the Korean Union Conference in Seoul, Korea (May 19, 2003).

The Seventh-day Adventist Church is one of the fastest-growing Christian denominations in Korea even though the membership figures (table 1) when compared with the population (table 2) indicate that the ratio of Seventh-day Adventist members to the general Korean population is less than .004 percent. Effective leadership is needed to successfully meet the goal of increasing the membership and carrying the church forward into the next millennium.

Table 2. Population Size and Composition of Korea

Year	Population (thousands)	Population Growth Rate (%)	Population Density (person/km ²)	Population Composition (%)			Mean Age (years)
				0-14 years	15-64 years	65 and over	
1970	32,241	2.21	328	42.5	54.4	3.1	23.6
1980	38,124	1.57	385	34.0	62.2	3.8	25.9
1990	42,869	0.99	432	25.6	69.3	5.1	29.5
2000	47,008	0.84	473	21.1	71.7	7.2	33.1
2002	47,640	0.63	479	20.6	71.5	7.9	33.9
2020	50,650	0.06	-	13.9	71.0	15.1	41.9

Source: Korean National Statistical Office, "Statistical Handbook of Korea 2002," available from <http://www.nso.go.kr/eng/handbook/chapter2.shtml>; Internet; accessed 15 August 2003.

Statement of the Problem

Korean society retains a strong Confucian tradition, manifested by a strong devotion to family and an emphasis on hierarchy and vertical relationships. The Buddhist and Shamanist traditions provide a model of authoritarian leadership. These traditions have been modified to adapt to modern leadership concerns, but the hierarchal practice of power and authority-based leadership still prevails.

Effective leadership that is both biblically sound and culturally suitable is needed for the Seventh-day Adventist church in Korea. The problem addressed in the research is the identification of the process and challenges involved in a paradigm shift from the existing leadership style to the biblical model of servant-leadership.

Purpose of the Study

The world is rapidly changing in politics, economics, and social infrastructure. In keeping with these changes, leadership and management styles are shifting. Church

leaders must make parallel adjustments and learn new approaches to leadership. An effective and biblically sound model of leadership must be introduced to the Seventh-day Adventist ministers in Korea if the church is to effectively function in the future.

The purpose of this study was to research the current leadership styles and practices in the Seventh-day Adventist church in Korea and to propose a development program that addresses the need for personal transformation, the development of leadership characteristics within the leaders, and identifies the biblical leadership skills and preparation. In other words, a program that facilitate the paradigm shift to the servant-leadership model given the historical, religious, and cultural context. This study will be accomplished through the following six steps:

1. Examine the historical, religious, and cultural background
2. Study the biblical models of servant-leadership
3. Assess the current leadership styles and practices
4. Assess the perceptions of servant-leadership
5. Identify the receptiveness to a paradigm shift to servant-leadership
6. Recommend a program design for developing servant-leadership in the

context of the Seventh-day Adventist church in Korea.

Justification of the Dissertation

Many lay people in our churches would like to see vigorous involvement of laity and ministry in the community in which the church exists. The work of winning souls is not the sole prerogative of the ministers.

The laity as well must be mobilized to work hand in hand with the ministry. But for some reason, this has not been possible. Many ministers feel no obligation to train the church members because they feel that the conference expects them to be in charge and

to carry out the work. The rationale is based on the fact that the Conferences pay the ministers' salary.

The goal of this study is to increase the understanding of servant-leadership and to help those in ministry gain an insight into how to better incorporate the biblical model into their approach. Currently, the Korean churches are experiencing minimal church growth and if any meaningful change is to take place, it is going to require a change of leadership style. If the ministers would adopt a servant-leadership approach to ministry, the effects would result in a more involved laity, an increase in membership, and a heightened awareness of the gospel throughout the Korean communities.

Definition of Terms

The following terms, as employed in the paper, are defined below:

Servant leadership: Serving others, incorporating the qualities that characterize the heart of Jesus.

Robert K. Greenleaf provides the fundamental definition:

Servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. He is sharply different from the person who is *leader* first, perhaps because of the need to assuage an unusual power drive to acquire material possessions. For such it will be a later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. . . . The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?¹

¹Robert K. Greenleaf, *The Servant as Leader* (Indianapolis, IN: The Robert K. Greenleaf Center, 1991), 7.

Michael D. Miller applies this definition to the ministry of the pastor when he says, “Those who lead the church should do so because they have a God-given aspiration to serve.”¹

Leadership: The art of influencing others to follow.

J. Oswald Sanders defines leadership as “the ability of one person to influence others to follow his or her lead.”² John Maxwell simply says that “leadership is influence.” He further characterizes leadership as “the fact that somebody is following. If somebody is following me, I am a leader. If they are not following me, I am not a leader.”³ James MacGregor Burns, in his classic tome, defines leadership in this manner: “Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources, so as to arouse, engage, and satisfy the motives of followers. . . . In brief, leaders with motive and power bases tap followers’ motives in order to realize the motives of both leaders and followers.”⁴

Joseph C. Rost, Professor at the University of San Diego, admits that “leadership is an influence relationship among leaders and followers who intend real changes that

¹Michael D. Miller, *Kingdom Leadership* (Nashville, TN: Convention Press, 1996), 44.

²Oswald J. Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967), 27.

³John Maxwell, “The Role of Leadership in Church Growth,” *Growing Churches*, Fall 1995, 5-8.

⁴James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 18.

reflect their mutual purpose.”¹ Douglass Lewis says, “Leadership is the art of influencing other people to move in a particular direction or toward a certain goal.”²

In addition to these definitions, Aubrey Malphurs gives further insight: “Good leadership is essential to any successful Christian ministry. A core element in any definition of leadership is *influence*; good leaders influence people.”³

Pastoral leadership: One who acknowledges that leadership is a spiritual gift to be used in serving a community of believers.

A specific type of leadership is exercised in the context of the local Christian church. Kenneth O. Gangel describes it as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.”⁴ The key difference between the definitions of general leadership and pastoral leadership is the theological factor. The Christian pastor will, by definition, consider his relationship with God as the primary factor in his leadership. For the purposes of this study, “pastoral leader” refers to a remunerated pastor of a local church.

¹Joseph C. Rost, *Leadership for the Twenty-First Century* (Westport, CT: Praeger Publishers, 1993), 102.

²G. Douglass Lewis, *Meeting the Moment: Leadership and Well-Being in Ministry* (Nashville, TN: Abingdon Press, 1997), 9.

³Aubrey Malphurs, *Value-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Baker Book House, 1996), 23.

⁴Kenneth O. Gangel, *Feeding and Leading* (Wheaton, IL: Victors Books, 1989), 31.

Delimitation

A discussion of every aspect of leadership would be an immense task. This study is delimited to a discussion of the servant-leadership model. The research studied pastoral leadership in the local church setting. It focused on servant-leadership as practiced by pastors.

Limitations

This study was limited to pastors in two of the five conferences and one institution, the SDA Language Institute in Korea. The surveys were distributed only to local church pastors who volunteer to participate; but the results may be applicable to all Korean pastors. Due to the possibility that the respondents did not answer with candor, either because of a lack of knowledge of the terminology or an unwillingness to share their inner feelings in a research project, the results might inaccurately reflect the opinions held. The questionnaire was designed to test for the reliability of the responses.

Methodology

For the descriptive part of this research, data were collected from the James White Library, Andrews University; the Hesburgh Library, University of Notre Dame; and the McAlister Library, Fuller Theological Seminary.

A questionnaire was used to survey the local church pastors of the Seventh-day Adventist churches in Korea.

Chapter 1 consists of a general introduction made up of: (1) statement of the problem, (2) purpose of the study, (3) justification of the study, (4) definitions, (5) delimitation, (6) limitations, and (7) methodology.

Chapter 2 reviews the related literature.

Chapter 3 sets out the theological foundation of servant-leadership.

Chapter 4 describes the Korean context of leadership practice.

Chapter 5 examines the survey, its implementation, analysis of the data, and summary of the research.

Chapter 6 presents new paradigm of leadership for Korean Seventh-day Adventist ministers.

Chapter 7 summarizes conclusions drawn from the findings, and suggests recommendations for further research.

A selected bibliography of the secondary and primary sources used in this research concludes the dissertation.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter examines literature on the history and concept of servant-leadership. Servant-leadership as leadership theory is explained beginning with Robert Greenleaf's ideas and Larry Spears's "Ten Characteristics of the Servant-Leadership." The aim is to present the essential concepts of servant-leadership from leadership literature.

Greenleaf and the Development of the Concept of Servant-Leadership

Origin of Servant-Leadership as a Leadership Theory

The concept of servant-leadership was developed by Robert Greenleaf. Greenleaf was born in Terre Haute, Indiana, in 1904 and died in 1990. Upon graduation from college, Greenleaf chose to work for AT&T, where he spent most of his forty-year professional career in the field of management research, development, and education.

During his twenty-five years of retirement, he spent time serving as a consultant to businesses, foundations, universities, churches, institutions, and seminaries in the United States, Europe, and the Third World. In 1964, he founded the Center for Applied Ethics. In 1985, it was renamed the Robert K. Greenleaf Center.¹

¹Larry C. Spears, ed., *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant-Leadership Influenced Today's Top Management Thinkers* (New York: John Wiley & Sons, 1995), 2.

In order to more fully understand servant-leadership, it is important to start at the conceptual stage. The idea of the leader as a servant came out of reading Hermann Hesse's *Journey to the East* in the 1960s. Based on a travel motif, the story involves a group of people traveling to the East. Leo, a servant and the central figure of the story, joins the caravan and does their menial chores and sustains the morale of the group with his joyous, caring spirit. Not long into the journey, Leo unexpectedly disappears; then, the group falls into disarray, and the journey is abandoned. The narrator, referred to as Hesse, goes in search of Leo who, when he finds him, leads him to the religious order that sponsored the journey.

There, he discovers that Leo is not who he thought he was. Leo, as the story ends, is not a lowly servant, but a servant-leader—a revered leader of a religious sect. Realizing the selfishness of his journey and the despair he experienced over the apparent loss of Leo, Hesse began to understand the simple and profound truth that service to others is the highest calling and that his evolution must be to die to self for others, as was the example of Leo. In a quiet moment, Hesse reflects on the meaning of this discovery and states:

Something was taken place there, something like a very slow, smooth but continuous flowing or melting; indeed something melted or poured across from my image to that of Leo's, nourishing and strengthening it. It seemed that, in time, all the substance from one image would flow into the other and only one would remain: Leo. He must grow; I must disappear.¹

Following his reading and thoughtful reaction on Hesse's book, Greenleaf concludes the central meaning was the great leader is first a servant to others, and that this simple fact is central to his or her greatness. True leadership emerges from those

¹Hermann Hesse, *The Journey to the East* (New York: Noonday Press, 1956), 117-118.

whose primary motivation is a deep desire to help others. This is what inspired him to develop the concept of servant-leadership.

In 1970, at the age of 66, Greenleaf wrote *The Servant as Leader*, the first of a dozen essays and books on servant-leadership. Slowly but surely, Greenleaf's servant-leadership writings have made a deep, lasting impression on leaders, educators, and many others who are concerned with issues of leadership, management, service, and personal growth.

Defining the Concept of Servant-Leadership

In his book, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, Robert Greenleaf defines servant-leadership: "The servant-leader is servant first. . . . It began with the natural feeling that one wants to serve, to serve first."¹

The whole concept of servant-leadership is that it turns the pyramid of traditional leadership upside-down. Tom Marshall said the following of a servant's character: "The servant leader's paramount aim is always in the best interest of those they lead."²

Greenleaf suggests in his essays that servant-leadership is a paradox since the words "servant" and "leader" are viewed as antithetical. The traditional image of a leader is one who is in control of others; while the image of a servant is one who submits to the wishes of the "master."

¹Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 13-14.

²Tom Marshall, *Understanding Leadership* (Tonbridge Kent, England: Sovereign Word, 1991), 71.

The Peter F. Drucker Foundation for Nonprofit Management has featured an article written by C. William Pollard, Chairman of the Service Master Company, in its latest book, *The Leader of the Future*. Taking an apparent lead from *The New American Bible* in John's account of "The Washing of the Feet," Pollard, in his article, "The Leader Who Serves," states, "There is no scarcity of feet to wash,"¹ which adequately describes the challenge facing leaders of the future. Joseph Jaworski devoted much in his book, *Synchronicity: The Inner Path of Leadership*, to servant-leadership.

Peter Senge, in the introduction, shares the following statement relating to the author, "The fundamental choice that enables true leadership in all situations . . . is the choice to serve life. He suggests that in a deep sense, my capacity as a leader comes from my choice to allow life to unfold through me."² Referring to the challenge of servant-leadership, Jaworski states, "The ultimate aim of the servant-leader's quest is to find the resources of character to meet his or her destiny—to find the wisdom and power to serve others."³

Tom Peters, in the August 1984 issue of *INC. Magazine*, states, "The successful company or university or continuing education program has a 'bond-deep' belief in the dignity, worth, and creative potential in every person in the organization."⁴

¹C. William Pollard, "The Leader Who Serves," in *The Leader of the Future*, ed. Frances Hesselbein, Marshal Goldsmith, and Richard Beckhard (San Francisco, CA: Jossey-Bass Publishers, 1996), 248.

²Peter Senge, introduction to *Synchronicity: The Inner Path of Leadership*, by Joseph Jaworski (San Francisco, CA: Berrett-Koehler Publishers, 1998), 2.

³Joseph Jaworski, *Synchronicity: The Inner Path of Leadership* (San Francisco, CA: Berrett-Koehler Publishers, 1998), 118.

⁴Tom Peters, quoted in *Reflections on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1995), 83.

Thomas J. Sergiovanni states, “Servant-leadership is the means by which leaders can get the necessary legitimacy to lead.”¹

In his book, *Leading Without Power: Finding Hope in Serving Community*, Max DePree discusses “A Context for Service.” He affirms that, in the Bible, the words “servant” and “service” are not pejorative terms. When the Lord sent Moses to the court of Pharaoh, the message was “Let my people go, so that they may serve me.” This was an opportunity for Israel to renew her dreams and refresh her calling. This meant that they were to prepare themselves for the task ahead of them. All families were to be mobilized for changing roles—no more servants of Pharaoh, but servants of the Most High God. In being partakers of this divine assignment, there were to be no growing ambiguities in values. They were to remain honest, truthful, and obedient. The concept of diligence, faithfulness, and trust were to underline every fiber of their activity.²

DePree asks:

Is servant-leadership pertinent? Is it essential to our task? I believe it is. And I believe there is a building momentum for enlightened leadership in the for-profit world, the non-profit sector, and in many areas of government today. In a number of areas, it has the mark of a movement.³

Dennis Tarr provides the answer to this question, “Why would anyone want to be a servant-leader?” He asserts:

¹Thomas J. Sergiovanni, *Moral Leadership: Getting to the Heart of School Improvement* (San Francisco, CA: Jossey-Bass, 1992), 124.

²Max DePree, *Leading Without Power: Finding Hope in Serving Community* (San Francisco, CA: Jossey-Bass, 1997), 33-46.

³Max DePree, foreword to *Reflections on Leadership*, by Larry Spears, ed. (New York: John Wiley & Sons, 1995), ix. Spears has edited two texts, *Reflections on Leadership* (1995) and *Insights on Leadership* (1998), containing 53 articles from notables in the fields of business and higher education.

1. It works: The recommendations made by Thomas J. Peters and Robert H. Waterman relate well to the concept of servant-leadership. Perhaps the one recommendation that stands out “is that excellent companies really are close to their customers—attempting to satisfy their needs and anticipate their wants.”¹

2. It reinforces the nature of one’s profession and calls upon its more noble instincts. Tarr states:

In our desire and valiant efforts to be recognized and accepted as first-class citizens . . . we often forget that our primary function is in the role of a servant, to bring people together, to collaborate, to cosponsor, to break down walls—real and imagined—to assist in the learning process.²

3. It is action-oriented. The servant-leader will never run out of things to do.

Tarr suggests:

Actions have to do with the larger agenda of the organization, the community, the region, and the nation. They have to do with the whole learning system in our society. They have to do with being in the right place at the right time, of having that strategic sense to make the connections between business and the university, to develop the kind of partnerships needed with government and the media, and others, if the organization is to be an active participant in providing educational services . . . in an emerging society.³

4. Servant-Leadership is a commitment to the celebration of people and their potential. James M. Kouzes and Barry Z. Posner, speaking of Robert Greenleaf and the servant-leadership concept, state, “He observed that those people who believed foremost in the concept of service, who were servant-leaders, were also successful leaders. It was

¹Dennis L. Tarr, “The Strategic Toughness of Servant-Leadership,” in *Reflections on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1995), 82.

²Ibid.

³Ibid., 82-83.

their belief in serving others that enabled these executives to provide leadership and that made others willingly follow.”¹

More specific to the question, James A. Autry and S. Mitchell, in their book, *Real Power: Business Lessons from the Tao Te Ching*, reference servant-leadership when they ask, “Do you appear like someone wearing a crown and carrying a scepter, or do you take the role . . . of the servant-leader?”²

Greenleaf asks the question, “Who is the servant-leader?” and responds by stating, “We convince by our presence.”³

Danah Zohar believes that a servant leader must have four essential qualities:

(1) A deep sense of the interconnectedness of life and all its enterprises, (2) A sense of engagement and responsibility, (3) Be aware that all human endeavor, including business, is a part of a larger and richer fabric of the whole universe, and most importantly (4) Know what they ultimately serve. They must with a sense of humility and gratitude, have a sense of Source from which all values emerge.⁴

Referring to servant-leadership, William Halal proclaims the need for a new management style to address the world’s “escalating complexity and empowered people, [thus] leaders must cultivate the art of helping others to share the responsibilities of management.”⁵

¹James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco, CA: Jossey-Bass, 1993), 185.

²James A. Autry and S. Mitchell, *Real Power: Business Lessons From the Tao Te Ching* (New York: Penguin Putnam, 1998), 75.

³Greenleaf, *Servant Leadership*, 329.

⁴Danah Zohar, *Reviewing the Corporate Brain* (San Francisco, CA: Berrett-Koehler Publishers, 1997), 153.

⁵William Halal, *New Management* (San Francisco, CA: Berrett-Koehler Publishers, 1998), 203.

Kevin Cashman refers to Peter Block's book, *Stewardship*, in his book on leadership, *Leadership from the Inside Out*. According to Block, in order for leaders to have an impact on our world there must be a transformation inside the leader. Cashman's book focuses on an aspect of Greenleaf's work, "To the servant leader, the process of change starts in here, in the servant, not out there."¹

Charles C. Manz, professor of Business Leadership in the school of Management at the University of Massachusetts, refers to servant-leadership using the Golden Rule – "Do to others as you would have them do to you."²

Ten Characteristics of Servant-Leadership

Larry C. Spears, Executive Director for the Greenleaf Center for Servant-Leadership, is dedicated to sharing the philosophy of servant-leadership throughout the world. He studied Greenleaf's writings and essays, and then he identified characteristics of the servant leader that he views as being of critical importance. Although, there are no universally agreed upon characteristics of servant-leadership, Spears states these ten characteristics serve to communicate the power and promise that this concept offers to those who are open to its invitation and challenge.³

¹Kevin Cashman, *Leadership from the Inside Out: Becoming a Leader for Life* (Provo, UT: Executive Excellence, 1999), 97-98.

²Charles C. Manz, *The Leadership Wisdom of Jesus: Practical Lessons for Today* (San Francisco, CA: Berrett-Koehler Publishers, 1999), 120.

³Spears, *Reflections on Leadership*, 7.

The following discussion presents a comprehensive review of the “Ten Critical Characteristics of Servant-Leadership.” In addition to the words and thoughts of Robert Greenleaf and Larry Spears’s interpretation, other notable authors are cited.

Awareness

Greenleaf defines awareness as “opening wide the doors of perceptions so as to enable one to get more of what is available of sensory experience and other signals from the environment than people usually take in.”¹ This perception, or awareness, allows the leader to obtain an “intuitive insight” into the future.²

Spears defines awareness as the following:

General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary—one never knows what one may discover. Awareness also aids in understanding issues involving ethics and values. It enables one to view most situations from a more integrated position. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner security.³

Diana J. Taylor-Gillham believes this is a characteristic we “take home with us at night and as we wrestle with solutions, they may be the things that awaken us from our sleep and keep us in a tussle for hours.”⁴

Greenleaf speaks of Jesus as having an “extraordinary prophetic insight of the

¹Greenleaf, *The Servant as Leader*, 18.

²*Ibid.*, 19.

³Larry C. Spears, ed., *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership* (New York: John Wiley & Sons, 1998), 4.

⁴Diana J. Taylor-Gillham, “Image of Servant Leadership in Education” (Ed.D. dissertation, Northern Arizona University, 1998), 104.

kind we all have to some degree.”¹ Taylor-Gillham stated in this regard: In order for the servant-leader to do the same, we must open awareness to our creative insight that will help us advance our understanding beyond the rational arguments to responses that move us into the flow of significant new meanings.²

This may relate to what Mihaly Csikszentmihalyi refers to as “flow,” which is defined as “a state in which people are so involved in an activity that nothing else seems to matter.”³

Martha Spice, leader coach and principal in Growth Dynamics, Inc., refers to awareness as “the price of admission to the change game.”⁴ John J. Gardiner, in his article titled “Quiet Presence: The Holy Ground of Leadership,” states, “Consciousness is a deep internal awareness of the whole. As individuals, we are places of potential consciousness, loci where the universal consciousness can manifest.”⁵

Awareness is gaining a sense of the future. Joseph Jaworski suggests we follow Greenleaf’s advice to “listen to signals,” and if we do, we will find that “prophetic voices are speaking all the time,” pointing to a better way.⁶ A leader’s keen awareness of not

¹Greenleaf, *Servant Leadership*, 28.

²Taylor-Gillham, 104.

³Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience* (New York: Harper perennial, 1990), 4.

⁴Martha Spice, “For Radical Change: The Buck Stops Here,” in *Leadership in a New Era: Visionary Approaches o the Biggest Crisis of Our Time*, ed. John Renesch (San Francisco, CA: New Leaders Press, 1994), 242.

⁵John J. Gardiner, “Quiet Presence: The Holy Ground of Leadership,” in *Insights on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), 117.

⁶Joseph Jaworski, “Destiny and the Leader,” in *Insights on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), 266.

only the spoken needs, but also the unspoken needs of the organization must be understood and addressed.

Building Community

Greenleaf describes the importance of building community in the following statement, “Only community can give the healing love that is essential for health.”¹ Christine Wicker suggests, “Community is about coming together in pursuit of some kind of purpose, some kind of goal that has meaning.”² Spears defines the critical characteristic of “building community” as the ability “to seek to identify some means for building community among those who work within a given institution.”³

“Community, in its simplest terms,” according to Evelyn Eaton Whitehead and James D. Whitehead, “is a gathering of people who support one another’s performance. . . . Community is the place where we learn how to hold one another.”⁴

Carl Rieser says, “Community-building efforts today are almost all built in some way on the notion that change always starts inside each of us.”⁵

Gifford Pinchot in his article, “Creating Organizations with Many Leaders,” states:

¹Greenleaf, *Servant Leadership*, 37.

²Christine Wicker, “Seeking the Soul of Business,” in *Insights on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), 250.

³Spears, *Insight on Leadership*, 6.

⁴James D. Whitehead and Evelyn E. Whitehead, *The Promise of Partnership* (San Francisco, CA: Harper & Row, 1991), 211.

⁵Carl Rieser, “Claiming Servant-Leadership as Your Heritage,” in *Reflection on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1995), 56.

If people feel part of the corporate community, they feel safe and cared for, if they are passionate about the mission and values and believe that others are living by them, they will generally give good service to the whole. And if they are dedicated members of the community, it will be safer to trust them to create their own leadership roles across the organizational boundaries. As community members, they will worry less about defending their turf, trusting that if they take care of the organization, it will take care of them.¹

Building community is the end result of successful servant-leadership skills. Lee G. Bolman and Terrence E. Deal affirm this by saying, “Effective leadership is a relationship rooted in community. Successful leaders embody their group’s most precious values and beliefs. Their ability to lead emerges from the strength and sustenance of those around them.”²

Greenleaf challenges us to develop a “new design for a business.” If servant leaders can design new structures within a business, it is important to see strong communities develop.

A servant-leader builds a community that has the ownership of the community for the purpose of serving the community.

Gardner suggests failure of leadership on the contemporary scene may be traceable to a breakdown in the sense of community. “Leaders are community builders,” he maintains, “because they have to be. . . . Skill in the building and rebuilding of community is not just another of the innumerable requirements of contemporary leadership.”³

¹Gilford Pinchot, “Creating Organization with Many Leaders,” in *The Leader of the Future: New Visions, Strategies, and Practices for the Next Era*, ed. Frances Hesselbein, Marshal Goldsmith and Richard Beckhard (San Francisco, CA: Jossey-Bass Publishers, 1996), 27.

²Lee G. Bolman and Terrence E. Deal, *Leading with Soul* (San Francisco, CA: Jossey-Bass Publishers, 1995), 56.

³John W. Gardner, *On Leadership* (New York: Free Press, 1990), 112, 118.

Commitment to the Growth of People

Spears's review of Greenleaf's essays points to the importance of "commitment to the growth of people":

Servant-leaders believe that people have intrinsic value beyond their tangible contributions as workers. As such, servant-leaders are deeply committed to the growth of each and every individual within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees.¹

In his article, "Servant-Leadership: A Passion to Serve," Joe Batten states, "Real servant-leaders are committed to the growth and renewal of all with whom they come in contact."²

Businesses struggle between "people using" and "people building" as a means to manage organizations. "People using" institutions produce profitable gains in the world market, and "people building" institutions value the employee, people first, and tend to have steady profits.³

Zohar also concurs with Greenleaf's philosophy that profits increase when there is a commitment to people first. A leader's ability to serve the needs of the employees is more important than the market value, the products, or a leader's vision. Their service "builds or contributes to a successful—a profitable—business."⁴

¹Spears, *Insights on Leadership*, 6.

²Joe Batten, "Servant-Leadership: A Passion to Serve," in *Insights on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), 46.

³Greenleaf, *The Servant as Leader*, 30-32.

⁴Zohar, 146.

Therefore, Taylor-Gillham says a commitment to the growth of people in an organization

serves to restore, build, mature, strengthen, refine, expand, cultivate, and sophisticate the people who are within it. Many institutions attempt to promote growth within their organization, but it is often the case that far too little attention is given to every aspect of this concept. The leader seeks to address the personal and professional aspect of this characteristic.¹

Pollard in his article, "The Leader Who Serves," sums up the essence of this characteristic:

First we seek to recognize the dignity and worth of all people because they have been created in God's image. Thus, our role as leaders involves more than just what people do on the job. We also must be involved in what they are becoming as whole people and how the work environment is contributing to the process.²

The servant-leader's ability to meet people's needs builds them into better employees and better people. In order for a leader to meet employees' needs and to help them grow, a servant-leader must take into account the other seven characteristics: conceptualization, empathizing, foresight, healing, listening, persuasion, and stewardship. All of these characteristics are vital to the success in knowing others' needs and helping them grow as employees and individuals.

Halal says, in a world of escalating complexity and empowered people, leaders must cultivate the art of helping others to share the responsibilities of management. And the price of their support is to relinquish that comfortable old sense of control.³

¹Taylor-Gillham, 182.

²Pollard, 244.

³Halal, 202.

Each individual has a particular gift, a vigor that adds to the strength of the organization. It is important that leaders acknowledge the members' gifts. Each member brings a passion to the organization. Acknowledging that passion, the gift brings life to the entire organization. And "there is great joy in nourishing something and helping it along."¹

Conceptualization

Conceptualization is the ability to "dream great dreams" and to "look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities."²

Spears's first definition of conceptualization to "dream great dreams" came from Greenleaf's philosophy that "not much happens without a dream. And for something great to happen, there must be a great dream. Behind every great achievement is a dreamer of great dreams. Much more than a dreamer is required to bring it to reality; but the dream must be there first."³

Greenleaf refers to conceptualization as a talent of visualizing the whole in the perspective of history past and future states and adjusts goals, analyzes and evaluates operation performance, and foresees contingencies a long way ahead. Long-range strategic planning is embraced here, as is setting standards and relating all the parts to the whole. Leadership, in the sense of going out ahead to show the way, is more conceptual than operating.⁴

¹Bolman and Deal, 151.

²Spears, *Insights on Leadership*, 5.

³Greenleaf, *The Servant as Leader*, 9.

⁴Greenleaf, *Servant Leadership*, 66.

Peter M. Senge suggests that conceptualization is a basic function of leadership that improves “the quality of thinking, especially regarding people’s abilities to understand increasingly complex, interrelated realities.”¹

Our future, as people and organizations, is in the hands of those who have the ability to “dream great dreams.” In ancient times when Solomon, the Son of King David of Israel, wrote, “Where there is no vision, the people unrestrained [perish]” (Prov 29:18 NASB).

Empathy

Empathy, according to Greenleaf, “is the imaginative projection of one’s own consciousness into another being.”² A servant leader never rejects another person and always accepts and empathizes.

Spears’s view on empathy is: The servant leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. The most successful servant-leaders are those who have become skilled empathetic listeners.³

Donald Clifton considers empathy as the “ability of some people to be in touch with the feelings of another person. . . . It is a unique ability to understand and communicate the emotional experience of another person in a very spontaneous, very

¹Peter M. Senge, “Robert Greenleaf’s Legacy: A New Foundation for Twenty-First Century Institutions,” in *Reflections on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), 233.

²Greenleaf, “Life’s Choices and Markers,” in *Reflections on Leadership*, 20.

³Spears, *Insights on Leadership*, 4.

immediate kind of way.”¹ Taylor-Gillham suggests that empathy is totally dependent on the characteristic of listening. “After the receptive listener has accepted the other person’s message clearly and with understanding, a personal connection of feeling and caring must be established for empathy to take place.”²

Tarr refers to the difficulties associated with servant-leadership:

Being empathetic presents a challenge. It is not easy to walk the second or third mile in someone else’s shoes. None of us likes to do it. It’s much easier to walk away from a problem or unpleasant task. In fact, it takes an exceedingly tough person to be a true listener, to be a person who can empathize with another.³

The second definition of empathy is to accept and recognize people for their special and unique spirits. Within the workplace, leaders and staff members need to accept one another’s special and unique spirits, even if they do not perceive it as of value.

In recent leadership texts, Bolman and Deal refer to the human spirit as “one of life’s most precious gifts.”⁴ It is vital that leaders capture each staff member’s values, beliefs, gifts, and spirit. This is the essence of a strong, healthy body of staff members. By capturing the staff’s special and unique spirits and accepting each other for what they are, servant leaders can achieve what Greenleaf stated, “The whole becomes greater than the sum of its parts.”⁵

¹Donald O. Clifton, “Creating Intellectual Capital,” *Teacher Education and Practice* 11, no. 2 (1995): 11.

²Taylor-Gillham, 87.

³Tarr, 81.

⁴Bolman and Deal, 67.

⁵Robert K. Greenleaf, *Servant: Retrospect and Prospect* (Peterborough, NH: Windy Row Press, 1980), 3.

Foresight

Foresight is closely related to conceptualization in its ability to look into the future. However, conceptualization stems from a problem and the need for change. Foresight is “regarding the events of the instant moment and constantly comparing them with a series of projections made in the past and at the same time projecting future events—with diminishing certainty as projected time runs out into the indefinite future.”¹

Spears considers this characteristic as critical to a servant-leader. In this regard, he states:

Foresight is a characteristic, which enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. As such, one can conjecture that foresight is the one servant-leader characteristic with which one may be born. All other characteristics can be consciously developed.²

Greenleaf suggests, “Foresight is a better than average guess about what is going to happen when in the future.”³ A servant-leader with great foresight views all three—past, present, and future—as one moment in time. A servant-leader is characterized as a “historian, contemporary analyst, and a prophet” all in one role, every minute of every day.⁴

Greenleaf considers foresight as the central ethic of leadership. In considering this, Juana Bordas states that foresight

¹Greenleaf, *The Servant as Leader*, 18.

²Spears, *Insights on Leadership*, 5.

³Greenleaf, *Servant Leadership*, 24.

⁴Greenleaf, *The Servant as Leader*, 16-17.

must be grounded in an understanding that the past, present moment, and the future are one organic unity . . . bracketed together and moving . . . as a continuous process. In seeking purpose, we move on this continuum by reviewing experience, events, and opportunities that brought us to the present and use their lessons to connect and clarify the present and the future. Reflecting on where we came from can provide great insight into where we are going.¹

In his essay, "The Future Is Now," Greenleaf states that, "In practical affairs, where few actions are wholly right, the test of consequences, through foresight, is crucially important."² He continues, "Serious ethical compromises are often attributable to yesterday's failure to foresee today and take the right actions yesterday. This is really a failure of leadership."³ To Greenleaf, "the lead that a leader has, the possession of which is one of the bases of trust of followers, is that she or he cares more, prepares better, and foresees more clearly than others."⁴ Autry states, "A good manager frequently sees an employee headed for a mistake well before the critical point comes."⁵

Theodore Vaill, respected by Greenleaf and considered to be "the great goal setter who built AT&T," says, "A leader must see problems soon enough to act on them first, in the right way. Otherwise, others will force the issue and the leader will be backed into

¹Juana Bordas, "Power and Passion: Finding Personal Purpose," in *Reflections on Leadership*, 186.

²Robert K. Greenleaf, *The Servant as Religious Leader* (Indianapolis, IN: The Greenleaf Center for Servant Leadership, 1996), 73.

³Spears, *Reflections on Leadership*, 43.

⁴Greenleaf, *The Servant as Religious Leader*, 170.

⁵James A. Autry, "Random Observations After Twenty-Eight Years of Managing," in *Leadership in a New Era: Visionary Approaches to the Biggest Crisis of Our Time*, ed. John Renesch (San Francisco, CA: New Leaders Press, 1994), 13.

compromise.”¹ In several essays, Greenleaf quotes Niccolo Machiavelli regarding the characteristic of foresight. He states:

Thus it happens in matters of state; for knowing afar off (which it is only a prudent man to do) the evils that are brewing, they are easily cured. But when, for want of such knowledge, they are allowed to grow so that everyone can recognize them, there is no longer any remedy to be found.²

Isabel O. Lopez considers foresight a “liberating vision” in that “we learn to see a way and point to it.”³ She suggests the following to help develop this characteristic:

1. Develop the creative part of you.
2. Draw rather than write your ideas.
3. Write a poem about your vision.
4. Use metaphors to capture your ideas.
5. Practice reading between the lines in written items.
6. Practice hearing between the words in oral communication on both personal and business matters (sometimes what is spoken or written is only the surface).
7. Work at understanding what is really important to you, both personally and professionally.

Bolman and Deal sum up vision or foresight as “without roots, plants perish.

¹Theodore Vaill, quoted in *Leadership in a New Era: Visionary Approaches o the Biggest Crisis of Our Time*, ed. John Renesch (San Francisco, CA: New Leaders Press, 1994), 318.

²Robert Greenleaf, “The Servant as Religious Leader,” in *The Power of Servant Leadership*, ed. Larry Spears (San Francisco, CA: Berrett-Koehler Publishers, 1998), 129.

³Isabel O. Lopez, “Becoming a Servant-Leader: The Personal Development Path,” in *Reflections on Leadership*, 155.

Without history, the present makes no sense. Without a historical base a vision is rootless and doomed.”¹

If leaders are unable to foresee the future for the people and the organization, then leaders will “seal our fate” as a society. “We cannot turn back to be a wholly traditional society, comforting as it may be to contemplate it. There must be change—sometimes great change.”²

Healing

Healing is to recognize the opportunity to “help make whole” oneself and others. Spears considers this as one of the greatest strengths of a servant-leader. Listening, empathy, and healing characteristics all correlate with one another. Authentic listening leads to empathy, and empathy leads to healing. Spears reflects on healing:

Learning to heal is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing oneself and others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, servant-leaders recognize that they have an opportunity to help make whole those with whom they come in contact.³

Greenleaf writes: “There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.”⁴

¹Bolman and Deal, 145.

²Greenleaf, *Servant: Retrospect and Prospect*, 14.

³Spears, *Insights on Leadership*, 4.

⁴Greenleaf, *The Servant as Leader*, 7.

Walter Kiechel suggests “servant-leadership requires a kind of openness, a willingness to share in mistakes and pain . . . a necessary first step before going on to try to rebuild any kind of trust in management.”¹ Stephen R. Covey intimates, “The overwhelming majority of people in this country, with the right kind of servant-leadership at all levels, most importantly at the family level, could heal our country.”² Greenleaf believes that the motivation for healing another may lie with the leader’s need to be healed.

Thomas R. Harvey and Bonita Drolet admit that effective teamwork borders on the line of creative chaos. Even with a strong family bond or organizational culture, people and organizations encounter various types of conflicts and stress. How a leader resolves conflict and minimizes stress enhances the team’s ability to trust and build teamwork. They define ten “Hints for Giving and Receiving Feedback,” the means to provide assistance in the “healing process.”

1. Focus on behavior, rather than the person.
2. Focus on observations, rather than inferences.
3. Focus on description, rather than judgment.
4. Focus on “more or less,” rather than “either-or.”
5. Focus on “here and now,” rather than “there and then.”
6. Focus on alternatives, rather than answers.
7. Focus on value to the receiver, rather than release for the giver.

¹Walter Kiechel III, “The Leader as Servant,” in *Reflections on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1995), 124.

²Stephen R. Covey, foreword to *Insights on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1998), xviii.

8. Focus on the amount of information the receiver can use, rather than the amount the giver might like to impart.

9. Be sensitive to time and place.

10. As a receiver, focus on what is said, rather than why.¹

In order to further the concept of healing, Greenleaf suggests the creation of “Circles of Friends,” which he called “Seekers Anonymous.” He says:

Those who see themselves as part of Seekers Anonymous will learn to listen attentively and respond to that faint flutter of wings, that gentle stirring of life and hope. By their gentle and sustained listening, they will make the new prophet who will help them find that wholeness that is only achieved by serving. And out of that wholeness will come the singleness of aim and the capacity to bear suffering that a confrontation with the basic malaise of our time, the failure of our many institutions to serve, may demand.²

Listening

Listening is vital to the strength of the other characteristics of servant-leadership. Without listening, the other nine become insignificant.

Greenleaf defines listening as “an attitude toward other people and what they are attempting to express.”³ Clifton defines a listener as “someone people seek out when they need to release thoughts and feelings without fear they will be judged.” In this respect, listening is affective, rather than cognitive, because it is a way to get in touch with the emotions of the person. One is listening for the emotion, rather than the

¹Thomas R. Harvey and Bonita Drolet, *Building Teams, Building People: Expanding the Fifth Source* (Lancaster, PA: Technomic Publishing Company, 1994), 70.

²Robert K. Greenleaf, *Old Age: The Ultimate Test of the Spirit* (Indianapolis, IN: The Greenleaf Center for Servant Leadership, 1987), 25.

³Greenleaf, *The Servant as Religious Leader*, 70.

information the person is sharing. Clifton says, “Listening is tuning in to the other person—helping the other person talk and helping them think through what is facing them, it is not giving the person advice, but letting the person know you have heard what they’ve stated.”¹

Spears clarifies listening in the following manner:

Leaders have traditionally been valued for their communication and decision-making skills. While these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant-leader seeks to listen receptively to what is being said (and not said!). Listening also encompasses getting in touch with one’s own inner voice and seeking to understand what one’s body, spirit, and mind are communicating.²

Young adds on this subject:

Our listening also includes listening to people, both what they are saying and what they are not saying. . . . When servant leaders listen, people feel that their leaders are with them. People can sense when they are heard. Then the walls come down between people. And they know God is moving and working among them. . . . Through listening, servant leaders can help people identify their talent and affirm what they feel good about in their service to Christ.³

Pollard states:

Servant-leaders listen and learn from those they lead. They work at making themselves available. Their door is always open. . . . They become frantic learners and avoid the trap that so many so-called successful leaders experience—the arrogance of ignorance.⁴

¹Clifton, 14.

²Spears, *Insights on Leadership*, 4.

³Young, 72-75.

⁴Pollard, 245.

Bordas presents nine cairns (markers) that point the direction for the path to personal purpose. The first cairn, “Call Your Purpose: Listen for Guidance,” suggests “leaders must develop the ability to stand outside themselves, while simultaneously looking deep within their souls. To do this, they must pay close attention and practice the sustained intentness of listening.”¹ Cashman also recommends that leaders need to practice listening to oneself to properly listen authentically to others. He describes authentic listening as listening not only to the words but to the emotions, fears, and underlying concerns of oneself and others. He cites Stephen Covey’s definition of listening as “to understand first and be understood second.”²

Carol McCall, co-founder of the World Institute of Life Planning Group, states, “Listening is a gift. It is the nucleus of communication.”³ “Authentic listening, focused attention is at the heart of the essential transformation,” according to Gardiner.⁴

A servant-leader will authentically listen to followers using a variety of communication skills that may include dialogue, coaching, reflective thinking, and/or inquiry. Most importantly, regardless of the method used to improve relationships, resolve problems, and diagnose issues, a true servant will first listen.

¹Bordas, 185.

²Cashman, 121.

³Carol McCall, quoted in *Leadership in a New Era: Visionary Approaches o the Biggest Crisis of Our Time*, ed. John Renesch (San Francisco, CA: New Leaders Press, 1994), 254.

⁴Gardiner, 124.

Persuasion

“Leadership by persuasion has the virtue of change by conviction rather than coercion.”¹ Spears views persuasion this way:

Another characteristic of servant-leaders is a reliance upon persuasion, rather than positional authority, in making decisions within an organization. Servant-leaders seek to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus between groups.²

Richard Neustadt states that the essence of persuasion is “to convince [people] that what [you] want of them is what they ought to do for their own sake and on their own authority.”³ Therefore, people view persuasive behavior as noncoercive because persuasion allows the element of choice to operate in the interaction among the people in a leadership relationship.⁴

Greenleaf and many authors over the years have wrestled with how leaders use their power and authority. Spears did not use the term “power and authority” as a character of servant-leadership. However, Greenleaf was concerned about the use of power and believed that the use of power was one of the most important characteristics for a servant-leader. In his 1984 essay, “Coercion, Manipulation, and Persuasion,” Greenleaf states:

¹Greenleaf, *The Servant as Leader*, 22.

²Spears, *Insights on Leadership*, 4-5.

³Richard E. Neustadt, *Presidential Power: The Politics of Leadership from FDR to Carter* (New York: Wiley, 1980), 27.

⁴Rost, 159.

Persuasion involves arriving at a feeling of rightness about a belief or action through one's own intuitive sense. One takes an intuitive step, from the closest approximation to certainty that can be reached by conscious logic (which is sometimes not very close) to the state in which one may say with conviction, "This is where I stand!" The act of persuasion, thus defined, would help order the logic and favor the intuitive step. But the person being persuaded must take that intuitive step alone, untrammelled by coercion or manipulation stratagems of any kind. Persuasion, on a critical issue, is a difficult, time-consuming process. It demands one of the most exacting of human skills.¹

Additionally, persuasion to Greenleaf is "a slow, deliberate, and painstaking process. And sometimes, in the process of persuading, one must endure a wrong or an injustice longer than one thinks one should."² Greenleaf believed that "just one able and dedicated persuader, standing alone, can be powerful."³ Lopez believes this characteristic allows the servant-leader to persuade others to be empowered.⁴

With regard to persuasion, Rost gives a special aspect of this characteristic. He says:

Persuasion involves the use of reputation, prestige, personality, purpose, status, content of the message, interpersonal and group skills, give-and-take behaviors, authority or lack of it, symbolic interaction, perception, motivation, gender, race, religion, and choices, among countless other things.⁵

This means the leader might have to use all available resources to persuade others. David Bollier uses the example of J. Irwin Miller, Vice President of Cummins Engine Company. Miller explains that a single leader has his own ideas that are very limited, but

¹Greenleaf, *The Servant as Religious Leader*, 129.

²Ibid., 139.

³Ibid., 148.

⁴Lopez, 156.

⁵Rost, 160.

a servant-leader who uses persuasive power uses the best ideas of all the people in the organization and leads them to a decision with persuasion, not coercion.¹

Stewardship

Stewardship “assumes first and foremost a commitment to serving the needs of others. It emphasizes the use of openness and persuasion rather than control.”² Peter Block defines stewardship as “a set of principles and practices, which have the potential to make dramatic changes in our governance system. . . . It means giving control to customers and creating self-reliance on the part of all who are touched by the institution.”³ In addition, Block describes stewardship as holding “in trust the well-being of some larger entity.”⁴

Halal defines servant-leaders, or stewards, as the Stakeholder Model. In this model the manager builds a strong sense of “professional identity” by serving the needs of all the employees in the organization.⁵

Block again states:

Stewardship asks us to serve our organizations and be accountable to them without caretaking and without taking control. And in letting caretaking and control go, we hold on to the spiritual meaning of stewardship: to honor what has been given to us,

¹J. Irwin Miller, “The Reward of Servant-Leadership,” in *Aiming Higher: 25 Stories of How Companies Prosper by Combining Sound Management and Social Vision*, ed. David Bollier (New York: AMACOM, 1996), 302- 304.

²Spears, *Insights on Leadership*, 5.

³Peter Block, *Stewardship: Choosing Service over Self-Interest* (San Francisco, CA: Berrett-Koehler, 1996), 5.

⁴Ibid., 41.

⁵Halal, 74.

to use power with a sense of grace, and to pursue purposes that transcend short-term self-interest.¹

Chris Lee and Ron Zemke suggest stewardship is an argument against leadership.

They state:

Stewardship is less prescriptive. It has more to do with being accountable and being responsible for what's been created than it does with defining, prescribing, and telling others what to do. The real issues are power, control, and choice. Stewardship is not a single guiding principle but a part of a triumvirate that includes empowerment and partnership.²

In order for servant-leaders to be more effective in their stewardship, the ability to serve others' greatest needs, the servant-leaders must look within themselves and make changes to make them more effective as servant-leaders.

Summary

Many of the Western authors responding to the trend toward incorporating servant-leadership into the business world were unaware of its biblical origins. Their goals had more to do with gains within their institutions than the development of servant-leaders. In some cases, such as the writings of Greenleaf, there are some references to the biblical basis. Greenleaf, a pioneer in the study of servant-leadership, separates the two contexts—business and religion—but attests to the fact that the only way to change either society is to produce people, enough people who will change it.

The mission of the servant-leader is to produce more servant-leaders who will individually and collectively explore possible solutions to life's challenges. In this idiosyncratic world, serving others, putting the respect and concern for others before

¹Block, 22.

²Chris Lee and Ron Zemke, "The Search for Spirit in the Workplace," in *Reflections on Leadership*, ed. Larry Spears (New York: John Wiley & Sons, 1995), 103.

one's self, is a difficult concept. Facilitating the growth of others, even to the detriment of our own dreams, comes only through a process. This personal transformation must begin with a change in the ways of looking at others. There are three types of thinking: spirit (quantum thinking), intellect (serial thinking), and the heart (parallel thinking) that the servant-leader needs in order to create a fundamental transformation that will result in a change in the organization.

Everyone has at least some of the ten servant-leadership characteristics. Capable leaders are those who recognize these core characteristics, create a framework, and draw upon them in the work environment to precipitate growth in the organization.

Three key themes provide the foundation for the concept:

1. Reflection—Self-reflection can rejuvenate the inner confidence of leaders to deal with both their staff and members. By making the commitment to understand the characteristics of the servant-leader concept and to reflect on how it can influence their relationships to staff, members, and the larger community, leaders can enhance their practice of the values of listening, empathy, healing, conceptualization, and foresight.

2. Integrity—Leaders who act with integrity are perceived by their followers as being trustworthy and completely honest. If leaders desire to be a healing force within their organizations, they will need to acknowledge the influence of their own values, accept the validity of the input of others, and share the vision-developing process.

3. Passion—When leaders demonstrate their unfailing dedication to an ideal, they are generating genuine passion for one of the core values of the concept of servant-leadership, which is to support the growth of the people within their communities, thereby building social capital.

By following through with the themes of reflection, integrity, and passion, leaders can weave together the characteristics of the servant-leader concept within their personal and professional lives. Through this comprehensive process, leaders can integrate the right blend of reflection (thinking), integrity (honesty) and passion (feeling) that can create effective compassion, a predictable result of applying the servant-leadership concept.

CHAPTER III

THEOLOGICAL FOUNDATION OF SERVANT-LEADERSHIP

The qualities that characterize servant-leadership emerge from a relationship with God. As James Hawkinson and Robert Johnston suggest, it cannot be conjured up by educational degree, status, or social class. “The absolute for servant-leadership is a living theology, a theology that knows God, his call, his purposes in Christ, his leading, presence, and empowerment. Being a servant is the result of conviction about God and his purpose.”¹

The Bible testifies of God and provides the fundamental principles of servant-leadership. The Old Testament and the New Testament both provide examples of servant-leaders who assumed leadership roles and through whom God led His people.

This chapter includes a discussion of the church as a ministering and serving body, the distinctive leadership of the New Testament church, the biblical concept of servanthood, and the theology of servant-leadership.

¹James R. Hawkinson and Robert K. Johnston, eds., *Servant Leadership: Authority and Governance in the Evangelical Covenant Church* (Chicago, IL: Covenant Publications, 1993), 1:13.

The Church as a Ministering and Serving Body

The following section presents the various features of the ministry of the church, and, against that background, offers some suggestions in regard to the current and future roles of service prescribed for the church.

The Ministry of the Church

Basically, the Church has had three traditional dimensions of ministry—centripetal, centrifugal, and incarnational.¹

Centripetal Ministry: Inside-Out

This first tradition is characterized by work that starts with people whom God raises up in the congregation. It has always been God's desire to hold open communion with His created beings. He walked in the cool of the evening to communicate with Adam and Eve. It was an open relationship in which humankind beheld the glory of God and did not shy away because there was no dividing wall between them. It was not until sin entered that the couple could no longer communicate openly with God. Sin made the couple feel guilty and ashamed. They hid behind a robe of fig leaves and their nakedness was known, for the light that clothed them had departed. God moved to fix the gap of silence and to reach mankind through nature, prophets and prophetesses, priests, sanctuary service, and the superior revelation of Jesus Christ. It was the ministry of service aimed at bringing the wayward generation into a new covenant relationship.

¹See the discussion of these three traditional dimensions of ministry in Pete Ward, *God at the Mall: Youth Ministry That Meets Kids Where They're At* (Peabody, MA: Hendrickson Publishers, 1999), 10-28.

In the Old Testament, the central idea for the inauguration of “the church in the wilderness” (Acts 7:38) was to prepare the Israelites as “a peculiar treasure” unto the Lord (Exod 19:5). Their major preoccupation in the ministry was to be “a kingdom of priests, and a holy nation” (Exod 19:6) on behalf of God unto all nations of the earth. All people of the earth were to come and learn of the Living Savior, who had miraculously rescued Israel from the clutches of Egyptian slavery and had made a name for Himself by making a dry highway through the Red Sea for Israel’s safe passage (Zech 8:20-23). This was to be a centripetal ministry. Israel was to function as the central processing unit of the grace of God and His love for all nations. It was to be the home base for volunteer service trips to all nations! It was to be a sanctuary-based residential ministry set up to diffuse the knowledge of God in a world that did not know Him!

Paul refers to Israel as a nation that has received many blessings, “and the glory and the covenants, and the giving of the law, and the service of God, and the promises” (Rom 9:4, 5). Unfortunately, the Israelites failed to recognize the call to be a servant nation. Instead of being a witness and sharing with the nations around them, they accepted and came to expect the blessings to be bestowed upon them exclusively.

The Apostle Paul employs the agricultural imagery—pruning—to explain why the “old” Israel was forsaken and why a “new” Israel was chosen to carry on with the neglected ministry of reaching all the people of the world (Rom 11). This is the beginning of the centrifugal ministry.

Centrifugal Ministry: Outside-In

This second tradition concentrates on ministry among those who are outside the congregation. In the New Testament, the strategy entirely reinforces this idea. It inculcates the idea of Christians “going” to the world. The Great Commission (Matt

28:18-20) spells out the direction of the ministry—“Therefore go and make disciples of all nations . . .” In fact, Jesus reiterates this in His parting words to the apostles whom He had chosen, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). It is a fact that evangelism for people who are culturally outside the church must be contextual and sensitive. Journeying outside in order that people will find a resting place for their souls inside requires understanding and goodwill from all who want to work.

Jesus Christ is the embodiment of this peculiar service. Paul describes it when he says, Jesus “who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men” (Phil 2:7, 8). In the life of Jesus, God becomes a human being to build a relationship with humanity. Jesus became Man in order to dwell among humanity (John 1:14). He “went about doing good, and healing all that were oppressed of the devil” (Acts 10:38). He ministered to humanity’s needs and thereby opened a way for humanity to be in touch with God (John 3:16).

Incarnational Ministry

The third tradition is the incarnational ministry. The Son of God becoming Man is the model of incarnational ministry. The way of mission inevitably leads to the cross of Calvary. In an act of total commitment to humankind and relationship, the divine became human. Barry Gane asserts that “the incarnation of Jesus in the *LAOS* (people) of God is

to be an incarnation of God's love in personal relationship."¹ This incarnational ministry involves empowering Christians to become part of this "reaching out" unto those in the "highways" (Matt 22:9, 10). It starts by accepting people just as they are and meeting them where they are.

The central strategy of this tradition is the doctrine of the "priesthood of all believers" (1 Pet 2:9, 10). The call to be a Christian is a call to service. The believing Christian experiences an inner transformation in which the behavior is patterned after that of Jesus'. The believer shares in His love, and values people as Jesus values people. The believer reveals His compassion, His zeal for justice and righteousness to the people with whom they come into contact.

There is the emphasis on relations rather than building towers and citadels. It is a call to spend time with people and help them see Jesus. These people will learn to become Christians because they are in regular informal contacts with Christian people who model faith. Christian discipleship then is on the move from one locality to the other: on wheels while on a journey, serving soup to the hungry, sending mail to the hospitalized, holding cooking classes, and providing other practical lessons.

The maturation of incarnational ministry is the valuing of relationships between Christians and people outside the church while engaged in the ordinary things of life. Friendship and relationship will not only be the means of ministry, they will be the ministry itself.²

¹Barry Gane, *Building Youth Ministry* (Riverside, CA: Hancock Center Publications, 1997), 54.

²Ward, 38.

Roy Blumhorst concedes that many excellent concepts about the ministry of the laity have not moved into the practice of ordinary Christians because “the organizational dynamics of congregational life are still centripetal rather than centrifugal and because little is done to support individual Christians as they attempt to fulfill their scattered ministries.”¹ He posits two ways to reverse the direction:

1. A congregation can develop specific ways to help individuals discover their gifts and help them use these gifts in ministry.
2. A congregation can develop support systems for Christians in ministry.

Christian D. Kettler and Todd H. Speidel reiterate that “ministry is determined and set forth by God’s own ministry of revelation and reconciliation in the world, beginning with Israel and culminating in Jesus Christ and the world.”²

The Church as a Serving Body

We have seen in the previous section how the church performs its ministry. Here we will discuss how it becomes an instrument of serving. Jesus is the Lord of the church and provides the life-giving power of God needed for His service (John 15:1-11). Thomas F. Torrance describes how the church is the vehicle through which Christ continues His own diaconal service:

It is never the *diakonia* of the church to be itself the Christ, but through its humble service to Christ clothed with the misery of men to seek and to pray for their meeting

¹Roy Blumhorst, “Ministry of the Laity: Moving from Concept to Practice,” *Currents in Theology and Mission* 2 (August 1975): 188-192.

²Christian D. Kettler and Todd H. Speidel, eds., *Incarnational Ministry: The Presence of Christ in Church, Society and Family* (Colorado Springs, CO: Helmers and Howard, 1990), 58-59.

and so to be in history the bodily instrument which Christ uses in the proclamation of the divine mercy to mankind and in prompting their responses to the mercy.¹

Jesus' concept of service and leadership structures is quite different from the way the world practices them. This is what Loren B. Mead explains:

The larger society needs the community graces that are vital to church-congregational *koinonia*. As citizens become disciples within the congregation, they build the potential to be carriers of grace within the public realm. Congregations are laboratories that prepare us for public living and service.²

The early chapters of the Book of Acts provide a window into what forms "a portfolio of biblical images paradigmatic of the church's corporate witness"³ that helped serve the Christian community.

The Christian norm reflected in Acts 2:42-47 is that the believers who shared a common geographical address also shared a common religious life. The cardinal characteristics of the church's service to this community included devotion to the apostolic teaching (*he didache ton apostolon*), fellowship (*koinonia*), the breaking of bread (*he klasis tou artou*), and prayer (*proseuche*).⁴

Service through Teaching

The apostles were the principal successors to Jesus. They had been with the Lord and He had taught them. They were the heirs of Jesus' authority. Jesus commanded the

¹Thomas F. Torrance, *Theological Foundations for Ministry* (Grand Rapids, MI: William B. Eerdmans, 1979), 724.

²Loren B. Mead, *Transforming Congregations for the Future* (New York: The Alban Institute, 1994), 47.

³Robert W. Wall, "The Acts of the Apostles," *The New Interpreter's Bible (NIB)*, ed Leander E. Keck (Nashville, TN: Abingdon Press, 2002), 10:71.

⁴*Ibid.*

apostles who became disciples (Matt 28:19-20). So, they executed their commission to teach and these new believers gave themselves to the essential truth vital to a strong faith.

Then, they received power from the Holy Spirit. The dramatic effect of this authority is that the community adhered to their teaching and great fear came upon the people because of the “signs and wonders” they performed. Through the presence of the apostles, the community was strengthened in the word of God and they went about doing exploits for the Lord.

The *didache* consisted of two kinds of activities the apostles engaged in—preaching (*kerugma*) and teaching (*didache*). These two activities involved the deeper explanation of what Jesus had done and what He had said pertaining to the practical involvement for the Christian life.

In addition, the teaching and proclamation helped the apostles answer many of the questions that the new Christians had about the new life. They appeared in full view, teaching the public in the temple.¹

Service of Christian Fellowship

In addition to the *didache*, the initiation into newness of life in the Holy Spirit united the different believers into a common *koinonia*.²

This *koinonia* involved more than a communal spirit that believers shared with one another. It was a joint participation at the deepest level in the spiritual fellowship in

¹Johannes Munck, *The Acts of the Apostles* (New York: Doubleday and Company, 1967), 23.

²Robert W. Wall, “Community,” *ABD* (1992), 1:1103-1110.

Christ and one another. They had fellowship with Jesus and jointly participated in His saving work.

In elaboration, Luke uses a well-known phrase from Greek philosophy indicating the extent of their friendship—they shared “all things in common.”¹ These believers not only shared common beliefs and values, but displayed great regard for one another’s physical and spiritual wellness.

According to this biblical pattern, proceeds from merchandized property of believers were redistributed and all shared equally in the good gift of God.² This service indicated that the restoration of Israel by God had arrived in Jesus.

Service of Breaking of Bread

Luke recalls the practices of devout Jews who, following temple worship, would share meals together as symbolic of their social and spiritual solidarity.³ An ancient Jewish custom involved the breaking of a loaf of bread with the hands rather than cutting with a knife. The reason was that the bread was made in an oblong shape as thick as one’s thumb and as large as a plate, hence it was not to be cut but broken.⁴

The breaking of the loaf represents Christ’s giving Himself to suffering and death. As the bread and the vine received, believers see themselves as saved by the Lamb of God who was slain. It anticipates the blessings and joy of all who participate in the

¹Wall, “The Acts of Apostles,” 71.

²Ibid., 72.

³Ibid.

⁴Ibid.

marriage supper of the Lamb (Rev 19:9). It is likely that Luke must have been impressed by the joy with which they ate the bread as a memorial of the Lord's death and resurrection being preached by Paul.

Service of Prayer

The daily devotions of these new believers included prayer. In addition to special times of prayer and praise together, they also prayed in the temple. After Jesus ascended into heaven, the disciples returned to Jerusalem and made the temple a place of worship. They observed the Jewish hours of prayer, and before Pentecost they were united together in prayer for baptism of the Holy Spirit. After the outpouring of the Spirit, they continued steadfastly in prayer. Thus, prayer and praise marked the life of the church.¹ The church engaged in both private and corporate prayer.² They met to praise God (Acts 2:42) for what He has done in Christ—the restoration of Israel.

In times of the plentitude of the Spirit there is always a glad recognition of the spiritual profit and blessing flowing from joint praises and petitions.³

Any church lacking these services is in danger of spiritual decay.

¹French L. Arrington, "Acts of the Apostles," *Life in the Spirit: New Testament Commentary*, ed. French L. Arrington and Roger Stronstad (Grand Rapid, MI: Zondervan Publishing House, 1999), 549.

²"Prayers" [Acts 2:42], *SDA Bible Commentary*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980), 6:149.

³E. H. Trenchard, "The Acts of the Apostles," in *A Bible Commentary for Today*, ed. G. C. D. Howley (London: Pickering & Inglis, 1979), 1344.

Distinctive New Testament Leadership

First Clement provides a window for us to see the distinctive New Testament leadership:

The apostles received the gospel for us from the Lord Jesus Christ; Jesus the Christ was sent forth from God; So then Christ is from God, and the apostles are from Christ. Both, therefore, came of the will of God in good order. Having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and full of faith in the Word of God, they went forth with firm assurance that the Holy Spirit gives, preaching the good news that the kingdom of God was about to come. So, preaching both in the country and in the towns, they appointed their first fruits, when they had tested them by the Spirit, to be bishops and deacons for the future believers. And this was no new thing they did, for indeed something had been written about bishops and deacons many years ago; for somewhere thus says the Scripture: "I will appoint their bishops in righteousness and their deacons in faith."¹

The New Testament focuses on the designation of authority to the Apostles and the church's designation of authority to Deacons, Elders and Bishops—Jesus Christ Himself being the Head of the Body.

Designation of Authority to the Apostles

Jesus entrusted His work to the Twelve Apostles. He Himself appointed and ordained them. This was essential in view of the fact that their territorial assignment was to embrace the whole world—people and tongues of all nations. Jesus brought these men to His feet, sat them down and taught them things pertaining to the heavenly kingdom. He also opened their eyes by opening the pages of the sacred Word. His purpose was to make sure they were firmly rooted in the Word in such a way that they would not be moved by strange doctrines and antiquated myths. He taught them to be imitators of God in a world that did not know Him. He taught them about the Holy Spirit without whose

¹Michael W. Holmes, *The Apostolic Fathers* (Grand Rapids, MI: Baker Books, 1999), 75.

assistance and support their mission would not be accomplished. He taught them how to be refined Christians knowing that, like un-worked marble, they still retained the unpolished surfaces. They had to part with their aspirations for position to be the greatest in heaven (Matt 18:1). Their style of authority was to be viewed more in terms of service rather than domination.¹

Jesus' pragmatic statement about the aspirations of James and John, sons of Zebedee, illustrates this point:

You know that pagan rulers lord it over their subjects; their great men make their authority felt. Among you it must not be that way. Whoever among you wishes to become great, must act as your servant (*diakonos*); whoever among you wishes to rank first must act as your slave (*doulos*)—like the Son of Man. He did not come to be served, but to serve, and to give His life as a ransom for the rest of men (Matt 20: 25-28; Mark 10:42-45; Luke 22:25-27).

Jesus did not follow the authoritarian form of ecclesiastical authority prevalent in His days. Neither did He establish any permanent church offices during the formative period of their training. However, Christ later invested authority in certain members of the Christian community for “the good of the community.”²

One example of the designation of authority is that recorded in the early chapters of Acts when the leaders were established in the Jerusalem community. Moreover, at a later date when the need arose, the Twelve met with the followers and selected seven to lead out. David Stanley explains, “When the demands of the ministry of the word made it

¹David M. Stanley, “Authority in the Church: A New Testament Reality,” *CBQ* 29 (1967): 557.

²*Ibid.*, 558.

impossible for the Apostles to direct this *koinonia*, the Twelve constitute the Seven as administrators of temporalities (Acts 6: 1ff.) by an act of authority.”¹

Designation of Church Authority to Deacons, Elders, and Bishops

This section identifies the leadership roles in the New Testament church and specifically acknowledges the authority given to deacons, elders, and bishops. It includes Paul’s exposition of the hierarchy of the church.

Luke, in the Acts of the Apostles, provides a window into the successes and struggles in leading God’s church. The leaders of the church set the tone for serving each other. They established the process for reaching decisions (Acts 2:12-26), delegating authority (Acts 6:1-6), reprimanding others for acts of commission (Acts 5:1-11), resolving doctrinal problems (Acts 15:1-29), selecting others to serve with them (Acts 16:1-3), and arranging for leaders to continue with the work when duty called them elsewhere (Acts 20:17-35).

The more established leadership of the growing church was the work of the elders. Their primary responsibility was to shepherd the church (Acts 20:28). Some of the functions of the elders included but were not limited to the following:

1. Teaching and exhortation (1 Tim 3:2; 5:17)
2. Role modeling (1 Pet 5:3)
3. Leadership (Heb 13:7, 17)
4. Reprimanding and correction (Gal 6:1)
5. Praying for the sick (Jas 5:14, 15)

¹Ibid.

Deacons and bishops were established to complement the work of the apostles who continued to give priority to “prayer, and to the ministry of the word” (Acts 6:4). The official title of deacons and bishops occurs only in Paul’s letter addressed to the Philippians (Phil 1:1), and his instructions to Timothy (1 Tim 3:1-14), regarding decorum in the church. In neither instance is their function explained although their qualifications for ministry are categorized.

Paul’s interaction with the church at Corinth illustrates what their apostolic authority could have been. Stanley admits that Paul “depreciates the partisan tendency to favor one or other influential personage (Apollos, Cephas) by insisting that he himself is their sole father ‘in Christ Jesus’ (1 Cor 4:14f.).¹ He makes it succinctly clear that, as their founder, and nowhere lesser than Apollos or Cephas, they “must be considered as underlings (*hyperetes*) of Christ and stewards (*oikonomos*) of the mysteries of God” (1 Cor 4:1).

Stanley concedes that “the *hyperetes*, originally ‘rower,’ underlines the relationship to the master to whom the service is rendered, while *oikonomos* indicates a servant to whom his lord has entrusted a certain responsibility, whose authority is consequently derived from and commensurate with his entrusted task.”²

In 2 Tim 2:24, Paul uses the word *hyperetes* to describe “the servant of the Lord.” In 1 Thess 2:5, 6, Paul assures the Thessalonians that their leaders are human, “not some kind of ecclesiastical giants who want to run the organization by sheer executive skill and

¹Ibid., 559.

²Ibid.

personal power.”¹ Paul personally trained many of the church leaders. “He was, in effect, the ‘pilot project.’ Timothy, Silas, Titus, Epaphroditus, the Ephesians’ elders, and many others were spin-offs from his own life and ministry.”²

When Paul wrote to the church in Philippi, he addressed the members and specifically mentioned the “bishops and deacons” to show that the community had over them leaders who were properly chosen and who served blamelessly with the gifts the Lord had bestowed upon them (Phil 1:1).³ Paul delineates the characteristics of those who were aspiring to be bishops and deacons, and exhorts the church to consider these before any person is chosen to serve (1 Tim 3:1-13). This three-fold ministry is an example of the way in which authority was exercised throughout the apostolic age.

Biblical Concept of Servanthood

Servanthood represents an important biblical concept applicable to every phase of the Christian life. However, the management practices of secular business are too frequently indiscriminately applied to the running of the church. Consequently, the process of establishing a vision and goals for the church is patterned after business development patterns. Secular business has at its core self-interest and profit. Thus, the church is losing sight of the vision for service and inclusiveness grounded in Christ-centered principles.

¹Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago, IL: Moody Press, 1997), 74.

²*Ibid.*, 75.

³T. C. Skeat, “Did Paul Write to ‘Bishops and Deacons’ at Philippi? A Note on Philippians 1:1,” *NT* 37, no.1 (1995): 12.

The church must look beyond pure business goals and discover the servant-leadership concept found in both the Old and New Testaments.

Servanthood in the Old Testament

The concept of being a servant has its roots in the Old Testament. The Hebrew definitions of *servant* and even the term *slave* indicate a religious meaning related to worship in the tabernacle or temple. The study of the lives of great leaders in the history of Israel will yield a composite picture of servant-leadership that God approves.

Hebrew Terms for Servants/Slaves

A series of words can have different uses, nuances, and possibly different meanings. For this study, it is important to identify any changes and development that may have occurred during the passage from one language, one culture, and one period of time to others.

Ebed (Slave, servant)

The most common Hebrew word for servant in the Old Testament is *ebed*. This term is used 800 times, and refers to slaves regarded as property, though possessing also certain rights in the Old Testament (Exod 21:1-11; Lev 25:30-55). In more instances, 'servant' is a better translation than 'slave' because the words have to do with service or obedience in a far more general sense than what is known today as slavery.¹

¹J. R. Michaels, "Servant," *The Zondervan Pictorial Encyclopedia of the Bible*, ed. Merrill C. Tenney (1975), 5:358.

In the biblical context, the term often means a slave, one without rights. Jesus used it to express a relationship between humans and God (Matt 6:24; 10:24; 24:45).¹

Here are major theological uses of the word:

Position of human being: The word often expresses the position of a human being before God. The chief servant of Abraham became, in reality, the servant of the Lord God in order to find Isaac a wife (Gen 24:9-14), binding himself by an oath. The prophets were special servants, privy to the plans of the Sovereign Lord (Amos 3:7; Deut 32:43).

Servant of Yahweh: A specially significant use of *'ebed* describes the “Servant of Yahweh.” It is used of Moses (Deut 34:5), and David (Ps 18:1). But it is especially significant in Isa 40-55, where it describes a person/servant whose specific identity may be somewhat fluid. This servant has the stupendous duty of not only bringing back the tribes of Jacob, but of bringing salvation to all nations (Gen 12:3; Isa 42:1-7; 49:5-6).

One who has specific task to perform: The “Servant of God” is further singled out as one who had a specific task to perform. Moses, the servant of God, wrote the law of God (Dan 9:11). The one who was chosen as the servant of God always had a good Master, always had a task to perform that involved doing the will of the covenant. God did not speak or act on His own behalf, but solely at the behest of His divine Sovereign Master. To be a servant of God had no negative connotations for the servant, after all things were considered, even though his task might have been one of delivering a word or parable of judgment.

Religious sense of servanthood: In the book of Psalms, the word is used in a religious sense. In Ps 119 (14 times), this term indicates the one who obeys God's

¹*Westminster Dictionary of Theological Terms* (1996), s.v. “Servant.”

word/law in various contexts: he obeys God's word (vs. 17), meditates upon his ordinances (vs. 23), and fears his God (vs. 38). He calls on God to supply his word to him (vs. 49), etc. The other thirteen uses in the Psalms picture God's servant calling for help (e.g., 27; 35; 69; 109).¹

In Judaism, this term was most understood to refer to Israel. In Mishnaic Hebrew, the word continued to be used profusely, especially to indicate priestly service or worship, whether good or bad.²

Na'ar (Boy, youth, attendant)

This word appears 239 times in the Old Testament. About a third (86) of these are found in Samuel (1 Samuel, 60 times; 2 Samuel, 26 times), followed by Kings with 35 (1 Kings, 11 times; 2 Kings, 24 times), Genesis (27 times), Isaiah (11 times), and Nehemiah (8 times).³ The use of this word is as follows:

Attendant: The word *na'ar* refers to an attendant (Num 22:22). Joshua is Moses' helper (Exod 33:11) and Elisha has an attendant who is probably a voluntary follower (2 Kgs 4:12).⁴

Wide range of age: The word is used to cover a wide range of age groups, from an unborn child (Judg 13:5, 7, 12), to a thirty-year-old (Gen 41:12).⁵ There seems to be no

¹Eugene Carpenter, "bd," *NIDOTTE* (1997), 3:306-307.

²*Ibid.*, 308.

³Victor Hamilton, "na'ar," *NIDOTTE* (1997), 3:124.

⁴G. U. Wolf, "Servant," *IDB* (1990), 4:291.

⁵Hamilton, 3:125.

case where a *na'ar* was married. Thus, we may conclude that one meaning of *na'ar* is that it refers to any young person from infancy to just before marriage.

Servant/employee: *Na'ar* refers not only to “youngsters” but also to a servant or employee who served under the authority of a superior. Gen 18:7 refers to Abraham’s *na'ar*, hardly “Abraham’s boy,” but “Abraham’s servant,” i.e., the patriarch’s most immediate attendant (also Gen 22:3, 5, 19).

Na'ar might designate not only a minor (under the authority of his father), but also a servant or soldier (under the authority of his superior).

Boy: This word may reflect a range of meanings as does the English word “boy” (“It is a boy”—gender; “a small boy”—age and size; “he is our boy”—family relationships; “our boys are over there fighting”—soldiers; “I’m playing golf with the boys at the office”—companions).¹

Mesharet (Temple servant, domestic servant of higher standing)

This term is used for both Joshua and the servant of Elisha. *Mesharet* perhaps most closely approximates our concept of a free servant who ministers to another. The Levites are ministers of the Lord (Ezra 8:17; Isa 61:6; Ezek 44:11). So are the priests (Exod 28:35; Joel 1:9; 2:17). Officers are ministers of the king (1 Chr 27:1; Prov 29:2). And angels also minister before the Lord (Ps 103:21; 104:4).²

Sakir (Hired servant)

The basic meaning of the verb (*skr*) is the granting of payment for labor, services,

¹Ibid.

²G. U. Wolf, 4:291.

or almost any type of benefit received from someone (Gen 30:16, 18). It is also used for hiring skilled workers (2 Chr 24:12; Isa 46:6).

Sakir, nominal type of *skr*, may be a poor foreigner (Exod 12:45) or an Israelite who had lost his possessions, including his land (Deut 24:14), and his anxious lot was not a joyous one (Job 7:1-2). This very poor and vulnerable part of society was protected by God's law. The hired man had to be paid the same day (Lev 19:13; Deut 24:15). Unlike the slave, the hired worker retains this own identity and could refuse to perform a task. Thus, if he lives with the priest, he is not to eat of the sacred offering, but a slave who belongs to the priest is considered part of the priestly household and he may eat of it (Lev 22:10).¹

Summary

Several Hebrew words relate to service and servant in the Old Testament. While primary emphasis is given to words used in discussions having to do with serving God or being a servant of God, other words relating to service also are considered.

Some Hebrew words, *na'al* and *sakil*, connected with servanthood denoted acting as a slave or hired servant. Other words, such as *ebed* and *mesharet*, related to service in the tabernacle or temple of the God.

Examples of Servant-Leaders

In the Old Testament, the people of Israel were a special possession of God, singled out from among all nations. The election of Israel was a channel by which to bring the world to the knowledge of God.

¹Cornelis Van Dam, "*skr*," *NIDOTTE* (1997), 3:1245.

Even though they were chosen by God to be his servants, as instruments of blessing for all the nations, Israel forgot the great privilege and turned away from God's plan for the nations. Ellen G. White says:

God chose Israel to reveal His character to men. He desired them to be as wells of salvation in the world. To them were committed the oracles of heaven, the revelation of God's will. . . . But the people of Israel lost sight of their high privileges as God's representatives. They forgot God and failed to fulfill their holy mission. The blessings they received brought no blessing to the world.¹

They drifted from the purpose of God. So, God raised servants who spoke against injustice, pride, sin, and oppression to remind Israel of God's plan for the nations.

The main leaders of the Old Testament were serving as God's representatives. Their tasks were critical for the nation and the outworking of God's purposes for Israel and the world. These individuals have authority for direction to the people of God in their service to God and through God. They are pictured as servants whose sole purpose was to serve God.

Abraham

The first major biblical figure to take a servant attitude toward God was Abraham. He received the Lord as his guest when He appeared to him in the triune theophany by the great trees of Mamre (Gen 18:1-8). He humbled himself, bowing toward the ground, entreating the three visitors to rest themselves, and hurried to prepare a meal. While they ate, he stood by them as a table-waiter. This is especially significant since Abraham was a wealthy man with many servants who could have performed this task (Gen 12:13, 13:2).

¹Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1964), 13-14.

Abraham's concern for others is evidenced by his willingness to allow Lot the best of the land when the two parted ways (Gen 13:7-12).

Abraham answered the call of God to leave the country of his birth and go to a land he would later be shown (Gen 12:1-3). God showed Abraham a vision of the land of Canaan and promised Abraham that He would bequeath it to him and his descendants (Gen 13:14-15). The Lord also promised a child to Abraham. Through this child he would be the father of many nations (Gen 17:4-6). Even though the promise was shared with him when he and his wife Sarah were well past the childbearing age and had no children, the scripture records that Abraham "believed in the Lord; and he counted it to him for righteousness" (Gen 15:6). God finally kept his promise when Isaac was born. Abraham's faith in the promises of God, in spite of apparent evidence to the contrary, made him the forerunner of all who live by faith. The Apostle Paul holds him up before all Christians as an example of faith, saying of him, "Consider Abraham: 'He believed God, and it was credited to him as righteousness.' Understand, then, that those who believe are children of Abraham" (Gal 3:6-7).

Abraham was a man capable of taking decisive action. When his nephew Lot was captured by the four-confederated kings during the course of their war with Sodom and Gomorrah, Abraham led an alliance of his own. He and his friends defeated their enemies and rescued Lot (Gen 14). His success made him a man of influence. When he dealt with the sons of Heth over the grave for his wife Sarah, they called him "a mighty prince among us" (Gen 23: 6). He was even influential with God Himself, as evidenced in his intercession for Sodom and Gomorrah (Gen 18:20-33). The destruction of these corrupt cities would not have affected Abraham, except in the possible death of his nephew Lot. Nevertheless, his compassion led him to prevail upon God for His mercy. His influence

extended to his servants. When Abraham needed to find a wife for his son Isaac, he delegated the authority for this important mission to his servant Eliezer (Gen 15:2; 24:1-67). The servant had learned from his master a lifetime's worth of lessons in obedience and faith in the guidance of God. He depended totally upon God to guide him to an appropriate mate for Isaac. He was granted success when he discovered Rebekah.

As a servant-leader, Abraham led "the Israelites to live in total obedience to God, leading them to a new land prepared for them, toward building a moral community based on unswerving devotion to God alone, while being a blessing to all other people"¹ (Gen 12:1-3, 13:15, 15:18).

Moses

There is no doubt that Moses was a servant of God, and a man of spiritual authority. Moses is certainly one of the greatest spiritual leaders in the Bible.

Moses did not volunteer to be the liberator of Israel. He stumbled unsuspectingly upon what proved to be a holy place, and he did this in the course of his duties as a leader. Yahweh transformed Moses into a man of destiny at the burning bush event by presenting the new leader of Israel with a specific, attainable, measurable, and timely historical task. Moses was empowered with the gifts of servant leadership and provided the vision of a new future life covenant with God and humanity.

The first step toward selecting a servant-leader is through a divine call. The divine call was never absent from the life experience of Old Testament leaders. This is clearly seen as we take note of the prominent leaders in the Old Testament.

¹George Barna, *Turning Vision into Action* (Ventura, CA: Regal Books, 1996), 62.

Moses was called of God in the flaming theophany at Mt. Horeb (Exod 3:1-10). Although reluctant to accept the call, Moses ultimately embraced the mantle of leadership. By the time his confrontation with Pharaoh was finished, Moses had become a tower of faith and strength. His decisive leadership in his confrontations with Pharaoh, his leading the people out of bondage, and his towering faith at the Red Sea demonstrate that he quickly became the supreme ideal of a strong leader.

But in the call of God, God takes the initiative to fulfill His task and each event in Moses' life points not to the personality or strategy of Moses the leader, but to Yahweh alone, who delivers the chosen people. In the life of Moses, we recognize that no servant can do anything for God's Kingdom with his/her natural power, but only with divine empowerment.

His divine appointment to leadership did not preclude Moses from listening to others and trusting them to participate in the leadership of the nation. When Moses' father-in-law Jethro noticed that he was trying to judge the entire nation, he warned Moses that the weight of this responsibility would soon wear him out. He advised Moses to appoint judges to hear the petty disputes, and for him to listen only to the most important cases (Exod 18:1-27). Moses recognized the wisdom of this counsel. He designated a team of men to assist him in governing the nation.

Moses also was not above accepting direct help. When the Israelites went to war with the Amalekites (Exod 17:8-16), God gave the victory to Joshua's army as long as Moses held his hands in the air. When Moses grew tired and let down his hands, the Amalekites prevailed. Aaron and Hur stood by him throughout the entire day's battle, holding up his hands. Their physical strength was added to his spiritual might. These

incidents illustrate the essence of teamwork and mutual cooperation, characteristics of servant-leadership.

Before passing from the scene, Moses made sure his work would not be in vain. He delivered his farewell discourse to the nation (Deut 31-33). The people were encouraged to keep the goal of entering the Promised Land in mind (Deut 31:1-6). Joshua was elevated to the head of the nation (Deut 31:7-8). Moses assured the people, and his chosen successor, that God would give them the land He had promised them. This desire to ensure the continuation of the work he had been given by God is the mark of a true servant-leader. The influence of Moses lived on after his death. Joshua proved to be a worthy recipient of the training he had received from Moses. He led the people of Israel to victory and eventual possession of the land of Canaan.

Moses stood as one whose life portrayed a servant of God.¹ When he took off his sandals at the burning bush, it was “the sign of acceptance of a servant’s position.”² Shortly after his call from God, he told the Lord that he was his servant (Exod 4:10). The servanthood of Moses was recognized by Israel who “believed in the Lord and His servant Moses” (Exod 14:31). Moses reflected a willingness to serve according to Num 12:3, “Now the man Moses was very humble, more than any man who was on the face of

¹Moses was described as a servant of God forty times in the Old Testament. This includes such passages as Exod 14:31; Num 12:7-8; Josh 1:1, 2, 7, 13, 15; 8:31, 33; 1 Kgs 8:53, 56; 2 Kgs 18:12; 2 Chr 1:3; 24:6, 9; Neh 1:8 and others.

²R. Alan Cole, *Exodus* (Downers Grove, IL: Inter-Varsity Press, 1977), 65.

the earth.” Although Moses is mentioned more than any other person in the Old Testament, his life was characterized as one who was a servant.¹

David

David also was called by God from his role as shepherd, tending his father’s sheep, to lead the people of Judah. God made him the king of Israel following the first monarch, Saul. David continued to lead the Israelites through the transition from theocracy to monarchy. He was a great leader, a servant leader, said to be a man after God’s own heart (Acts 13:22).

From the first public battle, David became the hero of Israel. On the battlefield, he confronted Goliath with bravery and challenged him in the name of the Lord. In spite of the victory, he soon found himself in exile due to King Saul’s jealousy. Here again, David did not lose the gift of servant-leader. He soon became the head of a rag-tag army of four hundred men.

David was not only Israel’s warrior king but also Israel’s shepherd king (Ps 78: 70-72). As a shepherd of actual sheep, he had led, fed, nursed, and defended his father’s flocks. As the shepherd of Israel, he showed tender compassion toward his followers.

David was a man of mercy and compassion. He had no need to grasp the throne for himself. His anointing by Samuel gave him assurance that the promise of God would

¹James C. Walters, “A Theological and Practical Consideration of Certain Qualities of Servanthood” (D.Min. dissertation, Western Conservative Baptist Seminary, 1979), 3.

become reality. This vision of future helped him retain the integrity of his heart (1 Sam 23:17).

As a king of Israel, David consolidated the spiritual, military, political, and economic leadership of Judah and Israel into a United Kingdom destined for the biblical “Golden Age” under the rule of his son, Solomon. King David’s gifts of leadership are legendary.

Servanthood in the New Testament

In the New Testament, the emphasis on servanthood is one of the most consistent and overarching components of the Christian message. Several Greek words are related to service and servanthood.

Greek Terms for Servants/Slaves

Throughout the New Testament, there are many uses of the words “servant” and “slave” which describe the relationship and function of those so designated. Although these words can sometimes be used interchangeably, there are slight nuances in each word which give greater meaning and significance.

Doulos (Slave)

The Greek word, *doulos*, relates to servanthood. Its basic meaning is a slave and is most commonly translated “bond-servant.” It describes one who lives under a master. Christ in his humility is described in Phil 2:7 as a servant. The word so used refers to

one's relationship with God as His slave. In 1 Pet 3:16, Peter exhorts Christians to be "bond-slaves of God."¹

The word *doulos* plays an important role in understanding servanthood in the New Testament. The secular use of slave in relationship to a master was found in Paul's letters in discussion of the behavior of Christian slaves toward their masters.²

A slave owes his master exclusive and absolute obedience (Matt 8:9). Therefore, his work earned him neither profit nor thanks; he was only doing what he owed as a bond-slave (Luke 17:7-10).³ However, the relationship of master and slave within the Christian community of the New Testament was supposed to reflect the recognition that "all members of the community stand in the same relationship to Christ and are thus united on the same level in Him."⁴

David W. Bennett describes the implication of the use of *doulos* in Christian leadership: "More than anything, it emphasized that the Christian did not belong to himself or herself. The follower of Jesus was under authority, to go where he commanded, to do the tasks that he assigned, to serve whenever the Master spoke and whomever the Master wished."⁵ Paul seemed to prefer to use this term when he wanted to express that he belonged to God or to Christ utterly and wholeheartedly (Titus 1:1).

¹A *Greek English Lexicon of the New Testament and Other Early Christian Literature* (1957), s.v. "doulos."

²Karl Heinrich Rengstorf, "doulos," *TDNT* (1964), 2:270.

³Rudolf Tuente, "Slave," *NIDNTT* (1971), 3:595.

⁴Rengstorf, 2:272.

⁵David W. Bennett, *Metaphors of Ministry: Biblical Images for Leaders and Followers* (Grand Rapids, MI: Baker Book House, 1993), 122.

A bond-servant was not necessarily without dignity or authority. Jesus Himself became a bond-servant (Phil 2:7), thereby granting supreme dignity to that position.

R. Tuente comments:

In order to appreciate the nuances of meaning [of *doulos*] in the [New Testament], we must first see what its attitude is to the position of the slave in society. This can be found out principally from the parables of Jesus. Occasionally, slaves are put in a position of responsibility and command (Matt 24:45). . . . The [New Testament] resists the contemporary verdict on slaves as a contemptible lower class by, in the first place, the use of *doulos* in the parables of Jesus to describe the relation of all men to God.¹

Diakonos (Servant, helper)

In the New Testament, the most common terms for service are the cluster consisting of *diakonos* (servant), *diakonia* (service), and *diakoneo* (to serve). The Greek root is *dioko*, which means “to hasten after or pursue.” It is used in the New Testament for the act of offering service to others (Matt 20:26; 23:11; Mark 9:35; 10:43). The following is a list of possible uses:

1. Servants of master (Matt 22:13)
2. Domestic servants or waiters (John 2:5, 9)
3. Servants of Christ (John 12:36; Eph 6:21; Col 1:7; 4:7)
4. A civil servant (Rom 13:4)
5. Servant of the Church (Rom 16:1; Phil 1:1)
6. The office of deacon in the Church (1Tim 3:8, 12)

The noun *diakonos* came to be applied to those who were granted places of leadership in the early church (2 Cor 6:4; Eph 4:16; Col 1:7; 4:17; 1 Tim 4:6) and was

¹Tuente, 3:595.

subsequently used for the office of deacon (Phil 1:1; 1 Tim 3:8, 10, 12).¹ The early church chose this term in order to emphasize humble activity done for love of Christ and fellow believers. It was a reminder that their service was not accomplished by position or power.

A close relationship existed between the office of a deacon and pastor as seen in Paul's greeting to both in the opening sentence of his letter to the Philippian church. Both deacons and pastors were expected to conduct themselves according to high moral standards (Tim 3).

The origin of *diakonia*, or the office of deacon, is shown in the ministry of Christ. Christ was the *diakonos* par excellence—the origin of and pattern for those who would serve as deacons in the church.

Originally a *diakonos* is a servant or assistant or waiter in the direct sense. It is after the manner and with the attitude of such that the Christian must serve his Lord. For the rest, *diakonia* emphasizes particularly that which constitutes his service, the order as such within which he finds himself in his own relation to his Lord. From the earliest of days of the church (Phil 1:1) *diakonos* rather than *doulos* was used to describe officials in the Christian community.²

Jesus said, "If anyone serves (*diakonos*) Me, let him follow Me; and where I am, there shall My servant (*diakonos*) also be; if anyone serves (*diakonos*) Me, the Father will honor him" (John 12:26). All Christians serve Christ, but *diakonos*, as applied to spiritual leaders, emphasizes their service to others. Paul, Apollos, Epaphras, and Tychicus are

¹H. W. Beyer, "*diakonos*," *TDNT* (1964), 2:89-90.

²Karl Bart, *The Epistle to the Philippians* (London: SCM, 1962), 602.

examples: What then is Apollos? And what is Paul? Servants (*diakonos*) through whom you believed, even as the Lord gave opportunity to each one (1 Cor 3:5). Epaphras, our beloved fellow bond-servant (*doulos*), is a faithful servant (*diakonos*) of Christ on our behalf (Col 1:7). That you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister (*diakonos*) in the Lord, will make everything known to you (Eph 6:21). As to all my affairs, Tychicus, our beloved brother and faithful servant (*diakonos*) and fellow bond-servant (*doulos*) in the Lord, will bring you information (Col 4:7).

A *diakonos* serves others by ministering the New Covenant (2 Cor 3:1-6), the gospel (Eph 3:1-10; Col 7:21-23), and God's Word (Col 1:15; 1 Tim 4:6). Just as a table waiter must get the food from the kitchen to the table without spilling it, so a *diakonos* must dispense God's revelation without adulterating it in any way. That task will dictate how he prioritizes his ministry and budgets his time (Acts 6:2-4).

Huperetes (Assistance)

The Greek word *huperetes* speaks of another characteristic of a servant-leader: his relation to his superior. This term is variously translated "servant," "minister," "attendant," and "helper." It has specific reference to:

1. John Mark's ministry to Paul and Barnabas in Acts 13:

In these contexts the *huperetes* had as his main function the carrying out of the orders of another. He is one who helps, who assists in the task. His role is defined with reference to the one he serves. In using this metaphor of his disciples, Jesus was indicating that their function was to assist him in his ministry, and to carry out his commands.¹

¹Bennett, 36.

2. Paul's call by Jesus:

Paul says that the Lord himself first applied this term to him. When recounting the story of his conversion, before Agrippa, Bernice, and Festus, Paul tells how the risen Lord Jesus met him on the Damascus road, and commissioned him: "I have appeared to appoint you as a servant (*hupereten*) and as a witness of what you have seen of me and what I will show you" (Acts 26:16).¹

3. The apostolic ministry:

Let a man regard us in this manner, as servants (*huperetes*) of Christ, and stewards of the mysteries of God (1 Cor 4:1).

W.E. Vine defines *huperetes* as: "An under rower (*hupo*, under, *eretes*, a rower), as distinguished from *nautes*, a seaman . . . hence [the word] came to denote any subordinate acting under another's direction."²

Rengstorf adds:

The special feature of *huperetes* . . . is that he willingly learns his task and goal from another who is over him. . . . Though it is true that the *huperetes* has a superior when he acts as a rower, and has to follow his directions, it is not rowing as such which makes him a *huperetes*, but only the fact that he rows according to directions. In other words, the usage shows that it is the relationship of service which is basic to the description of a rower as *huperetes* and not some other factor. . . . A *huperetes* doesn't dictate his own course of action but yield's to another's authority for the sake of accomplishing a specific task—as under rowers worked together at the command of a supervisor to move a mighty ship through the water. To use another metaphor, it's the individual members of the Body of Christ responding to the dictates of Christ, who is their Head. As a *huperetes* who is granted oversight of others, the servant-leader must faithfully obey Christ's orders and convey those orders to those under his charge. He must obey and teach the whole counsel of God (Acts 20:26-27).³

¹Ibid., 122.

²*An Expository Dictionary of New Testament Words* (1985), s.v. "Minister."

³Karl H. Rengstorf, "*huperetes*," *TDNT* (1964), 8:532, 534.

Oiketes (Domestic servant)

This word refers to “a domestic servant who worked within the master’s household (*oikia*).”¹

Literally the term means “member of the household,” specifically “house slave,” “domestic,” and “slave.”

The *oiketes* is a kind of servant named for his sphere of service; that is, within the household (*oikos*), in contrast to servants who work in the fields, or who manage business interests, or who assist the chief priests. Like other kinds of servants, he is under the authority of a master (*kyrios*), and shares the function of serving expressed by the verb *douleuein*.²

Paul refers to the household servant (*oiketes*) in Rom 14:4, in his discussion of differing attitudes toward doubtful practices. He asks, “Who are you to judge someone else’s servant (*oiketen*)? It is to his own master he stands or falls.”

In this sense, to be a servant of the Lord is to have a distinct position of accountability to God that frees the follower from being evaluated by others. To acknowledge that a fellow believer is a servant of the Lord is to give that one the freedom to follow the dictates of his or her own conscience. A servant usually had a close relationship with the master and always obeys his master.

Summary

From *doulos*, *diakonos*, *huperetes*, and *oiketes* emerge a picture of the spiritual leader as a bond-servant whose highest goal is to fulfill God’s will for his life. Toward

¹*The Eerdmans Bible Dictionary* (1987), s.v. “Servant.”

²Bennett, 42.

that end he submits to the Spirit's control, saturates his mind with guidance and instruction from the Word, and actively pursues the ministry of the Word to others.

Speaking broadly, *doulos* views a servant in relation to his master; *huperetes*, in relation to his superior; *diakonos*, in relation to his work.¹

One of the main uses of the servant terminology in the New Testament is as a description of the relationship between believers. There are two relationships. One is the relationship between believers and Lord; the other is in a mutual servant relationship with one another. "All are servants, none are set permanently over the rest. No one has any authority over another except to wait on him; no one has dominion over others in any absolute way."² Therefore, the servant terminology is used for serving both God and others.

Examples of Servant-Leaders

A follower of Christ is called to a life of servanthood. Once a person becomes part of God's family, God seeks to develop servant qualities in a person like those in the life of Christ. Hence, each person who is a member of God's family is to be a servant, following the example of Christ.³

Peter

It is obvious from all four Gospels that the apostle Peter was the acknowledged

¹*Expository Dictionary of New Testament Words* (1985), s.v. "Minister."

²James W. Jones, "Practice of Peoplehood." *Sojourners* 6, no. 5 (1977): 10.

³Charles R. Swindoll, *Improving Your Serve: The Art of Unselfish Living* (Waco, TX: World Books, 1981), 18-22.

leader of the group of disciples. He possessed natural gifts of leadership and is portrayed as a man of impulse who could rise to great heights or be plunged into despair.

After Christ's ascension, there are several examples of how Peter exercised his role as leader. He took the initiative in the arrangement to find a replacement for Judas Iscariot (Acts 1:15-23), proclaimed the Gospel with other disciples on the day of Pentecost and bore effective witness to the resurrection of Christ (Acts 2:14), activated the healing of the lame man and addressed the astonished crowd (Acts 3:12-26), and encouraged and taught the small groups of believers established throughout Palestine (Acts 9:32-43).

He was one of the highly respected leaders in the early church and the most obvious feature of his service to God was the way he declared, preached, and taught the Word of God. He took every opportunity to proclaim the revelations of God to Jews and Gentiles alike, drawing on the Old Testament to substantiate his teaching (1 Pet 1:24; 2:6). Peter functioned as a servant of the Lord by fearlessly declaring God's Word.

A little over thirty years later after Jesus' ascension, Peter would write a letter to Christians scattered throughout the northern part of Asia Minor. In that letter he accepted his position as an apostle and elder, but he had learned from Jesus what it meant to be a leader. He writes, "Do not try to rule over those who have been put in your care, but be examples to the flock" (1 Pet 5:3). In this passage, "the word 'example' is *tupos*, from the root meaning of a 'die' or 'stamp.' Also it means 'model' or 'pattern'."¹ Peter had learned a leader is one who has denied himself/herself, taken up his/her cross, and followed Jesus, a person who could set aside their own agenda and desires.

¹Paul A. Cedar, *James, 1, 2, Peter, Jude*, The Communicator's Commentary (CC), vol. 11 (Waco, TX: Word Books, 1984), 192.

John

Jesus called, John, His beloved disciple, and his brother, James, Boanerges—Sons of Thunder—(Mark 3:17), presumably because of their very strong-willed characters and quick tempers. John was the only apostle who dared to stand at the foot of the cross (John 19:26). Along with Peter, James and John formed an “inner group” among the disciples, and were the only ones present with Jesus on three significant occasions: the raising of Jairus’s daughter (Mark 5:37), the Transfiguration (Mark 9:2), and the Garden of Gethsemane (Mark 14:33).

He introduced himself to the Christian community as “the elder.” He survived a period of exile on the island of Patmos and then lived out the remainder of his years at Ephesus.

John’s ministry as a servant of the Lord was quite different from that of Peter. His service was expressed through acts of love. It is significant to note that while on the cross, Jesus assigned John to look after His mother (John 19:27). John was obviously the most loving and caring of the disciples, and following the outpouring of the Holy Spirit on the Day of Pentecost, was further endowed with the capacity to love. He served the Lord and enriched the church through his emphasis on love.

Paul

Among the human servant-leaders in the New Testament story, perhaps the Apostle Paul is the outstanding model. Paul, who was originally known as Saul, first appears in the book of Acts as a persecutor of the church. He witnessed the martyrdom of Stephen, and was himself capturing Christians at Jerusalem, seizing men and women from their houses and committing them to prison (Acts 7; 8:1-3). But after his dramatic

conversion experience on the way to Damascus, he acknowledged God. For Paul, the conversion experience carried a memorable lesson that God takes the initiative, and humans in turn respond. Dean S. Gilliland says, “He is caught in an act of rage against the church by the overwhelming initiative of a personal God.”¹

The conversion is intimately linked to servant-leadership in that Paul became an instrument in God’s hands. His goal was shifted to seeking God’s will in order to be a blessing to the nation. Paul frequently calls himself a servant—the bond-slave of the Lord in the proclamation of the Gospel (Rom 1:1; 2 Cor 4:5; Gal 1:10; Col 4:12). For Paul, to be servant is not to meet every demand of the people but to meet their needs. To be a servant is not to be at the bidding of everybody but to be at the place where God wants one to be and serve Him with complete obedience and faithfulness.

Just as the apostles Peter and John varied in their expression of servant-leadership, so Paul’s interpretation of service was also unique and distinct. Paul was consumed with the accomplishment of the Great Commission, with the desire of spreading the gospel burning in his heart. In this way, he functioned as an apostolic messenger of the gospel. Paul regarded himself as being the slave of Jesus Christ (Rom 1:1; Phil 1:1). By this he intended to convey the fact that he was in a permanent relationship of servitude to Christ, with his own will being subject to the will of God.

Over the years God’s Spirit was continually at work in Paul, transforming him more and more into the likeness of Christ. As his ministry and leadership expanded, so did his life as a servant, reaching out to everyone God put in his path.

¹Dean S. Gilliland, *Pauline Theology and Mission Practice* (Grand Rapids, MI: Baker Book House, 1983), 24.

The leaders of the early churches in the New Testament served their Risen Lord and took His message to the world. Christ did not demand perfection from them, only availability. He was committed to unfolding all the potential and possibilities of servanthood that were within these men, and of course within all the other men and women of the Early Church era. With God's help, these leaders attained to their high calling of being servants of the Lord.

A Theology of Servant-Leadership

The four servant songs in Isaiah present the teaching of the suffering servant theme found in Jesus' identity as a servant leader in the New Testament.

Servant Song: Reflections on Qualities and Characteristics of Servanthood

Chaps. 42-53 in the Book of Isaiah contain four passages commonly known as the Servant Songs: (1) Isa 42:1-4, (2) Isa 49:1-6, (3) Isa 50:4-9, and (4) Isa 52:13-53: 12. These four servant songs are considered to be of exceptional beauty (especially in the Hebrew language) and to have great religious depth. The servant of God, described in the servant songs, fulfilled the idea of a servant of God in the Old Testament.¹ The identity of the servant and an understanding of the role of this person represented the apex of servanthood as portrayed in the Old Testament.

Even though the servant songs of Isaiah and the identity of the servant have been among the most disputed passages of the Old Testament,² my position is that the

¹Walther Zimmerli, "*pais deou*," *TDNT* (1967), 5:666.

²F. Duane Lindsey, *The Servant Songs: A Study in Isaiah* (Chicago, IL: Moody Press, 1985), xi.

passages are messianic in nature and provide a portrayal of Christ as interpreted by the Gospels and in the rest of the New Testament narratives. As Alfred Martin writes: "This characterization of Christ as the Servant of Jehovah, first brought out in this evangelical prophet, is expanded in the Gospels, especially in Mark, which thus shows a close connection with Isaiah, and is recognized by the church of the book of Acts."¹ It is exemplified in William Wolf's statement, "In Christ the role of the servant discovered completeness in personal form."²

The life and ministry of Jesus were characterized as one which closely resembles the servant in Isaiah in both thought and deed. The synoptic Gospels described Jesus as one like the Servant of the Lord. He came as the "inclusive representative" of "the Israel-to-be," actually being "the true Israel."³

In the servant songs the election, ministry, and suffering of the servant are set forth in an altogether distinctive way and they give significance to the ministry, suffering, and death of Jesus.⁴

The four outstanding passages in the servant songs should be considered in order to trace the picture of the servant clearly.

¹Alfred Martin, *Isaiah—The Salvation of Jehovah* (Chicago, IL: Moody Press, 1956), 71.

²William J. Wolf, *No Cross, No Crown: A Study of Atonement* (Garden City, NY: Doubleday & Co., 1957), 80.

³Charles H. Dodd, *The Founder of Christianity* (London: Macmillan Co., 1970), 106.

⁴*The New Westminster Dictionary of the Bible* (1970), s.v. "Servant of the Lord."

The First Song

In this first song, Yahweh gives an overall view of the servant's ministry in that he will bring justice or righteousness and law to the earth and establish a new order of peace. The mission of the servant is to publish Justice which is rendered as law, the true law, the expression of Yahweh's will as the true religion. The servant will bring in a just order on the earth following His second advent at the time of the fulfillment of the promised new covenant for the nation Israel. Gentiles also will benefit from the worldwide blessings of that covenant and kingdom.

Of special significance to the question of the servant's identity is the fact that the Song is quoted by Jesus in its entirety in Matt 12:18-21. F. Duane Lindsey says "the anonymous Servant of Isaiah 42:1-9 is the royal Davidic Messiah, the Lord Jesus Christ, who will cause a right order to prevail on the earth following His second advent at the time of the fulfillment of the promised new covenant for the nation Israel."¹

The Second Song

This song repeats some of the concepts of the first song, but places a greater emphasis on the physical and spiritual restoration of Israel. The strongest new feature introduced in this second song is an indication of Israel's failure to respond to the servant's mission. Surprisingly, the result of this rejection by Israel means that Yahweh expands the servant's commission to include the Gentiles. Isaiah then reveals that not only will this mission to the Gentiles be successful, but there would come a time when Israel would accept the ministry of the servant.

¹Lindsey, 59.

The servant announces to the world that His call by Yahweh is prenatal in nature as His special character. He is called to speak the Word of God to the ends of the earth. Our interest is to note that the true servant of Yahweh is to bring salvation to the people of the world and to bring glory to God.

The message of the second song is that the rejected servant will bring salvation to the Gentiles and ultimately will restore Israel to the land and to Yahweh. The passage emphasizes not only the servant's expanded commission to the Gentiles but also His ultimate success in fulfilling His initial mission to Israel.¹

The Third Song

This passage does not contain the word "servant," but it seems necessary to include it in the servant cycle as a middle term between the second song and the last. The speaker is the servant and he responds to the whole plan of Yahweh. He describes how Yahweh awakens him morning by morning to hear as disciples hear. He does not shrink from the suffering: He does not draw back, or hide his face, but sets it like flint. But finally his confidence is not in his own power to endure, but in the Lord who helps him, and who will vindicate him in the end.²

In this song we "discover that the servant's secret is an inner spring of joy and assurance."³ This song ends "on a note of perfect trust in Yahweh, and of complete

¹Ibid., 60.

²Barry G. Webb, *The Message of Isaiah: On Eagles' Wings* (Downers Grove, IL: Inter-Varsity Press, 1996), 199.

³George A. F. Knight, *Isaiah 40-55, Servant Theology* (Grand Rapids, MI: W.B. Eerdmans Co., 1984), 164.

confidence in the ultimate issue.”¹ The message of this third song is that both the revelation of Christ as suffering Messiah and with a description of the nature of true discipleship informs us that suffering is an inescapable part of authentically following Jesus, and it invites us to place in God the same confidence that God will ultimately vindicate—“uphold the right” of—those who trust in him.²

The Fourth Song

Christians consider the fourth Servant Song to be prophetic. It is one of the most important Christian messianic so-called “proof texts” in the Bible. Barry G. Webb says, “It is the jewel in the crown of Isaiah’s theology, the focal point of his vision.”³ The New Testament, with its many references to Isaiah 53, provides for them a record of the fulfillment of the prophecy of a suffering and dying Messiah and His eventual return, triumph, and glory.

The message of the song is clear: Yahweh announces the exaltation of His servant because of His satisfactory substitutionary sacrificial death for the sins of both His guilty people and the Gentiles.⁴ The song implies also that the servant shall be effective and wise in winning many to righteousness and eternal life. The song continues with a description of an actual death and burial of the servant but, at the end, it foretells resurrection, and the assignment of a portion with the great and prosperity.

¹Christopher R. North, *The Suffering Servant in Duetero-Isaiah* (London: Oxford University Press, 1948), 147.

²Thomas L. Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis, MN: Fortress Press, 2001), 118.

³Webb, 209.

⁴Lindsey, 138.

Summary

The first song introduces the servant and highlights the successful completion of the task for which he is divinely called. He will then bring in a just order on the earth for Israel and the Gentiles.

The second song pictures the servant as rejected at first by his own people, Israel, but in a future day of grace ultimately fulfilling an expanded mission to bring salvation to the Gentiles and restoring Israel both to the land and to Yahweh, thus eliciting universal praise to Yahweh, the Redeemer and Holy One of Israel.

In the third song, we see the servant's humble learning from Yahweh. Yahweh is his advocate and help while he goes through the sufferings obediently and confidently.

Finally, in the fourth song, the servant is exalted by Yahweh because of his vicarious suffering for his people and the Gentiles.

The servant in Isaiah's songs is indeed the Lord Jesus Christ. This identification is supported by the New Testament precedent, the parallels with Jesus' ministry, Isaiah, and a number of considerations found in the Servant Songs, including the portrait of the threefold office of the Messiah, their harmony with other messianic passages, and their description of the servant's far-reaching accomplishments.¹

Jesus: Model of the Servant-Leader

Jesus demonstrated servanthood through His life and teaching. The life of Jesus was summarized as a life of service. Jesus showed His servanthood in His willingness to come to earth to live and die for man. The incentive for everything He did was service to

¹Ibid., 145.

God and man. Jesus' teaching that Christian leadership is servanthood was not intended merely to inspire good behavior but to impart the spirit of servanthood. Christ defined His work on earth when He said, "I am among you as He who serves."¹

Therefore I do not hesitate to represent Jesus as the perfect biblical leadership model.

Figures of Jesus

Jesus as a servant

The philosophy of Jesus on leadership in the New Testament is diametrically opposed to the philosophy of the world management. The world's approach to management and leadership is often to use power to control others. William Hendriksen amplifies authoritarian leadership:

They spend all their energies in order to get to the top; and, once having reached that peak, they cause all others to feel the weight of their authority. . . . These worldly rulers . . . often think of themselves alone, and cause all their subjects to quail under the crushing weight of their power. Their rule, in other words, is oppressive.²

But Jesus proclaimed what should be a foundational passage for leadership in Matt 20:26-28: "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave." Greatness for Jesus was, and still is, servanthood. Neither the ambition to possess high positions nor to become someone in the coming Kingdom was part of Jesus' teachings. Stacy Rinehart iterates this point in the world and not the teachings of Jesus concerning leadership that one gets from scripture.³

¹Sanders, 23.

²William Hendriksen, *The Gospel of Matthew* (Grand Rapid, MI: Baker Book House, 1973), 747.

³Stacy T. Rinehart, *Upside Down* (Colorado Springs, CO: Navpress, 1998), 44.

According to Jesus, a leader in His Kingdom would have to become a servant, and only then will he/she become great in the Kingdom of God.

Jesus continued about His mission on this earth, “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt 20:28). Jesus demonstrated this mission for His incarnation by His action in humility and shame in the washing of the disciples’ feet (John 13:4-17). In his recent book, *A Time to Serve*, Skip Bell says, “It was degrading to wash another’s feet. The humblest act of a servant. It was certainly not appropriate behavior for a great teacher or ruler. Yet it is exactly what Jesus did.”¹

Jesus has placed servant-leadership at the core of His teachings and He expected His followers to do the same. Jesus’ emphasis was that leadership “is not on position, status, and high prestige, but on loving obedience of service.”²

Jesus as a shepherd

Shepherds appear throughout the biblical narratives, beginning with Abel in Gen 4. The best-known chapter in the entire Bible, Ps 23, is about shepherding. Of all the pictures of Jesus given in the Gospels, the one which shows Him as the Shepherd has a particular appeal and special relevance to leadership. Jesus took the image of the

¹Skip Bell, *A Time to Serve: Church Leadership for the 21st Century* (Lincoln, NE: Advent Source, 2003), 30.

²D. Robert Kennedy, *The Politics of the Basin: A Perspective on the Church as Community* (Lanham, MD: University Press of America, 1995), 39.

shepherd as a primary metaphor to represent and describe His relationship to His followers as personal, intimate, and mutually affectionate.¹

In John 10, Jesus says,

I am the good shepherd; the good shepherd lays down his life for the sheep. . . . I know My own, and My own know me. . . . I lay down My life for the sheep. . . . My sheep hear My voice . . . and they follow Me; and I give eternal life to them, and they shall never perish. (vv. 11, 14-15, 27-28)

Thomas Oden lists the elements of the shepherd imagery found in this passage.²

1. He holds them in his arms. This speaks of tender care and loving support.
2. He calls them by name. This speaks of an intimate personal relationship.
3. He enters in by the gate of the sheepfold. He does not come in some other way, as would a thief or a robber.
4. The flock hears and responds to the shepherd's voice. They do not follow another. This alludes to the trust the sheep have for the shepherd.
5. The shepherd leads them out of the protective sheepfold into "green pastures and beside still waters." This analogy pertains to the feeding and providing service of the shepherd.
6. The shepherd leads the sheep from a forward position. His watchful eyes scan the surrounding territory watching for danger, and scouting for the best route to greener pastures.

¹David P. Gushee and Walter C. Jackson, eds., *Preparing for Christian Ministry: An Evangelical Approach* (Wheaton, IL: A Bridge Point Book, 1996), 205.

²Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco, CA: Harper & Row, 1983), 51-52.

7. The good shepherd is not a hireling. Their welfare is so important to him that he is willing to lay down his life for their safety.

Phillip Greenslade also gives the secrets of a good shepherd in the following passage:

1. He goes through the same door as the sheep.
2. He calls his own sheep by name.
3. He brings them out of the fold.
4. He leads from the front.
5. He is trusted for his voice.
6. He guards the entrance to the fold.
7. He is not afraid of confrontation.
8. He feeds the sheep.
9. He cares for the sheep at cost to himself.
10. He is interested in the whole of God's flock.¹

Among these elements, the chief virtue of the good shepherd was His self-sacrificing love. Bell says, "He is the Creator. He has every right to power and dominion. But He sacrificed instead. In doing that He established a model of leadership foreign to our instincts."² Derek J. Tidball states:

We come to the heart of the matter. The new element in the teaching of Jesus on the Model Shepherd is that he lays down his life for the sheep. The good shepherd . . .

¹Philip Greenslade, *Leadership, Greatness and Servanthood* (Minneapolis, MN: Bethany House Publishers, 1984), 107-110.

²Bell, 27.

actually pays the ultimate price of his own life on their account. Only in this way do the sheep experience life to the full.¹

Jesus voluntarily and humbly adopted the role of the servant and, at the same time, He was voluntarily abandoning His rights. He even lay down His life in the service of others. On this voluntary sacrifice, White explains:

He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die.²

As a good shepherd, Jesus will offer protection, guidance, and friendship (1 Pet 2:21) and will be our Shepherd throughout eternity (Rev 7:17).

Jesus as a steward

The concept of “stewardship” was one Jesus frequently employed, which has special lessons for leaders in His Church. In a controversial and debatable story, Jesus urged that the affairs of His kingdom should be administered no less shrewdly or adeptly than the affairs of commerce (Luke 16:1-9). Jesus then goes on to show that the point of comparison is not the dishonesty of the steward but his logic. Greenslade suggested three principles on the steward in this parable of Jesus:

1. The man who is faithful in small things can be expected to handle big things.
2. A man who is faithful in handling material things can be trusted to handle spiritual things.

¹Derek J. Tidball, *Skillful Shepherds: An Introduction to Pastoral Theology* (Grand Rapid, MI: Zondervan Publishing House, 1986), 87.

²White, 484.

3. A man who is faithful in what belongs to someone else can be trusted with his own.¹

The English word, steward, is translated from the Greek word, *oikonomos*, which is a compound word meaning “a house arranger.” This word literally refers to the management of a household.² Edgar Elliston comments regarding stewardship as follows:

Spiritual leaders are entrusted with the message of the gospel, gifts for ministry, and a missiological task or ministry to perform. The commission is seen in terms of a “trust” or a “stewardship.” The leader is seen then as a trustee. Trustees are expected to guard what has been entrusted to them (1 Tim 6:20). They are expected to employ the trust to the owner’s advantage and according to His will.³

Regarding the parable of Jesus in Matt 23:14-30, Greenslade draws out the qualifications of Jesus as a steward:

1. He is a man worthy of trust.
2. He is given ability.
3. He is given responsibility.
4. He is accountable.⁴

Through the ministry of Jesus on this earth, we can see three pictures of Him. As a servant, He practices the humility and took even this lowly state in identifying Himself to the people. As a shepherd, He not only leads and takes care of the sheep but He

¹Greenslade, 116-117.

²Benjamin D. Williams and Michael T. McKibben, *Oriented Leadership* (Wayne, NJ: Orthodox Christian Publications Center, 1994), 212.

³Edgar J. Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 24.

⁴Greenslade, 118-119.

willingly sacrifices His own life on their account. And as a steward, He is very faithful and trustworthy.

In His different figures as a leader, we can learn great lessons which “if we get the right quality of leadership, the rest will follow; if we do not get it, the rest will have nothing worth following.”¹

Principles of Servant-Leadership in the Life of Jesus

The principles of servant-leadership follow Jesus’ teachings and examples. Jesus opted for an unpopular, non-existent model of leadership during His earthly ministry—servant-leadership.

In the Bible, the teaching and thinking of Jesus on leadership were quite different from the trend of His days. In his book, *Spiritual Leadership*, Oswald J. Sanders evaluates the teaching of Jesus on leadership: “Many of His teachings were startling and revolutionary, and none more so than those on leadership.”² The Gospel writers saw the importance of His teaching on leadership and each of them records His central concept of service (Matt 20:25-28; Mark 10:42-45; Luke 22:24-27).

Theodore W. Engstrom summarized this concept: “Jesus teaches all leaders for all time that greatness is not found in rank or position but in service. He makes it clear that true leadership is grounded in love which must issue in service.”³ The following

¹Robert E. Coleman, *The Masterplan of Evangelism* (Grand Rapids, MI: Spire Books, 1994), 125.

²Sanders, 23-24.

³Theodore W. Engstrom, *The Making of a Christian Leader* (Grand Rapid, MI: Zondervan Publishing House, 1976), 37.

characteristics are the principles of leadership shown in the life of Jesus, the model for servant-leadership.

Humility

Gene Wilkes provides important insights on humility. In his book, *Jesus on Leadership*, he says, “Servant leaders humble themselves and wait for God to exalt them.”¹ Jesus says that “for everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (Luke 14:11). God humbles and God exalts. Peter points out this truth, “Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time” (1 Pet 5:6). In other words, when one exalts oneself, it is a worldly carnal nature. Wilkes describes this nature:

In general, if someone invites a person to a banquet, he would wish to sit at a place of honor in order to show himself to others. This is accepted. Leaders in all sectors still seek leadership to be influential such as this. According to our success-oriented society, bigger is better and closer to the top means, well, closer to the top.²

Self-exaltation is nothing but pride, which goes before destruction. Voluntary humility before God—allowing Him to work in a person’s life and seeing one’s true self before God and God’s call on one’s life—results in God’s exaltation of that person.

Manz interprets the humility:

Don’t seek honor. Rather, let it seek you in its own way and when the time is right. Don’t even think about it. Go about your business pursuing constructive work and focus on honoring and recognizing the contributions of others rather than your own. If you do this sincerely, your efforts will often receive the recognition they deserve, and more, as long as you don’t seek and expect it.³

¹Gene C. Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House Publishers, 1998), 25.

²*Ibid.*, 35.

³Manz, 24.

As Paul wrote in Philippians, Jesus humbled Himself, became a servant, and was obedient unto death (Phil 2:5-8). He humbled Himself before the Father and before humankind for the sake of redemption. His exaltation was realized when He was resurrected from the dead, ascended back into heaven, and was seated at the right hand of the Father (Acts 5:30-31).

Humility is the greatest characteristic of Jesus' life, and the principle all followers need to adopt. Kennedy writes, "Christ showed that the way up was down. He showed that the 'Hall of Fame' and the 'Who's Who' are not necessary for the kingdom, thus calling every disciple to let Him be the center and the circumference of their lives."¹

Obedience to God

Jesus obeyed the will of the Father. "Jesus conceived of His mission as one of obedience to the Father's will."² He both led as a servant and obeyed as a servant. As Jesus asked His disciples to obey God's word to receive salvation, He showed His obedience to the will of God: "For I have come down from heaven not to do my will but to do the will of him who sent me" (John 6:39).

Therefore, Morris Venden says, "He [Jesus] is our greatest single example of genuine obedience."³ In her famous book, *The Desire of Ages*, White states that Jesus, "as the son of man, . . . gave us an example of obedience."⁴

¹Kennedy, 25.

²Raoul Dederen, ed., *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 170.

³Morris Venden, *Obedience of Faith* (Hagerstown, MD: Review and Herald Publishing Association, 1983), 89.

⁴White, 24.

Jesus' example of obedience is the biblical principle for the servant-leader to keep in mind. Calvin Miller stated: "Servant-leadership is nurtured in the Spirit by following Jesus. Servant leaders generally are created not in commanding others but in obeying their commander."¹

David G. Benner gives deeper meaning to obedience. He says, "Obedience is closely related to authority. To obey is to submit to the authority of someone. . . . If we obey the law of God, we submit to the authority of God." He continues on this topic and says, "This is the core of the biblical understanding of obedience."²

To Jesus, obedience is submission to God's authority. Kennedy agreed to this concept of obedience, and explained, "To be obedient is to accept 'submission' to 'the will of God' as Jesus submitted His will to His Father's will."³

It indicates that true obedience means not only behavioral compliance, but also inner surrender. This is the phrase Apostle Paul uses in describing the goal of spirituality as to be "obedience from the heart" (Rom 6:17 NASB).

Build team

Jesus built a team, beginning with twelve motley disciples, and in three and half years, trained them to take on the world after His earthly mission ended. Jesus trained them with power from on high during His life on the earth.

David Mckenna, in his book *Power to Follow, Grace to Lead*, discusses how

¹Wilkes, 80.

²David G. Benner, *Surrender to Love: Discovering the Heart of Christian Spirituality* (Downers Grove, IL: InterVarsity Press, 2003), 56-57.

³Kennedy, 31.

Jesus built an “Incarnational Team Model” by leading his twelve companions through the stages of forming, norming, storming, and performing.¹

Jesus’ “Forming Stage” consisted of selecting ordinary people and organizing the team. He says, “An Incarnational leader is a person who builds disciples.”²

Jesus’ “Norming Stage” was continuous, and He set “high, clear, and consistent” levels of expectations for His followers. The expectations Jesus kept before His disciples were in preaching and teaching, His “redemptive vision,” and, the “principle of kingdom of God.”³

Jesus’ “Storming Stage” understood the inevitability of conflict in the context of change. McKenna sharply pointed out the attitude of Jesus on the topic of conflict:

First, Jesus accepted the conflict as another opportunity for developing His disciples. Second, He confronted the conflicting parties immediately. Third, He diagnosed the root of the problem in human nature. Fourth, He moved the conflict to common ground where the protagonists agree. Fifth, He found a common symbol with which the parties could affirmatively identify. Sixth, He used the occasion to refocus His vision and reinforce His mission in the minds of the ‘storming’ disciples. Seventh, and finally, He patiently and positively dealt with conflict even when the problem surfaced repeatedly in different guises.⁴

Lewis recognized conflict as a “normal, natural, and healthy part of life in the world.” And he continued, “Conflict does not have to be destructive or debilitating. It can provide opportunities for growth and creativity that might not emerge otherwise.”⁵ He

¹David L. McKenna, *Power to Follow, Grace to Lead* (Dallas, TX: Word Publishing, 1989), 123.

²Ibid., 124.

³Ibid., 130-131.

⁴Ibid., 136.

⁵Lewis, 88.

added, “Certainly Jesus continually created conflict for his disciples, himself, the people to whom he ministered, and the institutions of his day. In each case, conflict was part of the setting in which revelation occurred. New alternatives were opened, new choices demanded, and new occasions for growth toward wholeness emerged.”¹

Jesus’ “Performing Stage,” quantitatively and qualitatively, is the leader’s goal in developing the incarnation team. Jesus soon sent His disciples into the field two by two. Jesus told them what to wear, what to bring, whom to talk with, and when to leave (Mark 6:8-11). And also Jesus empowered His followers to experience the joys and challenges of preaching, teaching, and healing.

As a servant-leader, Jesus “understands the importance of the team and exerts great effort in building the team,”² and “he wasted no time in forming a team.”³

Relationship: Among, not over

Jesus is a person who is among, not over those whom He leads. He values the relationship between Himself and the disciples in order to be closer to each other.

The *over* relationship means that communications are normally through one-way channels. That is, the one *over* normally communicates directive-type data *down*, the one *under* normally communicates response-type data *up*.⁴

¹Ibid., 93.

²Lovett H. Weems, Jr., *Church Leadership: Vision, Team, Culture and Integrity* (Nashville, TN: Abingdon Press, 1993), 70.

³Laurie Jones, *Jesus CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion, 1995), 90.

⁴Lawrence O. Richards, *A Theology of Christian Education* (Grand Rapids, MI: Zondervan Publishing House, 1975), 133.

On the other hand, an *among* relationship places persons on the same level. When we see another person as on our level, we normally perceive of him as like us, then we can share ideas, feelings, thoughts, attitudes, etc. An *among* relationship means that each person perceives the other as like him, and that each freely shares in the give and take of self-revelation and mutual ministry.¹

An *among* relationship also means one treats others as equals. Jesus declared Himself to be related to God yet mingled with prostitutes, thieves, and tax collectors. Jesus, representing God, treated everyone as His equal—His brother and sister (Matt 12:49-50), and He showed respect by meeting people where they were and accepting them for who they were (Matt 8:9; Luke 19:5; John 4: 7-26). In the light of this acceptance, people wanted to be better, try harder, and do the good and right thing. His respect empowered them.²

In other view, an *among* relationship represents being with the people. Jesus promised His disciples, “Surely I am with you always, to the very end of the age” (Matt 28:20). Weems says, “It is extremely difficult, perhaps impossible, to be a leader without generous presence, time, and attention with the people who look to you as the leader. That presence will take many shapes, forms, and expressions.”³

To be among others emphasizes equality and identity between persons. This relationship has communication that flows between the parties.

¹Ibid.

²Jones, 208.

³Weems, 83-84.

Summary

Servanthood emerges from a relationship with God. It is the knowing of God, His call, His purposes in Christ, and His empowerment. The fundamental principles of servant-leadership are exemplified in the Old and New Testaments. In addition, the church was to continue to epitomize a ministering and serving example. Ministry involves inviting people into the church, facilitating their spiritual transformation, helping them to identify their particular spiritual gift(s), introducing biblical characteristics of leadership, and providing opportunities for new members to share their new-found faith.

In the Old Testament, the suffering servant of Isaiah symbolized Jesus whose life was characterized by a servant spirit. The life and ministry of Jesus fulfilled the role of the servant of Yahweh described in the servant songs. Jesus clearly indicated He came to earth to serve and give His life on behalf of others, which is the work of the suffering servant of Isa 53.

The concept of Jesus as the suffering servant also found support in the New Testament. Servanthood represented an important concept in the New Testament. Jesus modeled love by serving others. He told His disciples the way to greatness was found in being a servant to others (Mark 10:43). H. J. M. Nouwen said Jesus' leadership is that "in which power is constantly abandoned in favor of love. It is true [servant] leadership."¹ Jesus willingly surrendered His position of power to humbly and sacrificially serve humanity through His death on the cross.

¹H. J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 63.

Jesus is the embodiment of servant-leadership based on love. He became a human being to build a relationship with humanity. This relationship connects humanity with God. Through His death on the cross Jesus left the example of how leaders must emulate His self-sacrifice and give of themselves to lead others to Him. When leaders respect others, take time to reflectively listen, empathize, and identify the contribution each person can make to the priesthood of believers, they are able to instruct the believers in the leadership practices needed to follow the methods Jesus modeled to reach unbelievers.

The church initiates its service through teaching the essential truths vital to a strong faith. The service of fellowship entails sharing common beliefs and values and displaying great respect for each other's physical and spiritual wellness.

Servant-leadership, however, is not easy; nor is it natural.¹ It is contrary to the self-centered tendencies of humankind. Consequently, servant-leaders should seek to emulate Jesus. Serving others is the example Jesus left for His followers. Humility and sacrifice marked the path Jesus took but the paradoxical route returned Him to the righthand of God. This same route will lead servant-leaders to greatness in the kingdom of God.

¹Paul A. Cedar, *Strength in Servant Leadership* (Waco, TX: Word Books, 1987), 157.

CHAPTER IV

THE KOREAN CONTEXT AND LEADERSHIP PRACTICE

This chapter presents the contextual background of the nation and the church. First, the geographical background and history will be given followed by a discussion of the Korean cultural context, including the following: definition of culture, characteristics of the society, traditional religion and their leadership patterns, Christian religions and cultural impact on Christian leadership practices.

Contextual Background of the Nation and the Church

To better understand the challenge of changing leadership styles, it is necessary to understand the background constraints of the land, the exploding population, and the religious influences.

Geographical Background

Location

Korea is geographically positioned in the heart of the Far East. The Korean peninsula and all of its associated islands lie between latitudes 124° E and 131° E and between longitude 33°N and 43°N. It has a broad mountainous base. To the north are the regions of China and Russia, while the Chinese mainland lies directly to the west. To the east, the peninsula faces the islands of Japan. Korea covers an area of about 85,563 sq.

miles. At present, the land is divided into two parts: the Republic of Korea (South Korea) and the People's Republic of Korea (North Korea).¹

Population

As of July 1, 2002, the population of Korea was estimated to be 47.6 million, an increase of 1.5 times in comparison to the population, of 32.2 million back in 1970. By 2013, the population is expected to exceed an estimated 50 million. Meanwhile, the population growth rate is on the decline from an annual increase of 2.2 percent in 1970 to 0.6 percent in 2002. The decreasing trend is likely to continue until 2023 when a zero population growth rate is anticipated.

At present, Korea ranks 26th among nations in terms of population size, accounting for 0.8 percent of the global population of 6.21 billion. The population density in 2002 was 479 people per square kilometer, the third most densely populated country in the world after Bangladesh and Taiwan, with the exception of city-states.

The population composition by age shows that the population in the 0 to 14 years range has dropped from 42.5 percent in 1970 to 20.6 percent as of 2002. This is partly due to the reduced birth rate because of medical advancement and education. The proportion of the young population is likely to decline further to 13.9 percent by 2020. Meanwhile, the productive-age—the ages of 15 to 64 has risen to 71.5 percent in 2002 from 54.4 percent in 1970. The proportion of productive-age population is expected to gradually drop to 71.0 percent by 2020.²

¹*A Handbook of Korea*, 9th ed. (Seoul: Korean Overseas Information Service, 1993), 12.

²Korean National Statistical Office, 2002.

History of the Nation

Korea is a very ancient land and its history stretches back more than 4,000 years. Like other ancient lands, Korea's early days were shrouded in clouds of mythological stories.¹ According to legend, the Korean nation was founded by Tan-gun, a semi-divine figure, in 2333 B.C. Another tradition says that in 1122 B.C. Kija, the uncle of the last monarch of the Chinese Shang dynasty, fled to Korea, when the Shang were deposed by the Chou, and built a capital at Pyongyang.² Academics, however, believe the Koreans are descendants of several Mongolian tribes which migrated from Central Asia to the Korean peninsula about 5,000 years ago. During the past 2000 years, the Korean people have had four native dynasties—the Three Kingdoms and Unified Shilla (57 B.C.-A.D. 935), the Koryo Dynasty (935-1392), and the Yi Dynasty (Choson: 1392-1910).

Thereafter, Korea was under Japanese rule for thirty-five years (1910-1945). After the Second World War, the Korean peninsula was divided into two zones by the Allied powers. Southern Korea is now the Republic of Korea, and northern Korea is now the Democratic People's Republic.

Three Kingdoms and Unified Shilla

About the middle of the first century B.C., Korea was divided into three small kingdoms: Koguryo (37 B.C.-A.D.668) in the north, Paekche (18 B.C.-A.D.660) in the southwest, and Shilla (57 B.C.-A.D.668) in the southeast. Among these three kingdoms, Shilla was by far the most highly civilized. After some centuries of mutual independence

¹Chae Kyung Oh, *Handbook of Korea* (New York: Pageant Press, 1958), 7.

²Richard Marcus, ed., *Korean Studies Guide* (Westport, CT: Greenwood Press, 1974), 56.

followed by internal strife, Koguryo and Paekche both disappeared, and practically the entire country was unified in 668 under the king of Shilla. The fall of these two kingdoms left Shilla the uncontested ruler of the country and enabled her, for many subsequent centuries, to develop her culture and civilization without the immediate threat of invasion by any covetous neighbor.¹

The unification thus brought about proved to mark a turning point in the history of the Korean people. The whole peninsula, at long last, was united under a single ruler, and the people began to enjoy cultural identity and power, and the nation developed rapidly. As a result, Koreans became one homogeneous race ruled by one king. As George Paik has pointed out, "It was the language, the law, and the civilization of Shilla that welded the Koreans into a homogeneous people and laid the foundation for modern Korea."²

The Unified Shilla kingdom (668-935) became a golden age of art and culture in Korea. The adoption of Buddhism, Confucianism, continental technologies, and administrative systems during this period could not but influence the development of the Korean society and culture.³

Koryo Dynasty

The latter period of Unified Shilla's reign over the land was filled with bitter feuds among rival overlords, particularly between Kyonghun and Wangkun, which resulted in the triumph of the latter, to whom the power of Shilla was completely turned

¹Oh, 8.

²George Paik, *The History of Protestant Missions in Korea 1832-1900* (Seoul, Korea: Yonsei University Press, 1970), 15.

³William E. Henthorn, *A History of Korea* (New York: Free Press, 1971), 84.

over. Thus was born the kingdom of Koryo (935-1392), from which Korea, the Western name for the land, was evidently derived.¹

During the early Koryo period, the civil/government service examination system² to recruit officials by merit was installed. This system was designed to test aspirants for government posts in the Confucian classics of Chinese tradition. In this way, Confucianism took its first sure step toward becoming the orthodox doctrine of Korean social and government life.³

One of the major events during this dynasty was the invasion of the Mongols. The Koryo, in a serious attack in 1231, invaded Mongol. The ultimate objective was the conquest of Japan. When the Mongols led their victorious army across the Yalu River and moved southward, the capital of the Koryo dynasty was moved to Kwangwha Island, off the west coast of the nation. After the succession of Kublai Khan to the Mongol

¹Oh, 8-9.

²This system was instituted in 958 under the guidance of Shuang Chi, a member of an embassy from the state of Later Chou who had fallen ill and remained behind in Koryo to become a close advisor of Emperor Kwangjong. The examinations were, in theory at any rate, open to all save the outcast class and the offspring of Buddhist monks, whose ancestry was probably often difficult to trace.

The adoption of the examination system as a basis for appointment to government office provided a way to absorb and regulate the entrance of the provincial elite into the central government. Candidates were required to pass qualifying examinations held in the capital and in the provinces. A second examination was held for qualified candidates at the National Academy. Those candidates who succeeded in the first two examinations went on to the National Examinations.

It has been estimated that over a period of some 425 years, the Koryo government examinations were held 252 times with 6,718 successful candidates. The government examination system, although it would be changed considerably through the centuries, remained a basic institution of all governments on the peninsula (Henthorn, 91-92).

³Daniel Kane, "Korea—History," *Encyclopedia of Modern Asia*, David Levinson and Karen Christensen, eds. (2002), 3:389.

throne, the Mongol policy of conquest was changed and became conciliatory toward Koryo.¹

But, by this invasion the Koryo dynasty had suffered seriously. Toward the end of the fourteenth century, Koryo, once again, was invaded by the Red Heads (Hong-dus in Chinese) from the wilds of Manchuria. This invasion, eventually, brought about the fall of the Koryo dynasty.

Another cause of the fall of this dynasty was the adoption of Buddhism as the state religion. Buddhism and Confucianism had both been adopted by the Koryo dynasty, and both had prospered. The former flourished as the state religion, and leading monks were honored in much the same way as Popes and archbishops in Western countries. These monks had great influence at the court, and their misuse of power brought about the ruin of the dynasty.²

Yi Dynasty (Choson)

In 1392, the general Song-ge Yi (Yi Tae-jo), who had been a leader of the pro-Ming party at court and who had been successful in his campaign against the Wako, deposed the feeble Koryo monarch he had served.³

The Yi dynasty (1392-1910) was the longest lived of Korea's dynasties, ruling the country continuously until Japanese annexation in 1910. General Yi renamed the

¹James S. Gale, *History of the Korean People* (Seoul: Royal Asiatic Society, 1972), 202.

²Woo-Keun Han, *The History of Korea* (Seoul: Eul-Yoo, 1970), 185.

³Marcus, 58.

kingdom Choson, which means morning calm, and he was given the dynastic name of Taejo.¹

King Taejo situated the new Korean capital at Hanyang (present-day Seoul) and he replaced Buddhism with Confucianism as the state religion and then reorganized Korean society on the basis of Confucian values and norms. In this way, Choson adopted social institutions like patrilinealism and Confucian-style ancestor worship; political institutions, notably organs of central and local government; and the criminal code of the Ming dynasty.²

The early period of Yi dynasty saw the invention of the first movable metal type in Korea, about half a century before the famous Gutenberg. Most significant of all, however, was the inauguration of a purely phonetic alphabet of the Korean language during the reign of Saejong the Great (in 1416).³

But despite the achievements of the earlier Yi dynasty, the first two centuries of peace contrasted sharply with the period of unprecedented national destruction brought on by the Japanese invasions of 1592 and 1598 and the Manchu invasions of 1627 and 1636.

Of all the historical periods of Korea, the historian's view of the late Yi dynasty period after the Japanese and Manchu invasions of the late sixteenth and early seventeenth centuries has perhaps undergone the most substantial revision in recent years.

¹*A Handbook of Korea*, 66.

²Jong Koe Paik, *Constructing Christian Faith in Korea* (Uitgeverij Boekencentrum: Zoetermeer, 1998), 24-25.

³Oh, 10.

It was long believed that Yi Korea was never able to recover politically, socially, and economically from the devastation suffered from the two foreign invasions and that she remained stagnant and sterile until the coming of Japan and the Western powers in the last half of the nineteenth century.¹

Even though Choson Korea had for a long time maintained a policy of isolation from all but China and Japan, in 1876 Korea finally gave way before the pressure of Japan, which had greatly transformed itself since its opening by the West in 1858. The Treaty of Kanghwa (1876) between Japan and Korea was soon followed by treaties of amity and commerce with the various nations of the West, including the United States (1882), Great Britain (1884), and France (1886).

In the closing decades of the nineteenth century, the helpless Korea became the sought-after prize in a three-way struggle among China, Japan, and Russia. To the surprise and consternation of the watching world, Japan defeated first China and then Russia in the wars of 1895 and 1905, respectively. With all the cards in its hand and the tacit assent of the Western powers, Japan pushed through a series of treaties that culminated in its annexation of Korea in 1910.²

The Japanese Colonial Period

Until the end of World War II in 1945, the Japanese government forced many changes on the Koreans. Japan prevented Koreans from publishing their own newspapers

¹Han-Kyo Kim, ed., *Studies on Korea: A Scholar's Guide* (Honolulu: University Press of Hawaii, 1980), 64.

²Marshall R. Pihl, ed., *Listening to Korea* (New York: Praeger Publishers, 1973), xvi.

and from organizing political or intellectual groups. They closed nearly 75 percent of all private schools. They forced Koreans to speak the Japanese language and to worship at Shinto shrines (monuments to the age-old Japanese religion), and encouraged Koreans to replace their loyalty to Korea with allegiance to Japan, and urged Koreans to adopt Japanese names.¹

Nevertheless, the fire of nationalism, which had been brightly kindled by a number of patriots in the last days of the Yi dynasty, never ceased to burn in the hearts of all Koreans, and whenever there appeared the slightest provocation the people unitedly rose up in rebellion.

The great day of Korea's independence movement came in 1919. On March 1, the Declaration of Korean Independence was publicly proclaimed and the aroused citizenry demonstrated in the streets, shouting for Korean independence. This ignited a nationwide movement in which many people took part, regardless of locality and social status.²

This non-violent national movement for independence was foiled by the most atrocious methods of the Japanese military police. This movement was significant during the Japanese domination.

One of the most significant features of this patriotic uprising was that although this popular plea for independence ultimately failed, the movement did spark the emergence of Korean nationalist movements abroad, including the establishment of Korean Provisional Government in Shanghai in April 1919.³

¹*South Korea in Picture* (Minneapolis, MN: Lerner Publication Company, 1989), 32-33; cf. Oh, 14.

²*A Handbook of Korea*, 101.

³Kane, 3:392.

Finally, on August 15, 1945, Korea was liberated from the Japanese tyranny, when Japan surrendered to the World War II Allies.

Liberation and National Division

After the defeat of Japan in 1945, the United States and the Soviet Union agreed to divide the Korean Peninsula at the 38th latitude. Under the agreement, Soviet troops occupied the northern section, and the United States troops remained in the south. Late in December that year, the United States, the United Kingdom, and the Soviets announced the Moscow Agreement for the establishment of a trusteeship over Korea. But the majority of democratic leaders and people vigorously opposed the trusteeship proposal. The Communists favored it, because it more than promised ultimate communization of all Korea.¹

In addition to this problem, the conflict of ideologies further aggravated the national division. A series of post-war international decisions, made without regard for the Korean people, left them far from their goal of national independence.

In 1947, the U.S. and the Soviet Union began arranging for separate governments for Korea. The U.S. submitted the unification problem to the United Nations (UN). The UN offered to supervise elections in Korea to choose one government. When the Soviet Union refused to allow UN representatives into the north, the south held her elections in 1948.

The south's newly elected national assembly drew up a constitution. On July 15, the south formed the Republic of Korea. The following month, Communists in the north

¹Oh, 18.

announced the formation of the Democratic People's Republic of Korea.¹ Thus, the division of the people of Korea resulted in two totally different cultures and political styles leading to future conflicts.

The Korean War

North and South Korean troops clashed along the 38th parallel several times between 1948 and 1950. Despite this tension, the U.S. and the Soviet Union withdrew their troops in 1948 and 1949. When the U.S. and the defense forces left the country, the North Koreans saw this as an opportunity to occupy the entire peninsula.

On the early morning of June 25, 1950, the North Korean army invaded South Korea by crossing the border along the 38th parallel. Between 150,000 and 200,000 North Korean troops invaded South Korea taking both the South Koreans and remaining U.S. forces by surprise.

The war lasted until July 27, 1953, when a ceasefire agreement was signed. The war involved China and the Soviet Union, who dispatched air force divisions to Manchuria in support of North Korea and furnished the North Koreans with arms, tanks, military supplies, fuel, foodstuffs, and medicine. The fifteen-member United Nations contributed armed forces and medical personnel to South Korea.²

The war involved tremendous losses on both sides. On the Communist side Joint Chiefs estimates were that the North Koreans suffered 620,264 casualties: 214,899 killed, 303,685 wounded, and 101,680 missing. The Chinese sustained 909,607 casualties:

¹*South Korea in Picture*, 34.

²Andrea M. Savada and William Shaw, eds., *South Korea: A Country Study*, 4th ed. (Washington, DC: Library of Congress, 1992), 32.

401,401 killed, 486,995 wounded, and 21,211 missing.¹ On the UN side, the U.S. Army's official history simply states that the UN command suffered more than 500,000 casualties, of which 94,000 were killed. The Americans' passion for statistics means they kept better records, and among U.S. forces the figures were firmer: 33,629 dead, 103,284 wounded, 5,178 prisoners or missing, for a total of 142,091.² South Korea suffered 238,656 casualties, of which 47,000 were killed.³ Other UN nations lost 14,085 men: 2,579 killed, 9,581 wounded, and 1,925 missing.

The total battle casualties on both sides, therefore, were about 2 million and more than 2 million civilians from North and South Korea were killed or injured. In addition, much of South Korea and practically all of North Korea were shattered.⁴

The war left indelible marks on the Korean Peninsula: the entire peninsula reduced to rubble; enormous casualties on both sides; dashed peaceful unification hopes; intensified hostilities between the Communist and noncommunist camps. On the other hand, this spurred on Japan's industrial recovery and caused China to play an increasingly important role in Korean affairs.⁵

¹Bevin Alexander, *Korea: The First War We Lost* (New York: Hippocrene Books, 1986), 483.

²James L. Stokesbury, *A Short History of the Korean War* (New York: William Morrow and Company, 1988), 253-254. Cf. Bevin Alexander who gives other data in his book, *Korea: The First War We Lost*. The U.S. suffered 139,272 casualties in the entire war, not counting frostbite cases and other injuries. Of these, 24,965 were killed, 101,368 wounded, and 12,939 were missing and presumed dead (483).

³James I. Matray, ed., *Historical Dictionary of the Korean War* (Westport, CT: Greenwood Press, 1991), 553.

⁴Alexander, 483.

⁵Savada and Shaw, 32-33.

The most famous remark about Korea was that made during the MacArthur hearings by General of the Army, Omar Bradley. He said, "It would be the wrong war, at the wrong place, at the wrong time, and with the wrong enemy."¹

Postwar Korea

Since its founding in 1948, South Korea has been committed to the concepts of democracy and a free-market economy and pursued its foreign relations in concert with the nations of the West, who advocated democracy. But in the years following the Korean War, the international community viewed Korea as a devastated, poverty-ridden state.

This image began to change in 1962 when the government adopted a policy of export-driven economic development and began to actively pursue international commerce worldwide.

In international relations, Korea joined the UN in September 1991, and expanded its active participation and contribution in multilateral diplomacy commensurate with its elevated stature in the global community. As a member of the UN, Korea stepped up efforts to expand its global role. After the war, the Koreans confronted each other across the Demilitarized Zone (DMZ). However, amidst the tension of the Cold War, the two Koreas recognized each other's government. This marked an epochal change in their attitudes toward reunification. In view of continual constructive dialogue, in June 2000, the first meeting between North and South Korean leaders occurred.

Now, through government planning, private enterprise, and the cooperative efforts of the people, a quiet revolution has taken place. This involves improving the economic

¹Stokesbury, 258.

life of the people, increasing social welfare, instilling a new confidence in the future, vitalization of social life, and contributing to international peace and stability.

In addition to these progressive developments, the most noteworthy accomplishments in the sports field was the successful hosting of the 1988 Seoul Olympic Games and co-hosting of the 2002 FIFA World Cup with Japan.

Reflections

In view of this brief history, it is clear that Korea has been occupied by numerous invading powers. In order to maintain an identity, it became necessary for the ruling power to exercise a strong control over the government and the people. In order to control the people, rulers chose to create a leadership class and a common class. The leading class set up a hierarchal framework. The common people were not given power to influence the government. Also, the various invading powers brought their particular religious beliefs. The leaders then used the tenets of their religion to set up government practices. For example, Confucianism was used to teach and practice respect for others, particularly for those in authority.

The doctrines and practices of whoever was in power were imposed on the common class in a manner that helped to increase the dominant power of the political leaders and create an autocratic leadership. The people saw it as their religious duty to respect and obey anyone in authority over them. The leadership viewed the majority of citizens as a unified group over whom they had the right to exercise authority. These same leaders allowed the Buddhist monks the power to become fused into the political leadership.

The eclectic acceptance of Shamanism, Buddhism, and Confucianism provided religious practices that fulfilled the needs of the leadership to maintain control but they

did not meet the needs of the people. Incorporating these practices into the hierarchal system of both the religion and the government continues until this present time. This often creates barriers to the acceptance of the trend toward interactive and participative leadership being supported by biblical teaching.

Definition of Culture

According to most anthropologists, the concept of culture may be defined as follows:

1. Culture is a *Coping mechanism*. Culture is the mechanism by means of which every human group and individual copes with human biological makeup and the surrounding geographical and social environment. We experience three basic givens: our person, the environment in which we live, and the culture. The latter provides us with the plans and patterns that we employ in dealing with the given of our psychobiological makeup and those of our geographical and social environment.

2. Culture is *Belonging to and operated by a social group (society)*. A culture is owned by the people who are trained in it and live according to it. That means a 'social legacy,' an inheritance from a people's ancestors. People perceive their culture as having been created by concerned and revered forebears to enable them to deal effectively with the concerns of life.

3. Culture is *Learned*. It is taught by our parents and others from whom we learn. It is a human thing, passed from generation to generation very effectively via familiar processes of imitation and teaching. Most of these processes take place quite unconsciously, leading us often to underestimate the difficulty of culture learning and the complexity of what we have learned.

4. A cultural system *Expresses ideas or concepts*. These ideas are where things start. Underlying every custom, every cultural strategy and probably historically prior to each, is one or more concepts in the head of the originator and of each one who practices the custom.

5. Culture consists of the underlying perspectives, *Worldview*, on the basis of which the cultural concepts and behavior we have been discussing are generated. This constitutes the very important deep structure of culture.¹

Cultural Background

Anthropologists see culture as “the integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance.”² Charles Kraft summarizes the concept of culture more in detail:

There is something in between the physical and the environmental, something intangible but very real and very influential in human life. This is the thing we call “culture.” It consists of all the things that we learn after we are born into the world that enables us to function effectively as biological beings in the environment. Culture is . . . the complex structuring of customs and the assumptions that underlie them in terms of which people govern their lives.³

Kraft admits that

culture may be likened to a river, with a surface level and a deep level. . . . What we see on the surface of a culture is the patterning of human behavior. . . . In the depths are the assumptions we call worldview. . . . In a river, what happens on the surface is both a reaction to external phenomena and a manifestation of the deep-level characteristics of the river. He said again, culture is like a road. . . . The apparent

¹Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1996), 38-40.

²Adamson E. Hoebel, *Anthropology* (New York: McGraw Hill, 1972), 6.

³Kraft, 6, 31.

power of a culture to govern a person's behavior lies in the human propensity to live by habit. Culture has no power in and of itself.¹

Characteristics of Korean Society

Being geographically close to China, Korea from early times was exposed to Chinese influences. In the period of the Three Kingdoms, Classical Chinese was adopted and through this medium Confucianism, Buddhism, and Taoism were all introduced to Korea.

With the rise of the Choson dynasty, the process of borrowing Chinese culture entered a new phase. The Korean ruling elite adopted the Confucian tradition known as Neo-Confucianism as the state ideology and reorganized Korean society on the basis of Confucian values and norms.² Neo-Confucianism defines formal social relations on all levels of society. Social relations are not conceived of in terms of the happiness or satisfaction of the individuals involved, but in terms of the harmonious integration of individuals into a collective whole that mirrors the harmony of the natural order. The practice of neo-Confucianism emphasized hierarchy in human relations and self-control on the individual level and there was no concept of the rights of the individual.³

Based on this tradition, the following characteristics of Korean society are presented.

Hierarchical Society

Traditionally there were four distinct social status groups, in descending order: the

¹Ibid.

²Paik, 24.

³Savada and Shaw, 88-89.

yangban (Nobility), the *chungin* (Middle people), the *sangmin* (commoners), and the *chommin* (despised people).¹

Yangban referred to government officials or officeholders who had passed the civil service examinations that tested knowledge of the Confucian classics. The *yangban* in general enjoyed certain privileges, including tax exemption and access to the government examinations which opened the way to posts in officialdom. This status was inherited from the ancestors.

Next in rank to the *yangban* status group were the *chungin*, a group of technical and administrative officials. They included astronomers, physicians, interpreters, and professional military officers, as well as artists.²

The commoners composed about 75 percent of the total population. This status group was mostly engaged in manual work in agriculture, manufacturing, or in commerce and was obliged to pay national taxes and to do military and labor service.

The lowest group of the society was *chommin*. This status group included servants and slaves in government offices and rest houses, jail keepers, and convicts, shamans, actors, singers, and butchers. Slaves were sold and bought at an officially fixed rate of money and could also be inherited.³

These four levels represent the traditional order system of Korean society. The lowest group must obey the three upper levels, commoners have to do what the middle class people and the nobility command, and the middle class people should obey the

¹Ibid., 91. Cf. Paik, 29.

²Savada and Shaw, 93.

³Paik, 29-30.

nobility. This hierarchical system is present not only in the social status but also in the family life and general relationships in human life. Even though the four social levels were abolished at the end of nineteenth century, the impact still exists.

In Korean society, loyalty is regarded as societal allegiance, and is the most important link between the individual and the community. It is a fundamental principle to honor and obey one's parents as well as the elders in the society without any excuse. Koreans consider respect and submission as the chief moral virtue of filial piety and loyalty.¹

Kin Community

C. Chang and N. Chang said, "Koreans are one of the most family-oriented people in the world. Maintaining family tradition and enhancing family prestige are the most important obligations to each family member."²

The Korean family system can be described in terms of three categories: the lineal family, the nuclear family, and the collateral family.³ The lineal family, first of all, is comprised of the head of the household, as well as his eldest son and his oldest grandson. The head of the lineal family represents and leads the family. This lineage, a patrilineal descent group that traced its origin from a real or putative ancestor, was the most

¹Hajime Nakamura, *Ways of Thinking of Eastern People: India, China, Tibet and Japan* (Honolulu: East-West Center Press, 1964), 268.

²Chan Sup Chang and Nahn Joo Chang, *The Korean Management System: Cultural, Political, Economic Foundation* (Westport, CT: Quorum Books, 1994), 11.

³Jai Seuk Choi, "Family System," *Korea Journal* 17 (May 1977): 6.

important and largest kin group.¹ It was identifiable by a common surname and common ancestral seat, and was genealogically traceable by following the male line back to the apical ancestor of the lineage. Lineage perpetuation was secured through primogeniture, and strict lineage exogamy was observed. The founder and his direct agnatic descendants were regularly honored by ancestral rites.

The nuclear family, on the other hand, consists of a husband and wife and their unmarried children. Children, other than the eldest son, are known as the junior family.

Finally, the collateral family are all those who are related by consanguinity. Korean families are considered as collateral family. The authority over this large family was vested in a family head, usually one of the agnatic members of the family line. He has authority over the family members with respect to family affairs such as finances, labor, and the education of the children.² He acts as the ritual head when the collateral family gathers in order to perform the ancestral rituals on the anniversary of the death of immediate ascendants.

In the family system, the most important virtue is filial piety and it is the basic moral axiom of Korean society. The idea of filial piety includes children's reverence for their parents and caring for the parents in repayment for their parents' kindness in their upbringing.³ The concept was not an emotional or blood relation, but rather an ethical

¹Chun Ho Song, *How to See the System of Mobility in Late Choson Korea?* (Seoul: Ilchogak, 1987; reprint, 1990), 123.

²Tu Hon Kim, *A Study on the Family System in Korea* (Seoul: Seoul National University, 1969; reprint, 1989), 329-330.

³In-Gyeong Kim, *Bridging the Gaps: Contextualization Among Korean Nazarene Churches in America* (New York: Peter Lang Publishing, 1995), 59.

norm that extended from the king down to the common people of the whole society. Filial piety bound family and society together and governed all the rites.

Filial piety functioned in a number of ways toward family, society, and nation. First, it provided a solid concept of status and role which undergirded the social structure within the extended family system. It conveyed social stability through the statuses and roles which were assigned to each person. Second, filial piety prescribed the basic moral axioms within the traditional Korean society. Third, filial piety was the guiding principle in harmonizing vertical relations within the state (to the ruler) as well as within the society (to the parents). Fourth, someone with filial piety sincerely served his/her parents whether they were alive or dead and devotedly obeyed the parents' will.

The kinship community represents the traditional interpretation of Korean society. These kinship groups, including the patrilineal family and extended kin groups, are the fundamental units of social cohesion.¹

The Impact of Religious Beliefs of Leadership

The religious life of the Korean people manifests itself in four separate and unrelated faiths. The four are Shamanism, Buddhism, Confucianism, and Christianity—Catholic and Protestant.

Traditional Religions in Korean Culture

The Korean culture is a mixture of three elements: Confucianism, Buddhism, and shamanism. Historically, Korea has been an arena for a wide variety of religions. Nature worship, magic, fetishism, taboos, and shamanism have been transmitted from ancient

¹Kapsoo Cho, "Ancestral Practices in Korean Churches: An Evangelical Protestant Understanding" (Ph.D. dissertation, Fuller Theological Seminary, 1990), 48.

times to the present. As I mentioned in chapter 1, Buddhism and Confucianism were introduced in ancient Korea in the fourth century. By the time of the fourth century A.D., shamanism was the only religion of the Koreans. From the mid-fourth century to the end of the fourteenth century, Buddhism was prosperous. During the Yi dynasty, Confucianism was the national religion. These three religious groups have been coexistent. Homer Hulbert, a missionary to Korea, describes the religious aspects of the Korean people properly:

In one frame of mind he may lean toward the Buddhistic element and at another time he may revert to his ancestral fetishism. As a general thing, we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophises and a spirit-worshipper when he is in trouble.¹

These three religions are major traditional Korean religions and they help to understand the cultural background of Korean society.

Shamanism in Korean Culture

Shamanism in Korea has dominated the ways of Korean people throughout Korean history. In fact, Korean folk music, dance, and plays are all closely related to shamanistic ritual in Korea. K.S. Choi points out that while Confucianism influenced the social system and the leadership in the high levels of the social structure, shamanism in Korea influenced the minds of lay people, creating basic elements in the worldview of Korean culture.²

J. Kim describes the influence of shamanism on Korean culture in this way:

¹Homer B. Hulbert, *Passing of Korea* (New York: Young People's Missionary Movement of the United States and Canada, 1906), 403-404.

²Kil Sung Choi, *Hankook Moosokui Iehae* (Understanding of Korean shamanism) (Seoul: Yejunsu, 1994), 266-277.

The influence of *Mukyo*, the traditional shamanism religion, on the Korean culture and society has been found to be enormous. It has provided the basic frame of reference to the Korean mind and its socio-cultural structures throughout the long history of this nation. *Mukyo*, in this sense, is a symbolic expression of the Korean mind and so carried significant elements of the Korean worldview.¹

Shamanism determined the mentality of the Korean and has traditionally exerted the most powerful religious influence upon Koreans. It is the most widespread form of religious belief and practice in Korea today. It supports a vast number of gods, demons, and demi-gods—the legacy of centuries of nature worship.²

Korean people believe that the earth, air, and sea are filled with spirits whose very multiplicity makes them ubiquitous and whose potential power for good or evil demand worship. The intelligent Koreans in their shamanism would maintain that they do not worship any material object. Their only concern is to revere the inner spiritual presence. They may also apologize for observing minute details touching ceremonial cleanliness, and insist that they are primarily concerned with the moral dimensions of life.

Nonetheless, the average Korean's worship is an expression of their fears. They pray for personal benefits and for relief from trouble, but appear little concerned to secure from the spirits assurance in developing moral character. Actually, the worship of spirits dwarfs and debases the moral nature. The idea that the dreaded spirit is haunting the world fills the hearts of the people with fear.

Shamanism is mainly based on fear, and the devotee is required to appease a vast number of spirits and demons thought to inhabit the trees, mountains, stones, and streams. This appeasing is done through a mediator—the shaman who is thought to have intimate

¹Jong Il Kim, "Mykyo and Its Implications to the Christian Church in Korea" (Ph.D. dissertation, Fuller Theological Seminary, 1985), iii.

²Spencer J. Palmer, *Korea and Christianity* (Seoul: Hollym, 1967), 92.

relations with the spirit world. Through autohypnotism or trance, the shaman becomes a mediator between the spirits and mankind.

Korean shamanism bears many resemblances to that found in primitive Siberian society, and it must have been introduced into the peninsula when the earliest tribes migrated southward.¹

Shamanism is a religion without definite form or system, but it is the religion of the masses, and its superstitious practices have an almost universal hold upon the common people in Korea today.

To summarize, there are some specific characteristics of Korean shamanism.² The first characteristic is dependence on supernatural beings. Shamanism recognizes the existence of various gods everywhere who possess the power to bless people who in turn seek the gods' blessing by their devoted prayers and, at the same time, accept the existence of one supreme god. The Supreme god (*Ha Neu Nim*,³ literally "Master of Heaven") is believed to govern the universe and control the lives of the people through the powers entrusted to lesser gods, ranked according to their functions.⁴ Therefore, the shamanistic belief in gods who control the fate of humans including the bestowing of

¹William A. Lessa and Evon Z. Vogt, *Reader in Comparative Religion* (New York: Harper & Row, 1972), 382.

²Dong Sik Ryu, *Hankukjonggyuowa Kidokgyo* (Korean Religion and Christianity) (Seoul: Christian Literature Society of Korea, 1965), 33-39.

³*Haneul* means sky or heaven and *Nim* is honorific. This word is the pure Korean counterpart of the Chinese word "Lord of Heaven."

⁴H. Jo, *Hangukui Mukyo* (Shamanism of Korea) (Seoul: Jungeumsa, 1983), 94-103.

blessings and curses, made Koreans irresponsible and dependent on gods in all their activities.

The second characteristic is conservativeness. Since the people depend on gods in everything, they are not interested in self-transformation or improvement of the environment. Thus, they have little concern about changing the future for the better.

The third characteristic is realism. Shamanism is a pragmatic belief that there is no life beyond the present. This means that living for this life is sufficient and there is no attempt to explain anything beyond this world. This limited view of life creates a desire for blessings only. To prevent or remove a misfortune, the believer appeals to a shaman. Those of the shamanistic religion do not have the concept of sin, life, death, or eternal life. Hee Keun Jin explains, "The realism of Korean shamanism does not mean responsible participation in the present problems. It is an unproductive selfish realism in which they want to enjoy the present time."¹

The fourth characteristic is the seeking of entertainment from fatalistic secularism. Singing and dancing are important elements of shamanistic ritual for pleasure and escaping present problems and concerns about the future.

When considering these characteristics, it is important to remember that it appears to meet the needs of the people. Because of its basic existential nature, it meets the felt needs of folk life in a way Confucianism and Buddhism could not. Therefore, shamanism is deeply pervasive and rooted throughout Korean folk culture without governmental or institutional propagation or support.²

¹Hee Keun Jin, "Preaching in the Korean Presbyterian Church with Insight from a Shamanistic Wordview" (D.Miss. dissertation, Fuller Theological Seminary, 1996), 154.

²In-Gyeong Kim, 51.

Buddhism in Korean Culture

Buddhism was introduced by China in A.D. 372 during the time of the three kingdoms of Korea. A monk by the name of Sundo was the Buddhist apostle, sent by Fukiên, a monarch of the Chin dynasty.¹ Buddhism reached Koguryo, first, and, subsequently, the other two kingdoms. Under royal patronage it became popular, and for nearly fifteen hundred years it was Korea's dominant faith. In its early days, when conviction was sufficiently strong to inspire its devotees with missionary zeal and ardor, it was propagated widely, not only throughout the peninsula, but also nearly into Japan.²

After Buddhism was introduced to the three kingdoms, it became the state religion of Unified Shilla Kingdom and Koryo Kingdom for about 1,500 years of Korean history. As it continued to gradually extend its sway, it became the greatest political and intellectual force in the nation. Buddhism taught Koreans principles of life far higher than Shamanism. According to its precepts, life is ephemeral. In the flow of time, nothing can remain unchanged; everything is transient. Man's suffering is caused mainly by his desires. His salvation from the miseries of life is through exterminating desire.

Buddhism is understood and practiced as a pure religion, and it recognizes heaven, hell, and transmigration. It teaches that anyone can enjoy the life of heaven if he or she has a virtuous and honest life in this world. Heaven is the reward for what anyone has done on earth. Buddhism, therefore, represents honest and virtuous living to Koreans.³

¹Han, 45.

²Ibid., 66.

³Chang and Chang, 10.

Sung Bae Park listed the important impact of Buddhism on Korean culture, such as: leaving home; the strong emphasis of attaining enlightenment; ascetic self-discipline; the notion of *karma* or cause/effective principle, and *ahimsa* or non-violence.¹ “Leaving home” means renouncing all family and societal ties for a great enlightenment experience. In the area of emphasis of enlightenment, no Buddhist could undermine the importance of enlightenment. Buddhists believe society begins to function correctly only when its members break their egotistic tendency through the experience of the Great Enlightenment.²

Therefore, Buddhism can make a valid claim to having produced an enormous number of “enlightened” monks due to this uncompromising stress of attaining Great Enlightenment. Ascetic self-discipline is one of the most important factors in making monastery life successful, and it not only brings many benefits for his or her spiritual life but also functions as a symbolic warning not to fall into an indulgent life of sentient pleasure.

The principles of the *karma* theory are used to explain circumstances and situations. This means that present circumstances are seen as the result of a cause in the past, and one’s future will depend upon present acts. Thus, respect and love for all living

¹Earl H. Phillips and Eui Young Yu, eds., *Religions in Korea: Beliefs and Cultural Values* (Los Angeles, CA: California State University, 1982), 79-84.

²In the context of Buddhism, the term *enlightenment* typically refers to that existentially transformative experience in which one reaches complete and thorough understanding of the nature of reality and gains control over those psychic proclivities that determine the apparent structure and dynamics of the world. It is often depicted as an experience in which one is said to “see” things as they really are, rather than as they merely appear to be. See, William K. Mahony, “Enlightenment,” *The Encyclopedia of Religion*, ed. Mircea Eliade (1987), 5:107.

beings becomes one of the most important aspects of Korean practices. *Ahimsa* refers to the precept of not killing any living beings in Korean Buddhism. The *ahimsa* precept is deeply related to *karma* theory and also supports being vegetarian. The meaning of *ahimsa* includes not only its negative connotation of not killing, but also the positive sense of compassion, mercy, and love.

The influence of Buddhism is seen in all aspects of Korean life. Especially in the fine arts, Korea's cultural legacies have originated almost entirely from Buddhism. In fact, the temples, pagodas, and icons arising from Buddhism as the expression of its faith and aspiration constitutes over 80 percent of the total designated national cultural treasures under protection by the Korean government.¹

This continued respect for Buddhism, as seen in the prevalence of the various artifacts, is evidenced in the Korean way of life. The fatalism regarding the fact that there is no place in the society for personal choice, the passive attitude toward activism, and the primitive belief in animism are barriers to change.² The influence of Buddhism in Korea should not be ignored. It has penetrated into every fabric of the social life of the people—including education and fine art.

Today, the majority of Koreans regard themselves as Buddhists. Buddhism is considered to be an indigenous Korean religion because of its long history and its

¹Phillips and Yu, 72.

²Won Young Ji, *A History of Lutheranism in Korea: A Personal Account* (St. Louis, MO: Concordia Seminary, 1988), 36.

influence on Korean culture. There are approximately 11 million adherents. Despite its size, however, Buddhism is very passive socially.¹

Confucianism in Korean Culture

Confucianism was the moral and religious belief founded by Confucius in the sixth century B.C. The introduction of Confucianism from China preceded the era of the Three Kingdoms (A.D. 313-668) and grew stronger in Shilla than in the other two kingdoms. Confucianism has had a tremendous impact on Korean religious life. For a period from 969 to 1036, Confucianism which had gained the upper hand in the court lost it to Buddhism.²

It was the Choson dynasty that replaced Buddhism with Confucianism as the state religion. Loyalty to the king, faithfulness to friends, conjugal fidelity, and fraternal love were all inculcated as cardinal Confucian virtues. Above all, filial piety was at the root of all moral principles.³

Confucianism in Korea permeated the system of education, cultural ceremonies, and civil administration. With the passing of the monarchical system in the early twentieth century, its impact on education remained important. However, the deeply ingrained Confucian mode of manners and social relations is still a major factor in the way Koreans think and act.⁴

¹Sang Tak Lee, *Religion and Social Formation in Korea: Minjung and Millenarianism* (Berlin: Mouton de Gruyter, 1996), 60.

²Oh, 71.

³Han, 105-106.

⁴*A Handbook of Korea*, 138.

Although, Confucian teachings have disappeared as the basis for government and administration, the Korean people have not discarded the customs, habits, and thought patterns that had their origins in Confucianism. Ancestral rites and memorial ceremonies in honor of Confucians continue to be held. The rites and traditions of this custom, according to Confucian philosophy and ordinances, are tied together with the teachings of filial piety. Marriage is considered a sacred part of life; therefore no one dares to dissolve a marriage. This is truer for the woman than for the man. Age and seniority must always be honored.

Many Confucian academies still exist in Korea, where young children are taught traditional values and manners while striving to make them more relevant in a modern, industrialized society. For most people, however, Confucianism is simply the way they think rather than an organized religion. Some Koreans feel that Confucian philosophy has inhibited the modernization of Korea. Others feel that the respect for learning and the attitude of reverence in relations, emphasized in Confucian teachings, may help to overcome the dehumanization of modern society.

Jang Tae Kum describes the influence Confucianism has had on Korean society in four ways. He says that, first, Confucianism provided social ethics and morality for Korean society. Second, Confucianism provided an education system for Korean society. Third, it provided manners and rituals that are very common and widely accepted in Korean society. Fourth, it framed the Korean worldview by educating the Korean society in proper human relationships from a philosophical perspective of life and the universe.¹

¹Jang Tae Kum, "Confucianism," in *Hankook Jongkyoosasangsa* (History of the Korean Philosophy of Religion) ed. Jang Tae Kum and Dong Sik Ryu (Seoul: Yunse University Press, 1986), 123-124.

This influence is not limited to a non-religious context. Francois Houtart points out that “Confucianism is deeply rooted in the Korean culture even among Christians, not to speak about the political, economic and the social institutions.”¹

Another approach is presented by C. Chang and N. Chang who explain the influence of Confucianism in the Korean society and culture to be the following: First, it is an orderly society. Second, it is a free society. This means no religious caste system and that one’s capability and determination determine one’s ultimate rank. Third, it is a family-oriented society. Family system or family prestige has been the primary objective in Korea. In no other society do we find such a strict regulation to maintain the purity of the family system as in Korea. Fourth, it is a group-oriented society. To build harmony among members, the individual right is sometimes ignored. Fifth, it is an education-oriented society. Education is critically important to Koreans since it determined success or failure in their career paths.²

Christianity in Korea

Due to the patriarchal nature of the Old Testament and the hierarchal framework of most Catholic and Protestant denominations, the system of autocratic leadership and obedient followers was not a barrier to the introduction of Christianity into Korean society. The respect for the individual, empathy, and the building of community were seen as similar. The strongest barrier to the acceptance of Christianity was the denial of the existence of ancestors. Accepting Christianity meant one could no longer worship the

¹Francois Houtart, “Sociological Aspects of Christian Church: Penetration in the Confucian Regions of Asia,” *Social Compass* 25, no. 2 (1978): 249.

²Chang and Chang, 11-12.

ancestors. This was met with great opposition and eventually the persecution of many Christians. However, the Christian religions brought an enlightened worldview as they introduced the notion that education and modern technology should be made available to all people.

Catholicism

As the religious component of Western education, Catholicism had flourished in Korea from the early seventeenth century.¹ In addition to this, other aspects of Western learning, such as a more accurate calendar system, attracted the attention of the Sirhak or Practical Learning School. By the eighteenth century, there were several converts, and in 1785 the first priest crossed the border and secretly baptized believers and ordained clergy. By 1863, there were twelve Korean priests and approximately 23,000 believers in Korea.² But the growth of the Catholic community was accompanied by anti-Catholic persecutions. During this time, Taewon-gun, who blamed Korea's problems on outside influences, came to power and the persecution of Christian beliefs began because Korea was still Hermit Kingdom and wanted no penetration of foreign thought.³ This ended in 1876 when the prince lost power and Korea signed treaties with the Western powers to guarantee the safety of foreign missionaries.

But beside this political aspect, the other reason for persecutions was that the doctrine of Christianity was contrary to Confucian teaching. For the men, the great

¹Paik, 57.

²*A Handbook of Korea*, 140.

³Samuel Hugh Moffett, *The Christians of Korea* (New York: Friendship press, 1962), 33.

obstacle to become a Christian was Korea's Confucian tradition of ancestor worship. For a son to become a Christian was to betray his father and to rob the dead of the filial reverences that were their due. Thus, male converts were insulted and stoned, and often disinherited by their families, for joining the outlawed foreign sect. For the women, Korea's social customs, as well, made faith difficult for the women. At this time it was not proper for a woman's face to be seen by any man except her husband, and to believe was to admit another loyalty than to the husband. This was also contrary to Confucian teaching.¹

During and after the Korean War, the number of Catholic relief organization and missionaries increased. The Korean Catholic Church grew quickly and its hierarchy was established in 1962. The Roman Catholic Church in Korea celebrated its bicentennial with a visit to Seoul by Pope John II and the canonization of 93 Korean and 10 French missionary martyrs in 1984. It was the first time that a canonization ceremony was held outside the Vatican.² This gave Korea the fourth-largest number of Catholic saints in the world, although quantitative growth has been slow for Catholicism.

The church enhanced its prestige by holding two huge events involving papal visits: the two hundredth anniversary of the birth of the Catholic Church in Korea, held in 1984, and the Eucharistic Congress in 1989.³

¹Moffett, 40.

²*New Catholic Encyclopedia*, 2003 ed., s.v. "Korea, the Catholic Church In."

³Ibid.

Protestantism

Organized Protestant mission work began in the northern part of Korea with the arrival of the American Presbyterian Mission in 1884 and then the Methodist Episcopal Church in 1885.¹ The Presbyterian and Methodist churches gained the most converts, and they still retain most of the members in Korea. Many Koreans viewed the missionaries as bearers of modern knowledge. In fact, the first Protestant missionary to enter Korea was Horace N. Allen, an American medical doctor.² The knowledge the missionaries had to offer was attractive to many Koreans. They felt that it would help them attain the modernization needed to help assure its continued independence.

A major reason for the missionaries' success was that they brought all of Western learning in addition to Christianity. This attracted many of the most intelligent and energetic into their folds. Moreover, they established the first schools and colleges for women.³ They stood behind the Korean citizens during their resistance to Japanese rule. Many foreign missionaries provided direct and indirect assistance to the Korean independence movement after annexation in 1910.

These efforts continued until their expulsion on the eve of World War II in 1940. Koreans remember the aid they received from foreign missionaries. Since the Korean War, there has been a phenomenal growth of Protestant churches. Today, there are 70 Protestant denominations in Korea. These churches place new emphasis on

¹Oh, 75.

²Paik, 65.

³Peter Popham, *The Insider's Guide to Korea* (Edison, NJ: Hunter Publishing, 1988), 42.

provision of social and spiritual services—both to Korea's poor and to the rest of the world. Today, about 20 percent of all Koreans consider themselves Christians.¹

In addition to Protestantism, there are other religious groups but their influence is minimal. The relationship of Protestant membership to the other major religions is illustrated in table 3. Shamanism has permeated the culture but it is not listed in the table, as it is not recognized as a formal organized religion.

Table 3. Religious Population

Religion	Buddhism	Protestantism	Catholicism	Confucianism
Number	10,321,012 (23.2%)	8,760,336 (19.7%)	2,950,730 (6.6%)	210,927 (0.47%)
Religion	Others	No Religion	Unknown	Total
Number	354,819 (0.8%)	21,953,315 (49.3%)	2,571 (0.006%)	44,553,710 (100%)

Source: Korean National Statistical Office, "Religious Population, 1995," available from http://www.kosis.nso.go.kr/cgi_bin/sws_999cgi; Internet; accessed June 29, 2003.

Korean Adventist Church

The Adventist message was introduced into Korea in 1904 by two Koreans returning from Japan. One day in May of 1904, Eung Hyun Lee was walking along a street in Kobe, Japan. Lee was attracted to a signboard that read in Chinese characters,

¹*A Handbook of Korea*, 142.

*The Seventh-day Sabbath Christ's Second Coming Church.*¹ He became interested in this new church. He arranged for a meeting with the Japanese Adventist evangelist, Hide Kuniya, and studied the distinctive Adventist truths such as the Sabbath, the second advent of the Savior, baptism, and the state of the dead. The following Sabbath, he brought a younger countryman, Heung Cho Son, to study together with the Japanese evangelist and this time their studies continued for some few days.

These two men soon became convinced that the SDA teachings were biblical, and the evening before the first Korean, Eung Hyun Lee, was to leave for Hawaii, they requested for baptism. With a group of Japanese believers, lanterns in hand, they went to the pool below Nunobiki Falls and were baptized. This was past midnight on a windy day in June 1904.²

These two men became the first Seventh-day Adventists from among the Korean people. One of these brethren, Eung Hyun Lee, went on to the Hawaiian Islands, while the other, Heung Cho Son, returned to Korea. Aboard the ship, he met Ki Pan Im,³ a

¹Koreans, Japanese, and the Chinese use common ideographs. Therefore, although neither could understand the language of the other, they could communicate a mutual interchange of thought by writing, using the Chinese characters, which were familiar to both.

²Man Kyu Oh, "Korea," in *Light Dawns Over Asia: Adventism's Story in the Far Eastern Division 1888 – 1988*, ed. Gil G. Fernandez (Silang, Cavite: Adventist International Institute of Advanced Studies Publication, 1990), 66.

³This name is mentioned in all the documents of the Korean SDA Church history, but Man Kyu Oh, professor in the history department of Korean Sahn Yook University, gave a detailed explanation: his first name was Hyung Joo Im. He was known by many for his political career and literary accomplishments. He was a former Methodist evangelist. After he accepted the Adventist truth, he returned to his hometown and there he changed his name to Ki Pan, meaning, 'the Foundation Rock,' in order to reflect his new resolution to stand on the rock of Jesus Christ.

Korean returning from Hawaii, and imparted to him the knowledge he had gained from Hide Kuniya.¹ Arriving in their homeland, Heung Cho Son went down to Pusan, and Ki Pan Im went up to the west coast to the port of Chinnampo to spread the news of a soon-coming Jesus. Im began to share the Adventist message with his relatives and friends.

This message began “spreading like a blaze.”² In a few weeks thirty persons had accepted the truth. This brother and the believers united in sending an earnest request to Kuniya to visit them and give them further instruction.³

In answer to this call, Hide Kyuniya arrived in Korea on August 10, 1904. He soon called for F. W. Field, the director of the Japan Mission, to help him organize churches. They visited many interested people and taught the people the truth through the medium of Chinese characters and with the help of Im. Between August 20 and September 30, before they returned to Japan, they baptized seventy-one persons, and organized four churches.⁴

With Adventism spreading rapidly, there was an urgent need for a resident missionary to learn the language and build up the church. With the request of Field to the General Conference, the first missionary, W. R. Smith, his wife, and their little daughter

¹*Seventh-day Adventist Encyclopedia*, 1996 ed., s.v. “Korea.”

²*An Outline of Mission Fields: A Help to the Study of the Work of Seventh-day Adventists in Lands Outside of America* (Washington, DC: Mission Board of Seventh-day Adventists, 1927), 136.

³M. Ellsworth Olsen, *A History of the Origin and Progress of Seventh-Day Adventists* (Washington, DC: Review and Herald Publishing Association, 1925), 680-681.

⁴Man Kyu Oh, 67.

came to Korea. In January 1907, the second missionary Mimi Scharffenberg also arrived in Korea. They opened a church school for boys and began a workers' training course.¹

In the latter part of 1908, I. H. Evans, from the General Conference, and F. W. Field from Japan visited Korea. At a council held at Soonan they organized the Korean Mission, with Butterfield as superintendent. This council made some other important decisions:

1. Transfer the mission headquarters, publishing house, and sanitarium from Soonan to Seoul, the capital city of Korea
2. Request the mission board to send four more missionaries: a doctor, an educator, and two Bible workers
3. Start a nurses' training course as early as possible, to train a young national physician to help Russel, a physician, who arrived in Korea in the autumn of 1908, and to publish a periodical of eight pages.²

When the Korean Mission was organized, there were five churches with a combined total of 105 baptized members.³ Then, Dr. Russel set up his clinic in 1908. The publishing work started in 1909 at Soonan and the name chosen for the monthly magazine was *Gospel for the Last Days*. This title was changed to *Three Angels' Message* and in January 1917 the name of the magazine was changed to *Shi Jo* (Signs of the Times). A Sabbath School was organized in Seoul in 1909. In 1915, two Korean

¹Jane Allen, "Adventist Church Grows in Land of Morning Calm," *Review and Herald*, July 1976, 14.

²Man Kyu Oh, 69.

³*SDA Encyclopedia*, s.v. "Korea."

workers were ordained into the ministry. In 1919, the Chosen Conference became a union mission with three local units. A food factory was opened at Soonan in 1927, followed by a small clinic in Seoul in 1931.

In that same year, Keun Uk Lee, one of the first two ordained nationals, attended the forty-second General Conference session held in San Francisco as the first national delegate ever sent from the Korean church. The present Seoul Adventist Hospital opened its doors in 1936 under the direction of George H. Rue, who has given almost continuous service to that institution ever since.¹

The gospel work in Korea spread very rapidly in several places. The result of this growth was that the union committee agreed to increase the number of missions under the union from three to five in 1934. In 1935, the Korean church celebrated her thirtieth anniversary with 8,400 Sabbath school members, 2,332 church members, twenty-four organized churches, and sixty-seven Sabbath schools.²

However, there were two historical events that dealt a severe blow to the gospel work in Korea. World War II, which had been rumbling in the distance for some time, finally sent Korea into a midnight of terror. As the war approached the Far East, the U.S. government advised all American missionaries to leave Korea. In response, the missionaries handed over the leadership of the work to the national workers, and left Korea in the spring of 1941, but not before organizing the Korean workers to carry on the work.³

¹Man Kyu Oh, 69-73.

²Ibid., 74.

³*SDA Encyclopedia*, s.v. "Korea."

Gradually, the Japanese government began to suppress Korea's freedom of religion and faith, substituting compulsory worship at Japanese Shinto shrines. Thus, our churches were closed on December 27, 1943, and church property was confiscated and destroyed. The leaders were cast into jail, and T. H. Chae, president of the West Chosen Mission, and others died in prison. When the churches were so suppressed, many of the brethren took their families to the mountains, and lived in secluded places, to preserve their liberty of conscience and their right to worship.¹

When the war ended on August 15, 1945, church members came out from their rocky hiding places. In October of 1945, Adventists from all parts of the country gathered in Seoul for a ten-day general meeting, where they shared the joy of reunion and thanked God for protection. Soon the church organization was re-established, and foreign missionaries returned, and the educational, medical, and evangelistic work was restored.²

The second major setback was the Korean War, of June 25, 1950. This war started when the North Korean army invaded South Korea. During the war the Christians suffered greatly. Although, less than 50 Seventh-day Adventists lost their lives, many others lost all their possessions, and many churches were destroyed.³

It seemed that God's work would not progress, but in spite of the adverse conditions, there were many blessings that came out of the miseries of the war:

¹Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists: A Revision of the Books Captains of the Host and Christ's Last Legion* (Washington, DC: Review and Herald Publishing Association, 1962), 4:306-307.

²Allen, 15.

³*SDA Encyclopedia*, s.v. "Korea."

1. The reunion of the believers of North and South accelerated the evangelization of South Korea where Adventist work had been quite slow.
2. It led to the evangelization of non-Christian islands like Cheju and Goje, to which most of the Adventist believers had fled.
3. The active role of the Adventist Relief Organization was extended. It was appointed one of the relief organizations representing Voluntary Relief Activity from the U.S. In view of the welfare activities, Adventist churches enjoyed a healthy rapport and good reputation with the government.
4. Orphanages were set up in order to care for war orphans.¹
5. Missionaries who had been evacuated to Osaka, Japan, carried out vigorous overseas evangelism, because there was a large Korean population.
6. The rapid numerical growth during the war years had an average membership gain of almost 25 percent a year. In addition, there were more baptisms each year and thousands of new converts joined the Sabbath schools.²

The year 1951 marked the beginning of a period of rapid growth in membership. There were a few overseas missionaries who did not have any offices and secretarial staff. The average membership gains for those years was about 25 percent, and between the periods of 1951-1965, it rose up to almost 1,000 percent.³

¹Man Kyu Oh, 78-79.

²*SDA Encyclopedia*, s.v. "Korea."

³Man Kyu Oh, 81.

The Korean Adventist Church saw the highest membership increase in 1965, when the total number of believers reached 28,435. 1951-1965 saw the greatest growth in the history of the Korean Adventist Church.

An analysis of the rapid growth during this period reveals a few contributing factors. First, because of the tragedy of the Korean War, the people became receptive to the saving message of Christ. Second, missionaries, national workers, colporteurs, laymen, and young people consecrated themselves to evangelism. The evangelistic zeal and activity were well reflected in the number of evangelistic meetings that were held during those years: 330 in 1963, 1,047 in 1964, and 985 in 1965. Third, the wise leadership of the church cooperated with the missionaries and native leaders. Fourth, the relief and welfare services drew many people into the church. The people enjoyed the true love of neighborliness in Adventists' helping hands, and consequently opened their hearts to the Adventist messages.¹

This rapid growth strengthened education, health care delivery, and publishing. And other areas of work were also advanced and established. As Jane Allen rightly said, "The Korean brethren are not resting on past successes. Because they have seen much tragedy as well as progress in their land during their own lifetimes, they are keenly aware that now is the time to give the Advent message to the Land of Morning Calm."²

In the beginning of the Korean Adventist work, the distinctive characteristic was volunteerism of the early believers. The Adventist message first reached Korea through Koreans before any missionaries arrived. The first two Korean Adventists did not merely

¹Ibid., 82-83.

²Allen, 16.

listen passively to the other Adventist evangelists, but they actively knocked on Kuniya's door. The achievement of the Korean Church during 100 years of its existence has been accomplished by this positive spirit of the people, who were encouraged and led by the Holy Spirit.

Presently, the Korean Union Conference has 688 churches, and a membership of 171,006 with 828 pastors. In the field of education, it has 25 elementary and high schools, 2 universities and a college with a total population of 14,273 students. Moreover, there are 33 language schools with about 40,000 students. In the medical sector, there are 2 hospitals, 1 dental hospital, 2 sanitariums, and 1 oriental hospital with a total workforce of 164 medical doctors.¹

The Impacts of Christianity on Korean Society

Despite its short history, compared to traditional religions, Christianity spread rapidly throughout Korea. In a 1993 report of the churches with the greatest number of members, seven of the eleven largest churches in the world are located in Korea.²

Christianity played an important role in Korea's transformation from a feudal to a modern society. The Christian religion made a great impact on the modernization of the country in the following areas: education, the adoption of a common Korean alphabet, and the restructuring of social relationships.

¹Jungjwon Jeon, ed., *2003 Church Directory* (Seoul, Korea: Korean Publishing House, 2003), 6.

²Erich W. Baumgartner, "Megachurches and What They Teach Us," in *Adventist Mission in the 21st Century*, ed. Jon L. Dybdahl (Hagerstown, MD: Review and Herald Publishing Association, 1999), 151.

Education

Korea had had its own way of education, but it was simply regarded as a means of procuring government positions. Therefore, commoners and all females were traditionally excluded from the educational system.¹

The ultimate goal of the Protestant mission was evangelism. However, due to the anti-Christian policy of the Korean government, the early missionaries decided to witness through education and medical care. The missionaries introduced a Western approach to education where commoners and women had the opportunity to study.

The first Western-type schools opened by the missionaries were *Ewha Haktang* (girls school) and *Paichai Haktang* (boys school) in 1886.² Similar schools were established soon afterwards, facilitating the rapid expansion of Protestantism among the common people and women of all classes. By 1909 the Presbyterians had 14,708 students in 605 institutions, while the Methodists had 200 schools with 6,432 students, and other denominations opened 950 schools.³ The primary goal of these schools was to propagate the Christian faith and to train Christian leadership for the churches. These schools also emphasized the organization of thought and scientific knowledge, leading to the introduction of technical, industrial, artistic, and literary pursuits as well as political,

¹Ok-hy Kim, "Women in the History of Catholicism in Korea," *Korean Journal* 24, no. 8 (August 1984): 34.

²Phillips and Yu, 121.

³Kyung Bae Min, *A History of the Korean Church* (Seoul: Christian Literature Society of Korea, 1982), 35-43.

religious, and social knowledge.¹ This significant contribution to the modernization of Korea through Christian educational activity continues today.

Use of Korean Alphabet (*Hangul*)

Hangul, the unique and creative language of Korea, although invented as far back as 1446 by scholars in the court of King Sejong, was little used for several centuries because of the perceived cultural superiority of the Chinese and their language.² But Christian use of the Korean language and easily-learned *Hangul* script enabled the faith to spread outside the elite class. Its simple structure and easy adaptability to the Korean language pattern have greatly helped people express their thoughts freely.

The Bible, hymnals, and other Christian books translated into the Korean language as well as the textbooks used in the schools were written in *Hangul*. Concerning this matter, the Catholic Church was the first organization to officially recognize its value. Bishop Berneux commanded that all Catholic children must be taught to read using *Hangul*.³

However, Christianity helped the people become literate in their own language system. The result was that the people were ready to accept new knowledges in science and technology. The language life of the people was further enriched by the vernacular Bible, sermons of Christian preachers and literary works by Christian authors and

¹I. K. Kim, 64.

²Phillips and Yu, eds., 118.

³Kwang Cho, "The Meaning of Catholicism Yesterday and Today," *Korean Journal* 24, no. 8 (August 1984), 20-21.

novelists. Most of all, the phenomenon paved the way for an awareness of cultural and national identity.¹

Change in Social Relationships

Perhaps in no other area has there been such a revolutionary effect on Korea as when Christian values began to influence social relationships. Traditional Korean society was hierarchically arranged according to Confucian principles under the semi-divine emperor. Women had no social rights, children were totally subservient to their parents, and individuals had no rights except as defined by the overall social system.

Korean women previously had no socially accepted identities of their own but Christianity brought women out of the home, taught them the Bible, and gave them an education in mission schools. Girls' mission schools accelerated social changes toward equality, and women began participating in society. Accordingly, concubines and polygamy were gradually abolished by imperatives of Christianity and modern education. Due to the elevation of women's status, the roles of women increased and diversified, expanding their job opportunities and involvement in social activities.²

Christianity also brought reformation to the social structure. Traditionally there were four different social status groups but Christianity broke these barriers.³ This structure was radically challenged by the Christian teaching that all people are created in the "Image of God" (Gen 1:26-27) and the implicit worth of every individual.

¹Phillips and Yum, eds., 121.

²Man Gap Lee, *Sociology and Social Change in Korea* (Seoul: Seoul National University, 1982), 107-108.

³Ibid., 34.

Missionaries were not blind to these social realities, but they chose to disregard the social classes of the people they contacted. Different classes sang and worshiped together and received education together.

As Christianity grew, the barriers of social classes continued to diminish and modernization and socio-cultural changes began to influence the views of the traditional belief systems. As the effects of Westernization changed the social structures, then nationalism, pragmatism, individualism, materialism, and anti-communism rose up.

Leadership Patterns

Shamanistic Leadership Pattern

Shamanism is mainly based on fear, and the devotee is required to appease a vast number of spirits and demons who are thought to inhabit the trees, mountains, stones, and streams.¹ This appeasing is done through a mediator: the shaman who is thought to have intimate relations with the spirit world.

Mircea Eliade suggests that a shaman is “a mouthpiece of the spirits and also the manipulator of spirit beings.”² He adds, “Any ecstatic cannot be considered a shaman; the shaman specializes in a trance during which his soul is believed to leave his body and descend to the sky or descend to the underworld.”³

¹According to T. Kim, Korean shamanism has 273 different kinds of spirits which are divided into three categories: nature gods (63.6%), human gods (33.3%), and other gods (3.1%). Tae Gwon Kim, “Components of Korean Shamanism,” *Korean Journal* 12 (December 1972): 22.

²Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy* (Chicago, IL: University of Chicago Press, 1964), 4.

³Ibid., 5.

In Korea, there are three classes of shamans. They are noted as the following:

Mudang—female shaman who seeks to control the fate of man by influencing the spirit through direct contact, *Paksu*—male shaman who performs the same function as *Mudang*, and *Pansu*—blind *Paksu* who have the important function of fortune telling.¹

S. Kim describes the main roles of shaman as the following:

The main functions of a shaman are to grant blessings, to tell fortunes and to protect from misfortune. The shaman as a priest offers religious worship to the gods and discloses the divine will to the people. The shaman as a medical person heals the sick by exercising the evil spirits that cause sickness. The shaman as a prophet foresees and predicts both mischief and good.²

Therefore, it is natural for a shaman to be called to solve problems, to cure, to chase away evil spirits, give guidance, and bless by cajoling, appeasing, propitiating, and coercing spirits.

Buddhistic Leadership Pattern

When Buddhism was introduced into ancient Korea, there developed an intimate relationship between the Buddhist religion and the political-social structure. This intermingling of pure Buddhism and the authoritarian political practices of the leadership influenced both the religious structure and the governance of the country. This synergy is still evident in modern South Korea. The significant factor is that it was through the influence of the royal class that the Buddhist faith started. It started from above and not below, and thus was not a persecuted religion at its outset. This guaranteed the full support and promotion of Buddhism from the ruling class.

¹In-Gyeong Kim, 44.

²Sung Tae Kim, "Contextualization and the Presbyterian Church in Korea" (Ph.D. dissertation, Fuller Theological Seminary, 1991), 304.

Therefore, the Buddhist monks functioned not only as religious leaders, but as political advisors, architects, doctors, educators, and lawyers. Even though the Buddhist monks were oppressed and ranked in the lowest social class during the Yi dynasty, during which time Confucianism was the accepted political ideology, in the Unified Shilla and the Koryo kingdom, the monks still maintained socio-politico-economic power.¹

The monks are generally recognized as religious virtuosos who accept the message of the Buddha and follow in his path. Having accepted the truth of the Buddha's teachings, the monk's only consistent attitudinal response is to seek salvation; and having committed to this goal, the only consistent behavioral response is to renounce the world in order to extinguish all craving. This act of renouncing the world means to renounce all ties—parents, family, spouse, friends, and property, and to wander alone.²

Therefore, the monks are taken as an ideal type of Buddhist and the status of the monk is pivotal in society and the role of the monk is the central role in Buddhist thought and behavior.³ The monks are usually invited to recite merit-making chants on occasion, such as prior to the actual wedding ceremony, or to celebrate the entry into a new house and the opening of a shop or school; a rare form of merit-making ceremony is performed at a time of grievous illness, within the family or of epidemic proportions.⁴

¹Phillips and Yu, 71-72.

²Melford E. Spiro, *Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes*, 2nd ed. (Los Angeles, CA: University of California Press, 1982), 279.

³Ibid., 472.

⁴Jane Bunnag, *Buddhist Monk, Buddhist Layman: A Study of Urban Monastic Organization in Central Thailand* (New York: Cambridge University Press, 1973), 62.

Confucian Leadership Patterns

The leadership style in Korean society in general is authoritarian and paternalistic. It is influenced by the Confucian authority patterns. Confucianism emphasizes the king, mentor or teacher, and father are to be equally respected because they are considered to be the major authority figures in life.¹ These three major authority figures represent the political, the educational, and the social leadership pattern in Confucianism.

Political Leadership Pattern: King

The political leadership pattern places the king as the top authority. Korean history reveals that Koreans are familiar with the concept of a king because of the political structure of their long history. The king in Confucianism has absolute authority. He can do whatever he wants, including changing the law. Francis Hsu describes this kind of authority:

The Chinese officials were owners by authority of the emperor of whatever area was under their stewardship. The people of that local[e] were their wards, whom they would guide, punish, or protect, as they saw fit. The people were their children in a social, political, economic, and spiritual sense. These high officials not only ruled over the living but they also possessed jurisdiction over the dead.²

The reason a king can have such authority is that in Confucianism the ideal of kingship is always associated with charisma that comes from above. Julia Ching explains, "According to the Confucian classics, the king is the one man, because he is Son of Heaven, mediator between the powers above and the people below, in a unique manner.

¹Sung Hwan Cha, *Hankuk Jogkyoosasang ui Sahaehakchuck Iehae* (Sociological Understanding of Korean Religion Philosophy) (Seoul: Moonhakga Jinsungsa, 1992), 255.

²Francis Hsu, *American and Chinese* (Honolulu, HI: University of Hawaii Press, 1953), 196.

He governs by Heaven's Mandate; his actions are carried out according to Heaven's wishes."¹ The people believed that a king has a heavenly origin; he was sent from above. Because a king was considered to be of divine origin, subjects needed to be absolutely submissive to the king.

Based on this concept of subservience to a king, duty required absolute loyalty to the king. This concept is different from the Western notion of obedience. Ching describes the difference between the two by saying, "For obedience has an impersonal aspect, and may be applied internally to the conscience and externally to laws. Loyalty on the other hand, remains deeply personal, whether directed to a cause—in the name of moral conviction—or to another person or group of persons."²

This loyalty could be summarized in three points. First, the object of loyalty starts with oneself, then the family, and finally the country. Second, loyalty is the virtue for everyone including the king, government officers, and the common people. Third, loyalty derives from filial piety, respect for parent.

Educational Leadership Pattern: Scholar/Mentor

In Confucian society, education was of prime importance. Even today in Korea, scholars are highly respected.³ There is an old saying: "One should not step even on the shadow of one's teacher." That adage, emphasizing the degree of respect traditionally

¹Julia Ching, *Confucianism and Christianity* (Tokyo: Sophia University, 1977), 188-189.

²Ibid., 195.

³Chang and Chang, 13.

accorded teachers, has been a guiding principle in Korean education.¹ They are considered the leaders in the society. Confucius and his disciples elevated the status of mentor and scholar to an almost god-like position, creating great respect for them among the people.² In Korean history, these scholars and mentors were called *Sunbi*, and they set the educational leadership pattern for the Korean Confucian authority figures. They taught students Confucian ethics and values during the Yi Dynasty.

As the Confucian concept of leadership possesses high moral standards, *Sunbi* are known for their high moral qualities and ethical principles. Archie Bahm states about the high moral value of *Sunbi*:

By self-restraint, cleanliness, neatness in dress, and refraining from all inappropriate behavior, this is the way for a leader to develop his character. By ignoring slander, remaining unresponsive to enticements, disregarding riches, and acknowledging accomplishments, this is the way to recognize those who are worthy.³

Sunbi also had a strong educational background. They are true scholars in a way because they study in pursuit of knowledge and virtue, but they usually ignore the practical side of life.

Another characteristic of *Sunbi* is elitism. The Confucian authority figure in the educational model is categorized as elitist and scholaricist.⁴ They were elite in the sense that they held a high view of themselves. They consider themselves as people who are

¹*A Handbook of Korea*, 452.

²John Ky Branner, "Chinese Leadership Patterns and Their Relationship to Pastoral Ministry Among Taiwan's Urban Masses" (D.Miss. dissertation, Fuller Theological Seminary, 1983), 71.

³Archie Bahm, *The Heart of Confucius* (New York: John Weatherhill, 1969), 99.

⁴Stephen Sikyong Pak, "Adopting Traditional Korean Leadership Model for Church Renewal" (Th.M. thesis, Fuller Theological Seminary, 1988), 12.

following the truth in the Confucian way with high moral qualities. They were so proud of their reputations and qualifications that they considered themselves to be different from others.

The scholar pattern is a pattern for becoming a great mentor. Students did not simply pursue information, but the pattern of life and the way of living of Confucian ethics and morality. When a scholar taught his students, it was not simple classroom teaching. It was a life-sharing experience because the students not only learned academic information but also their mentor's philosophy of life and his principles of living. The students considered their mentor to be their spiritual and cultural father because he was their role pattern in life.

Social Leadership Pattern: Father

In Confucianism, the family relationship provides a model for social behavior. "Family relationship provides the basic model on which society is understood to be organized."¹ Traditionally, in a Korean family system, the father is regarded as the head of the family and the source of authority.

Among the teachings of Five Relationships² in Confucian society, the second article shows affection between father and son. Within these Five Relationships, the most important relationship is the father and son relationship.³

¹Robert Silin, *Leadership and Values: The Organization of Large-scale Taiwanese Enterprises* (Cambridge, MA: Harvard University East Asian Research Center, 1976), 37.

²The Five Relationships include the righteousness between ruler and subject, affection between father and son, deference between husband and wife, degrees between older and younger, and faith between friends (Ching, 96).

³Chang and Chang, 13, 144.

It is a fundamental principle to honor and obey one's parent as well as the elders in society. The family system is the basic structure within which people keep the tradition of honoring parents and loyally submitting to the elders. As a result of that, the fundamental moral rule in the Korean society was to respect parents and elders and to obey them without any excuse.

This relationship is at the center of the Confucian kinship system,¹ and the Five Relationships stress a basic sense of hierarchy. Therefore, a father's authority is absolute to all his family members. This dominant relationship is basic to the Confucian ideal of filial piety. Koreans place greater importance on filial piety to parents than on loyalty to superiors. Although the Korean society has emphasized loyalty to superiors and to the state, filial piety has been the most important form of social behavior. This means that the family system or family prestige has been their primary objective in Korea.²

Therefore, the emphasis on filial piety in Confucianism stresses absolute submission to and consistent honor of parents, ancestors, and elders as a social duty and virtue. This concept became the foundation of the hierarchical structure in Confucian society. Thus, the Confucian concept of filial piety places the father on the top of the hierarchical social structure since Confucian society is a male-dominant society.

Christian Leadership Patterns

As Shamanism, Buddhism, and Confucianism laid their foundations in Korean culture, these cultural leadership patterns provided direction for leadership in Korea.

¹Branner, 58.

²Chang and Chang, 13.

They provided principles, values, and methods for the way Koreans lead and follow. The Korean church leadership did not escape this influence. In this section, I will identify characteristics of Korean Christian leadership influenced by these cultural leadership patterns in Korea.

Charismatic Leadership

In the Korean context, such charismatic authority results from the influence of Confucianism and Shamanism in the Korean church. Just as the king has absolute power and authority in Confucianism, so senior pastors in Korean churches exercise power and authority. Most Korean pastors are considered to be like kings in their own kingdom. This attitude can be observed in many areas within Korean churches.

The Confucian authority patterns of kingship have influenced Korean pastors to perceive themselves as the most important leaders of the church. In Confucianism, a king is the mediator between heaven and earth. He has been ordained into the position by heaven and has a somewhat divine nature. He is the representation of heaven to people, which encourages the people to be obedient to the king. Just like a king in Confucianism, Korean pastors have absolute authority and power over the followers in the church. The particular teaching in Korean Christian community is that if any mistreats a pastor or does bad things to pastors then God will curse him or her with punishment. The other side of this same coin is also true that, if anyone does good to pastors, then God will bless him or her.¹

¹Tae Sik Kim, "The Future of the Korean Church Depends on Pastors," *Ministry and Theology* 97 (1997): 154.

Therefore, most Korean senior pastors fall into the category of charismatic leader as a result of the influence of the Confucian authority pattern of king. Following this authority pattern has caused Korean Christian leaders to develop the characteristics of strong charismatic leadership in churches. All other associate pastors and lay leaders are there to help and assist the senior pastor's ministry. The senior pastor, who considers himself to be like a king in his church, regards elders and other church officers as government officials who are there to assist him much like the king and his court in Confucianism. The lives of all other leaders, including associate pastors, elders, and church officials, revolve around what the senior pastor dictates.

Shamanistic influence can also be found in the Korean church where pastors are perceived to be the source and the channel of blessings and the lay people are the ones who receive blessings.¹ This phenomenon is possible because Korean Christians have a blessing-oriented mentality.

“Blessing” is a favorite word of Koreans. Moses B. Lee defines the blessing (Korean word for blessing is *bok*) as follows:

The word Bok (福) was imported from China. The original meaning is a humble one: when a farmer (示) has one field (田) to feed his one mouth (口), it is *bok*. However, the work *bok* began to expand with more luxurious meanings such as longevity, wealth, health, power, social status, numerous descendants, and so forth. Now it can mean whatever is good for human beings.²

¹Kwang Hee Lee, “A Pastoral Evaluation of Korean Church Growth in Light of the Concept of Blessing in Traditional Shamanism” (D.Min. dissertation, Fuller Theological Seminary, 1993), 127.

²Moses Bang S. Lee, “Transforming the Korean Church: The Conceptual Transformation of Shamanistic *Bok* to the Biblical Concept of Blessing” (Ph.D. dissertation, Fuller Theological Seminary, 1994), 9.

K. Lee explains the reason Koreans are infatuated with the concept of blessing in Korean Shamanism:

The history of Korea has been a history of suffering from poverty, the tyranny of its own government, and the invasion of foreign countries. Therefore, the Korean Church's emphasis on blessing is closely related with this historical background of their efforts to get out of their miserable situations. Therefore, the main purpose of Shamanism as a religious root of Korean culture is to receive blessings for survival by manipulating spirits.¹

Generally, Korean Shamanism includes a plethora of gods and spirits. In particular, house pantheons appear in every traditional home. *Chosangsin*, ancestral spirits of the dead, is thought to bring prosperity to the descendants. *Sungjusin*, lord of the house, has a fetish on the beam of the ceiling above the living room. *Chesukbulsa*, borrowed from Buddhism, god of longevity, is considered to take charge of the blessing of production and descendants. *Chuwangsin*, god of the kitchen, is enshrined in a bowl full of water. *Tojusin*, god of the house site, is the god of treasure of the house.²

These gods can either bless or curse depending on how they are being treated by people in *Kut*³ through the shaman.

This understanding of the spiritual world related to the blessing makes the *mudang* the channel of blessings because people believe that if they treat *mudang* well, then *mudang* will bring blessings to them by persuading spiritual beings to act on their

¹Kwang Hee Lee, 116.

²In-Gyeong Kim, 43.

³According to Dong Sik Ryu, *kut* is "the cultural expression of the aboriginal world of 'oneness.'" It is a shamanistic séance "in which gods and man have a direct dialogue, and the sacred and profane coexist." "The World of Gut," *Korean Journal* 13 no. 8 (1981): 13-14. A *kut* is a ritual held by a *mudang* for purposes such as healing, invoking fortunes, exorcising demons, preventing disasters, blessing the family, and foretelling the future.

behalf. The other side is also true; if they mistreat *mudang*, then a curse will be placed on them.

Therefore, out of the intense desire for blessings, many Korean Christians understand the pastor's role as the channel of blessings similar to the shaman in Korean Shamanism, as H. Jin points out:

Many Korean Christians understand blessing as that which is given through a pastor. In Shamanism one's fate depends on the spirits and the role of shaman is very important because he or she can only control the spirits through religious techniques. Therefore, Koreans totally depend on the power of the shaman in their religious life. In this context, many Korean Christians ask pastors to perform a shaman's function for them. That is, they depend upon a pastor in their religious life.¹

Like Shamanism, there is also a popular understanding in Korean Christian circles that if anyone does something good for pastors, then God will bless him or her. This understanding illustrates Korean Christians' perception of their pastors as a channel of blessings, like Korean shamans.

Therefore, the Confucian leadership patterns have combined with the concept of the Korean shaman, creating a dynamic and powerful charismatic leadership pattern.

Hierarchical Leadership

In Confucian society, the father is the most important authority figure. The father-son relationship is the foundation of all relationships in society. All other authority patterns are modified versions of this pattern. The father's authority in a family is not limited to the immediate family. Thus, Confucianism has become a hierarchical system for the whole society. This hierarchical pattern of leadership in Confucianism has influenced Korean Christian leadership in Korean churches.

¹Jin, 185.

In the Korean church, there is a clear hierarchical system. Figure 1 shows the general hierarchical system in Korean churches. The positive side of this type of system is that it makes for an easy and powerful decision-making process. After a pastor makes a decision, it is passed down to the elders, deacons, and congregation members according to the hierarchical principle.

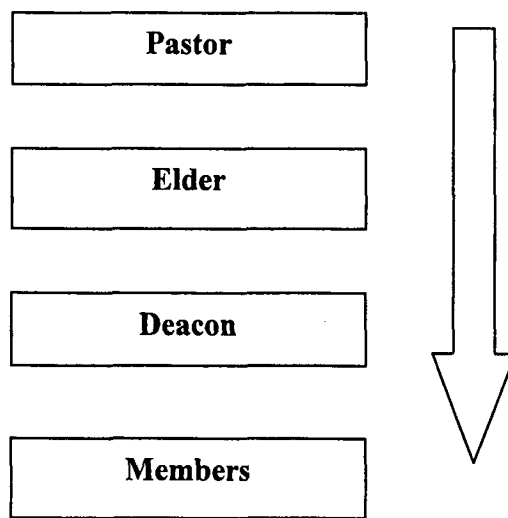


Fig 1. Hierarchical system in Korean churches.

The negative side of this hierarchical system is that the flow of communication always goes from top to down. As a result, there is a lack of dialogue between the leaders and the followers, often leading to the abuse of power and authority. When a hierarchical system and positional power are practiced, it is easy for the leadership style to become dominant and abusive. Such leadership is not beneficial to the followers and creates power struggles.

This misunderstanding of the pastoral role causes many Korean Christians to consider their pastor to be a god. Nam Hyuck Jang describes this danger of absolute god-like authority in Korean pastors:

Pastors with attractive gifts are easily tempted to accept the common believers' exaltation of them even to the level of divinity. They glorify themselves when they view themselves as specially selected by God or when they feel they have paid the price of toil and discipline and thus earned the privilege to exert such an admirable authority. In this context there seems to be a strong hierarchical tendency in the relationships between God's people and God's spiritual elite.¹

Positional Leadership

Many Korean pastors consider the position of pastor to be a source of power and authority. Because of the influence of Confucianism, the positional power of pastors is emphasized in Korean churches. In Confucianism, regardless of a king's ability or capability, through positional power he has all the authority he needs because the position of the king is believed to have been granted from heaven. Likewise, pastors are naturally considered to be the objects of honor and respect because their positions are considered to have come from God, regardless of the pastors' abilities for ministry.

In the Korean church, the concept of the shaman being a mediator also has influenced many Korean Christians to understand the role of their pastor as a mediator between God and themselves. Many Korean pastors behave as if they are high priests who have the special privilege of having direct access to God. Eun Kyu Lee suggests that "Korean pastors have to come out of this kind of high priest mentality in their leadership pattern and become team ministers sharing responsibilities."² Also, there is an increase a high priesthood theology among pastors in Korean churches in order to justify a pastor's absolute power and authority.

¹Nam Hyuck Jang, "Shamanism in Korean Christianity: Evaluating the Influence of Shamanism on Spiritual Power in Korean Christianity" (Ph.D. dissertation, Fuller Theological Seminary, 1996), 197.

²Eun Kyu Lee, "Criticism Aimed at Pastors," *Ministry and Theology* 86 (1996): 47.

Moreover, many pastors consider preaching to be something that comes with the heavenly position of a pastor. A pastor's sermon is often identified with God's word from heaven. Only a pastor can speak of God's word, so preaching is exclusively limited to pastors in general.¹ Therefore, no matter the content of a sermon, a congregation cannot argue with or complain about the sermon in public because it is a divine message given to the pastor. Thus, it is often the position of a pastor that makes that person a pastor, not what he does as a pastor.

Spiritual Leadership

Korean Christians want their pastors to be spiritual in a mystical way. Pastors with spiritual power are regarded highly, though the common understanding of spiritual power is based on the pastors' mystical spiritual experiences. Jang explains this need of Korean Christians for spiritual leadership:

There were already established religious structures in Korea when Christianity was introduced from the West. Undergirding the activities of these religions, Shamanism served as one of the Korean people's traditional religions. Shamanism still has a deep influence on the shape of the Korean mentality. The yearning for spiritual power stirs deep within shamanism's supernatural worldview. In the Korean shamanistic worldview "spiritual power" is one of the most important cultural themes and clarifies many seemingly inexplicable phenomena in Shamanism.²

J. Robert Clinton says, spiritual authority

is based on an experiential power base. That is a leader's power resources for spiritual authority are intimately tied to his/her experiences with God. Followers perceive spirituality in leaders in terms of character, demonstration of power, and perceived knowledge of God and His purposes. Processing experiences which build godly character, show that God works powerfully through the leader, and give the leader understanding of God's ways and purposes for followers, all build up spiritual

¹Park, 13.

²Jang, 33.

authority in the eyes of followers. In short, spiritual authority is that characteristic of a God-anointed leader developed upon an experiential power base which enables a leader to influence followers towards God's purpose, through persuasion, force of patterning, and moral expertise.¹

Generally, disease-curing and exorcising of evil spirits are two of the four most important functions of shamans in Korean Shamanism.² In this sense, Christian accounts of the miraculous power of Jesus Christ correlate remarkably well with the indigenous folk belief in the magical power of shamans. Many Koreans, brought up in a culture that exulted the exorcising and healing powers of shamans, found the supernatural elements of the Scripture, i.e., faith-healing and casting out demonic spirits, neither difficult nor surprising.

Louis O. Hartman witnesses:

It is a great victory at the very start to have to deal with a spiritually rather than a materialistically inclined people, and whatever may be said as to the peculiar developments of the animistic faith, this essential conviction as to the reality of spiritual things is identical in both religions.³

By performing the healing rites during worship services and revival meetings, Korean pastors turned the two occasions into, in essence, shamanic rituals that typically featured disease-curing exorcism.⁴

¹J. Robert Clinton, *Leadership Emergence Theory* (Altadena, CA: Barnabas Publishers, 1986), 203.

²Phillips and Yu, 28-29.

³Louis O. Hartman, quoted in David Chung, *Syncretism: The Religious Context of Christian Beginnings in Korea*, ed. Kang-nam Oh (Albany, NY: State University of New York Press, 2001), 175-176.

⁴Inspired by the narratives of healing deeds in the Bible, three methods have been utilized most often by Korean clergy to cure diseases: prayers (Jas 5:15), laying on of hands (Mark 6:5; 16:18; Luke 4:40), and consecrated water (John 7:37-38). Another popular method of healing involves the combination of prayer and fasting, which has been usually employed by pastors or revivalists who themselves have been cured of sickness by the same procedure.

While pastors are viewed as spiritual leaders, their spirituality needs to be distinguished from the mystical spiritual influence by Shamanism. However, the Korean church is becoming more abnormally mystical in their services, revival meetings, and prayer mountain ministries as a result of shamanistic influences. J. Kim rightly observes that the “divine message or revelation should not be denied in the Christian church as a part of biblical tradition. Yet, it is also an appropriate assertion that the charismatic leadership by means of divine messages in the Korean church is almost identical in its external form to that of this traditional religion [Korean Shamanism].”¹

Summary

Korea has a rich multi-cultural background. This culture has made a tremendous impact on the leadership roles in the traditional society, political arena, and in Christianity. The early Chinese influence was subtle but extremely instrumental in shaping the hierarchal system of Korea. The authoritative style of the Chinese blended with the family system already in place. The Japanese, on the other hand, were autocratic and, during the annexation, were invasive in their enforcement of the hierarchal system. After independence, Americans used a military approach in governing South Korea and the more autocratic hierarchal leadership continued. Currently, there are a number of political parties but the system is still hierarchal. In addition to the political influence, the role of the traditional religions—shamanism, Buddhism, and Confucianism—cannot be underestimated. These religions were integrated directly into the leadership style and are also continuing to influence the society, politics, and church.

¹Jong Il Kim, 206.

Among the traditional religions, Confucianism is the most influential cultural element in Korean society and Korean Christianity. In order to develop an effective leadership model for Korean Christians, one needs to understand the Confucian sense of authority in light of biblical principles. The chief characteristic of Confucian authoritarianism is a hierarchal leadership style. All levels of society—military, government, and Christian churches—rely on this model.

Derived from the influence of these religious leadership styles, current Korean Christian leadership models are charismatic, hierarchical, positional, and spiritual leadership. These leadership styles have contributed to the Korean church growth in the last decades but there are some non-biblical elements still present in Christianity. These elements form the basis of the barriers to believers who are practicing servant-leadership. This is what calls for an in-depth study into servant-leadership as an alternative leadership model.

The church needs to evaluate and modify the traditional leadership values, acknowledging the positive contributions of the cultural heritage. If the paradigm shift is introduced on the platform already in existence, it will enhance the effectiveness of the servant-leadership model in a Korean ministry setting.

CHAPTER V

CURRENT PRACTICES IN THE SEVENTH-DAY ADVENTIST CHURCH IN KOREA

The emphasis in this chapter is on the current leadership styles of Seventh-day Adventist pastors in Korea. To facilitate the gathering of data, a questionnaire was developed based on the literature. The questionnaire consisted of four sections: demographic information, a self-assessment of leadership style(s), perceptions regarding the incorporating of practices unique to servant-leadership, and opinions and understanding of servant-leadership.

Current Leadership Descriptors Based on the Survey

Demographics

There are 828 pastors employed by the Korean Union Conference of Seventh-day Adventists. The survey was distributed to 250 pastors from two of the conferences and those serving the language institutes. The selection of these three groups is representative. The East Central Korean Conference encompasses the largest membership and includes the metropolitan city of Seoul. The Southeast Korean Conference is geographically the largest territory and includes a cross-section of the Korean population with the second and third largest cities, as well as small cities, towns, and rural areas.

The pastors from these two conferences attend the campmeetings held in Seoul and Daegu; therefore, the questionnaires were distributed at these summer campmeetings.

The questionnaires for the third group, the pastors serving the language institutes, were mailed individually because the language institutes, and churches are located throughout the five conferences. It was important to include the pastors serving the language institutes because their pastoral duties differ from the other pastors. Many students attend classes regularly for the purpose of learning English, Japanese, and Chinese. The language institutes' pastors are responsible for the students and other members. The pastors carry additional duties of administration, worships for the institutes, prayer meeting for the church, vespers for church, and visitation. Special programs are held regularly for everyone but the focus is on the non-members; for example, an After Glow service focuses on non-members but members attend.

The total number of questionnaires returned was 164 out of 250, a 65.6 percent response.

Table 4 shows the size of city in relation to the frequency of the responses and percentage of pastors serving in a given location.

Table 4. Location of Pastors, by Size of Town or City

Location	Frequency	Percentage	Cumulative Percentage
Town ($\leq 50,000$)	32	19.5	19.5
Small City (50-300,000)	31	18.9	38.4
Large City (301-600,000)	21	12.8	51.2
Metropolitan ($\geq 601,000$)	80	48.8	100.0
Total	164	100.0	

Table 5 shows the membership size as relates to the frequency of the responses and percentage of pastors serving a given size congregation. Responses indicate that nearly 50 percent of the participants work in large metropolitan city churches. More than 80 percent of the pastors are affiliated with churches with a membership less than 200.

Table 5. Distribution of Pastors, by Size of Congregation

Membership	Frequency	Percentage	Cumulative Percentage
≤ 50	54	32.9	32.9
51 – 100	59	36.0	68.9
101 – 200	32	19.5	88.4
201 – 300	4	2.4	90.9
301 – 400	3	1.8	92.7
≥401	2	7.3	100.0
Total	164	100.0	

Table 6 shows the distribution of pastors participating in the survey by age.

Seventy-five percent of the pastors are between the ages of 31 and 50.

Table 6. Distribution of Pastors, by Age

Age	Frequency	Percentage	Cumulative Percentage
20 – 30	12	7.3	7.3
31 – 40	73	44.5	51.8
41 – 50	50	30.5	82.3
51 – 60	22	13.4	95.7
≥61	7	4.3	100.0
Total	164	100.0	

Table 7 shows the distribution of pastors by the number of years employed in professional ministry. Approximately 80 percent of the participating pastors have served fewer than 20 years in the profession.

Table 7. Distribution of Pastors, by the Number of Years in Professional Ministry

Years in Ministry	Frequency	Percentage	Cumulative Percentage
1 – 5	39	23.8	23.8
6 – 10	40	24.4	48.2
11 – 20	53	32.3	80.5
21 – 30	19	11.6	92.1
≥ 31	13	7.9	100.0
Total	164	100.0	

Table 8 shows the distribution of pastors by gender. All but one of the employed pastors is male.

Table 8. Distribution of Pastors, by Gender

Gender	Frequency	Percentage	Cumulative Percentage
Male	163	99.4	99.4
Female	1	.6	100.0
Total	164	100.0	

Table 9 shows the distribution of pastors by degrees earned. There are no pastors who do not have at least a bachelor's degree (B.A.). Forty-nine percent have a master's degree, either an M.A. or M.Div.

Table 9. Distribution of Pastors, by Degrees Conferred

Degrees	Frequency	Percentage	Cumulative Percentage
B.A	74	45.1	45.1
M.A	46	28.0	73.2
M.Div	35	21.3	94.5
D.Min	4	2.4	97.0
Ph.D	0	0.0	97.0
Other	5	3.0	100.0
Total	164	100.0	

Leadership Self-Assessment

The leadership assessment section of the questionnaire was based on the Warren H. Schmitt and Robert Tannenbaum model, adapted and updated by George Manning and Kent Curtis. A continuum was developed by Andrew DuBrin to identify various leadership styles: autocratic, participate, and free-rein.¹

The questionnaire distributed among the pastors was translated into Korean and the examples given were Korean.

¹Andrew J. DuBrin, *Leadership: Research Findings, Practice, and Skills* (Boston, MA: Houghton Mifflin Company, 1995), 100.

The questions are merged into one list but there are three sets: autocratic, participative, and free-rein. The dominant perception of the respondents, overall 98.1 percent, is that they are participative leaders. There is a tendency to perceive that they are free-rein, overall 77.8 percent. The perception that they are autocratic, overall 56.13 percent, was the lowest indicator (tables 10, 11, and 12).¹

Autocratic Leadership Style

According to DuBrin, autocratic leaders are goal-and task-oriented. “Typical autocratic behaviors include telling people what to do, asserting themselves, and serving as a model for team members.”²

Survey questions 1, 4, 7, 10, 13, and 16 address the autocratic factors. The frequency for answering “mostly yes” and the percentage that represents are included, the total possible being 164 participants and 100 percent respectively.

The results show that more than half of the pastors perceived themselves to be autocratic in four of the individual questions. More than 65 percent responded “mostly no” to two of the questions. The percentage for “mostly yes” responses, however, was the lowest for the overall assessment that they perceived themselves to be autocratic leaders (table 10).

¹Each set was normalized to the greatest number of positive responses: 164 responses were possible for each item and there were six items identified for each set, resulting in a possible 984 responses per set. There were 899 positive and 85 negative responses for participative, 767 positive and 217 negative for free-rein, and 551 positive and 433 negative for autocratic.

²DuBrin, 100.

Table 10. Questions Addressing the Tendency Toward Autocratic Leadership

#	Question	Frequency	Percentage
1	Do you enjoy the authority leadership brings?	114	69.5
4	A stranger comes into your work area, and you know the person is a new employee. Would you first ask, "What is your name?" rather than introduce yourself?	102	62.5
7	Do you think leaders should keep aloof from team members	57	34.8
10	Do you find it fairly easy to give negative performance evaluations to group members?	56	34.1
13	Do you agree that one of the best ways to avoid discipline problems is to provide adequate punishment for rule violations?	89	54.3
16	Do you feel that everyone in your work group should have a certain amount of personal loyalty to you?	133	81.6
	Total	551	56.13

Participative Leadership Style

According to DuBryn, the participative leaders share decisions with others. There are three subtypes: "consultative, consensus, and democratic."¹ DuBryn explains the three subtypes:

1. In spite of the fact that consultative leaders consult others prior to making decisions, they do make the final decision.
2. The consensus leader encourages discussion and strives to have each member contribute to the final decision.
3. The democratic leader collects information and takes a vote.²

¹Ibid., 102, 103.

²Ibid.

The survey questions addressing the participative are listed in All three subtypes reflect characteristics of servant-leadership. The survey questions 2, 5, 8, 11, 14, and 17 address the participative factors.

The frequency for answering “mostly yes” and the percentage are included, the total possible being 164 participants and 100 percent respectively. The results show that the pastors perceive themselves to be participative leaders (table 11).

Table 11. Questions Addressing the Tendency toward Participative Leadership

#	Question	Frequency	Percentage
2	Do you think it is worth the time and effort for a manager to explain the reasons for a decision or policy before putting the policy into effect?	159	97.0
5	Do you keep team members up to date on developments affecting the work group?	149	90.9
8	It comes time to decide about a company event. You have heard that the majority prefer to have it on Wednesday, but you are pretty sure Thursday would be better for all concerned. Would you put the question to a vote rather than make the decision yourself?	149	90.9
11	Do you feel that you should be friendly with the members of your work group?	156	95.1
14	Your employees are criticizing the way you handled a situation. Would you sell your viewpoint, rather than make it clear that as the manager, your decisions are final?	141	86.0
17	Do you favor the practice of using task force teams and committees rather than making decisions alone?	145	89.0
	Total	899	91.48

Free-Rein Leadership Style

According to DuBrin, the free-rein leaders give others the responsibility for

facilitating the decision-making process.¹ The identifying characteristic of this leadership style is the tendency for the leader to assign the task and then let the group determine the approach they will take as long as the process and the decisions do not conflict with a predetermined set of guidelines.² The survey questions 3, 6, 9, 12, 15, and 18 address the free-rein factors.

The frequency for answering “mostly yes” and the percentage that represents are included, the total possible being 164 participants and 100 percent respectively. The results show that more than 50 percent of the pastors did not perceive themselves to be of a free-rein style of leadership in one question. However, the majority did perceive themselves on the overall assessment to have a tendency to be free-rein leaders (table 12).

Leadership Practices

To understand servant-leadership in theory is different than applying the principles, the practices. The previous section of the questionnaire identified the three main classifications of leadership as defined by DuBrin: autocratic, participative, and free-rein.³

This section asks the respondents to indicate their level of agreement with the accuracy with which the particular statement describes their perceptions of their own ministry practices. Each item is based on one of the ten characteristics of servant-leadership taken from Larry Spears’s research on behalf of the Greenleaf Center.⁴ A

¹Ibid., 104.

²Ibid.

³Ibid., 105-106.

⁴Spears, *Reflections on Leadership*, 4-7.

Likert scale was used with 1 indicating strongly disagree; 2, disagree; 3, neutral; 4, agree; and 5, strongly agree.

The first statement was: Even though I am aware of the bigger picture, I allow others to participate in the decision-making process. There was a neutral percentage of 12.8 percent. The majority of the participants, 83.5 percent, perceived themselves to be following servant-leadership practices (table 13).

Table 12: Questions Addressing the Tendency toward Free-Rein Leadership

#	Question	Frequency	Percentage
3	Do you tend to prefer the planning functions of leadership, as opposed to working directly with team members?	75	45.7
6	Do you find that in giving out assignments, you tend to state the goals, and leave the methods up to your team members?	102	62.2
9	If you had your way, would you make communications an employee-initiated affair, with personal consultation held only on request?	162	98.2
12	After considerable time, you determine the answer to a tough problem. You pass along the solution to your team members, who find many errors. Would you be annoyed that the problem is still unsolved, rather than become upset with the employees?	129	78.7
15	Do you generally leave it up to the team members to contact you as far as informal, day-do-day communications are concerned?	147	89.6
18	Do you agree that differences of opinion within work groups are healthy?	152	92.7
	Total	767	77.85

Table 13. Participatory Decision-making Process

Response	Frequency	Percentage
1—Strongly Disagree	2	1.2
2—Disagree	3	1.8
3—Neutral	21	12.8
4—Agree	66	40.2
5—Strongly Agree	71	43.3

The second statement: I take responsibility for what happens to individual church members and groups within my congregation, empowering them through training and delegation. Even though 18.9 percent of the participants were neutral, 77.4 percent perceived themselves to be following servant-leadership practices (table 14).

Table 14. Pastor Takes Responsibility for Empowerment

Response	Frequency	Percentage
1—Strongly Disagree	2	1.2
2—Disagree	3	1.8
3—Neutral	31	18.9
4—Agree	73	44.5
5—Strongly Agree	54	32.9

The third statement: When members of my church are having difficulty with tasks assigned, I step in and help them by providing opportunities for strengthening their weak

areas. There was a high neutral percentage, 19.5 percent, but the majority, 76.2 percent, perceived themselves to be following servant-leadership practices (table 15).

Table 15. Pastor Strengthens Weak Areas

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	5	3.0
3—Neutral	32	19.5
4—Agree	69	42.1
5—Strongly Agree	56	34.1

The fourth statement: I create and communicate a vision for my congregation and then set up the plan for managing the goals that support that vision. There was a neutral percentage, 20.1 percent, but the majority, 68.1 percent, perceived themselves to be following servant-leadership practices (table 16).

Table 16. Pastor Envisions and Manages Support

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	1	.6
3—Neutral	33	20.1
4—Agree	69	42.1
5—Strongly Agree	59	36.0

The fifth statement: I am able to think of myself as being in another person's place and encourage members to accept that do not have to be afraid of making mistakes. There was a neutral percentage of 14.0 percent, but the majority, 82.9 percent, perceive themselves to be following servant-leadership practices (table 17).

Table 17. Pastor Provides Empathy and Safe Climate

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	3	1.8
3—Neutral	23	14.0
4—Agree	65	39.6
5—Strongly Agree	71	43.3

The sixth statement: I am able to step back from the daily routine, reflect on the past and present, and think about long-term goals for the church and myself. There was a neutral percentage of 23.1 percent, but the majority, 76.2 percent, perceive themselves to be following servant-leadership practices (table 18).

The seventh statement: I usually restore wholeness by taking time to talk with the members about both their failures and their successes and leading them to an understanding of what can be learned from the experience. There was a neutral percentage of 19.5 percent, but the majority, 75.6 percent, perceive themselves to be following servant-leadership practices (table 19).

Table 18. Reflective

Response	Frequency	Percentage
1—Strongly Disagree	0	0.0
2—Disagree	3	1.8
3—Neutral	35	21.3
4—Agree	81	49.4
5—Strongly Agree	44	26.8

Table 19. Holistic Approach

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	6	3.7
3—Neutral	32	19.5
4—Agree	79	48.2
5—Strongly Agree	45	27.4

The eighth statement: I actively listen to what is being said and not said and am able to clarify the issue. There was a neutral percentage of 14.6 percent, but the majority, 81.7 percent, perceive themselves to be following servant-leadership practices (table 20).

The ninth statement: I think it is worth the time and effort it takes to explain and make sure everyone understands the reasons for a decision or policy before it is finalized. There was a neutral percentage of 12.2 percent, but the majority, 85.4 percent, perceive themselves to be following servant-leadership practices (table 21).

Table 20. Active Listener

Response	Frequency	Percent
1—Strongly Disagree	1	1.6
2—Disagree	4	2.4
3—Neutral	24	14.6
4—Agree	84	51.2
5—Strongly Agree	50	30.5

Table 21. Decision-making by Consensus

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	2	1.2
3—Neutral	20	12.2
4—Agree	63	38.4
5—Strongly Agree	77	47.0

The tenth statement: I feel responsible for how I use my own personal gifts because I need to develop and preserve time and talents for God and the church He has entrusted to my care. There was a neutral percentage of 7.9 percent, but the majority, 88.4 percent, perceive themselves to be following servant-leadership practices (table 22).

Table 22. Faithful Steward

Response	Frequency	Percentage
1—Strongly Disagree	1	.6
2—Disagree	4	2.4
3—Neutral	13	7.9
4—Agree	62	37.8
5—Strongly Agree	83	50.6

In responding to the questions identifying the perceptions the pastors held in regard to the practice of servant-leadership in their particular ministry, the percentages ranged from 68 to 88.1, indicating that the majority perceived their practices to be reflective of the qualities unique to servant-leadership.

Opinion and Understanding of Servant-Leadership Among Seventh-day Adventist Pastors in Korea

The concept of servant-leadership is a topic in current discussions of leadership practices in Korea. With the exception of foresight, the Korean pastors appear to understand the unique practices of servant-leadership. However, an additional survey of the opinions and understanding of servant-leadership held by the pastors in selected conferences in the Korean Union Conference was needed in order to identify the aspects of servant-leadership training needed in order to propose a plan for implementing servant-leadership practices in the Korean context. Section IV addressed the opinion and understanding of servant-leadership.

The first question included a list of both general qualities of leadership and qualities unique to servant-leadership. The participants were asked to check only those

unique qualities that they felt characterized servant-leadership. The responses indicate a difference among respondents in differentiating unique qualities of servant-leadership from general leadership qualities. The following tables, tables 23 to 26, indicate the average number of pastors who identified the general qualities of leadership but were uncertain as to the qualities that uniquely characterize servant-leadership.

The most popular leadership quality was that of giving respect to others. The second and third most popular qualities indicated were listening intently and reflectively and seeing the potential in others.

Table 23 lists the qualities as they appeared on the questionnaire and indicates the number of participants who perceived a particular factor to be unique to servant-leadership. The findings are indicated using frequency and percentage.

Table 23. Differentiating General and Unique Qualities

Leadership Qualities	Frequency	Percentage
Seeing potential in others	140	85.9
Respecting others	158	96.9
Trusted steward of the group	86	52.8
Taking risk and responsibility	113	69.3
Committed to the growth of others	124	76.1
Integrating holistic awareness	88	54.0
Listening intently and reflectively	145	89.0
Empathy, assuming good intentions	59	36.2
Seeking out challenging opportunities	100	61.3
Healing difficult Situations	94	57.7
Being a model for the community	113	69.3
Relying on persuasion, not coercion	129	79.1

Table 24 ranks the qualities with the most popular being the first on the list and the least popular the last.

Table 24. Ranking of Qualities

Leadership Qualities	Frequency	Percentage
Respecting others	158	96.9
Listening intently and reflectively	145	89.0
Seeing the potential in others	140	85.9
Relying on persuasion, not coercion	129	79.1
Committed to the growth of others	124	76.1
Taking risk and responsibility	113	69.3
Being a model for the community	113	69.3
Seeking out challenging opportunities	100	61.3
Healing difficult situations	94	57.7
Integrating holistic awareness	88	54.0
Trusted steward of the group	86	52.8
Empathy, assuming good intentions	59	36.2

The identification of the unique qualities of servant-leadership indicates that the pastors perceived that skills needed in listening intently and reflectively characterize servant-leadership. The pastors also identified the art of persuasion as opposed to coercion as unique to servant-leadership. However, the pastors placed the practice of empathy and assuming good intentions as the least unique quality. The average response to the remaining three of the unique qualities indicates a lack of uniformity with a relatively high variance in percentages (tables 25 and 26).

Table 25. General Leadership Qualities

Leadership Qualities	Frequency	Percentage
Respecting others	158	96.9
Seeing potential in others	140	85.9
Taking risk and responsibility	113	69.3
Being a model for the community	113	69.3
Seeking out challenging opportunities	100	61.3

Table 26. Unique Qualities of Servant-Leadership

Servant-Leadership Qualities	Frequency	Percentage
Listening intently and reflectively	145	89.0
Relying on persuasion not coercion	129	79.1
Committed to the growth of others	124	76.1
Healing difficult situations	94	57.7
Integrating holistic awareness	88	54.0
Trusted steward of the group	86	52.8
Empathy, assuming good intentions	59	36.2

Based on the restructure, it appears that what pastors perceived as most unique are general qualities, for example, respect for others and seeing the potential in others. The results indicate that the respondents were unable to distinguish the difference between general leadership qualities and those unique to servant-leaders

The second question asked the participants to rate the activities that would change if the concept of servant-leadership were to be practiced in their church. The items were given in the following order:

- A. Personal Devotion
- B. Liturgies
- C. Relief Work
- D. Church Administration
- E. Evangelism
- F. Preaching
- G. Visitation
- H. Bible Study
- I. Other (specify: _____)

Table 27 ranks the items perceived as most likely to change. The Arabic numerals indicate the frequency, the number of respondents who indicated the ranking, first – ninth, for each question, A – I. One respondent gave a 0 designation for all but one question. Eight to ten respondents who did not indicate a ranking are listed as missing from the system.

The aspect of personal devotion, preaching, and visitation were perceived to be the most likely to change if the leadership style were to change to servant-leadership. Ranking the aspects according to the means, table 28 lists the items perceived by the respondents as most affected by the adoption of servant-leadership and the last as the least affected.

Table 27. Ranking of Items Most Likely to Change

Ranking	A	B	C	D	E	F	G	H	I
0	1	1	1	1	1	1	1	1	0
1	94	0	2	7	3	39	5	5	0
2	14	2	11	10	19	52	30	17	0
3	4	5	15	10	17	22	49	33	0
4	9	9	17	14	24	15	31	36	0
5	15	5	15	24	36	11	20	26	1
6	6	22	40	17	29	8	11	21	0
7	3	54	33	30	12	5	5	11	0
8	8	55	20	42	15	3	4	5	1
9	0	1	1	0	0	0	0	0	152
Missing	10	10	9	9	8	8	8	9	10

Table 28. The Ranking Based on the Means

Letter	Aspect	Mean
A	Personal Devotions	2.38
F	Preaching	2.76
G	Visitation	3.65
H	Bible Study	4.23
E	Evangelism	4.78
C	Relief Work	5.50
D	Church Administration	5.68
B	Liturgies	6.75
I	Other	8.97

The third question asked the respondents to identify specific changes that would take place in a church if the pastor were to become a servant-leader. The respondents were asked to mark all that would apply. The four aspects that the respondents were in agreement with that would change the most include the following: Sense of community, church growth, diversity in the church, and development of the personal ability of the members, respectively.

Table 29 lists the aspects with the first item being the most likely to change.

Table 29. Listing of Aspects of Church Life That Would Change

Aspect	Frequency	Percentage
Strong sense of community	131	79.9
Diversity in the church	128	78.0
Church growth	128	78.0
Development of personal ability	109	66.5
Positive changes would take place	102	62.2
Readiness for service	101	61.6
Identified personal gifts	99	60.4
Members take responsibility and risk willingly	92	56.1
Members will depend on pastor more	47	28.7
Pastor has power to control the church	40	24.4
Pastor has authority for the final decision	26	15.9

Note. The total of 164 respondents included two missing from the system. The percentages given indicate the percentage of 162 who indicated that there would be a change if servant-leadership were adopted.

The fourth question asked the respondents to indicate the negative results both to the leaders and the members of a church if servant-leadership were to be adopted. They were asked to mark all that would apply.

Table 30 lists the negative changes most likely to occur with the first item indicated the most frequently. The pastors demonstrated uniformity in agreeing that the adoption of servant-leadership would bring about the following negative results: the more servant-leadership is practiced the more likely decision making will take longer and there will be increased arguments.

The self-assessment, Section II, indicated that, overall, 77.8 percent of the pastors perceived themselves to be following a free-reign style of leadership (table 12). Yet, in this section, where the pastors were being asked their opinion, the most frequently indicated negatives, particularly the third highest negative out of the thirteen, are unique characteristics of servant-leadership. In other words, the three items the pastors perceived as changing are ones that should not change if servant-leadership is to be the new paradigm.

The fourth, fifth, and sixth items in table 30 perceived to be negative results expected if servant-leadership were to be adopted are the qualities identified as specific to autocratic leadership. In other words, these items need to change; and, according to the review of literature, they would not be negative changes. If the Korean pastors were to make the decision to adopt servant-leadership, these aspects would need to be addressed in a training session.

Table 30. Negative Results Expected if a Church Were to Adopt Servant-Leadership

Aspect	Frequency	Percentage
Takes longer to make decisions	90	54.9
Increased number of arguments	76	46.3
Each one just doing what he/she wants	41	25.0
Loss of authority as a leader	39	23.8
Lack of ownership	38	23.2
Negation of responsibility for a task	38	23.2
Disorganization in the church	35	21.3
Ineffective efforts	34	20.7
Lack of discipline	33	20.1
Discontinuance in the church mission	25	15.2
The rate of church growth slowed	22	13.4
Members transfer to another church	12	7.3
Loss of competition will weaken the Quality of service	11	6.7

Note. The total of 164 respondents included eight missing from the system. The percentages given indicate the percentage of 156 who indicated that there would be a negative change if servant-leadership were to be adopted.

The fifth question asked how often the respondents practiced servant-leadership. The Likert Scale options were: rarely, sometimes, often, very often, and don't know. The results indicated that the majority, 71.4 percent, practiced servant-leadership often or very often. Of the 164 respondents, only six indicated that they did not know if they were following servant-leadership practices or not.

The sixth question asked the respondents to indicate a level of agreement with the statement, "I have experienced positive benefits from practicing the characteristics of

servant-leadership in my ministry.” The options were: strongly agree, agree, neutral, disagree, and strongly disagree. The results indicated the majority, 64 percent, either strongly agreed or agreed that they have experienced positive benefits. The combined average of 64 percent is adequate to indicate that at least 61,250 members are being led by the remaining 36 percent who have not practiced servant-leadership. These figures clearly indicate a need for training if there is to be a shift in leadership paradigm.

The seventh question asked the respondents to indicate a level of agreement with the statement, “To be an effective pastor, I need to be a servant-leader.” The options were: strongly agree, agree, neutral, disagree, and strongly disagree. The results indicated the majority, 88.4 percent, either strongly agreed or agreed that to be effective a pastor needs to be a servant-leader. Again, the results indicate an acceptance of the shift from autocratic to participative practices, supporting the desire to become better informed as to the qualities that characterize servant-leadership.

The eighth question asked the respondents to indicate a level of agreement with the statement, “I would like to obtain more knowledge about the concept of servant-leadership and to have training to be a servant-leader.” The options were: strongly agree, agree, neutral, disagree, and strongly disagree. The results indicated the majority, 79.3 percent, either strongly agreed or agreed that they would like to know more about servant-leadership and would like to receive training to be servant-leaders.

Summary

The Korean Seventh-day Adventist pastors perceive themselves to be servant-leaders according to the self-assessment, Section II. They perceive that they are practicing servant-leadership principles, Section III. The responses to these two sections show no significant difference among the pastors. The variances are found in Section IV.

The qualities unique to servant-leadership where the variance was significant include “trusted steward of the group,” “integrating holistic awareness,” and “healing difficult situations.” The inability of nearly half of the respondents (see table 26) to identify these qualities as unique to servant-leadership and, rather, perceiving them as general leadership qualities may stem from the historical view found in the Korean culture: The pastor is called the channel of God’s blessings (Shamanism); hence, has the ability to heal (Shamanism and Buddhism), and to be aware of needs (Confucianism).

The responses were unified in the areas of “listening intently and reflectively” and “relying on persuasion not coercion” indicating an awareness that these aspects are different from what is currently practiced. Listening intently is considered to be common sense, a positive ethic, but listening reflectively is not common to Confucianism. The perception that “persuasion not coercion” is most likely perceived to be unique to servant-leadership due to an awareness that the current structure is different. According to the historical and religious background of Korea, it is based on the Five Relationships between ruler and subjects, affection between father and son, deference between husband and wife, degrees between older and younger, and faith between friends.

The authoritarian and paternalistic nature of Confucianism is accepted in Korea as a way of life. Loyalty and respect and, in some cases, shamanistic fear of repercussions of disobedience, have led to a perception that the pastor as a leader is the all-in-all. He does not have to persuade or coerce. He is a mediator between God and His people. The pastor’s words are God’s words. The pastor represents a mystical leader who has power and control with and over the supernatural. Obedience to this authority figure is expected and accepted.

The pastors did not mark “empathy, assuming good intentions” as unique to servant-leadership. The Buddhist teachings include a belief that suffering is caused by one’s own desires, self is not considered, and enlightenment comes only with self-discipline; therefore, assuming good intentions is not an important part of the culture. The Buddhist does not “walk in someone else’s shoes” because each person is in charge of his own destiny, whether for good or evil. The belief in transmigration translates into an understanding that every living thing is some person, maybe even a relative in a former life; thus the Buddhist does not kill any living things. The Buddhist respects others, listens to others, but does not empathize because the present condition is a result of one’s ignorance. The wise learn by observing the suffering of others, not by empathizing with them.

In Section IV, question 2, the pastors ranked the items that would change if servant-leadership were to be adopted. In question 3, they specified what aspects of their church would change, and in question 4, the negative results. The significant responses were the apparent inability to perceive the advantages to the changes that might take place due to a paradigm shift from the current autocratic, hierarchical style, to servant-leadership. This may be due to the teaching that the leader must make decisions and give orders. Confucianism is a hierarchical system. Discussion is not part of the decision-making. Servant-leadership allows each participant a voice in decision-making, a collaborative process and thus time-consuming.

The greatest barrier to the paradigm shift, however, may be the fear of change (Shamanism) that still exists in spite of the teaching of Buddhism that says that nothing remains unchanged.

Section IV, question 5, 6, 7, and 8 indicate conflicting perceptions. In response to how often servant-leadership is practiced, the majority, 71.4 percent, said they practiced servant-leadership often or very often. Only 64 percent agreed or strongly agreed that they experienced positive benefits from practicing servant-leadership. A strong majority, 88.4 percent, either agreed or strongly agreed that to be an effective a pastor must be a servant-leader. The majority of pastors, 79.3 percent, expressed a desire to obtain more knowledge about the concept of servant-leadership. They also expressed a need for a program to develop servant-leadership skills.

CHAPTER VI

SERVANT-LEADERSHIP: A NEW PARADIGM FOR SEVENTH-DAY ADVENTIST PASTORS IN THE KOREAN UNION CONFERENCE

Introduction: New Leadership Paradigm

Servant-leadership is essential to the success of the Korean church. It provides a vehicle for changing the values, assumptions, and practices of the congregation from one level of maturity to the other. Mature people who understand the importance of recognizing a paradigm and how to facilitate a paradigm shift become leaders. They pursue excellence, innovation, and anticipation in others. This section of the dissertation examines the definition of a paradigm, the necessity of establishing a new leadership paradigm, and its implications for the Korean church.

Defining a Paradigm

The concept of paradigms and paradigm shifts can help us better understand the nature of the changes described earlier in chapter 5. The English word “Paradigm” derived from the Latin word *paradigma* and the Greek word *paradeigma*. It is a compound word derived from *para*, a primary preposition meaning “alongside,” and *deigma* from the base of *deiknuo* meaning “show.” The word then means “model” or “example.”¹

¹*The American Heritage Dictionary* (1973), s.v. “Paradigm.”

Adam Smith defines it as “a shared set of assumptions.” He goes on to explain, “The paradigm is the way we see the world; water to the fish. The paradigm explains the world to us and helps us perceive to predict its behavior.”¹ J. Arthur Barker defines it as “a set of rules and regulations (written or unwritten) that does two things:

1. It establishes or defines boundaries; and
2. It tells you how to behave inside the boundaries in order to be successful.”²

He contends that a paradigm shift, then, is a change to a new game, a new set of rules.³ Perceiving that a new paradigm is emerging enables the perceiver to adjust sooner than those who do not perceive. Barker calls the early followers of the shift, paradigm pioneers. It is paradigm pioneers who are first to follow the rough pathway that paradigm shifters have uncovered. The essence of the pioneering decision is not an act of the head but an act of the heart.⁴

In religious terms, being a pioneer is an act of faith. Barker emphasizes that the paradigm pioneer must have courage as well as intuition, but does not necessarily have to be a paradigm shifter to receive the advantages—being a paradigm pioneer is sufficient.

Paradigm shifts will often be a source of consternation and conflict in a congregation. Barker admits that paradigms “reverse the commonsense relationship

¹Adam Smith, *Power of the Mind* (New York: Ballantine Books, 1975), 19.

²Joel Arthur Barker, *Future Edge: Discovering the New Paradigms of Success* (New York: William Morrow and Company, 1992), 32.

³Ibid., 37.

⁴Ibid.

between seeing and believing” from “I’ll believe it when I see it” to “I’ll see it when I believe it.”¹

The shift from the traditional hierarchal leadership paradigm to servant-leadership paradigms will strengthen the churches in Korea as the pastors and laity work together to bring about a revival of spirituality. The current leaders function as teachers of theological tradition, primary caregivers, and symbols of the sacred presiding over rites of passage. The church needs to respond to the hope of making a fresh start in the post-modern era.²

As a result of the emerging paradigm of servant-leadership in ministry, pastoral roles need to be redefined. A new range of skills is required. These include faith sharing, mentoring, developing leaders, navigating change, nurturing small groups, vision casting, designing and leading indigenous worship, conflict resolution, and remaining spiritual Christians. All Seventh-day Adventist pastors are being called to model an outward focus, communicate a clear vision for the future, inspire confidence for attainable goals, and identify spiritual gifts and resource them for ministry.

Necessity for a New Leadership Paradigm: Servant-Leadership

In the context of the Korean Seventh-day Adventist church, the idea of servant-leadership is still a rather foreign one. The findings of this study indicate that approximately 70 percent of the pastors perceive they are servant-leaders and that they practice servant-leadership in their ministry. However, approximately 50 percent of the

¹Ibid., 153.

²These thoughts are expressed by Bred Ogden, “A Message from the Director,” *Fuller Theological Seminary Doctor of Ministry Updates* (Summer, 1998).

pastors indicated that the adoption of servant-leadership would create negative changes such as prolonged time for making decisions and increased arguing. These and other findings indicate a need for clarification as to how servant-leadership would influence current practices.

In addition to the historical and cultural influences unique to Korea, there are two general misunderstandings of servant-leadership that are also prevalent:

First, servant-leadership is a weak leadership model. Therefore, this leadership model does not have much relevance to the fast-paced Korean church, which has a need for strong and charismatic leadership. Ray Anderson points out this common misunderstanding of servant-leadership:

The fundamental misconception with servant-leadership . . . is that one ends up being the servant of the people or organization. This leads to the “doormat” concept of leadership, where one lay down whatever dreams and plans one has and invites people to walk over them. . . . This concept of servant-leadership is really the abandonment of leadership. It leads to failure on the part of the leader and frustration among the members of the church.¹

Servant-leadership, as evidenced in the review of the literature, is not weak but is the most effective and powerful leadership in the churches.

Second, contrary to the first, servant-leadership implies a special group of divine people. Marshall asks an important question, “How then are we to understand the radical juxtaposition of ideas that Jesus introduces—the leader who is also, or even primarily a servant?” He answers his own question saying, “The first thing that we have to get clear is that we are dealing with a question of character or nature, not a question of function.

¹Ray Anderson, *The Soul of Ministry: Forming Leader's for God's People* (Louisville, KY: Westminster John Knox Press, 1997), 198.

The servant leader is first and foremost a servant by nature, it is what he is, not merely what he does.”¹

The term for “servant of God” in Korea is commonly used in public to refer to pastors. In the Korean church, the nuances of the term identify with the second misconception. Servant-leader does not refer to the character or nature of a leader, as Marshall suggests, but represents the role and function of a leader—pastors. Thus it is used to refer only to pastors, implying that pastors are a special group of divine people who are called by God to be His servants.

This traditional mind-set has created a dichotomy between clergy and laity. The notion that a person in ministry has spent time in the confines of a seminary, setting them apart, perpetuates passivity among the members in regard to service. They believe that reaching the unreached is the work of the paid clergy.

The adoption of the servant-leadership model will involve training. This study indicates that some of the practices of servant-leadership are currently integrated into the general leadership model while others are misunderstood or unknown. Currently, the top-down, hierarchical, clergy-focused, and authoritative manager model is considered to be successful in the Seventh-day Adventist church. This is due to the fact that Korean church practices are based on the traditional Confucian practices of dominance.

Changes in thinking are needed throughout the church organization in order to make a successful transition to the servant-leadership paradigm. Pastors must inculcate the idea of a dramatic shift from the role of a manager to one of leader. The new servant-leadership paradigm fuses a biblical leader model that empowers all the baptized people

¹Marshall, 68.

of God to develop their individual leadership potential with a team-centered, collaborative leaders' model.

There are three reasons servant-leadership needs to be the new paradigm of leadership for the Korean pastors:

The first is that Jesus modeled servant-leadership.

The traditional hierarchal leadership found in the secular world uses power and control to accomplish management's plans, goals, and objectives. It was the popular leadership philosophy of organizations at the time of Christ's life on earth two thousand years ago, and it has remained the model of leadership used by most businesses and organizations since.

The Lord enjoins upon all Christians who are faithful followers of Christ to be different from the world. This how He instructed Salome, the mother of James and John: "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave." Jesus went on to describe the reason for His ministry on earth—the "Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matt 20:26-28; Mark 10:43-45).

He came to serve and to give His life as a ransom for many. This is His clear mission statement. From the beginning to the end, His ministry demonstrated servant-leadership. A powerful example of Jesus' servant-leadership model is the story of the Last Supper as portrayed by John. Jesus wrapped Himself with a towel, took a basin of water, and proceeded to wash the disciples' feet (John 13:4-5, 21-30). Jesus both launched and concluded His ministry as a servant.

The disciples thought that the obtaining power, becoming a master, being first, and ruling were norms worth pursuing, but Jesus suggested to them that being a servant,

becoming the last, and aspiring to be like Him were indispensable traits of heirs of the kingdom.

Writing about Jesus as a servant leader, C. Gene Wilkes lists seven principles of servant-leadership Jesus followed:

1. Jesus humbled himself and allowed God to exalt Him.
2. Jesus followed his Father's will rather than sought a position.
3. Jesus defined greatness as being a servant and being first as becoming a slave.
4. Jesus risked serving others because He trusted that He was God's Son.
5. Jesus left His place at the head table to serve the needs of others.
6. Jesus shared responsibility and authority with those He called to lead.
7. Jesus built a team to carry out a worldwide vision.¹

The second is that servant-leadership renews leaders and churches.

A special kind of leadership fits church renewal: a servant-leadership rooted in the Scriptures. Pastors who learn the practices of servant-leadership will train the laity. The laity often lack the knowledge to be effective when called into positions of leadership. They want to know how to proceed when chosen to lead.

The servant-leadership model offers an approach that combines an emphasis on spiritual development with the practical labors of planning and organizing. Young explains that adopting servant-leadership results in church renewal:

It [servant-leadership] helps people discover how and where they can use their gifts in service to God and to others. It helps the congregation gain confidence that God will

¹Wilkes, 11-12.

sustain them. By preparing themselves first, servant leaders can help a congregation or district embark on a period of new growth and vitality.¹

In setting the direction for renewal, servant-leaders understand how important it is to be attentive to God's leading and in touch with serving the people and their needs. To renew the church, servant-leaders need to take the initiative to further the process, and help to continually renew the vision and encourage people towards evaluating how they are doing in fulfilling the goal of the church.

To accomplish this task successfully, leaders need to learn first. Regarding this point, Warren Bennis and Burt Nanus write, "Leaders are perpetual learners."² Norman Shawchuck and Roger Heuser give three suggestions as to how to continue to learn:

1. Structure the organization to give continual feedback.
2. Study the masters.
3. Formal, long-range learning experiences—whatever else one does for

continual learning, there is no substitute for the discipline of long-range learning experiences, where the person is under obligation to study, apply, and reflect on the practical application of one's learning.³

Through this personal renewal experience, leaders bring the church renewal. Renewal, starting from the leaders themselves by growing spiritually, takes an intentionality that initiates the process of renewal and sustains the leader through the organizing stage. Young suggests four areas of organizing for church renewal:

¹Young, 71.

²Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (New York: Harper and Row, 1985), 176.

³Norman Shawchuck and Roger Heuser, *Leading the Congregation* (Nashville, TN: Abingdon Press, 1993), 88.

1. Spiritual work
2. Establishing a renewal plan
3. Anticipation and timing
4. Implementing renewal ministry.¹

The third is that servant-leadership will protect leaders from the sin of pride.

There are so many temptations which accompany leadership but none greater than the temptation of pride. There are many examples from the Bible of leaders who fell because of this temptation. Lucifer fell due to pride (Isa 14:12-15; Ezek 28:12-19), Saul, the first king of Israel, fell because of his pride (1 Sam 13:9; 15:1-11), King Nebuchadnezzar fell because of his pride (Dan 4:29-33), and Rehoboam, successor of King Solomon, fell because of pride.

In the case of Rehoboam, the senior advisors who had served with Solomon advised him, “If you will be a servant to these people and serve them and give them a favourable answer, they will always be your servants” (1 Kgs 11:7). But he chose to rule rather than to serve and it cost him his leadership. His decision to be a strong leader decimated the scope of this leadership.

In his book, *The Ten Mistakes Leaders Make*, Hans Finzel lists the “Top-down Attitude” as the number one fault of leaders. He was asked, “Which is the top of the top ten?” He answered, “The number one leadership sin is that of top-down autocratic arrogance.”² He also lists five reasons why leaders fall into the trap of top-down

¹Young, 89.

²Hans Finzel, *The Top Ten Mistakes Leaders Make* (Wheaton, IL: Victor Books, 1994), 22.

leadership attitude: It is traditional; it is the most common; it is the easiest; it comes natural; and it reflects the depravity of man.¹

Instead of pride, servant-leadership nurtures humility. Servant-leaders sit and weep with those who weep within their organizations. They “get down and dirty” when hard work has to be done. The servant-leader will be humble, gentle, self-sacrificing and altogether as ready to follow as to lead, when the Spirit makes it clear that a wiser and more gifted man than himself has appeared.²

These three reasons for shifting to servant-leadership as the new paradigm—Jesus modeled servant-leadership, the resulting church renewal, and the protection against pride—will facilitate church growth.

Implications of the New Paradigm

Leith Anderson contends that thousands of churches die every year because they refuse to change. As time goes by, the culture, the Christian, and the church undergo changes. The changing segments of the world and the nation force the church to respond by making frequent changes.³ The Seventh-day Adventist church in Korea should embrace change for its success and survival.

The issue at stake is that the successes achieved yesterday are no guarantee for tomorrow's survival.⁴ Today's ministry is different from former decades. Failure to be

¹Ibid., 26.

²Ibid., 30.

³Leith Anderson, *Dying for Change* (Minneapolis, MN: Bethany House Publishers, 1990), 15.

⁴Leith Anderson, *A Church for the 21st Century* (Minneapolis, MN: Bethany House Publishers, 1992), 17.

pro-active and respond to change will lead to the downfall of many churches, even those with a glorious past. A church is dynamic and not an island by itself. It should change in order to be culturally relevant.¹

Resistance from those who are satisfied with the current landmarks will exist in each generation. The status quo is more comfortable for certain individuals and groups. The risk-takers will always be scouting for change. The leaders who support change will, according to Win Arn, meet resistance as the church struggles with the transition from the old paradigm to the new paradigm.²

However, only change will lead to growth because change is a norm and something necessary for the health of the church. Robert Logan and Thomas Clegg agree that “healthy churches grow, growing churches change, changes challenge us, challenges force us to trust God, trust leads to obedience, obedience makes us healthy, and healthy churches grow.”³

Leadership Development Program

Weldon Crossland asserts, “Four indispensables are to be found in every successful church. They are program, organization, morale, and leadership; but the greatest of these is leadership.”⁴ If the church has a well-managed program, organization,

¹Anderson, *Dying for Change*, 43.

²Win Arn, “Paradigms: Are They Working for You or Against You?” *Growing Churches*, April 1992, 12.

³Robert Logan and Thomas Clegg, Lecture from “Releasing Your Church’s Potential,” Fuller Theological Seminary, February 1999.

⁴Weldon Crossland, *Better Leaders for Your Church* (Nashville, TN: Abingdon Press, n.d.), 11.

and high morale, but leadership is neglected, there will be disharmony in the church. Not only is leadership required but also the development of leadership.

The Korean pastors who participated in this study indicated a desire to be a part of a leadership development program. In Section IV of the survey, questions 7 and 8, 88.4 percent of the pastors agreed that to be an effective pastor one needs to be a servant-leader. A majority, 79.3 percent, wanted to know more about servant-leadership and expressed a desire to receive training. These findings indicate the majority of Korean pastors want to be servant-leaders and to practice the concepts of servant-leadership in their ministry.

In my ministerial experience, having served the Lord for more than fifteen years in South Korea, and the last six years in the headquarters of the Seventh-day Adventist Language Institute in Seoul, I have discovered that most local churches have neglected to develop their leaders. With these experiences, burdens, and visions for future leadership development in the Korean Union Conference, and from what I have learned in the Doctor of Ministry Program at Andrews University's Seventh-day Adventist Theological Seminary, I present this leadership development program to be used in implementing servant-leadership for Korean Adventist pastors.

This leadership development program requires an individual transformation, an understanding of the context through an educative process, and the development of leadership skills. The participants will then put them into practice to improve the leadership effectiveness. The results of this development are personal growth and the building of stronger community (fig. 2).

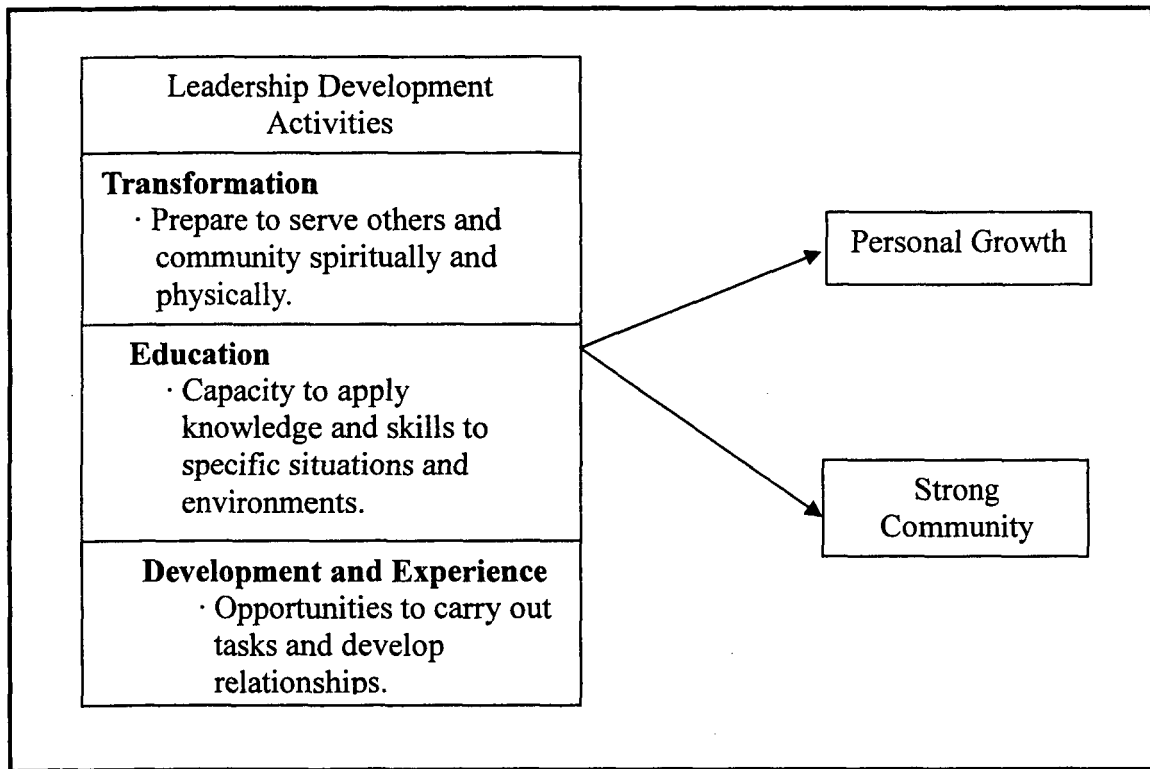


Fig 2. Leadership development model.

Therefore, a plan for leadership development is essential in the churches and institutions, because leaders are not born, they are made. Through proper training anyone can discover leadership gifts and develop leadership skills. A pastor who becomes a leader will then empower the congregation. According to Campbell Wychoff, "Training is basically a matter of making the nature and mission of the church clear, establishing the functions of leadership in light of the nature and mission of the church, and selecting an educating persons to know those functions well and to perform them skillfully."¹

¹D. Campbell Wychoff, *The Gospel and Christian Education* (Philadelphia, PA: Westminster, 1959), 165.

Arvin J. Lindgren and Norman L. Schwchuck give more meaningful insight on the necessity of leadership development. They explain, "Leadership training is basically a matter of making the nature and mission of the church clear, establishing the functions of leadership in light of the nature and mission of the church."¹

Proposed Leadership Development Program

Leadership development is a dynamic process and involves a life-long commitment. The Korean Union Conference needs to recognize the necessity for ongoing sessions to facilitate individual and corporate development. Each of the five conferences sets aside two three-day sessions each year. One session should be set-aside for a Leadership Development Conference. To maintain the ongoing connection with the development sessions, interim meetings could be held by regions within the conferences.

The leadership development program recommendations that follow assume the services to the church in Korea of a professional leadership development consulting organization.

Purpose

The purposes of the leadership development program include the following three major elements:

1. Personal transformation of the leader

This element is accomplished through spiritual growth and enhancement of spiritual disciplines. Exploring leadership theory and a biblical theology of leadership

¹Arvin J. Lindgren and Norman L. Schawchuck, *Let My People Go: Empower Laity for Ministry* (Nashville, TN: Abingdon Press, 1980), 113.

helps the participant make a paradigm shift in leadership style and adopt a favorable attitude regarding servant-leadership. Discovery of learning styles and personality traits helps the person understand their own identity. Assessment of leadership styles and behaviors will also contribute to improvement of leadership practices.

2. Develop Leadership Characteristics within the Leader

This element helps the participant identify essential characteristics of servant-leadership and emphasizes the importance of adopting servant-leadership practices, values, foresight, and mission. The learning process will provide the leader with an opportunity to identify the gaps between their current leadership style and the ideal leadership model. Acknowledging the gaps will provide the impetus for change.

The development program will then provide the exposure to the steps in the change process to enable the leader to prepare to meet changing demands. Leadership skills are to be taught based on the biblical model. Participants need to practice what they have learned, receive feedback from others, and reflect on what they would repeat again or do differently.

3. Identify and practice biblical leadership skills and training

This element identifies key administrative practices and guides participants in their formation.

These elements are interwoven in a three-year development program, and participants are encouraged to develop habits that form life long learning patterns.

Objectives

The purposes of the leadership development program for the church in Korea described above are accomplished in a three-year program with the following objectives:

1. Identify individual learning styles.

2. Identify personality traits.
3. Identify individual spiritual gifts.
4. Develop spiritual disciplines.
5. Assess and evaluate the leaders' personal development.
6. Study biblical leadership styles.
7. Identify the influence of the history, religions, and culture of Korea on leadership styles.
8. Discuss the characteristics, principles, and practices of servant-leadership.
9. Learn and integrate leadership essentials.
10. Recognize the steps needed to shift the leadership paradigm in Korea.
11. Learn administrative skills.
12. Learn practical applications of servant-leadership to enable the equipping of the laity to become servant leaders.

Location and Methods

The development program is best located in a retreat setting accessible by pastors from the various regions within the given conference. The facilities should be comfortable, free of outside distractions, and provide a number of options for meeting rooms. Based on a combination of retreat and workshop methods, the program provides the opportunity for pastors to take time from their routine activities and to focus on renewal.

The development sessions include presentations designed to further spiritual growth. Seminars led by an expert or experts who share papers of special interest or presentations on specific issues give the participants an opportunity to reflect and respond. Directed discussions facilitate the sharing of personal experiences as well as assessing the

procedures being followed in the various church ministries. Specific times set aside for prayer and meditation allow for reflection.

Between annual sessions, monthly meetings could be held by region. At each of these meetings, small-group discussions could be based on reading assignments and online presentations and discussions. Video and Power Point presentations could be shared online as well as in the small-group meetings. Audiotapes could also be supplied by the presenters. Experiences and observations could be recorded for reflection when the small groups meet and later at the annual meetings.

Format and Time Frame

The development program is designed to provide at least one annual session of three days each for three years. Monthly regional meetings will be scheduled to continue the development program. Time will be set-aside for face-to-face sessions and discussions based on reading assignments. Participants will be working with peers between meetings to provide mentoring for each other. They will keep journals for reflection and share their recorded thoughts and observations at one of the actual meetings or a virtual meeting via the Internet. Follow-up meetings to share personal assessments and suggestions for future conferences will be held in each region. The three-year cycle will then begin again and the development program will provide the improved introductory program to new participants and enrichment for returning participants.

Evaluation of Development Program

An evaluation is a measurement of the success or failure and the degree of success or failure in the achievement of program objectives. A careful evaluation is inseparably

related to the clarity and specificity of objectives stated at the outset of the development program.

The evaluation of the leadership development program can be done following each presentation. The facilitator for each presentation would be responsible for introducing the particular meeting and then distributing and collecting the evaluation form. The evaluation at the conclusion of the session could include completing a form, small-group feedback, or responding later via the Internet. It may also be valuable to have random personal interviews. At the end of the three years, the effectiveness of the development program could be assessed by having the participants complete a survey indicating the growth in understanding themselves, adopting servant-leadership skills, and the success in synthesizing the practice of servant-leadership in the context of their assigned church and community. They would also be asked to indicate to what extent the stated development program objectives had been met, the quality of materials used, and the effectiveness of the regional meetings and communication via the Internet.

The consultants leading the development program may apply a leadership styles assessment at the beginning and the conclusion of the three-year program.

Summary

The vehicle for changing the values of the Korean Seventh-day Adventist church is servant-leadership. The paradigm shift would introduce a new framework for the church. This shift is vital because it will facilitate the personal spiritual growth of both the pastors and the laity. The servant-leadership development program will identify and provide the skills and training necessary for effective leadership. A clear understanding of the biblical basis for servant-leadership will resolve some of the barriers. It is not a weak model, contrary to the notion purported by many. Rather than diminishing the

dreams and plans of the pastors, adopting a servant-leadership model will enhance and reinforce them.

The new paradigm is a fusion of the biblical leadership model with a team-centered model. Jesus modeled servant-leadership. The New Testament church grew because of this approach. Living and practicing servant-leadership principles will provide a continuous renewal for leaders and churches while protecting them from the danger of pride.

This leadership paradigm shift will take time. Servant-leaders cannot be manufactured in a hurry or in mass. It takes time, work, and wisdom. Leadership is more than skills, zeal, and knowledge; it is an individual transformation leading to spiritual maturity. To this end the church members must labor, pray, and in faith anticipate, for it is God's ordained plan to use believers, both as individuals and a corporate body to spread the gospel.¹

The Leadership Development Program is designed for the benefit of everyone. It gives a clear sense of direction in personal and group dynamics, presents methods to use for leading, and prepares leaders to do self-assessments and assess the readiness of their followers for the many tasks affiliated with ministry. This program will greatly improve relations between the pastors and laity. Individuals will respect themselves and each other more. Church members will be working together for the good of the body of Christ, and no one will feel threatened by authority and power. Servant-leaders, preferring each other

¹George W. Peters, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan Publishing House, 1981), 155.

above themselves, working together for the good of each member and the group as a whole, will then present a united force in spreading the gospel.

CHAPTER VII

SUMMARY, CONCLUSIONS, DISCUSSION, AND RECOMMENDATIONS

This chapter summarizes the challenge of providing effective leadership. I share my own experiences that provided the impetus for this study of servant-leadership. The conclusion, discussion, and recommendations are based on the review of literature, a survey of ministers serving in Korea, and the interpretation of data included in this study.

Statement of the Leadership Challenge

Two responses to the challenge of providing the best leadership for a given time are illustrated by Jan Carlzon's *Moments of Truth* and Rick Warren's *The Purpose Driven Church*.

The expression "Moment of Truth" is derived from a bullfight in Spain. Originally, this maxim indicates the moment in which a bullfighter stabs a fighting bull's vital point. This expression in the business world means an unavoidable moment or a very important instance when mistakes or failures are not to be allowed. Jan Carlzon, chief executive officer (CEO) of Scandinavian Airlines System (SAS), introduced this concept into business management.

He became CEO of SAS in 1981, at the age of 39. It was a time when the airline had suffered a loss of some \$30 million in 1979 and 1980. After his appointment, Carlzon, as the newly appointed CEO, turned SAS to profitability within 12 months. This was at a

time when the international airline industry had recorded a \$2 billion loss. In 1984, SAS was voted Air Transport World's "Airline of the Year."¹ The future looked rosy for the airline. Carlzon published his book titled *Moments of Truth*, gaining worldwide fame for his philosophy of customer service and the empowerment of front line staff.

Having discussed Carlzon's *Moments of Truth*, the paper now reflects on Rick Warren's *The Purpose Driven Church*.

One day, a couple arrived in southern California in 1979 with a great vision from God. They started to reach unbelievers rather than a core of committed Christians. They never encouraged other believers to transfer their membership to the newly open church. The pastor said, "If all you intend to do is attend services, we'd rather save your seat for someone who is an unbeliever. There are plenty of good Bible-teaching churches in this area that we can recommend to you."²

They had a unique vision for the church and a strong sense of a call from God. Being so motivated, they started Saddleback Church in southern California with just one family. The church has now grown to be recognized as the fastest-growing Baptist church in the history of America. It averages over 10,000 people in worship attendance each week. In 1995, the Home Mission Board of the Southern Baptist Convention selected Saddleback as the 'Key Church of the Year.' The pastor who fosters and practices his vision is Rick Warren.³

¹Jan Carlzon, *Moments of Truth* (Cambridge, MA: Ballinger Publishing Company, 1987), viii-ix.

²Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapid, MI: Zondervan, 1995), 39.

³Ibid., 36-42.

The success of any organization, industry, institution, and even church largely depends on the kind of leadership it possesses. No organization can function without leadership. “The failure . . . to take charge and give active leadership,” according to a former Harvard professor Harry Levinson, “can be as devastating to an organization as frankly autocratic leadership.”¹ Gardner puts it this way, “In our democratic society, we make grants of power to people for specified purposes. If for ideological or temperamental reasons they refuse to exercise the power granted, we must turn to others.”² This indicates the necessity of leadership in our society, because people anticipate the future and look for ways to achieve what is essential and gratifying to them.

But the church has a unique organizational structure and mission and requires a unique set of leadership skills. The church is a human institution with a divine purpose. As an organization with an obviously human element, the church shares characteristics with other organizations in the world. A major difference between the church and the organizations described in current books on leadership is that the church is a volunteer organization. David P. Campbell of the Center for Creative Leadership admits that “leadership has an elusive, mysterious quality about it.” He reiterates that “it is easy to recognize, difficult to practice, and almost impossible to create in others on demand. Perhaps no other topic has created as much attention from observers, participants and philosophers—with so little agreement as to the basic facts.”³ Lewis says, “Leadership,

¹Harry Levinson, *Executive* (Cambridge, MA: Harvard University Press, 1981), 90.

²John W. Gardner, *On Leadership* (New York: Free Press, 1990), 57.

³David Campbell, quoted in Harris W. Lee, *Effective Church Leadership* (Minneapolis, MN: Augsburg, 1989), 85.

whether in secular or sacred settings, is the most crucial variable affecting the viability of any organization. The Lord made us in such a way that we need leadership; and the Lord continually calls forth people to leadership of others, for the sake of God's reign among us."¹

The challenge facing the leaders in the Adventist Church is to train ministers who will become servant-leaders. There is a pressing need to take the gospel message to all the world. In Korea, the philosophy of servant-leadership needs to be understood and adopted. The population of South Korea and Asia is exploding. In presenting the current situation of global mission in the world, Chong Ho Yang reports, in his article, "A Divine-led Mission Project," the following statistics:

The population of the world is 6,000,000,000. The Seventh-day Adventist membership of the world is 12,000,000. So the SDA ratio is 1:500. How about Asia? The population of Asia is 3,600,000,000. The SDA membership of Asia is 2,000,000. The SDA ratio is 1:1,800. But the present situation of the Northern Asia-Pacific Division (NSD) territories is worse. The population of NSD is 1,500,000,000. The SDA membership of NSD is only 500,000. Surprisingly the SDA ratio is 1:3,000!²

Personal Leadership Experience

One of the greatest challenges of my ministerial life has been the pioneering of the unique mission in In-Cheon city. In-Cheon is the third largest city in Korea. The Korean Union Conference voted to establish a Language School to cater for the growing population in the city. On the cold morning of February 1, 1989, a working team of five people met to plan the running of the institution.

¹Lewis, 84-85.

²Chong Ho Yang, "A Divine-led Mission Project," *Golden Angels: Pioneer Mission Movement* (2003): 19.

We decided to put a lot of time and effort into growing this institution. It was exciting to own the plan, and to be empowered to be in control. Within a few years, the school became a serving community with all the marks and manner of Christ.

The momentum of growth became real. People loved to have a second language in order to communicate with the world. This pointed people to what they were searching for in their lives.

The Unique Role I Played

I must confess that I did not push myself into the leadership role. But once there, I decided to raise the standard by which I will judge myself—and by which I am willing to be judged.¹ I will not rule out the fact that God blessed me. However, I decided to get people to follow me. I made up my mind to be a good leader. I will never forget the first morning I woke up, and realized that there was nobody to tell me what to do. I realized, there and then, that leadership was not a position, but it was function. It was a skill I had to perform, and a service I had to “render for the whole group.”² I saw this as an invaluable part of my job: to lead, and to perform capably.

In view of this, I made up my mind to practice integrity and to be an example to my colleagues in the work and not live in a way that would disgrace the course of Christ.

Moreover, I learned to appreciate the spiritual side of life. Material things were important, but I decided not to allow them to crowd out my spiritual relationship with Christ. In addition, I planned to share all the knowledge I had with my colleagues to

¹Fred Smith, *Learning to Lead* (Carol Stream, IL: Christianity Today, 1986), 12.

²*Ibid.*, 15.

enable us to move the school forward. This was rewarding. I planned to be courageous as I led the people to build a school of honor and dignity.

Directing Myself

One of the high points in the early stages of the school was to develop my own personal devotion. I agree with Paul Munday who admits, “Before transformation can come to a particular situation, leaders must ‘see’ the transformation in their own mind and heart.”¹ In an attempt to achieve a healthier and more faithful expression of life in Jesus Christ, I spent time in personal devotion and agonized on my knees for a willing heart to focus on my vision. I needed God to give me a character that is not flawed in order to glorify Him. My biblical approval of leadership was to be the servant leader. Robert Greenleaf says it so well: “The servant-leader is servant first It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead.”² I saw the value in the spirit of co-operation. It is a fact I could not overlook that “developing relationships is key in servant-led structures.”³

I spent quality time with my other colleagues and motivated them to use their talents for the benefit of God’s work and the students we were serving. We visualized all the possibilities, decided upon plans, and moved to carry out the plans with economy of effort and material. Then we wrote down the statement of purpose of what we felt, and

¹Paul Munday, *Unlocking Church Doors* (Nashville, TN: Abingdon Press, 1997), 30.

²See the discussion of servant-leadership in David Young’s *Servant Leadership for Church Renewal*, 23-169.

³*Ibid.*, 143.

what we were called to do. Once we made decisions, we committed ourselves to keep them.¹ I chose a leadership style—the team player—to enable the faculty to be responsible for their decisions.² According to Phillip Greenslade, a shared life is a shared success, and provides help, comfort, protection and strength. He cites these examples:

1. Moses needed Aaron and Hur to uphold his praying arms for Israel to prevail; Ezra needed Nehemiah; Zechariah worked with Haggai. Each perfectly complemented the other in a way that made their joint success greater than the sum of what each could have achieved on his own.

2. Here is safety and defense, for two can defend themselves. Leaders find safety in an ‘abundance of counselors.’ ‘Many advisors make victory sure’ and plans succeed with many advisors (Prov 11:14; 15:22). In submitting our ideas and judgments to other leaders, we find safeguards against deception and confidence for action.

3. Sharing our leadership in the way that we have described is not just a useful stratagem, it is a convenient tactic for making the church run more smoothly. In it there is a mysterious working of supernatural strength.

The reason why I chose to be a team player is as Weems says, building a team with the spirit and achieving cohesion like a family.³

¹See intervention guidelines for teachers and group leaders in Bruce P. Powers, *Christian Leadership* (Nashville, TN: Broadman Press, 1979), 88, 89.

²See the details of the team player style in Smith, 66, and the insightful explanation in Greenslade, 74, 75.

³Weems, 69.

Guiding My Workers

The first thing I did was to select teachers whose lives were above reproach. They were people of integrity. They had the intelligence to do the jobs and to confront in a healthy manner.

As the number of staff members began to increase, I picked some team players who were excited about learning. Each faculty member was comfortable being reviewed and helped develop a job description. We periodically met to assess the performance of the school. Basically, a job description is a written outline of what is expected of an individual in a particular job. I explained to them the character of the job description, citing from Ted W. Engstrom and E. R. Dayton's definition: "It is a description of the job, not the person filling it. It centers on what is to be accomplished, rather than who is to accomplish it."¹

We agreed that when a worker had character problems, a personality conflict, or did a shoddy/irresponsible work, that person ought to be dismissed. As I steered the course of the institution, I openly discussed in great detail what was to be done and by whom. I also provided the environment for others to learn by experience in order to avoid costly mistakes.

Instead of using a fear-based model whose premise is strict monitoring, I considered the appropriateness and benefit of participatory decision-making.²

¹Ted W. Engstrom and Edward R. Dayton, *The Art of Management for Christian Leaders* (Grand Rapid, MI: Zondervan Publishing House, 1989), 168-169.

²Robert Banks and Kimberly Powell, eds., *Faith in Leadership* (San Francisco, CA: Jossey-Bass Publishers, 2000), 42.

The language school was heavily patronized and soon the of faculty-student ratio gradually diminished. Every 10 students had a faculty member whom they consulted. I measured progress by assessing a person's job matching well with his or her talents. I examined the consistency of the efforts of the faculty and measured results by evaluating the works as a part of effective development.

In an attempt to get the students and faculty working as a team, I established a physically friendly atmosphere in which each would be motivated by integrity. I created the environment to enjoy people's uniqueness and capabilities. I used people as positive illustrations. I showed them how I enjoyed my work.

This study allowed me to share my personal experiences, learn more about servant-leadership, and suggest ways in which to provide other ministers the opportunity to explore developing their leadership awareness, skills, and practices.

Summary

The Seventh-day Adventist church in Korea needs to shift leadership paradigms in order to meet the needs of a rapidly changing society. The traditional hierarchal system of church governance is creating conflict. Studying the biblical model of servant-leadership is imperative. A program is needed to train the pastors and begin the transition from a hierarchal system to servant-leadership. First, however, it is necessary to identify the various influences that have contributed to the current system.

Mythology, Shamanism, Buddhism, Confucianism, and Christianity contributed to the current practices in government, church, and family systems. Christianity is young when compared to the four-thousand-year history of Korea. The myths of nature worship provided the basis for accepting the gods, demons, and demi-gods found in Shamanism. The inner spiritual presence, thought to be available only through a mediator, was the

defense against evil and it was the Shamen who could allay the fear of the supernatural. Buddhism acknowledged that the individual builds a life resulting in the rewards of heaven or the punishments of hell, the reward ultimately available to everyone through transmigration. Confucianism again left destiny to the individual but emphasized the relationship to family and society. The teachings of these religions may not be written in government laws but the customs, habits, and thought patterns that originated from them still exist.

In spite of being equated with Western powers, Christianity was accepted when it was introduced in the early seventeenth century. It has, however, continued to incorporate the hierarchal system of other religions. The Korean government and society with its remnants of Shamanism, Buddhism, and Confucianism forms the skeletal structure of the church, both Catholic and Protestant.

The first Seventh-day Adventists were Korean converts from Japan who returned to their country in 1904. Adventist foreign missionaries and relief workers supplemented the growing body of Korean pastors and laity. Educational, publishing, and medical institutions strengthened the outreach. The result has been rapid growth in membership, but the emphasis on hierarchy and vertical relationships is creating a barrier to a shift to servant-leadership, a biblical and culturally acceptable solution for the growing church.

The purpose of this study was to introduce a program to be used in developing servant-leaders in the Seventh-day Adventist church in Korea.

Contemporary literature on servant-leadership presents the essential concepts that characterize this unique style. Robert Greenleaf and Larry Spears and other leading proponents of servant-leadership identify the following characteristics to be unique:

awareness, community, commitment to the growth of individuals, conceptualization, empathy, foresight, healing, listening, persuasion, and stewardship.

Servant-leadership serves the need for a new model. It is a practical approach that supports people who choose to serve first rather than being served. This leadership derives naturally from a commitment to service. Serving others then becomes the primary motivation. Being committed to the growth of individuals and communities by working with them will achieve the goals. The servant-leadership paradigm shift has been accomplished when group members become wiser, healthier, and more autonomous.¹

The theological foundation of servant-leadership is evident in the Old Testament where the nation of Israel was to be the servant nation of the world. The New Testament testifies to servant-leadership through the life and ministry of Jesus. The first century church followed the teaching and modeling of servant-leadership given them by Jesus.

This study included a survey that was distributed to 250 of the 828 pastors employed by the Korean Union Conference of Seventh-day Adventist church. In addition to demographic information, the sections included a self-assessment of their leadership style, perceptions of the effects on their ministry and the churches if servant-leadership were to be adopted, and their perceptions of the practices of servant-leaders. Also included was an inquiry a desire existed to participate in a servant-leadership development program.

The findings indicated that the pastors perceived themselves to be servant-leaders. There was a unified perception that adopting servant-leadership would increase the frequency of discussion and divergence of opinion. There was a definite ambiguity as to

¹DuBrin, 109.

the unique qualities of servant-leadership. The majority of the pastors expressed a desire to learn more.

Conclusions

The descriptive statistics from the survey distributed to pastors in the Korean Union Conference of Seventh-day Adventists yielded seven different types of leadership: (1) authoritarian; (2) participative; (3) free-rein; (4) participative and authoritarian; (5) participative and free-rein; (6) authoritarian and free-rein; and (7) authoritarian combined with participative and free-rein. The majority, 69.8 percent, of the participants indicated a clear perception of the self-assessment divisions. Of those, the majority, 58 percent, perceived their leadership style to be participative (table 31).

Table 31. Leadership Types

Type	Frequency	Percentage	Valid	Cumulative Percentage
Authoritarian	5	3.0	3.1	3.1
Participative	94	57.3	58.0	61.1
Free-Rein	14	8.5	8.6	69.8
Participative and Authoritarian	6	3.7	3.7	73.5
Participative and Free-Rein	35	21.3	21.6	95.1
Authoritarian and Free-Rein	3	1.8	1.9	96.9
Authoritarian, Participative, and Free-Rein	5	3.0	3.1	100.0
Total	162	98.8	100.0	
Missing	2	1.2	100.0	
Total	164	100.0		

The findings of the self-assessment were indicative of the findings in the section on leadership practices. The pastors also perceived themselves to model servant-leadership practices. However, the variance in perceptions of what constitutes the uniqueness of servant-leadership indicates that clarification is needed (tables 25 and 26).

From these findings a conclusion was drawn: pastors in Korea perceive themselves to be servant-leaders who practice unique qualities of servant-leadership in their ministry. However, the ambiguity in differentiating servant-leadership from the general leadership traits indicates a need for clarification and training.

Discussion

The influence of history and culture are still being felt in modern Korea. The pastors are trained in Korea or abroad. They are exposed to the concept of servant-leadership but fail to see that some of the characteristics of general leadership in Korea already include the unique qualities taught in Western training: self-awareness, community, and a commitment to respect for others. These qualities are inherent in the Eastern religions: Shamanism, Buddhism, and Confucianism.

However, for servant-leadership to be successful, the pastors need to be trained in those unique qualities and practices unfamiliar to Korea; namely: stewardship that includes trust in each other, persuasion instead of coercion, and listening intently and reflectively.

A development program must begin with the personal transformation of the individual ministers. An understanding of change in the context of Korean culture must be a part of the development. The history provides an understanding of how the hierarchal system became an integral part of Korea but it is important to understand how

this influences the transition. Traditionally, leaders depended on their own education and personal experiences when making decisions. This method allowed the leader to make the decisions, prepare the plans, instruct others, and control the outcomes. The servant-leader views the decision-making process as a shared experience. They depend on others to discuss and contribute to the process. They value each participant's education, experience, and vision.

The transformation of the leaders and the laity will ensure the empowerment of individuals according to the gifts God has given. Servant-leadership is grounded in the building of teams. This theology of biblical leadership superimposes servant-leadership over the historical and cultural beliefs of all peoples.

Recommendations

Recommendations from the Study

A development program as recommended in chapter 6 needs to be implemented to prepare pastors and other church leaders for servant-leadership. This would then lead to the training of the laity and the development of a community of believers who would serve the rapidly growing membership and continue reaching out to the community.

Recommendations to Conference Leaders

Several days should be set aside each year for the leadership development program for a three-year cycle. The sessions will build on the development steps indicated in the literature and outlined in this study.

Recommendations to Local Church Ministers

Pastors should attend the biannual retreats and learn more about servant-leadership. As they adopt the principles and practices, their ministry will be enhanced.

They will then begin to develop leaders among the members. Members will begin to identify their own unique gifts and experience a renewal of faith as they begin to use their gifts to serve others.

Recommendations for Further Research

This study included ten characteristics of servant-leadership. An instrument that isolates specific aspects of leadership rather than the ten might provide a more in-depth understanding of those already in existence in Korea and those that would need to be introduced.

A survey instrument should be distributed to church members to validate the findings of the survey completed by the pastors.

A correlation study could be done to determine the relationship(s) between leadership style and practices and church growth.

A post ex-facto study could be done to determine to what extent participation in the leadership training program influenced church growth.

This study was limited to a sample. A replication could be given to all of the pastors to provide broader results or one could isolate the pastors who work with local churches or the language institutes to be more specific.

A study could be conducted to determine the correlation between attending a seminary in Korea and the understanding of servant-leadership and attending a seminary in a Western country.

An in-depth study of the biblical teaching that Israel was to be a servant nation and the vision of the Christian church, more specifically the Seventh-day Adventist Church, might enlighten the subject of corporate readiness for the second coming of Christ.

APPENDIX A

LETTERS

1. Letter to the president of East Central Korean Conference and response:

엄보석 목사님

그동안도 하나님의 은혜속에 평안하신지요?

오늘 이처럼 연락을 드리는 것은 다름이 아니라 제 논문을 쓰는데 동중한 지역 목회자를 대상으로 설문 조사를 하고자 합니다. 성서적 모델이 되는 섬기는 지도자의 개념이 한국적 상황에서도 제대로 적용될수 있을지에 관한 내용의 논문입니다. 언제 목회자들이 모두 모이는 때에 시간을 좀 할애해 주셔서 설문을 받을 수 있도록 해 주시기를 요청드립니다.

약 20분 정도 소요될 것으로 예상합니다. 가급적 모든 목회자가 다 설문조사에 응답해 주셨으면 합니다.

허락해 주시면 선교부장님과 홍영표 목사에게 부탁하여 시행하도록 하겠습니다.

그리고 본 세미나리 관계자께서 설문조사를 시행할 합회나 기관의 책임자로부터 설문조사 시행을 허락하는 내용의 허락서가 와야 할수 있다고 하니 간단하게 저의 설문 조사 의뢰건을 허락 한다는 내용의 서신에 직접 싸인을 하셔서 팩스나 또는 메일로 보내 주시면 감사하겠습니다.

저의 논문작성 계획시간이 제한되어있어 속히 보내 주시면 더욱 감사하겠습니다.

하나님의 축복과 은혜가 목사님과 사모님께 함께 하시기를 바라며 동중한 합회의 지속적인 발전과 영혼구원 사업의 확장이 지속되기를 기도드립니다.

안녕히 계십시오.

2003년 7월 1일

앤드류스에서 정영수 올립니다.

July 9, 2003

MICHAEL PEARSON
ASSOCIATE DIRECTOR OF SCHOLARLY RESEARCH,
ANDREWS UNIVERSITY
E-mail: mpearson@andrews.edu
Fax: 1-269-471-6246

Dear Michael Pearson:

Greeting from Korea!

I agree to aid in pastor Chung's survey for his dissertation in our local conference. As he conducts his survey, I will more than willing to provide the time, personnel and necessary facilities to enable his research.

Name of survey researcher: Youngsoo Chung

Title of the dissertation: Toward A Paradigm of Servant-Leadership for Seventh-day Adventist Ministers in Korea.

May God bless you and your work!

Your brother in Christ,

Boseak Um
President of East Central Korean Conferencee

2. Letter to the president of Southeast Korean Conference and response:

정용수 목사님

그동안도 하나님의 은혜속에 평안하십니까?

드릴 말씀은 다름이 아니라 논문작성을 위한 기초자료 연구를 위하여 영남 지역 목회자를 대상으로 설문 조사를 하고자 합니다. 성서적 모델이 되는 섬기는 지도자의 개념이 한국적 상황에서도 제대로 적용될수 있을지에 관한 내용의 논문입니다. 언제 목회자들이 모두 모이는 때에 시간을 좀 할애해 주셔서 설문을 받을 수 있도록 해 주시기를 요청드립니다.

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서기나 또는 선교부장에게 좀 부탁 드려주셔서 7월 중으로 완료할 수 있으면 좋겠습니다.

그리고 본 세미나리 관계자께서 설문조사를 시행할 합회나 기관의 책임자로부터 설문조사 시행을 허락하는 내용의 허락서가 와야 할수 있다고 하니 간단하게 저의 설문 조사 의뢰건을 허락 한다는 내용의 서신에 직접 싸인을 하셔서 팩스나 또는 메일로 보내 주시면 감사하겠습니다.

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안녕히 계십시오.

2003년 7월 1일

앤드류스에서 정영수 올립니다.

July 8, 2003

MICHAEL PEARSON
ASSOCIATE DIRECTOR OF SCHOLARLY RESEARCH,
ANDREWS UNIVERSITY
E-mail: mpearson@andrews.edu
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Name of survey researcher: Youngsoo Chung

Title of the dissertation: Toward A Paradigm of Servant-Leadership for Seventh-day Adventist Ministers in Korea.

May God bless you and your work!

Your brother in Christ,

Yongsoo Chung

President of Southeast Korean Conference

3. Letter to the director of SDA Language Institute in Korea and response:

김시영 목사님

그동안도 하나님의 은혜속에 평안하신지요?

무더운 여름 날씨속에서도 목사님과 학원 가족 모두 건강하시며 축복속에 거하시기를 기도합니다.

오늘 연락을 드리는 것은 다름이 아니라 제 논문을 쓰는데 학원 목회자를 대상으로 설문 조사를 하고자 합니다. 성서적 모델이 되는 섬기는 지도자의 개념이 한국적 상황에서도 제대로 적용될수 있을지에 관한 내용의 논문입니다. 언제 목회자들이 모두 모이는 때에 시간을 좀 할애해 주셔서 설문을 받을 수 있도록 해 주시기를 요청드립니다.

약 20분 정도 소요될 것으로 예상합니다. 가급적 모든 목회자가 다 설문조사에 응답해 주셨으면 합니다.

허락해 주시면 최길호 목사님과 조철민 목사님에게 부탁하여 시행하도록 하겠습니다.

그리고 본 세미나리 관계자께서 설문조사를 시행할 합회나 기관의 책임자로부터 설문조사 시행을 허락하는 내용의 허락서가 와야 할수 있다고 하니 간단하게 저의 설문 조사 의뢰건을 허락 한다는 내용의 서신에 직접 싸인을 하셔서 팩스나 또는 메일로 보내 주시면 감사하겠습니다.

시간이 제한되어있어 속히 보내 주시면 더욱 감사하겠습니다.

하나님의 축복과 은혜가 목사님과 외국인 교사들과 직원들 그리고 섬기는 교회의 성도들 모두에게 함께 하시기를 바라며 학원의 지속적인 발전과 영혼구원 사업의 확장이 지속되기를 기도드립니다.

안녕히 계십시오.

2003년 7월 1일

앤드류스에서 정영수 올립니다.

July 5, 2003

MICHAEL PEARSON
ASSOCIATE DIRECTOR OF SCHOLARLY RESEARCH,
ANDREWS UNIVERSITY
E-mail: mpearson@andrews.edu
Fax: 1-269-471-6246

Dear Michael Pearson:

Greeting from Korea!

I agree to aid in pastor Chung's survey for his dissertation in our Language Institute. As he conducts his survey, I will more than willing to provide the time, personnel and necessary facilities to enable his research.

Name of survey researcher: Youngsoo Chung

Title of the dissertation: Toward A Paradigm of Servant-Leadership for Seventh-day Adventist Ministers in Korea.

May God bless you and your work!

Your brother in Christ,

Siyoung Kim
Director of SDA Language Institute in Korea

APPENDIX B
SURVEY INSTRUMENT

SURVEY ON SERVANT-LEADERSHIP

This survey consists of four sections. The first section is concerned with demographics. The second is an assessment of your personal leadership style. The third concentrates on the practice of servant leadership. The fourth identifies your opinion and understanding of servant leadership.

The questionnaire will take approximately twenty minutes to complete. It is an anonymous survey; your name and other personal identifying information are not requested. You may choose not to respond to any item and you may discontinue completing the survey at any time.

I. General Information

The location of your church:

<input type="checkbox"/> Town (less than 50,000)	<input type="checkbox"/> Large city (300,000-600,000)
<input type="checkbox"/> Small city (50,000-300,000)	<input type="checkbox"/> Metropolitan city (more than 600,000)

Size of the church:	<input type="checkbox"/> Less than 50	<input type="checkbox"/> 201~300	
	<input type="checkbox"/> 50~100	<input type="checkbox"/> 301~400	
	<input type="checkbox"/> 101~200	<input type="checkbox"/> Over 400	

Age: 20~30 31~40 41~50 51~60 Over 61

Number of years in professional ministry:	<input type="checkbox"/> 1~5	<input type="checkbox"/> 21~30	
	<input type="checkbox"/> 6~10	<input type="checkbox"/> 21~30	
	<input type="checkbox"/> 11~20	<input type="checkbox"/> Over 30	

Gender: M F

Highest degree earned:	<input type="checkbox"/> B.A	<input type="checkbox"/> D.Min
	<input type="checkbox"/> M.A	<input type="checkbox"/> Ph.D
	<input type="checkbox"/> M.Div	<input type="checkbox"/> Other (specify)

II. Leadership Self-assessment: What type of leader are you or would you like to be?

Answer the following questions, keeping in mind what you have done, or think you would do, in the situations described.

	Mostly Yes	Mostly No
1. Do you enjoy the authority leadership brings?	_____	_____
2. Do you think it is worth the time and effort for a manager to explain the reasons for a decision or policy before putting the policy into effect?	_____	_____
3. Do you tend to prefer the planning functions of leadership, as opposed to working directly with team members?	_____	_____
4. A stranger comes into your work area, and you know the person is a new employee. Would you first ask, "What is your name?" rather than introduce yourself?	_____	_____
5. Do you keep team members up to date on developments affecting the work group?	_____	_____
6. Do you find that in giving out assignments, you tend to state the goals, and leave the methods up to your team members?	_____	_____
7. Do you think leaders should keep aloof from team members, because in the long run familiarity breeds lessened respect?	_____	_____
8. It comes time to decide about a company event. You have heard that the majority prefer to have it on Wednesday, but you are pretty sure Thursday would be better for all concerned. Would you put the question to a vote rather than make the decision yourself?	_____	_____
9. If you had your way, would you make communications an employee-initiated affair, with personal consultation held only on request?	_____	_____
10. Do you find it fairly easy to give negative performance evaluations to group members?	_____	_____

- | | Mostly
Yes | Mostly
No |
|---|---------------|--------------|
| 11. Do you feel that you should be friendly with the members of your work group? | _____ | _____ |
| 12. After considerable time, you determine the answer to a tough problem. You pass along the solution to your team members, who find many errors. Would you be annoyed that the problem is still unsolved, rather than become upset with the employees? | _____ | _____ |
| 13. Do you agree that one of the best ways to avoid discipline problems is to provide adequate punishment for rule violations? | _____ | _____ |
| 14. Your employees are criticizing the way you handled a situation. Would you sell your viewpoint, rather than make it clear that as the manager, your decisions are final? | _____ | _____ |
| 15. Do you generally leave it up to the team members to contact you as far as informal, day-to-day communications are concerned? | _____ | _____ |
| 16. Do you feel that everyone in your work group should have a certain amount of personal loyalty to you? | _____ | _____ |
| 17. Do you favor the practice of using task force teams and committees rather than making decisions alone? | _____ | _____ |
| 18. Do you agree that differences of opinion within work groups are healthy? | _____ | _____ |

III. Leadership Practices.

Circle the number that indicates how well the statement describes your ministry.

Scale: 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree

1. Even though I am aware of the bigger picture, I allow others to participate in the decision-making process. 1 2 3 4 5
2. I take responsibility for what happens to individual church members and groups within my congregation, empowering them through training and delegation. 1 2 3 4 5
3. When members of my church are having difficulty with tasks assigned, I step in and help them by providing opportunities for strengthening their weak areas. 1 2 3 4 5
4. I create and communicate a vision for my congregation and then set up the plan for managing the goals that support that vision. 1 2 3 4 5
5. I am able to think of myself as being in another person's place and encourage members to accept that they do not have to be afraid of making mistakes. 1 2 3 4 5
6. I am able to step back from the daily routine, reflect on the past and present, and think about long-term goals for myself and the church. 1 2 3 4 5
7. I usually restore wholeness by taking time to talk with the members about both their failures and their successes and leading them to an understanding of what can be learned from the experience. 1 2 3 4 5
8. I actively listen to what is being said and not said and am able to clarify the issue. 1 2 3 4 5
9. I think it is worth the time and effort it takes to explain and make sure everyone understands the reasons for a decision or policy before it is finalized. 1 2 3 4 5
10. I feel responsible for how I use my own personal gifts because I need to develop and preserve time and talents for God and the church He has entrusted to my care. 1 2 3 4 5

IV. Opinion and Understanding of Servant Leadership

The concept of servant leadership is a topic in current discussions of leadership practice. This section of the survey will contribute to an identification of the opinions and understanding of servant leadership held by the pastors in selected conferences in the Korean Union Conference.

Read each question and respond by checking all that apply.

1. The following list includes general qualities of leadership. Check only those unique qualities that you feel characterize "servant leadership."

- | | |
|--|--|
| <input type="checkbox"/> Seeing potential in others | <input type="checkbox"/> Listening intently and reflectively |
| <input type="checkbox"/> Respecting others | <input type="checkbox"/> Empathy, assuming good intentions |
| <input type="checkbox"/> Trusted steward of the group | <input type="checkbox"/> Seeking out challenging opportunities |
| <input type="checkbox"/> Taking risk and responsibility | <input type="checkbox"/> Healing difficult situations |
| <input type="checkbox"/> Committed to the growth of others | <input type="checkbox"/> Being a model for the community |
| <input type="checkbox"/> Integrating holistic awareness | <input type="checkbox"/> Relying on persuasion not coercion |

2. If the concept of servant leadership were to be practiced in your church, the approach to ministry would change. Rate the activities that would change, one being the activity that would change the most and eight the least.

- | | |
|---|--------------------------------------|
| <input type="checkbox"/> Personal devotion | <input type="checkbox"/> Preaching |
| <input type="checkbox"/> Liturgies | <input type="checkbox"/> Visitation |
| <input type="checkbox"/> Relief work | <input type="checkbox"/> Bible study |
| <input type="checkbox"/> Church administration | <input type="checkbox"/> Evangelism |
| <input type="checkbox"/> Other (Specify: _____) | |

3. If you were to become a servant leader, what specific changes would you expect to take place in your church? Check all that apply.

- | | |
|---|--|
| <input type="checkbox"/> Church growth | <input type="checkbox"/> Strong sense of community |
| <input type="checkbox"/> Readiness for service | <input type="checkbox"/> Pastor has power to control the church |
| <input type="checkbox"/> Identified personal gifts | <input type="checkbox"/> Members will depend on pastor more |
| <input type="checkbox"/> Development of personal ability | <input type="checkbox"/> Pastor has authority for the final decision |
| <input type="checkbox"/> Diversity in the church | <input type="checkbox"/> Positive changes would take place |
| <input type="checkbox"/> Members take responsibility and risk willingly | |

4. What kind of negative results would you expect if you were to adopt the concept of servant leadership in your church? Check all that apply.

- | | |
|---|---|
| <input type="checkbox"/> Loss of authority as a leader | <input type="checkbox"/> Negation of responsibility for a task |
| <input type="checkbox"/> Disorganization in the church | <input type="checkbox"/> Increased number of arguments |
| <input type="checkbox"/> Ineffective efforts | <input type="checkbox"/> Each one just doing what they want |
| <input type="checkbox"/> Takes longer to make decisions | <input type="checkbox"/> The rate of church growth will be slowed |
| <input type="checkbox"/> Lack of ownership | <input type="checkbox"/> Lack of discipline |
| <input type="checkbox"/> Loss of competition will weaken the quality of service | |
| <input type="checkbox"/> Members might transfer to another church | |
| <input type="checkbox"/> Discontinuance in the church mission | |

Respond by indicating how well the statement describes your opinion.

5. How often have you practiced "servant leadership" in your ministry?

- Rarely Sometimes Often Very often Don't know

6. I have experienced positive benefits from practicing the characteristics of servant leadership in my ministry.

Strongly agree Agree Neutral Disagree Strongly disagree

(If you have not incorporated servant leadership into your ministry, check does not apply.)

7. To be an effective pastor, I need to be a servant leader

Strongly agree Agree Neutral Disagree Strongly disagree

8. I would like to obtain more knowledge about the concept of servant-leadership and to have training to be a servant leader.

Strongly agree Agree Neutral Disagree Strongly disagree

Thank you for taking time to participate in this survey.

“섬기는 지도자”에 관한 설문 조사

설문에 응해주신 목사님들께 먼저 감사를 드립니다.

저는 그동안 삼육외국어학원에서 주님의 사업을 받들다가 현재 미국의 앤드류스 세미나에서 목회학 박사 과정을 이수하고 있는 정영수입니다.

본 설문의 내용은 한국재림교회 목회자들의 “섬기는 지도자”에 관한 인식 조사 설문입니다. 여러분들께서 대답해 주신 설문 내용은 리더십에 관해 제가 쓰고 있는 논문의 자료로서만 사용할 것이며, 그 이외의 어떠한 용도로도 사용하지 않을것입니다. 또한 이 설문 결과를 다른 사람이나 어떤 기관에도 제공하지 않을 것입니다.

이 설문은 답변의 진실성을 높이기 위해 무기명으로 실시하오니 각 항목마다 정직하고 성실하게 답변해 주신다면 여러분들의 리더십에 관한 필요를 정확하고도 효과적으로 이해 할 수 있게 될것입니다.

이 설문은 4개 항목으로 나뉘어져 있으며 첫째 항목은 개인 신상에 관한 내용이며, 둘째 항목은 개인적 리더쉽 스타일을 평가하며, 셋째 항목은 섬기는 지도력의 실천에 관한것이며, 마지막 넷째 항목은 섬기는 지도력에 관한 여러분 각자의 의견과 이해를 확인하는 것입니다.

이 설문의 소요시간은 약 20분 정도 예상됩니다

I. 일반 사항

교회 위치: ___ 시골 (인구 50,000명 미만) ___ 중도시 (300,000-600,000)
 ___ 소도시 (50,000-300,000) ___ 대도시 (600,000 이상)

교회 규모: ___ 출석 교인수 50명 미만 ___ 201~300명
 ___ 50~100명 ___ 301~400명
 ___ 101~200명 ___ 400명 이상

연령: ___ 20~30세 ___ 31~40세 ___ 41~50세 ___ 51~60세 ___ 61세 이상

목회연수: ___ 1~5년 ___ 6~10년 ___ 11~20년 ___ 21~30년 ___ 30년 이상

성별: ___ 남 ___ 여

최종학력: ___ (신)학사(B.A) ___ 목회학 박사(D. Min)
 ___ 신학석사(M.A) ___ 신학박사(Ph. D)
 ___ 목회학석사(M. Div) ___ 기타(구체적으로)

II. 리더십에 관한 자신의 평가

여러분의 현재 리더십은 어떤 유형이며 또한 어떠한 유형의 리더십을 원하십니까?

아래의 질문들을 읽고 각 항목마다 다르게 주어진 상황속에서 여러분께서 지금까지 행하셨거나 또는 취하기를 원하는 것을 생각하시면서 답해 주시기를 바랍니다.

- | | 예 | 아니오 |
|---|-------|-------|
| 1. 지도자에게 부여되는 권위를 행사하는 것은 즐거운 일이다. | _____ | _____ |
| 2. 어떤 결정이나 정책을 실시되기 전에, 지도자가 그 이유를 설명하기 위해 소요하는 노력과 시간이 가치있다고 생각한다. | _____ | _____ |
| 3. 지도력을 발휘함에 있어 팀 구성원들과 직접적으로 일 하기보다는 계획하고 구상하는 일들을 더 좋아한다. | _____ | _____ |
| 4. 어떤 낯선 청년이 내 사무실을 찾아왔는데 교회에 나온지 얼마되지 않아 이름을 잘 기억하지 못하는 청년이었다. 이런 경우에 나를 소개하기에 앞서 상대방의 이름을 먼저 묻는다. | _____ | _____ |
| 5. 팀 구성원들이 그룹내에서 보다 능률적인 사람들이 되도록 하기위해 계속적인 개발을 하도록 돕는다. | _____ | _____ |

예 아니오

- | | | |
|--|-------|-------|
| 6. 어떤 일을 지시할 때, 목표는 분명히 제시하되 방법론은 팀 구성원들에게 전적으로 맡긴다. | _____ | _____ |
| 7. 장기적으로 볼 때 친밀감은 존경심을 약화시키므로 지도자는 팀 구성원들과 일정한 거리를 유지해야 한다. | _____ | _____ |
| 8. 교인 전체를 위한 행사를 계획 할 때, 대다수가 수요일이 좋다고 한다는 말을 들었지만 여러 상황을 종합해볼 때 화요일이 적합하다고 판단될 경우 내 판단에 따라 스스로 결정하는 대신 전체의 의견을 물어본다. | _____ | _____ |
| 9. 설사 내가 정한 방식이 있다고 하더라도 구성원들과 함께 대화하며, 개인적으로 요청 할 경우에 상담에 응한다. | _____ | _____ |
| 10. 팀 구성원들이 이룩한 성과에 대해 부정적 평가를 하는 것은 대체로 쉬운일이다. | _____ | _____ |
| 11. 팀 구성원들과 친하게 지내야 겠다는 느낌을 갖는다. | _____ | _____ |
| 12. 심사숙고한 후, 곤란한 문제의 해결방안을 마련하여 팀 구성원들에게 제시했을 때 그들이 그 해결방안에 대해 여러가지 문제점들을 지적하였다. 그럴때 구성원들에게 화를 내기보다는 그 문제가 여전히 해결되지 않은 것에 대해 곤혹스러움을 느낀다. | _____ | _____ |
| 13. 징계에 따른 문제들을 피하기 위한 최선의 방법중 하나는 규칙을 어긴것에 대한 적절한 처벌 규정을 제정하는것이다. | _____ | _____ |
| 14. 내가 시행하는 방법에 대해 팀 구성원들이 비판적일 때, 지도자로서 내가 내린 결정이 최종적인 것이라고 분명한 입장을 표명하는 대신 내가 내린 결정을 철회할 수 있다. | _____ | _____ |
| 15. 일반적으로 비공식적이거나 일상적인 대화에 관한 일들로도 팀 구성원들과 자연스럽게 만난다. | _____ | _____ |
| 16. 내가 속한 공동체의 구성원들이 지도자인 나에게 어느정도의 개인적 충성심을 가지고 있어야 한다고 생각한다. | _____ | _____ |
| 17. 자신의 독자적 결정보다 위원회나 팀 구성원들의 결정을 따라 행하기를 더 좋아한다. | _____ | _____ |
| 18. 공동체내에 다양한 의견이 있는 것은 그 공동체가 건강하다는 것을 의미한다. | _____ | _____ |

III. “섬기는 지도력”의 실천

아래에 기술한 각 문항이 여러분의 목회사역을 어느정도 잘 설명하고 있는지 그 정도를 숫자 위에 동그라미로 표해 주시기 바랍니다.

동의 정도: 1= 전적으로 동의, 2= 동의함, 3= 보통, 4= 동의하지 않음, 5= 절대로 아님

1. 나는 어떤일에 대한 전체 상황을 잘 알고 있지만 의사결정 과정에 다른 사람이 함께 참여하도록 허락한다. 1 2 3 4 5
2. 나는 내가 목양하는 교회의 교인들 개인이나 소그룹들에 대한 책임을 지며 위임과 훈련을 통해 권한을 부여한다. 1 2 3 4 5
3. 교인들이 자신에게 부여된 사명을 성취하는데 있어 어려움을 겪을 때 나는 적극 개입하여 그들의 취약한 부분을 강화하기 위한 기회들을 마련함으로 그들을 돕는다. 1 2 3 4 5
4. 나는 교인들을 위한 비전을 만들고 함께 나누며 그 비전을 성취하기위해 필요한 목표들을 관리하기위한 계획들을 제안한다. 1 2 3 4 5
5. 나는 다른 사람의 입장에서 그 사람을 이해할수 있다고 생각하며 실수하는 것을 두려워하지 말라고함으로 교인들을 격려한다. 1 2 3 4 5
6. 나는 일상적인 일들에서 물러서 과거와 현재를 심사 숙고할 수 있으며 나 자신과 교회를 위한 장기적인 목표에 대해 생각할 수 있다. 1 2 3 4 5
7. 나는 교인들과 함께 그들의 실패와 성공에 대해 이야기함으로 전체적인 회복을 가져오며, 교인들로 하여금 그들의 경험으로부터 무엇을 배울수 있는지를 알도록 돕는다. 1 2 3 4 5
8. 나는 사람들이 말하는 것을 적극적으로 듣고, 또한 말하지 않지만 무엇을 말하고자 하는 지를 알고 문제의 핵심을 파악할 수 있다. 1 2 3 4 5
9. 어떤 결정이나 정책이 최종적으로 확정되기 전에 모든 사람들이 이유를 분명히 알도록 설명하기 위해 소요되는 노력과 시간이 가치있다고 생각한다. 1 2 3 4 5
10. 나는 나의 개인적 재능을 어떻게 사용해야하는가에 대한 책임을 느낀다. 왜냐하면 하나님과 내게 돌보도록 위탁하신 교회를 위해 시간과 재능을 개발하고 보존해야 하기 때문이다. 1 2 3 4 5

2. 만약 “섬기는 지도력”의 개념이 교회에서 실천되어진다면 목회사역에 대한 인식과 태도가 변화될 것입니다. 아래 사항중에서 그 변화의 정도가 가장 클 것으로 여겨지는 것을 1번으로 하여 순서대로 번호를 기록 해 주십시오.

- | | |
|----------------------------------|------------|
| _____ 개인적 헌신 | _____ 설교 |
| _____ 각종 예산 | _____ 방문 |
| _____ 구제사업 | _____ 성경공부 |
| _____ 교회행정 | _____ 전도 |
| _____ 기타 (구체적으로 기입해 주십시오: _____) | |

3. 당신이 “섬기는 지도자”가 될 때 어떤 특별한 변화가 당신의 교회안에서 일어나리라고 생각하십니까? 아래의 항목 중 예상되는 모든 것을 표해 주십시오.

- | | |
|----------------------------|--------------------------|
| _____ 교회성장 | _____ 튼튼한 공동체 의식 |
| _____ 봉사를 위한 준비 | _____ 목회자가 더 강력하게 교회를 통제 |
| _____ 개인적 은사 확인 | _____ 교인들이 목회자에게 더욱 의존함 |
| _____ 개인의 능력 개발 | _____ 목회자가 최종 결정권을 가짐 |
| _____ 긍정적 변화 발생 | _____ 교회내에서의 다양성 형성 |
| _____ 교인들이 가까이 책임과 위험을 떠맡음 | |

4. “섬기는 지도력”에 대한 개념을 당신의 교회에 적용할 때 어떤 위험들이 있으리라고 예상하십니까? 아래 항목중 예상되는 항목들을 표해 주십시오.

- | | |
|---------------------|------------------------|
| _____ 지도자로서의 권위를 잃음 | _____ 주어진 일에 대한 책임감 거부 |
| _____ 교회의 무질서 | _____ 의사 결정과정에서 논쟁의 증가 |
| _____ 비효율적인 노력의 증가 | _____ 각자 자신이 원하는 것만 함 |
| _____ 의사결정의 장기화 | _____ 교회성장률의 둔화 |

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