

Liberty University John W. Rawlings School of Divinity

The Leadership Challenges in the Interdependent Korean American Church

Final Thesis Submitted to
the Office of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

By

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Lynchburg, Virginia

May 2021

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The Korean American churches have faced many challenges associated with cultural and generational gaps between the Korean and English-speaking congregations. Despite meaningful attempts to resolve the issues, the Korean American church leaders are still struggling to find the right system or a model that could unite Korean American churches. The purpose of this research thesis is to address the leadership challenges in a multi-congregational church by examining the vision of interdependence to bring strategic changes that promote greater unity between the two congregations. This research thesis will help the leaders at NCFC identify the core issues of leadership and reevaluate and revamp the interdependent model that encourages the leadership to pursue an intentional partnership that bridges the cultural, generational, and relational gaps in the church. NCFC leadership needs to channel its resources in training and equipping current and future leaders in biblical, organizational, and strategic leadership that both congregations can benefit from excellent leadership that leads to fruitful ministries. The research method will include interviews, questionnaires, and surveys from church members and leaders. This study will require a thorough evaluation of the church's vision, implementation, and an improved strategy to help bring unity between KC and EC. The results showed a direct correlation between the leadership challenges and the challenges of the interdependence model. The relationship between the leadership, communicating a clear vision, and establishing a family culture that serves and loves each other will help resolve cultural challenges within the multi-congregational church.

Keywords: Relationship, Healthy Leadership, Biblical Interdependence, Intergenerational church, Multi-congregational church, Changing the Narrative

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Abbreviations

DMin	<i>Doctor of Ministry</i>
LUSOD	<i>Liberty University School of Divinity</i>
NCFC	<i>New Covenant Fellowship Church</i>
ODPC	<i>Open Door Presbyterian Church</i>
KC	<i>Korean Speaking Congregation</i>
EC	<i>English Speaking Congregation</i>
KM	<i>Korean Ministry</i>
EM	<i>English Ministry</i>
ID	<i>Interdependent</i>
IG	<i>Intergenerational</i>

Chapter 1

Introduction

In 2015, Open Door Presbyterian Church¹ hosted a pastor's conference that brought together many leaders from Korean American churches who came from all over the United States and Canada. Regardless of one's denomination and location, everyone in the room came with an eager expectation to find some answers to the challenges of ministering in a Korean American church. Some hundreds of pastors and leaders came to the conference with the same question, "What is the best way to handle the bicultural context ministries at Korean American churches?" The hosting church introduced a new model,² in which the Korean-speaking congregation (KC) and the English-speaking congregation (EC) are separate yet share responsibilities and ministries.³ It was an eye-opening conference for many attendees. As the hosting church and the keynote speakers shared the vision and stories of the model's success and failures, everyone attentively listened and took notes. The breakout sessions and Q&A sessions flooded with great questions and suggestions from different church leaders as well. One of the most critical aspects of the Interdependent church model was the relationship between the top leadership and strategic planning, vision sharing, and implementation. The model was impressive, but more than that, the execution and mutual commitment from both congregation leaders were the conference's real highlights. Although the newly introduced model may not be a

¹ Open Door Presbyterian Church in Herndon, Virginia.

² Interdependent and Intergenerational Model

³ John Cha and Hannah Chao, *Interview with Pastor John Cha on His Interdependent Church*, February 17, 2020, <https://sola.network/article/interview-interdependent-church>.

universal fit for every Korean American church, everyone left the meeting enlightened and filled with the renewed hopes of seeing a breakthrough in their respective churches.

Ministry Context

The Struggles of Korean American Churches in America

In the early days of the Korean American church, the church was a place that served as an institutional vehicle for the cultural reproduction and socialization of the second generation into Korean culture.⁴ Sharon Kim claims that churches played an important role in assisting immigrants to pass down their respective cultures to their children born in America for many Asian American groups.⁵ Because Korean Americans mainly ran these churches, non-Korean members felt marginalized in a church sub-culture that is highly influenced by the Korean culture. According to Sharon's research and interview, the non-Korean American members have had to accommodate to Korean ways, such as learning Korean terms and greetings, to participate in the activities of the church entirely.⁶

The second-generation Korean Americans also experienced similar issues in the churches because they were not comfortable with the language nor the culture due to their upbringing in America. Therefore, many young people chose to leave the church due to the generational tensions and cultural gaps. An article by Helen Lee titled, "The Silent Exodus", describes the trend of youth and young adults leaving the Korean churches. In the article, Helen argued that

⁴ Kelly Chong, *What it Means to be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary among Second-Generation Korean Americans*. *Sociology of Religion* 59, no. 3 (1998), 262.

⁵ Sharon Kim. *Shifting Boundaries within Second-Generation Korean American Churches*. *Sociology of Religion* 71, no. 1 (2010), 102.

⁶ Kim, 111.

Asian churches are losing their children at an alarming rate and many young believers choose to leave not only their home church but also walk away from their faith.⁷

According to Kim, the author of the book, *A Letter to the Korean American Church*, the heartbreaking reality is that the same issues are still present in the churches today despite various efforts put out by church leaders for many years. Kim proposes “an examination over church ministry structure and worldviews for the sake of the next generation,” instead of keep repeating the temporary fix and cycles of programs to keep young people entertained.⁸ The leadership of Korean churches needs to have a clear vision and set the tone for the change in the church’s culture and structure. Lee, in his article *Understanding Korean-American Churches*, claims that there is a time bubble that exists in Korean American Churches.⁹ Lee argues that the time bubble is created by immigrants who keep the worldview and values of the time they left their homeland.¹⁰ As a result, the church may seem to have a contemporary outward appearance. However, the members and leadership may still hold on to the ethical norms and social values that create a substantial gap for the younger generation and EC members.¹¹

⁷ Hellen Lee, Silent Exodus, *Christianity Today*, August 12, 1996 (<https://www.christianitytoday.com/ct/1996/august12/6t9050.html>).

⁸ Terrence Kim. *A Letter to the Korean American Church: Reconciling the Gap between First and Second Generation Koreans*, (Afton, VA: Advancing Native Missions, 2019), 89.

⁹ Sanghyun James Lee. *Understanding Korean-American Churches*, *Presbyterian Outlook*, Richmond, Vol 199, Iss. 10, (July 10, 2017), p.27.

¹⁰ Ibid.

¹¹ Ibid, 28.

Three Common Structures/Models of the Korean American Churches

Although there are many different models of structures that Korean American churches may practice, one can find three common models in most Korean American churches: The KM and EM, the Independent, and the Interdependent model.

The KM and EM Model

The most common arrangement in Korean American churches is the KM and EM model. Due to the language barrier and cultural differences, many Korean American churches form a structure of English-speaking ministry (EM) that exists under the leadership of Korean-speaking ministry (KM). One of the main reasons this model is the most common in Korean American churches is that many EM depends on KM for financial and ministry needs. Sometimes the dependency is due to the size and the age of the congregation members, where the EM is typically made up of a small group of young adults, students, and the children of the KM members. Many of the EM pastors serving in this model are considered as youth or education pastors under the supervision of the KM senior pastor.

The most challenging part of the KM and EM model is the relationship dynamic of the leadership. Many EM pastors serving in this model struggle and often choose to leave the church due to the lack of autonomy in ministry and the clash of cultures with the first generation KM pastors. Instead of mentorship or partnership, the KM senior pastors tend to consider the EM pastors as workers hired to help take care of the EM needs. Kim explains the relationship dynamic this way, “sadly, because of the view that youth pastors are simply too young and inexperienced in the workings of the church, they are treated as such. Moreover, there is still a stigma in many Asian churches where elementary and youth ministry is viewed as a mere

stepping stone into real ministry.”¹² However, the responsibility does not solely rest on the KM pastor because the EM pastor also needs to exercise wisdom and humility to make the relationship work. It must be a mutual agreement, partnership, and submission established by honor and respect for one another.

The Independent Model

The second model is the independent model, where the English ministry becomes a separate church entity entirely apart from the Korean ministry. There are usually two leading reasons why EM chooses to pursue the independent model. First is due to the growth of the EM to a point where the leadership decides to establish financial and ministry independence from the KM. The second reason is due to the conflict and clash of the KM and EM leadership. Depending on how the vision of independence came about, this model could be viewed as a terrible church split, or it can also be considered an exciting birth of a new church plant. The challenge of this model is the actual process of independence. Typically, the EM separates from the KM counterparts to start a new church or move the service to a different location. Starting a new church is difficult and could end up being a long process for both KM and EM.

Although planting a new church could alleviate many headaches and cultural contentions for both ministries, this model could potentially lead to financial implications and, more importantly, a separation of multi-generation families to attend different churches. Such separation of families can be considered a significant loss in Korean American culture. One interesting aspect of this model is that some churches, the KM, could start a brand new EM to meet the remaining English-speaking members' needs and the KM members' children.

¹² Kim, 104.

The Interdependent Model

The third model is the interdependent/intergenerational model, less common than the previous two. John Cha from ODPC explains the structure of the model this way, “We have three columns. There is a column on the left labeled KC (Korean-speaking congregation), a column on the right labeled EC (English-speaking Congregation), and a column in between labeled ID/IG (Interdependent/Intergenerational) where we join together in partnership and collaboration.”¹³ The challenge of this model is the fact that the ID/IG column makes it more complicated than the other models. In his interview, John Cha admitted that it took many years of adjustments for the Interdependent model to work well at his church.¹⁴ Similarly, each church can figure out creative ways to make the model work according to the church’s unique situations.

The foundational idea is to maximize collaboration and pursue the vision of one church despite the differences. Therefore, the leaders must fully understand their roles and commit to a relationship that embodies the harmony and unity of two congregations. One should note that this model uses the term KC and EC rather than KM and EM. The distinction may seem minor, but the term signifies the interdependent relationship of both congregations as partners, which will be further explained in the next section.

The Importance of the term Congregation

It is essential to understand why some Korean churches use the term “congregation” rather than “ministry.” As explained in the previous section, many Korean American churches have the structure of KM and EM, where ministries are divided by what language groups they

¹³ John Cha and Hannah Chao, np.

¹⁴ Ibid.

serve. Ministries are what make up a church as there can be many ministries like worship ministry, men and women's ministry, sports ministry, children's ministry, etc. However, the term congregation describes identity as a group. This distinction is vital in the Interdependent Korean American church context because EC is not considered a ministry under the authority of Korean speaking counterparts but is recognized as a congregation that is independent and not under the influence of the KC leadership. In the case of NCFC, the EC has its lead pastor and elder board, who can decide all EC matters. When it comes to issues that affect the whole church, the elder board representatives from both congregations collaborate to make unified decisions that serve the church best. Therefore, using the term congregation allows true independence and full autonomy to each ministry and promotes an intentional partnership between the KC and EC as both congregations.

History of NCFC

In 2014, the New Covenant Fellowship Church's founding pastor, who served as the senior pastor for 23 years, stepped down from his position and left the church. The founding pastor was a bilingual pastor capable of overseeing the KC and the EC with tremendous leadership and charisma over two decades. Since his departure, the church had to seek a new direction because there were not enough qualified candidates who could lead both congregations as the founding pastor did. After much prayer and discussion, the NCFC leadership decided to adopt a new ministry model of interdependent church and decided to bring in two different lead pastors for each respective congregation. The interdependent model seemed ideal and fitting for NCFC because it was similar to what the church was already doing under the founding pastor's leadership, except for having two leaders leading together.

The Challenges of Implementing a New Vision

As great as the model looked from what ODPC was doing, NCFC's implementation of the interdependent church model went through various challenges that are still evident today. NCFC recently celebrated its 30th anniversary. The church has been through many changes in staff and programs in the last few years since the departure of the founding pastor, but many leaders and congregation members still have a strong sense of tradition and are accustomed to the old culture of NCFC. Even when people saw the need and agreed to a change, they had a hard time getting used to the new paradigm and cultural shift that was happening in the church. Even now, the church is still getting accustomed to the new system, new leadership, and practices even though the change of model was implemented nearly five years ago.

One of the biggest challenges of the interdependent model was in the area of the intergenerational/education ministries. It is no surprise that the education ministry was the most challenging area because the KC and EC had to share resources and work closely together as the children from nursery to students in high school are from both congregations. The education ministry's direction and decisions became a focal point more than any other ministries, sometimes even a source of conflict for the KC and EC leadership. To better manage and mitigate the issues in the education ministries, an education committee was formed with the ministry pastors, deacons, and parents from both congregations under the leadership of the two lead pastors to promote unity and collaboration between KC and EC. The committee's benefit was the active ministry participation of various people and a sense of ownership and partnership in the ministries. However, more people and extra layers of approval process made it difficult for pastors to promptly implement ministry plans. The committee's intention was great, but it certainly needed some continuous tweaking for it to maximize its intended purpose.

Another challenge in implementing the interdependent model was the office dynamic. There are three major groups identified within the walls of the church office setting. The first is the pastoral staff, the second is the support staff, who are more focused on the church's admin work, and the last group is the volunteers who are faithfully serving in a wide range of ministries. Before the implementation of the interdependent model, there was no distinction between KC and EC staff. Everyone was a staff or an employee of NCFC because one senior pastor oversaw both congregations. The staff meeting, monthly chapel, outing, and the retreat were coordinated together for the entire staff, and there was more cohesiveness in the office. Since the interdependent model's implementation, things have changed dramatically in the office; KC and EC started to separate everything. Frankly, it became so much easier to do things separately because the language and culture barriers became more evident as the two new lead pastors had different leadership styles, ministry philosophies, cultural backgrounds, and even personal preferences. The change was inevitable with the church's new direction, but the office staff struggled to adjust to the new office culture. What made it worse is some staff members had to learn to cater to two different leaders because of their role as “shared staff” that took care of ministry needs for both KC and EC. The office staff had to work through growing complications and communication challenges that started to affect the workflow and the relationship with one another.

Due to the church office setting's changing culture, sometimes, the support staff and the pastoral staff ran into issues of being confused about who is doing what and who is responsible for making decisions on ministry-related tasks. The volunteers also had their own set of frustrations and ended up having many unnecessary meetings to iron out misunderstandings with one another. Lack of vision sharing and clear directions caused people who served alongside the

lead pastors to feel frustrated and confused. Despite everyone's experience in taking care of the daily and weekly ministry duties, the ministry's effectiveness started to become affected by the growing relational constraints. Eventually, the sense of excitement and eagerness of ministry dwindled. Many staff members began to just cruise along without much collaboration and effort to come together as a whole church.

The interdependent model's essential aspect is the commitment, collaboration, and relationship of the KC and EC leadership. The two lead pastors, staff, and other leaders from both congregations need to put their differences aside and work towards greater intimacy and trust for the intergenerational ministry to work out as intended. Such commitment and collaboration are the reflections of people's hearts and minds. In the Gospel of Mark, Jesus teaches an important lesson on how to embrace the new changes.

No one sews a piece of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins. (Mark 2:21-22, NIV)

Jesus was addressing the accusations of why Jesus' disciples do not practice the religious rituals like the Pharisees and the disciples of John the Baptist. In His teaching, Jesus did not condemn the biblical traditions themselves; however, he addressed the stubbornness and the unwilling hearts of the religious leaders who valued their traditions more than the new things that God was bringing through Jesus. To embrace the church's new changes, the staff needed to put aside their preconceived notions, comfort, and adjust their expectations with a renewed attitude and mindset. The implementation of the interdependent model called for a new wineskin.

Leadership Structure of the Interdependent Model and the Cultural Implications

The Interdependent model's leadership structure can become a topic of contention to many existing Korean American churches because the model suggests that the larger congregation's lead pastor takes the senior pastor role of the whole church. Although KC and EC can have their respective lead pastors, the larger congregation's lead pastor serves as the top leader for the entire church. Such a model may not be received well in Asian churches, especially the Korean churches, where the relationships are often defined by the hierarchy of position, status, age, and experience. Confucianism has shaped many first-generation Koreans' world views and value systems. Park and Cho claim, "Confucian principles of family relationships, which were projected into the community and national life and given important social value, are perhaps as remote and strange to some of the younger generations of Koreans today as they are to Westerners."¹⁵ Korean culture puts a high value on loyalty towards authority and relationships and the importance of carrying out roles in society.¹⁶ Kim argues that the Confucius mentality still exists today in Korean culture where the experts and people in authority matter more than those who are younger or in a lower position.¹⁷ Unfortunately, this mentality seeped into the Korean American churches where the senior pastor is often held in high regard and has the final say in church decisions without much accountability. For this reason, the English-speaking pastors who have had experiences serving with the first Korean generation leadership would have a hard time accepting the interdependent leadership model. However, despite the cultural

¹⁵ Insook Park and Lee-Jay Cho, *Confucianism and the Korean Family*. *Journal of Comparative Family Studies* 26, no. 1 (1995): 125.

¹⁶ Kim, 11-12.

¹⁷ *Ibid.*, 14.

challenges, the interdependent leadership structure can and will work if the leadership structure is built on a relationship of respect, honor, and trust for one another.

Problem Presented

The problem is that the New Covenant Fellowship Church (NCFC) needs strategic changes to the interdependent model, especially in the aspects of the leadership challenges, to bring greater unity between the two congregations. The leadership challenges at NCFC are more complex than just differences in ministry philosophies, leadership styles, or personalities because the cultural differences contribute to the complexities of the leadership dynamics. The KC lead pastor is a first-generation immigrant who recently came from Korea, but the EC lead pastor immigrated to the U.S. over 30 years ago. Although similar in appearance and age, the two pastors are very different in their ministry and leadership styles. Due to their cultural gap, the working relationship between the two lead pastors faces many challenges that often lead to misunderstanding and disunity. In addition to the lead pastors, the elder boards, pastors, and the KC and EC administrative staff deal with similar challenges because of the significant cultural barriers that exist within the church.

Purpose Statement

The purpose of this Doctor of Ministry action research thesis is to address the leadership challenges in a multi-congregational church. At NCFC, the interdependent model started a few years ago to maximize each congregation's strengths and bring greater collaboration. The interdependent model allows the KC and the EC to be autonomous in ministry and governance, except for building assets and education ministries. Leading two multicultural and multi-generation congregations in one church is not an easy task for anyone. It requires tremendous effort and teamwork. Over the past few years, each congregation, mainly its leaders, has grown

weariness of putting in extra effort to pursue the vision together as one church. The original intention of unity and harmony is not at the forefront of the church body anymore. Both congregations need to take more intentional steps to build better relationships. The governing board's decisions, at times, do not reflect the values of the church's vision, which adds to more confusion and disharmony for the whole church. One could see that the problem begins with the leadership's poor relationship, lack of vision, poor planning, and ineffective communication. Therefore, the rest of the church body does not fully embrace the vision of the interdependent church. Moreover, pastoral and office staff's major overturn in recent years contributed to the disunity and relationship challenges between the team and each congregation's leadership.

Basic Assumptions

Not all Korean American churches are the same. There are many denominations within the Korean American churches, and churches can differ in location, membership, ministry, assets, and human resources. The interdependent model presented in this project may not be relevant nor applicable for certain Korean American churches depending on their situation. There are Korean American churches that are more multicultural and diverse, where they may not fit the descriptions of the common structures that exist in Korean American churches. Also, the term interdependence may not be familiar to some, depending on how the terms translate into ministry in the Korean American context. The interdependent model's implementation will look different in every church considering all the other conditions mentioned above. Therefore the struggles and the challenges presented in this project can be unique issues at NCFC.

The thesis focuses on leadership challenges because the ongoing health and the relationship between the two congregations at NCFC are dependent upon the leadership. Though many things could affect a bi-cultural ministry, the leadership has the highest significance of it

all. The members at NCFC are aware of the leadership challenges that exist between the two congregations and are expecting the leaders to take the necessary measures to fix the problem. A church should be a place of unity and harmony as Jesus prayed for complete unity for believers so that the world may know Jesus (John 17:23, NIV). If the leaders model unity in their relationship, the rest of the church will follow their example.

The cultural and language gaps are expected in any multicultural communities and families. The Korean American churches are no exception. However, with proper leadership and guidance, the cultural gaps can and should be reduced to be a minimum. The leadership should help the two congregations turn their differences into strengths that complement each other.

The surveys and interviews may show different results based on people's experience and their relationship with leadership. There is an underlying shame and honor culture that one must take into account when it comes to asking for feedback on individuals, especially when it may bring shame to one's family or to that particular individual. In Korean culture, Yang argues that "Shame is shaped, defined, and dealt with in ways that make it of central importance in the function of individuals and families in a society."¹⁸ Yang further explains that an individual's shame does not remain an individual issue, but it becomes a family and a community issue.¹⁹ For this reason, the church members may not feel comfortable sharing negative feedback about their leaders because sharing honest input may bring shame to the church as a whole. A Korean wise saying, "Spitting while lying on your back," means to say things that make oneself look bad.

¹⁸ Sungeun Yang and Paul C. Rosenblat, *Shame in Korean Families*. *Journal of Comparative Family Studies* 32, no. 3 (Summer, 2001), <http://ezproxy.liberty.edu/login?qurl=https%3A%2F%2Fwww.proquest.com%2Fdocview%2F232585605%3Faccountid%3D12085>, 361.

¹⁹ Yang, 364.

Therefore, the researcher has to consider that people may not readily share constructive criticism and honest feedback unless there is a way to keep their identity confidential and anonymous.

Definitions

Here are the definitions of the key terms and concepts used in this project.

Korean and English Congregation. The distinction of the congregation over a ministry is vital to note for this project. NCFC uses the term “congregation” because each congregation has its own identity, budget, governing board, by-law, ordained leadership, and ministry autonomy.

Intergenerational Ministry. This term refers to the education ministries that include nursery to the high school. The term intergenerational is used because the education ministries' makeup is mostly the second or third-generation children from KC and EC. At NCFC, the education ministries are called shared ministry, due to the budget and the involvement of both KC and EC congregations. The structure and additional details of the shared ministry will be included in the following chapters.

Standing Committee. This term refers to a joint elder board of KC and EC. The elders serve as active members during their term (six years for KC and four years for EC). Once an elder's time is over, he transitions into leading various ministries of the church, but he can no longer be a part of the standing committee. The only exception is that the EC elders can potentially serve two terms if nominated and voted in by the church members with a break of at least one year in between.

Leadership. Although there are many leaders at NCFC, for stressing the leadership challenges at NCFC, the term refers to the lead pastors of both congregations and the Standing Committee members unless mentioned explicitly as different individuals.

Confucianism. “A popular value system that is derived from the synthesis of the traditional cultural values espoused by Confucius and his followers. Confucianism has been most influential in shaping the behavior pattern and structure of the family and the community.”²⁰

Limitations and Delimitations

There were a few notable limitations to this thesis project. Not many Korean American churches practice the interdependent model, which made it tough to gather data for in-depth comparison and distinction. So, the boundaries of this thesis project had to be extended to look into other bi-cultural ministry contexts in the local areas of Maryland, Virginia, and D.C. However, only the Asian American churches were included in the research due to the cultural similarities with Korean American Churches. Additionally, this thesis project's focus was on the leadership challenges as the core issue of the interdependence model at NCFC.

The interview responses and feedback were collected from the adult congregation members at NCFC. The young students at the church were not fully aware of the interdependent model to provide considerable feedback. The students did not have a close relationship with the lead pastors and other church leaders except for their Sunday School teachers and pastors. Another limiting factor in this thesis was the language barriers. Most of the documents, surveys, interviews, and feedback had to be provided in Korean and English to promote a wide range of participation between the two congregations. Culturally, since this project deals with the church's problems, some people did not feel comfortable sharing their honest feedback due to the shame-based culture.²¹ Additionally, the church's leadership was hesitant to allow a church-wide survey in concern for the potential negative implications this project could have on the church and its

²⁰ Insook Park and Lee-Jay Cho, 117.

²¹ Shame based culture explanation in the Basic Assumptions section, 20

leadership. Hence, the research parameter and the surveys' language had to be adjusted accordingly.

Due to the unforeseen pandemic situation and its limitations, the researcher could not recruit more volunteers to participate in the focus group discussions. The congregation survey and the leadership questionnaire were mainly distributed through emails except for a few individuals who preferred hard copies. All the interviews and discussions were limited to virtual platforms to comply with the local county restrictions. The group discussions could have produced more fruitful responses if the participants could see each other's emotions and reactions. Another unexpected limitation was the sudden resignation of the EC lead pastor in the middle of the research process. Although the resignation was due to his health complications, it might have affected the research regarding people's willingness and honest responses to surveys and questionnaires.

Thesis Statement

The findings of this research will help the NCFC leadership equip themselves to identify, reevaluate, and revamp the interdependent model. Suppose both KC and EC's leaderships collaborate to bridge the cultural, generational, and relational gaps. The rest of the church will follow their example and join to promote harmony with one another. If the leadership is willing to embrace and work through the differences, then they will see beyond the immediate tension, discomfort, and conflicts at hand. If NCFC can channel its resources in training and equipping current and future leaders in the areas of biblical, organizational, strategic leadership, then both congregations can benefit from excellent leadership that leads to fruitful ministries. Furthermore, the leaders from local Korean American churches and other multicultural churches in Maryland could benefit from NCFC's example in their pursuit of establishing a suitable structure within

their churches. This study will require a thorough evaluation of the church's vision, implementation, and an improved strategy to help bring unity between KC and EC.

Chapter 2

Conceptual Framework Literature Review

Challenges within Immigrant Churches

Many churches in the United States are experiencing a decline in church attendance. According to the data collected by the Pew Research Center, the number of regular church attendance has dropped by seven percent within the last decade.²² One staggering result in the Pew Research data is that the evidence shows a significant generation gap between the older people and the Millennials.²³ Unfortunately, the immigrant churches are also experiencing the same decline as the American churches. Paulina Cachero, in his article, said that many young people in Korean American churches are disengaging from churches that once served as centers of the community for their immigrant families.²⁴ Unlike the other churches, many Korean-American churches function as a multicultural church. Due to the barriers between the first immigrant generation and the second American-born generation, many Korean American churches have two different ministries, Korean Ministry (KM) and English Ministry (EM), that exist within one church.

²² In U.S., *Decline of Christianity Continues at Rapid Pace: An update on America's changing religious landscape*, Pew Research Center, Oct 2019. <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>

²³ Ibid. "More than eight-in-ten members of the Silent Generation (those born between 1928 and 1945) describe themselves as Christians (84%), as do three-quarters of Baby Boomers (76%). In stark contrast, only half of Millennials (49%) describe themselves as Christians; four-in-ten are religious "nones," and one-in-ten Millennials identify with non-Christian faiths."

²⁴ Paulina Cachero. *Silent Exodus from Korean-American churches as younger parishioners find community elsewhere*, KPCC, April 2018. <https://www.scpr.org/news/2018/04/03/81489/silent-exodus-from-korean-american-churches-as-you/>

Cultural Conflicts in the Korean American Church

Karen Chai says that many second-generation Korean Americans grow up seeing their parents get into conflicts and splits over church matters.²⁵ Korean immigrant families also face intergenerational conflicts and communication barriers as the parents and the children struggle to balance Korean cultural values and American cultural values.²⁶ Pyun states that one prime example of the intergenerational conflict is that the second generation Koreans feel uncomfortable and rebellious towards their parents' control because of the American culture that values autonomy.²⁷ The issue of independence and other intergenerational conflicts cause various challenges in a church setting as well. Sharon and Rebecca Kim explain the relational dynamic between the Korean and English ministries this way, "The EM may enjoy a level of autonomy, but they remain largely dependent on the immigrant congregation for their continued survival. Hence, they exist in a state of the frustration of wanting freedom and respect and yet being perceived and treated as juvenile second class citizens."²⁸ Kim adds that the disconnect at home is reflected in the church setting and fuels the second generation to branch out and form their

²⁵ Karen Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church", in R.S. Warner and J.G. Wittner (eds) *Gatherings in Diaspora*, pp. 295-330. Philadelphia, PA: Temple University Press .312.

²⁶ Linda Pyun. "An educational ministry model for Korean immigrant churches based on Frankena's philosophy of education." *Christian Education Journal* 14, no. 2 (2017): 308+. Gale General OneFile (accessed April 9, 2020), 311.

²⁷ *Ibid.*, 312.

²⁸ Sharon Kim and Rebecca Y. Kim (2012) "*Second-generation Korean American Christians' communities: congregational Hybridity.*" Pp. 176-196 in Carolyn Chen and Russel Jeung, eds., *Sustaining Faith Traditions: Race, Ethnicity, and Religion Among the Latino and Asian American Second Generation*. New York: New York University Press.178-179.

independent congregations.²⁹ Lee also claims that many second-generation English speaking adults leave the immigrant church context because the church is restrictive in many ways.³⁰

Unfortunately, conflict extends to the pastors of the first generation and the second generation seeing each other in a negative light instead of trying to find ways to complement each other.³¹ The Confucius mentality of the first generation pastors is a major factor that contributes to the relationship conflict with the second generation pastors. Lim argues that the prevailing Korean church leadership is very authoritarian. The flow of power or authority and the hierarchical social system permeated Korean Christianity and the churches.³² Hwang provides a further explanation of the authoritarian leadership behavior of the first-generation pastors:

Authoritarian leadership behavior or style among the Korean church leaders seems to be inherited from the loveless vertical Confucian ethic. Vertical and authoritarian leadership tends to undermine subordinates' point of view by demanding an unconditional submission, while those in authority have no reciprocal requirements.³³

Even though one cannot identify that Confucianism influences leadership problems, Lim believes that the authoritarian, power-driven, status-oriented, humanistic, and materialistic

²⁹ Ibid., 182.

³⁰ Helen Lee. *Silent No More, Christianity Today*. Vol. 58. Issue 8. October 2014. accessed November 28, 2020), np. https://link.gale.com/apps/doc/A386612748/BIC?u=vic_liberty&sid=BIC&xid=248ee462.

³¹ Hank Shin. *Perfect Harmony: An Examination of the Necessity of Interdependency between First and Second Generation Korean Congregations*. Dissertation. (Lynchburg, VA: Liberty University, 2015), 61.

³² Mooyoung Lim. *Leadership and Culture a Phenomenological Study of the Impact of Cultural Dimensions on the Leadership Behavior of Pastors in the Korean Evangelical Church of America*. (Fort Wayne, Indiana: Concordia Theological Seminary, 2011), 66-67.

³³ Tom Yonghyun Hwang. *Confluence and Conflict: Biblical and Cultural Influences on Leadership of Korean Churches*. Thesis (D.Miss.), (Deerfield, IL:Trinity Evangelical Divinity School, 1992), 59.

elements of Korean American immigrant pastors' leadership behavior seem to be the influences from Confucianism.³⁴

In addition to relational and leadership conflicts, many Korean immigrant churches experience various internal conflicts and tensions. The cultural tendency and dysfunctional Confucius mindset have affected the behaviors of the members and other leaders. According to Sharon Kim, “the immigrant churches often serve as arenas where first-generation Koreans can gain recognition as well as a sense of personal significance.”³⁵ Kim adds that several second-generation Korean American pastors expressed their belief that the immigrant church subculture was dysfunctional because it plays a vital role in satisfying people’s need for inclusion, significance, social status, respect, and power.³⁶ Due to the political struggles within the immigrant churches with a host of other generational tensions, the younger ministers launched out in new directions to shield second-generation members from the harmful church subculture and develop entirely autonomous churches apart from the immigrant context.³⁷ Song, a pastor who previously served in a Korean immigrant church, admits that the leadership style he witnessed from his home church was undesirable. Like many other Korean American pastors, Song chose to disengage from his home church and adopt dominant egalitarian church leadership and organization.³⁸

³⁴ Mooyoung Lim, 67-68.

³⁵ Kim, Sharon. *A Faith Of Our Own: Second-Generation Spirituality in Korean American Churches*. New Brunswick; New Jersey; London: Rutgers University Press, 2010. Accessed November 28, 2020, 27. <http://www.jstor.org/stable/j.ctt5hjbg6>.

³⁶ Ibid.

³⁷ Sharon Kim, *A Faith of Our Own*, 28.

³⁸ Korie L Edwards and Rebecca Y Kim. *Estranged Pioneers: The Case of African American and Asian American Multiracial Church Pastors*. *Sociology of Religion*. Vol.80. Issue 4. 2019, 466.

Ambiguity in Relationships and Expectations

The conflicts in the Korean American churches are also a result of ambiguity in the relationship and unmet expectations from both the first and second-generation leaders. Jin argues that unrealistic expectations could lead to stagnation, frustration, and burnout if the pastor falls into the abyss of indifference and apathy.³⁹ Many Korean American churches hire English speaking pastors without providing clear goals, boundaries, and ministry partnerships. Kim shares a story of Hurh, who viewed the senior pastor as a father figure and hungered for a type of relationship where he could be mentored and empowered to grow as a leader. However, Hurh soon realized that he and the senior pastors were working under different assumptions and was disappointed by the unmet expectations.⁴⁰ Edwards and Kim interviewed Song, who sought mentorship and guidance from his home church senior pastor. Song expressed discontentment that his senior pastor was not only uninterested in mentoring him, but he also did not know how to do it.⁴¹ In addition to the unmet relational goals, Song added that expectations were ambiguous regarding what was required of the English speaking pastors. The first-generation Koreans were expected to carry on spiritual practices like the early morning prayer and frequent member visitation.⁴² Due to many challenges mentioned above, the second-generation pastors, especially youth ministers, exhibit a low level of ownership and commitment to the immigrant churches they were serving and would often move from one church to another.⁴³

³⁹ Young Sun Jin. *A Study of Pastoral Burnout Among Korean-American Pastors*. (Lynchburg, VA, Liberty University, 2009), 67

⁴⁰ Sharon Kim, *A Faith of Our Own*, 32.

⁴¹ Korie L Edwards and Rebecca Y Kim, 467.

⁴² Ibid.

⁴³ Sharon Kim, *A Faith of Our Own*, 34.

Cultural gaps are not easy to overcome. As Dibble stated, “in our study, cultural challenges were among the most difficult challenges collaborations faced. The cultural challenges in our sample were often issues to which collaborations did not adjust or to which adjustments were less effective.”⁴⁴ In addition to the cultural, generational, and language barriers, New Covenant Fellowship Church needs to reevaluate the challenges within the interdependent model between KC and EC. Due to the staff transitions and changes, many of the newly joined pastors and the office staff struggle to understand the interdependent model, to which Malphurs points out that this is a values issue, not a staff issue. Malphurs states that studies indicate that when the staff’s core values align with the senior pastor’s and the church’s, they are more committed to the ministry, experience less conflict, and have a more positive work attitude.⁴⁵

The Need for Unity and Collaboration

Despite the conflict and challenges in Korean American churches today, many churches are still trying to figure out a viable way to work out the differences to pursue unity between the two congregations. DeYmaz argues that churches have to recognize that a healthy multiethnic (or multi-congregation) church needs to remember the prayer of Jesus in John 17:20-23. Jesus prays for unity that testifies the gospel's power that breaks through the dividing walls of ethnic segregation, hatred, and animosity that are still so evident in our world today.⁴⁶ In Ephesians 4:3,

⁴⁴ Rebekah Dibble and Cristina Gibson. *Collaboration for the common good: An examination of challenges and adjustment processes in multicultural collaborations*. Journal of Organizational Behavior, 34, (2013), 773.

⁴⁵ Aubrey Malphurs. *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*. 3rd ed. (Grand Rapids: Baker Books, 2013), Ch. 6.

⁴⁶ Mark DeYmaz and Harry Li. *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them*. (Grand Rapids: Zondervan, 2010), 229, Kindle. 44.

Apostle Paul stresses the importance of unity in the local church as he urges the church to “make every effort to keep the unity of the Spirit through the bond of peace.” Shin argues that the first-generation and second-generation Korean American pastors need to prioritize their goal by embracing Christ's identity. “Seeking to lead using moral authority, leading like a shepherd and a servant, and leading from a pure heart that is God-reliant, repentant, meek, and righteous.”⁴⁷ Such an attitude from the pastors will promote harmony and unity that Jesus and Paul want to see from local churches.

Besides having the identity of Christ, Perez claims that change and diversity can become a part of church stewardship by pursuing an inclusive identity by addressing the difference as a gift from God rather than something to be feared.⁴⁸ However, the effort needs to come from the whole church, not just the pastors. Kim, acknowledging that it will take intentional effort on every part, recommends the praise leader to a deliberate attempt to incorporate different cultural forms and expressions of praise music.⁴⁹ Pyun also suggests planning intergenerational activities that promote interaction and relationship connections will provide excellent opportunities for unity.⁵⁰ Dae Sung Kim, in his article, *New Missions with a New Generation*, proposes a collaboration of first and second-generation Korean Americans reach more people.

The immigrant churches' experience with the second generation, not only as their children but also as a growing independent ministry both inside and outside of their immigrant churches, can become a chance for them to broaden their understanding and

⁴⁷ Shin, 67.

⁴⁸ Altagracia Perez. "Living into Multicultural Inclusive Ministry" *Anglican Theological Review* 93, no. 4 (Fall, 2011), 663.

⁴⁹ Sharon Kim. *Shifting Boundaries within Second-Generation Korean American Churches*, 114.

⁵⁰ Pyun, 319.

practice of missions and to empower the churches to reach more people whom they should serve, but could not, because of their limitation as an ethnic church. First, they can enrich their missionary understanding and practice by viewing second-generation ministry as a new kind of foreign missions. Second, the second-generation ministry can lead Korean American churches to reach their American neighbors, witness love and justice to American society, and participate in Christian civic responsibility beyond the ethnic islands of immigrant churches.⁵¹

A collaboration through professional consulting or coaching could be a helpful resource to help better intergenerational dynamics within the church.⁵² Malphurs says that consulting or evaluation may not be enjoyable at times. Still, the benefit of discovering ways for the church's ministry and work will help the church to be more effective in every way.⁵³ According to Lingenfelter, unity in the Kingdom means that we shift our focus from securing to losing our lives in pursuit of God's mission.⁵⁴ Lingenfelter also argues that Kingdom values employ the illogic of grace,

When we follow God's way, we focus on loving one another and extending grace to our brothers and sisters in contexts where we have disagreements and conflicts with them. We try to implement the commands of the Lord to love one another, to deny ourselves, and to be servants. Our relationships are then guided not by logic but by the illogic of love that flows from grace."⁵⁵

When the relationships and ministries are guided by grace, rather than human familiarity and preferences, the church can be united to accomplish God's work and purpose.⁵⁶

⁵¹ Dae Sung Kim. *New Missions with a New Generation: The Experiences of Korean American Churches and Missions*. *International Bulletin of Mission Research*. Vol. 44. Issue 2. (Chicago: IL, 2020), 178.

⁵² Pamela Cooper-White and Michael Cooper-White. "Called to Be Servants: Practices of Leadership" In *Exploring Practices of Ministry*. (Minneapolis: Augsburg Fortress, Publishers, 2014) Accessed April 19, 2020. doi:10.2307/j.ctt9m0tjb.11. 129.

⁵³ Malphurs, ch. 4.

⁵⁴ Sherwood G Lingenfelter. *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership*. (Grand Rapids, Mich: Baker Academic, 2008), 34.

⁵⁵ Ibid.

⁵⁶ Ibid., 44.

The Importance of Healthy Leadership

Although there are many barriers and challenges to overcome in Korean American churches, an influential leader can help turn great adversity to great advantage.⁵⁷ A healthy leader can lead the church to embrace the change by trusting God and what God is doing in their churches.⁵⁸ MacArthur argues, "True leadership is tested and proved in crises. The real leader is the one who can handle the stress. He is the one who can solve the problems, bear the burdens, find the solutions, and win the victories when everyone else is merely flustered, confounded, and perplexed."⁵⁹ Moreover, a leader can solve the problems and demonstrate that people's interests are more critical for the ministry's success. George Barna says in his book *Leaders on Leadership*, "We have a crisis of Christian leadership; if we had true leaders leading the church, all the other crises would not be crises but simply opportunities for radical transformation. Leaders are the missing link to the health of the Church"⁶⁰ Barna was referring to the state of the American churches, but the same is true, if not worse, in Korean American churches today. The Korean American churches are in dire need of healthy leaders who can help the churches navigate the unique challenges described in previous chapters.

⁵⁷ John MacArthur. *The Book on Leadership*. (Nashville: Thomas Nelson, 2006), 4.

⁵⁸ Peter Cha, Steven Kang, Helen Lee. *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*. (Downers Grove, IL: InterVarsity Press, 2006), 109.

⁵⁹ MacArthur, 45.

⁶⁰ George Barna. *Leaders on Leadership (the Leading Edge Series): Wisdom, Advice and Encouragement on the Art of Leading God's People*. (Grand Rapids: Baker Books, 1998), 23. Accessed November 29, 2020. ProQuest Ebook Central.

A healthy leader is passionate about helping those around him flourish and works hard to make everyone successful.⁶¹ Stowell argues that biblical leadership calls for character-driven, not outcome-driven leaders. A character-driven leader is measured by the positive influence that derives from who he is and how he leads. Such well-lived life gives power and credibility to the leaders.⁶² Stowell says that character-driven leaders have a heart after God's heart and that God Himself leads from and through the person's character. As a result, "all of his deliberations, decisions, and directives are driven by the richness of who he is at the core: just, loving, merciful, gracious, forgiving, serving, enduring, generous, tolerant, and so much more."⁶³ Such character-driven leadership is hard to find due to the Confucius leadership that has taken a deep root in the Korean American church context. One could easily view a character-driven leader as someone weak, less-motivated, or even counter-cultural in some ways. However, a healthy leader must continue to influence the church by demonstrating leadership that resembles Christlikeness that will turn the hearts of people towards God and earn trust people his followers. Foss says trust is the ministry's currency and that the church members' money and time will follow when there is a shared trust in the leadership of a congregation.⁶⁴ Lingenfelter also emphasizes that building trust is a crucial feature of leading from the perspective of the

⁶¹ MacArthur, 11.

⁶² Joseph M Stowell. *Redefining Leadership: Character-Driven Habits of Effective Leaders*. (Grand Rapids: Zondervan, 2014), Intro chapter.

⁶³ Stowell, Ch. 1.

⁶⁴ Michael W Foss. "Collision of Perspectives." *In Reviving the Congregation: Pastoral Leadership in a Changing Context*. (Minneapolis: Augsburg Fortress, Publishers, 2014). Accessed April 19, 2020. doi:10.2307/j.ctt9m0tz4.3, 71.

Gospels.⁶⁵ Malphurs claims that leadership that violates or contradicts its values quickly loses credibility and forfeits ministry.⁶⁶

Trust is something that builds up in the context of relationships. Michel states that a leader's influence and effectiveness is built by maintaining a network of relationships.⁶⁷ She argues that the leader's ability to do what God is calling him to do depends on how well the leader relates to others regardless of ministry context. Michel urges all leaders, whether introvert or extrovert, to be synergetic leaders by "developing habits and practices that create synergy by reinforcing the bonds of love and trust within Christ's body."⁶⁸ In a cross-cultural ministry setting, Lingenfelter suggests that a leader needs to inspire people who come from two or more cultural traditions to participate with him in building a community of trust.⁶⁹ Lingenfelter also argues that "The true measure of effective leadership is whether the team does the hard work of loving one another amid disagreement and then pulls together to accomplish the will and purpose of God."⁷⁰ The relational leadership results in trust, respect, and credibility that people are willing to give the leaders the benefit of the doubt and extend their support to the leaders.⁷¹

In a culture where outcome and success are more emphasized than relationship and community, Korean American church leaders must intentionally build up a church culture of

⁶⁵ Lingenfelter, 13.

⁶⁶ Malphurs, Ch. 6.

⁶⁷ Ann A Michel. *Synergy : A Leadership Guide for Church Staff and Volunteers*. (Nashville: Abingdon Press, 2017), 29.

⁶⁸ Ibid.

⁶⁹ Lingenfelter, 21.

⁷⁰ Ibid., 45.

⁷¹ Michel, 30.

integrity and trust. Cha urges Korean American church leaders not to look to their culture but to the Bible that provides excellent examples of timeless leadership principles that apply regardless of cultural setting.⁷² Cha also warns against cultural stumbling blocks like the Confucian based perspectives, false humility, face-saving and shame-based approaches, and inability to resolve conflicts that continue to influence how Asian American church leaders conduct themselves.⁷³ The senior pastor at a Korean-American church in Boston is an excellent example of a leader who did not give in to the cultural stumbling blocks. The senior pastor, a first-generation Korean American, realized that he can still minister to the second generation by enthusiastically supporting second-generation members' efforts to build their ministry.⁷⁴ Chai reported that the autonomy given to the second generation leaders and members created a crucial sense of ownership of the church and enabled the EM to grow even further apart from the denominational mold.⁷⁵

As shown in the Bible, Jesus was a leader who was not bound to a religious nor a cultural mold. However, Jesus did not exercise his power to change people's attitudes; instead, it led to a perfect balance of power and humility. Dickson states that humility is about redirecting one's power, whether physical, intellectual, financial, or structural, for the sake of others.⁷⁶ In his reflection of Jesus' humble leadership, Hull argues that humility is not being passive or denying

⁷² Cha, 67.

⁷³ Ibid., 60-61.

⁷⁴ Chai, 319.

⁷⁵ Ibid., 321.

⁷⁶ John Dickson. *Humilitas*. (Grand Rapids: Zondervan, 2011), Ch. 1

one's gifts and abilities – that is, a lack of self-respect instead.⁷⁷ Hull explains how foreign humility was in Jesus' day as the society he lived in did not honor humility; it was considered immoral.⁷⁸ Even today, in many Asian churches, humility is regarded as weakness and compromise. Jesus was a humble leader, but Matthew points out that people were amazed by how Jesus spoke with authority. (Matthew 7:29) Cooper explains the distinction between authoritative and authoritarian leadership.

Leadership entails legitimate power that is authorized by the congregation or community, and that depends on a mutual contract of respect and honesty. Such legitimate power is open, communicative, and transparent (with the exception of personnel matters and pastoral confidentiality). Leaders who are authoritative listen as much as they speak and exercise shared deliberation as much as possible. Leaders who are authoritative can also healthily confront those who would exercise covert, manipulative power without an authorized contract for leadership.⁷⁹

Dickson also challenges readers to recognize the ancient Greek society's cultural context where humility was rarely considered virtuous because of such high value placed on honor.⁸⁰ As mentioned before, Korean culture is similar to ancient Greek civilization in the sense that humility could be seen as a shame or face-saving act. Therefore, Korean American church leaders must be aware of the cultural gap in understanding what humility looks like in first-generation Koreans.

A healthy leader is someone willing to sacrifice for the sake of the church. Blackaby claims that there are not more great spiritual leaders today because not too many men and

⁷⁷ Robert W Hull. *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership*. (Grand Rapids: Zondervan, 2016), 104.

⁷⁸ Ibid.

⁷⁹ Cooper-White, 121.

⁸⁰ Dickson, Ch.5.

women are willing to pay the price.⁸¹ Hull challenges the follower of Jesus to a life of suffering.⁸² MacArthur argues that trust stems from the selfless ways the leader sacrificially uses his energies and abilities. The sacrificial leaders are surrounded by gifted, capable, diligent, and effective people devoted to their leader.⁸³ As Jesus showed in his ministry to others, shepherd-leaders focus on their sheep as good stewards of God's calling, not themselves.⁸⁴ They protect, provide, and care for the sheep even at the cost of their own life, as Jesus taught in John 10 as He referred to himself as a good shepherd. Dickson claimed that if the greatest man ever to live in the world's history chose to forgo His status for others' good, greatness must consist in humble service.⁸⁵

The Strategic Leadership

A church is an organization that functions well under the leadership of a character-driven, relational, humble, and sacrificial leader. However, leading a church takes more than just having a great leader with a noble character. The leader must be able to move members of a team toward the goal of the organization.⁸⁶ To lead the church in the direction that God wants the church to go, the leader must have a vision. Blackaby claims that “vision serves as the North Star to help leaders keep their bearings as they move their people forward.”⁸⁷ Therefore, if there is no vision,

⁸¹ Henry Blackaby and Richard Blackaby. *Spiritual Leadership: Moving People on to God's Agenda*. Revised and expanded ed. (Nashville: Broadman and Holman, 2011), Ch. 7.

⁸² Hull, 137.

⁸³ MacArthur, 12.

⁸⁴ Stowell, Ch.6.

⁸⁵ Dickson, Ch. 6.

⁸⁶ Ibid. Ch. 2.

⁸⁷ Blackaby, Ch. 4.

the church is at risk of sidetracking and failing to accomplish its purpose.⁸⁸ Proverbs 29:18 says that where there is no vision, the people perish. Dickson says that good leaders know how to communicate the vision to their people and move the team toward the goal. Leadership is about aligning people.⁸⁹

King David was one of the greatest kings in the history of the Israelites. Psalms 78:72 describes David as a leader who led the people with integrity of heart and with skillful hands. David was equipped with skillful hands that made him an effective leader. The author of the Message Bible, Eugene Peterson, translated Psalm 78:72 this way: His good heart made him a good shepherd; he guided the people wisely and well. In addition to having a good heart, God gifted David with wisdom, skillset, and discernment to be one of the most influential leaders in the Bible. Leadership insight can be applied in many ways, but one crucial aspect of serving in a Korean American church is for a leader to know how to cast a vision that makes sense with the church's cultural context in mind. Weems claims that the essential element for fruitful church leadership is the discernment and implementation of God's vision for a community of faith at a particular time in their journey.⁹⁰ Weems also argues that change and culture must work in tandem, and brilliant will not work unless a healthy culture is there to carry the vision.⁹¹

⁸⁸ Ibid.

⁸⁹ Dickson, Ch. 2.

⁹⁰ Tom Berlin Tom and Lovett H. Weems. *Bearing Fruit: Ministry with Real Results*. (Nashville: Abingdon Press, 2011), 36. *ProQuest Ebook Central*, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3039221>.

⁹¹ Weems, Lovett H. *Church Leadership*, (Nashville TN: Abingdon Press, 1993), 25.

Malphurs states that there are two critical elements in leading church revitalization. One is a church that is ready to be revitalized, and the second element is a competent leader who can take the church through the process with strategic planning.⁹² Nehemiah was a planner who thought through the whole venture, anticipated the difficulties, and worked out the solutions in advance.⁹³ Malphurs points out that Nehemiah had a well-formulated plan that carefully counted the cost and what people had to do to get the task finished. In addition to strategic planning, the leader has to communicate and articulate the plan to clear for people to understand and follow.⁹⁴ Shin noted that Korean American churches typically struggle with communicating a clear vision of the church, which prevents the staff from functioning to reach their full potential in terms of work quality and unity between two congregations.⁹⁵ Shin added that one of the leader's key responsibilities is to communicate God's vision and share that vision with his staff and congregation.⁹⁶ Perez states that congregational leaders, both clergy and lay, must come together with a shared vision to face ministry challenges.⁹⁷ However, the matter of fact is that most Korean immigrant churches are not equipped with a proper ministry philosophy that reflects a sound organization structure.⁹⁸

⁹² Malphurs, Ch. 1.

⁹³ MacArthur, 22.

⁹⁴ *Ibid.*, 81.

⁹⁵ Shin, 57.

⁹⁶ *Ibid.*, 64.

⁹⁷ Perez, 660.

⁹⁸ Pyun, 309.

In addition to one's exceptional leadership in his character, communication, and effective strategy, God's ministry cannot be accomplished by one or a select few. Just as Jethro advised Moses to appoint other leaders to delegate ministry responsibilities, a good leader is someone who approaches ministry with a team-mindset. Michel says that effective teams enhance the ministry's fruitfulness because they harness the power of synergy by accomplishing much more than they could on their own.⁹⁹ Synergy not only brings fruitfulness in ministry, Michel argues that the participants experience belonging, purpose, growth, ownership, and fulfillment.¹⁰⁰ Michel claims, "Too often, we approach the work of the church in ways that don't fully embody this synergistic potential."¹⁰¹ The shared leadership potential is not limited to the governing board, pastoral staff, and other office staff. Foss suggests that churches need to recognize that lay members are not only recipients but partners in ministry. Foss says that "Christian partnership has the added benefit of acknowledging that each is gifted, and those gifts ought to be available for the sake of the ministry of the church."¹⁰² Michel also adds that synergy requires a new, more inclusive, empowering language of faith and ministry that affirms the gifts and calling of the congregation members and pastors alike.¹⁰³

⁹⁹ Michel, 35.

¹⁰⁰ Ibid.

¹⁰¹ Ibid., 17.

¹⁰² Foss, 12.

¹⁰³ Michel, 38.

Theological Foundations

Biblical Interdependence

How good and pleasant it is for brothers to dwell together in unity! (Ps 133:1)

God calls believers to live in harmony, and He considers it good and pleasant. Estes and Shepherd comment that this psalm reflects the delight of corporate worship of the Lord as the people joyfully join to worship him as people bound together not only by nationhood but by covenant relationship as God's family.¹⁰⁴ The word translated "good" is a word that recalls God's assessment of creation in Genesis chapter one.¹⁰⁵ When God saw Adam, He said it is "not good" for Adam to be alone (Genesis 2:18). DeClaisse-Walford et al. said the word "pleasant" used here means lovely, good, attractive, friendly, and joyous.¹⁰⁶ From the creation of the very first human beings, God considered interdependence as something good and pleasing to Him. Estes adds adjectives good and pleasant are applied in Ps 135:3 to the character of the Lord; "Praise the Lord for the Lord is *good*. Sing praise to his name for that is *pleasant*". Estes suggests that the brothers in Psalm 133 are participating in the goodness and loveliness of the Lord as they relate in unity to one another. Barker notes that the psalmist pronounces a blessing on the pilgrims that came to Jerusalem from many different walks of life, regions, and tribes as they came together to celebrate the annual feasts.¹⁰⁷ The following illustration in Psalm 133:2 further employs a beautiful picture of unity where the psalmist uses the simile to show the

¹⁰⁴ Daniel J Estes and Shepherd, Jerry. *The New American Commentary, Psalms 73-150*. (Nashville: B&H Publishing Group, 2019), 123. Accessed December 1, 2020. ProQuest Ebook Central.

¹⁰⁵ Nancy L DeClaisse-Walford, Jacobson, Rolf A., and Tanner, Beth LaNeel. *The Book of Psalms*. (Grand Rapids: William B. Eerdmans Publishing Company, 2014), 729. Accessed September 10, 2020. ProQuest Ebook Central.

¹⁰⁶ Ibid, 729.

¹⁰⁷ Kenneth L. Barker, John R. Kohlenberger, and Verlyn Verbrugge. *The Expositor's Bible Commentary - Abridged Edition: Old Testament*. Zondervan, 2017.

abstract notion of the blessing of unity. Estes explains that as the anointing oil covered Aaron's face, so unity should touch and scent every relationship among the people of the Lord.¹⁰⁸ Estes claims that the envisioned unity has far-reaching benefits for the worshippers of the Lord.¹⁰⁹

The unity of believers is not only good and pleasant but is beneficial and critical. The writer of Ecclesiastes says, “Two are better than one because they have a good return for their labor: If either of them falls, one can help the other up. But pity anyone who falls and has no one to help them up” (Ecclesiastes 4:9-10). According to the writer of Ecclesiastes, there are significant advantages to having someone to work alongside. Not only is there a good return for collaborative labor, but the idea of interdependence is the deep partnership described in verse 10, where there are deep care and accountability with each other. Garret points out four benefits of friendship in the Ecclesiastes passage: First, two can work better than one for a larger profit. Second, they can help each other in time of need. Third, they give emotional comfort to each other, and lastly, protection.¹¹⁰ When God created Eve, He made a “suitable helper” (Genesis 2:18) who became Adam’s lifelong companion. Kidner notes that the woman is presented wholly as his partner and counterpart.¹¹¹ Kidner further explains that true partnership is expounded by the terms used, a helper fit for him, which literally means a help as opposite him or

¹⁰⁸ Estes, *The New American Commentary*, 124.

¹⁰⁹ Ibid.

¹¹⁰ Duane A Garrett. *Proverbs, Ecclesiastes, Song of Songs: An Exegetical and Theological Exposition of Holy Scripture. New American Commentary*. (Nashville: B&H Publishing Group, 1993), 308. Accessed December 1, 2020. ProQuest Ebook Central.

¹¹¹ Derek Kidner. *Genesis. Kidner Classic Commentaries*. (Westmont: InterVarsity Press, 2019), 70. Accessed December 1, 2020. ProQuest Ebook Central.

corresponding to him.¹¹² The biblical idea of interdependence goes beyond the modern-day concept of partnership or co-workers.

The Apostle Paul referred to the believers in Philippi as partners in his letter. In Philippians 1:3-5, 7, Paul shares his heartfelt gratitude to Philippi's church for the ways they partnered with him in ministry.

I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your *partnership* in the gospel from the first day until now, It is right for me to feel this way about all of you, since I have you in my heart and, whether I am in chains or defending and confirming the gospel, all of you *share* in God's grace with me. (Emphasis added)

The Greek word Paul uses to describe his partnership is *koinonia*, which appears nineteen times in the New Testament with a range of meanings centered around fellowship, joining together, and partnership. The sense is always a shared relationship, a two-sided relationship.¹¹³ The church of Philippi became partners to Paul through the work of the Gospel during his second missionary journey (Acts 15-16). There was a strong bond, relational, and spiritual connection, between the believers at the church of Philippi since Paul and Silas were the ones who brought the Gospel to them. At the beginning of his letter, Paul thanks the church for sharing in His ministry (Philippians 1:5). Osborne says that there was a twofold fellowship with Paul and the believers in Philippi: they partnered with him both in his ministry and in their ministry of sharing the good news of Christ.¹¹⁴ Hellerman also writes that this partnership was a close association

¹¹² Ibid.

¹¹³ Northern Seminary, *Partners in the Gospel-Philippians 1:3-6*, np. <https://www.seminary.edu/partners-in-the-gospel-philippians-13-6/>

¹¹⁴ Grant R Osborne. *Philippians Verse by Verse. Osborne New Testament Commentaries*. (Bellingham, WA: Lexham Press, 2017), 22. *ProQuest Ebook Central*, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5153192>.

involving mutual interests and sharing.¹¹⁵ Thompson adds, “The nature of this *koinōnia* is evident in the reciprocity of affection between Paul and the church.¹¹⁶ A biblical interdependence is a close relationship and the mutual dependence of two or more parties to the point of being reciprocal.

In 1 Corinthians 12:12-30, the Apostle Paul paints a great picture of believers' interdependence in the community. Paul says in verse 12, “Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.” There are three main themes highlighted in the 1 Corinthians 12 passage. First is the theme of “many parts but one body,” which is repeated seven times in this short passage (12, 14, 19, 24, 25, 26, 27). The second important theme is that God placed the body parts just as he wanted them to be (18, 24, 28). The last theme is that there should be no division in the body, but each part needs to care for another (25). Apostle Paul also writes in his letter to the Ephesians that Christ has given different gifts and roles to equip his people for works of service so that the body of Christ may be built up (Ephesians 4:11-12). Thielman says that this passage describes people gifted in the ministry of the word and those they equip for a ministry of working together to build up Christ's body.¹¹⁷ Therefore, the leaders, members, and different congregations need to understand that God has placed each person according to His divine plan and that everyone needs to work together to

¹¹⁵ Joseph H. Hellerman. *Philippians. Exegetical Guide to the Greek New Testament*. (Nashville, TN: B&H Publishing Group, 2015), 23. *ProQuest Ebook Central*, <http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4412653>.

¹¹⁶ James W. Thompson. *Philippians and Philemon: Paideia Commentaries on the New Testament*. (Grand Rapids: Baker Academic, 2016), 45. Accessed November 30, 2020. *ProQuest Ebook Central*.

¹¹⁷ Frank Thielman, *Ephesians, Baker Exegetical Commentary on the New Testament*, (Grand Rapids: Baker Academic, 2010), 280. Accessed September 11, 2020, *ProQuest Ebook Central*.

build up the body of Christ. As Thielman argues, Christ died to make his church one body out of a diverse group, and the Spirit lives within the church to keep this unity.¹¹⁸

One great example of an interdependent relationship is Moses and Aaron. When God called Moses to rescue the people of Israelites, Moses resisted and said he is not good enough for the job (Exodus 3:10-11). “Go, I am sending you to Pharaoh to bring my people the Israelites out of Egypt, but Moses said to God, who am I that I should go.” In the following chapter, when Moses still tries to make his case with God that he is not the right person for the job, God calls Aaron to work together to fulfill God’s calling (Exodus 4:13-15). What God says in verse 16 is a beautiful picture of interdependence and collaboration. “He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.” Durham explains the interdependent relationship of Moses and Aaron this way,

Aaron is put in a relationship to him clearly similar to the relationship Moses has to Yahweh: Moses will speak to Aaron, and put the message into his mouth; Yahweh will be with both mouths, instruct both servants; and Aaron’s speaking will be for Moses — he will function as Moses’ mouth, and Moses will be as a god (or God:) ל אל ה' to him. It is a remarkable struggle with the tension between the two figures, and one that leaves no doubt about Aaron’s submission to Moses, just as the preceding paragraph leaves no doubt about Moses’ submission to Yahweh.¹¹⁹

With a clear distinction of roles, God put together a team that will be used to rescue Israel's people out of Egypt. Hamilton also adds that “Moses and Aaron become a tag team, but they are not equal. What Elohim is to Moses, Moses is to Aaron (“You will be to him as God”). The cleric is under the layman. The priest is under the prophet. But that is still a good

¹¹⁸ Ibid., 261.

¹¹⁹ John I. Durham. *Exodus, Word Biblical Commentary*. Volume 3. (Grand Rapids: HarperCollins Christian Publishing, 2015), 51. Accessed November 30, 2020. ProQuest Ebook Central.

twosome.¹²⁰ Moses and Aaron became brothers with a renewed call to be sent to rescue the Israelites and be a suitable helper for each other to accomplish the task.

Biblical Intergenerational Values

One can see that God is often described as the God of Abraham, Isaac, and Jacob in the Bible. Throughout the history of God's people, the family was where the legacy of faith is passed on to the next generation. In Deuteronomy 6:4-9, Moses gives essential instructions to the Israelites as they are ready to enter the promised land.

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. *Impress them on your children.* Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Emphasis added)

Moses emphasized the importance of loving the Lord and keeping His commandments, and establishing a family culture where the children can learn and be reminded of God at every turn. Merrill notes that the Deuteronomy passage is “an important demand of the covenant relationship that it is perpetuated beyond the immediate generation of those with whom the Lord made it, for its promises and provisions were for generations yet unborn (4:25,40; 5:9-10,29). In practical terms, this necessitated a regular routine of instruction.”¹²¹ In Joshua 4:4-7, when the Israelites crossed the Jordan River to the promised land, God instructed that the families set up

¹²⁰ Victor P. Hamilton. *Exodus: An Exegetical Commentary*. (Grand Rapids: Baker Academic, 2011), 97. Accessed November 30, 2020. ProQuest Ebook Central.

¹²¹ Eugene H. Merrill. *Deuteronomy: An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary*. (Nashville, TN: B&H Publishing Group, 1994), 142-143. Accessed December 1, 2020. ProQuest Ebook Central.

memorials at home to tell the children and their children about the extraordinary work God had done in their lives.

So Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, “Go over before the ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. *In the future, when your children ask you, ‘What do these stones mean?’ tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord.* When it crossed the Jordan, the waters of the Jordan were cut off. *These stones are to be a memorial to the people of Israel forever.* (Emphasis added)

The purpose of the stones was to be a testimony and a sign of remembrance to Israel’s descendants that God has worked a great miracle in stopping the waters of the Jordan.¹²² Howard explains that the children asking about the meanings of the stones is similar to the examples of the parents teaching their children about God’s grace, protection, and provision in responding to their children’s questions about the meaning of certain symbols or rituals found in Exodus 12:26–27; 13:14–16; Deuteronomy 6:20–25.¹²³ Joshua challenges the Israelites to renew their covenant with God and made a declaration that he and his household will serve the Lord (Joshua 24:15). God, time and again, emphasized the importance of the future generations (descendants) learning the history of God’s work and understanding the meanings of the ordinances to make sure they continue to serve the Lord as their God.

In the New Testament, the early churches reveal how multigenerational families met, worshiped, prayed, and broke bread together (Acts 2:46-47; 4:32-35; 16:31-34). Keener claims that the table-fellowship invited covenant relationships among those who shared it, potentially

¹²² David M Howard. *Joshua: An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary.* (Nashville, TN: B&H Publishing Group, 1998), 120. Accessed December 2, 2020. ProQuest Ebook Central.

¹²³ Ibid.

even for multiple generations.¹²⁴ Keener adds that the Christians worshipped in large crowds in the temple for the apostles' teaching and prayer. These large meetings were supplemented by more familial settings resembling small/cell groups or house churches. They were perhaps chosen organically by neighborhoods or by finding homes large enough to gather several families for meals.¹²⁵ Luke 18:15-16 says that people were bringing babies to Jesus to place his hands on them. Jesus said, "let the little children come to me and do not hinder them, for the kingdom of God belongs to such as these." Edwards points out that the imperfect tense of the verb "to bring to" (Gk. *prosperein*) implies that people customarily brought children to Jesus. Hence they "were bringing babies to Jesus for him to place his hands on them."¹²⁶ Edwards also adds that Jesus does not disbar or marginalize children but commends them as true heirs of the kingdom he inaugurates.¹²⁷ Jesus welcomed children with open arms and reprimanded the disciples for hindering them from coming to Jesus.

Apostle Paul wrote letters to church various churches expecting the parents, couples, individuals, and children to read the letters by providing exhortations for the entire family (Ephesians 6:1, Colossians 3:20). In his second letter to Timothy, Paul acknowledges that Timothy's sincere faith was a result of the legacy of his grandmother Lois and his mother Eunice (1:5) and gives a charge for Timothy to continue in what he has learned and become convinced

¹²⁴ Craig S. Keener. *Acts: New Cambridge Bible Commentary*. (Cambridge: Cambridge University Press, 2020), 172.

¹²⁵ *Ibid.*, 173-174.

¹²⁶ James R Edwards. *The Gospel According to Luke. The Pillar New Testament Commentary*. (Grand Rapids: William B. Eerdmans Publishing Company, 2015), 415. Accessed December 1, 2020. ProQuest Ebook Central.

¹²⁷ *Ibid.*, 416.

of from his childhood (3:14-15). Timothy became the faithful servant of God because of the early discipleship that started from home that continued with Paul as an adult. Allen claims that “Faith communities are perhaps the only places where families, singles, couples, children, teens, grandparents – all generations – come together on a regular interacting basis.”¹²⁸ Churches, especially multicultural churches, need to focus on intergenerational ministries so that families of all ages can learn and grow together as a family unit despite their cultural differences.

Biblical Intergenerational Relationships

In addition to families, God used many intergenerational relationships to train, equip, and empower the next generation leaders. When Moses went up to the mountain of God to receive the ten commandments, Joshua, his assistant, went up with him (Exodus 24:12-13). After many years of intergenerational mentorship, God commanded Moses to take Joshua in front of the entire assembly and commission him with some of his authority so the whole Israelite community will obey Joshua (Numbers 27:18-20). As the leadership is passed on from Moses to Joshua, Moses had laid his hands on him, Joshua was filled with the spirit of wisdom (Deuteronomy 34:9). In 1 Kings 2, one can see the leadership being passed down from a father to a son as David gives a charge to Solomon, his son, to walk in obedience to the Lord and keep His decrees (1 Kings 2:1). Also, there was a great prophet Elijah and his protégé Elisha where the double portion of Elijah’s spirit was passed onto Elisha as God took his master into heaven (2 Kings 2:9-12). In the NT, Apostle Paul refers to Timothy as “my true son in the faith” (1 Timothy 1:2). Besancon says that “Timothy, whose father was most likely not a believer, had a spiritual father in Paul. Paul, who had no literal children, had a spiritual child in Timothy. Also,

¹²⁸ Holly C. Allen. *Bringing the generations together: Support from Learning Theory. Lifelong Faith*, 3(1), 3-11. https://faithformationlearningexchange.net/uploads/5/2/4/6/5246709/bringing_the_generations_together_-_allen.pdf

they served together as father and son in the same ministry.”¹²⁹ The intergenerational relationships at churches can create a culture of intentional mentorship that grows into equipping the next generation leaders to become “fellow workers” (1 Timothy 16:21) for the Kingdom of God.

Biblical Leadership

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Matthew 20:25-28)

When it comes to an understanding of biblical leadership, one must learn to distinguish the secular values of a leader versus Christian values through the examination of the Bible, especially the life of Jesus. France says that the point that Jesus was making in in the above passage is that “the values of secular society do not apply among you; authority and greatness among the disciples of Jesus are the reverses of what the world is used to; true greatness is in service. In this, as in other areas of human values, Jesus has turned the world upside down.”¹³⁰ Indeed, Jesus changed everything people knew about what a leader is supposed to be as He modeled servant leadership by washing the disciples' feet (John 13:1-5).

It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

¹²⁹ Aida Besancon Spencer, *1 Timothy : A New Covenant Commentary*, (Havertown: Lutterworth Press, The, 2014), 21. Accessed September 11, 2020. ProQuest Ebook Central,.

¹³⁰ R. T France. *Matthew: An Introduction and Commentary. Tyndale New Testament Commentaries*. Volume 1. (Illinois: InterVarsity Press, 2008). Np. Accessed December 2, 2020. ProQuest Ebook Central.

The humbleness of Jesus' leadership is perfectly portrayed in how Jesus chose to serve the disciples with the authority that the Father has given him (v.3). Bruner beautifully articulated Jesus' majestic service by saying,

From heaven to earth in space, from eternity to weekend in time, from deity to humanity in genre, from cosmic sovereignty to common towel in ministry... The Foot washing symbolizes, in a literally "pedestrian" yet ultimately sublime way, the deep descent of God to (even to the feet of) human beings — to serve and to rescue them — before ascending to heaven to continue, through his disciples and Spirit, to seek, find, befriend, wash, serve, and rescue the world for whom he came at all (3:16).¹³¹

Leaders are called to imitate (Ephesians 5:1-2) the humble leadership of Jesus, who, being in very nature God, did not consider equality with God something to be used to his advantage. Instead, he made himself *nothing* by taking the very nature of a *servant* being made in human likeness. And being found in appearance as a man, he *humbled himself* by becoming obedient to death, even death on a cross (Philippians 2:6-9, Emphasis added).

Biblical Leadership is also marked by sacrifice. Jesus taught the disciples that leadership is about denying oneself and taking up his cross so that others may live (Matthew 16:24). Jesus not only taught about the sacrifice, but He also embodied it on the cross (Matthew 27:27-44; Mark 15:16-32; Luke 23:26-43; John 19:16-27). Sacrifice is a characteristic of a shepherd-like leader as Jesus also identified himself as a good shepherd in John 10:11, who lays down his life for the sheep. Bruner writes that Jesus' substitutionary atoning death is "the center of the center" in Christocentricity; it is Jesus' gift par excellence and will want to be mined by all good shepherds in following the one Good Shepherd. Jesus laid down his life for his sheep by taking

¹³¹ Frederick Dale Bruner. *The Gospel of John: A Commentary. Pillar New Testament Commentary.* (Grand Rapids: William B. Eerdmans Publishing Company, 2012), 728. Accessed December 2, 2020. ProQuest Ebook Central.

up our sin and death upon himself voluntarily, substituting his own life for our lives, becoming the One great and final sacrifice of all time.¹³² Passages like Acts 20:28 and 1 Peter 5:1-14 encourages leaders to be shepherds who care for their sheep. Bruner describes Jesus as a shepherd who cares in seeing that not one single member of the flock be neglected or left behind. There is a sense of a close relation of the shepherd with his sheep.¹³³ When Peter met Jesus after his resurrection, Jesus restores Peter with a command to take care of His sheep. Peter writes in 1 Peter 5:2-4,

Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

The above passage is a reminder that leaders are shepherds of God's flock, and the Chief Shepherd (Hebrews 13:20) will reward the shepherds according to their work. In Ezekiel 34:1-2, God condemned leaders through the prophet Ezekiel, "The word of the Lord came to me: Son of man, prophesy against the shepherds of Israel; prophesy and say to them: This is what the Sovereign Lord says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock?" Shepherds, godly leaders, must serve the benefit of the flock and tend to their needs. Block writes, "This may be acceptable in real life, where shepherds are justifiably motivated by self-interest, but when the image is used metaphorically of humans tending humans, the shepherd holds office for the sake of the ruled."¹³⁴ The Hebrews writer encourages the readers to put confidence in their leaders and submit to their leadership because

¹³² Ibid., 610.

¹³³ Ibid., 599.

¹³⁴ Daniel Isaac Block. *The Book of Ezekiel. The New International Commentary on the Old Testament.* (Grand Rapids, Michigan: W.B. Eerdmans, 1998), Np.

the leaders are called to keep watch over them as those who must give an account (Hebrews 13:17).

Biblical leadership mandates faithfulness. One can see from the parable of the talents in Matthew 25:14-30 that Jesus highlights that it is not about how much investment that each servant brought back; it's the fact that the master in the parable is commending the servants for being good and faithful servants. In this parable, Jesus repeats the same responses twice in verses 21 and 23 to the servants who were given two and five talents, "His master replied, 'Well done, good and *faithful* servant! You have been *faithful* with a few things; I will put you in charge of many things. Come and share your master's happiness!'" (Emphasis added) As a result of their *faithfulness*, the master promises to put them in charge of many things. France points out the significance of both servants receiving identical commendations despite the different scale of responsibility initially given to them: "Their achievement has been proportionately the same, however different their original endowment."¹³⁵ The goal of Christian leadership, as Suttle points out, is always and only ever faithfulness to the way of Jesus.¹³⁶ In dealing with the Corinthian church, Paul reminds his readers that a church leader's job is to plant the seed, water it, take care of it as a faithful farmer would do as the Lord has assigned to his role (1 Corinthians 3:5-6).

Apostle Paul in his writing to Timothy, emphasizes that church leaders must be defined by their character, not by their performance and success.

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does

¹³⁵ France, 42-43.

¹³⁶ Suttle, 25.

not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (1 Timothy 3:1-7)

In addition to the above qualifications as an overseer, Paul continues to list the qualifications of a deacon in the following verses (1 Timothy 3:8-13) focused on a person's character rather than the duties or abilities. Paul writes the essential attributes that he would look for in appointing an overseer: above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, gentle, not quarrelsome, not a lover of money, and a father who is worthy of full respect. Towner points out that the attribute of "being able to teach" stands out because all the other qualities are aspects of character, not a skill.

This is really the only ministry skill or gift enumerated among the aspects of character that fill out this leadership profile (1 Tim 5:17). Titus 1:9 spells out the requirement in more detail, showing that it would encompass not only instruction but also discipline and correction. And while there is no need to limit the gift to the overseer (cf. 2 Tim 2:2), it is certainly not unexpected that church leaders would be chosen from among those who display this gift.¹³⁷

Suttle also explains that leaders ought not to be outcome-driven leaders. He said, "I have become convinced that the Christian leader's first job is to become a good and virtuous human being and a good and virtuous leader, and then to leave questions of growth and perceived success in the hands of God."¹³⁸ One must note that there is an expectation for a leader to be a good manager of his household because how one manages his family will be a good measure of his real leadership. Towner claims that this logic essentially reflects the widespread conviction in Paul's day that one's private behavior determines to some degree one's potential to lead in the

¹³⁷ Philip H Towner. *The Letters to Timothy and Titus. New International Commentary on the New Testament.* (Grand Rapids: William B. Eerdmans Publishing Company, 2006), 215. Accessed December 2, 2020. ProQuest Ebook Central.

¹³⁸ Suttle, 25.

public arena.¹³⁹ The character standard of a leader is set high “above reproach” in private life (family) and public life (church) because the reputation of the church rested on the leaders that were appointed to serve as the representatives of the body of Christ (church). Bray remarks on Paul’s writing on 1 Titus 1:6-9, explains the importance of a leader’s character as the utmost importance.

If he (leader) falls down in some way, the whole church will be affected, not only because, as a public representative of the congregation, he will bring the rest into disrepute if he misbehaves, but also because he will be unable to exercise the ministry to which he is called. If a congregation is deprived of the right teaching and discipline, it will fall apart, and so the character of its teacher(s) is of the utmost importance.¹⁴⁰

Strategic Leadership

What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone” (Exodus 18:17-18)

In addition to having a godly character, the Bible teaches leaders to use divine wisdom to lead effectively. The above passage is an essential lesson on delegation and strategic leadership in a community. As Jethro observed how Moses was serving as a judge all by himself from morning until evening (Exodus 18:13-14), Jethro offered timely advice to implement a leadership structure that makes the procedure more effective and for the people. Cole points out, “Why do you sit alone?” is a wise question from someone who learned the great lesson of how to devolve authority. Cole claims that Moses doing everything alone was not a mark of ambition, rather over-conscientious and over-anxiousness. More, it was wearing out the people, an aspect

¹³⁹ Ibid., 217.

¹⁴⁰ Gerald L Bray. *Titus 1. The Pastoral Epistles. An International Theological Commentary.* (London: T&T Clark, 2019). 478. Accessed December 3, 2020. <http://dx.doi.org.ezproxy.liberty.edu/10.5040/9780567689450-022>.

usually overlooked.¹⁴¹ Stuart notes the reason for the caseload was too heavy for Moses was his genuine heart and eagerness to help the people by spending much time and careful thought on every decision as he waited on the Lord for answers.¹⁴² However, despite Moses' best intentions, the judging of disputes needed a strategic change for both parties' betterment.¹⁴³ Jethro instructed Moses to teach, show, and select capable leaders to divide up the ministries' duties (Exodus 18:20-21). When Moses listened to Jethro's advice, not only Moses was relieved from the burdens of the work, but the whole community also benefited from it (Exodus 18:23). Delegation is a crucial aspect of leadership that one can learn from the life of Jesus. The disciples were not only chosen to carry on the work of the Gospel, but Jesus also modeled, taught, and empowered the disciples before He commissioned them to make disciples of all nations.

Delegation takes more than assigning work to let someone else do the leader's job. Effective delegation is a process of training, equipping, and even understanding your team's personalities and abilities. When team members are adequately trained and positioned in the right places, each member will maximize his/her gifts to make the most of their responsibilities. God has gifted every believer for the works of service, and as members of His body, they are joined and held together to grow and build itself up in love, as each part does its work (Eph. 4:6). The Apostle Paul writes that a wise leader makes the most of every opportunity and discerns the will of the Lord in all things (Ephesians 5:16-17). Jesus was a wise leader who utilized every opportunity in the ways he taught, modeled, and empowered the disciples. The well-known story

¹⁴¹ R. Alan Cole. *Exodus. Tyndale Old Testament Commentaries*. (Illinois: InterVarsity Press, 2016), 147-148. Accessed December 4, 2020. ProQuest Ebook Central.

¹⁴² Douglas K Stuart. *Exodus: An Exegetical and Theological Exposition of Holy Scripture. The New American Commentary*. (Nashville, TN: B&H Publishing Group, 2006), 356. Accessed December 4, 2020. ProQuest Ebook Central.

¹⁴³ Ibid.

of the feeding of the five thousand (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15) is an excellent example of Jesus using the opportunity to strengthen the disciples' faith.

Jesus asked Philip, "Where shall we buy bread for these people to eat? Jesus asked only to test him, for he already had in mind what he was going to do (John 6:5-6). Bruner notes that Jesus intended to test Philip's faith as He often tested the disciples with difficult or with even seemingly impossible situations to see if they will come through.¹⁴⁴ Jesus' response to the disciples' concern was simple, yet He used this opportunity to teach and empower the disciples. You give them something to eat (Mark 6:37). One must note that Jesus gave the food to the disciples to have *them* (delegation) distribute to the people (Mark 6:31). Under Jesus' direction (Mark 6:39), the disciples were not only put into work to hand out food and collect leftovers, but they were also offered the opportunity to experience what God can do through them as they submit to the instruction of their master. Jesus was able to exercise such wisdom because He always communicated with the Father through prayer during his ministry on earth. In doing so, Jesus submitted himself to the Father's will in everything (John 6:38). Jesus claimed that he and the Father are one (John 10:30). Jesus also showed total dependence on the Father by saying that the Son can do nothing by himself; he can only do what he sees his Father doing because whatever the Father does, the Son also does (John 5:17-19).

Another example of strategic leadership is found in the life of Nehemiah. As Nehemiah received the calling from God and came back to Jerusalem to rebuild the wall, he did not jump into the task right away but took time to strategize how he would rebuild it. Kidner writes about Nehemiah's sound tactics,

¹⁴⁴ Bruner, 361.

He anticipates the obvious objection that a newcomer can have no idea of the task, so he briefs himself thoroughly and chooses his moment to show his hand (16). He has not only kept his plans from the enemy: he has kept the initiative vis-à-vis the leaders whom he must convince and arouse. He would have lost this if he had been exposing half-formed ideas piecemeal to every acquaintance.¹⁴⁵

Nehemiah first inspected and examined the wall that had been broken down (Nehemiah 2:13). Once he finished examining the wall, he met with the leaders to share what God has put in his heart by helping them to realize the need and inspired them to action by sharing how the gracious hand of the Lord is already at work (Nehemiah 2:17-18). Nehemiah organized everyone to have a role in rebuilding the wall (Nehemiah 3) as he gave detailed instructions on what to work on, how to prepare for the oppositions, positioned people in the right places, and equipped them with the right tools to accomplish the task of rebuilding the wall as a group (Nehemiah 4). Nehemiah was a leader with a clear vision who knew how to communicate the vision, delegate, and to execute plans to accomplish God-given tasks.

¹⁴⁵ Derek Kidner. *Ezra and Nehemiah. Tyndale Old Testament Commentaries*. (Illinois: InterVarsity Press, 2009), 89. Accessed December 4, 2020. ProQuest Ebook Central.

Theoretical Foundations

A strategy that moves members

Sometimes, too many churches make a mistake by merely adapting methods and strategies from other churches. Leaders must know how to develop a sound strategy that works for their specific setting, culture, and people. A strategic leader is not easy to find. According to the Forbes article, the statistics show that fewer than 10% of leaders exhibit strategic skills in leading their organizations.¹⁴⁶ Malphurs states a good strategy is a vehicle that enables the church to accomplish the mission (the Great Commission) and vision. The strategy moves the congregation from wherever they are spiritually (lost or saved) to where God wants them to be (mature).¹⁴⁷ NCFC leaders need to learn to think strategically to guide the people from where they are to where God wants them to be. Making disciples is a process that does not end when someone commits his/her life to Jesus. NCFC needs to develop a disciple-making strategy that maximizes people's resources (talent, time, treasure) to produce fruit that results in maturity in people. A proper strategy development may require analyzing the current ministry goals and plans to make sure that the strategy aligns well with the church's core values. At times, leaders may have to consider changing the structures, systems, and policies to keep up with changing the culture. Malphurs suggest asking five critical questions to develop a sound strategy:

1. Whom are we trying to reach?
2. What are we attempting to do for them?
3. Who will do this for them?
4. Where will this take place?
5. How much will it cost?¹⁴⁸

¹⁴⁶ Kate Beatty, *The Three Strengths of a True Strategic Leader*, (Forbes, Oct 2010), accessed 4/5/19, <https://www.forbes.com/2010/10/27/three-strengths-strategy-leadership-managing-ccl.html#17ca6bff5280>

¹⁴⁷ Malphurs, Ch. 6.

¹⁴⁸ Ibid.

Asking the right questions will allow church leaders to develop a good strategy that helps people devoted followers of Christ.

Sharing and Communicating the Vision

Lingenfelter says that the community loses its sense of purpose and direction without vision. He also argues God calls apostolic leaders to “renew the vision of the body of Christ and to invite God’s people to engage together in prayer and obedience to work together as a missional community.”¹⁴⁹ As Lingenfelter suggested, the staff and the pastoral team must adhere to the covenant community that shows commitment to Christ and one another.¹⁵⁰ Effective leadership cannot happen if people are unwilling to learn and accept their partners' social-game assumptions.¹⁵¹ Despite the challenges of having a shared vision for both KC and EC, the church can hope for a better future,¹⁵² as the entire church makes an intentional effort to learn and grow through the process.

A great way to grow as a covenant community is to promote joint meetings and events across the ministries. A regular retreat or a leadership conference is a must-have on the church’s annual calendar for the leadership group. As the leaders spend time quality time in prayer and discussion, the church's vision becomes more than an idea or a goal to achieve. The lead pastors of KC and EC have to maximize this platform to share their hearts with the leadership group and paint a clear picture of where God is leading the church. The leadership retreat can be where the leadership team establishes and revise the strategic roadmap for the church. An essential part of

¹⁴⁹ Lingenfelter, 29.

¹⁵⁰ Ibid., 51

¹⁵¹ Ibid., 44.

¹⁵² Foss, 13.

this retreat should be building a relationship and camaraderie with the team. Playing fun games and activities will add help grow the bond with one another as well. The church will benefit tremendously from such a retreat/conference because the leadership group's synergy could positively impact every ministry of the church.

Another group of people who need to understand the vision is the church's staff. The leadership has to make sure the entire team is on the same page regarding its vision and core values. The leaders need not only to receive a vision from the Lord but to help communicate the vision to the staff and congregation members to help them discover the core values of the church. Malphurs says, "Core values explain who you are, your identity. They are the very DNA of your ministry and explain why you do what you do or do not do what you should do."¹⁵³ The core values become the church's culture that function as guiding principles for the church members, staff, and the board.¹⁵⁴ The leadership must utilize regular staff meetings and yearly planning meetings to reiterate the church's vision to ensure that everyone is on board.

Similarly, the leadership can utilize the preaching platforms and other teaching opportunities to educate and remind the rest of the church's vision. One practical way to do this is to plan for vision sharing Sundays or special evenings where people can have an opportunity to hear the vision of the church directly from the senior leadership.

Mobilizing and Team Building

In addition to sharing and communicating the vision, the leadership needs to learn how to mobilize and develop the team. According to Malphurs, "You can produce the finest study of

¹⁵³ Malphurs, Ch 6.

¹⁵⁴ Ibid.

your community and develop an excellent disciple-making process, but they will not mean much if you do not have the right people to deliver the information.”¹⁵⁵ Jesus had a team of disciples, and Paul had people like Barnabas, Silas, Mark, and Timothy to accompany him in his missionary journeys. The most challenging part is finding the right people to build a team to lead the church. However, a leader must develop the team around the church's mission, vision, and core values. Putting together a group of people who may disagree with the church's direction can bring devastating results. Malphurs provides essential advice that “You must select people on the basis not of who happens to be available or already on the ministry team but who should be on the team, those whom God has brought together for such a time as this.”¹⁵⁶ NCFC leaders need to strategize on mobilizing the right people to team up with the current staff to accomplish the church's vision together.

Once the team is mobilized, it is the leaders' responsibility to equip, train, and build up the team to maximize their God-given talents. The Apostle Paul, in his letter to the church Ephesus, writes on the importance of the equipping ministry of the God-appointed leaders:

Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Eph 4:11-13)

Paul teaches that the leadership's role of “equipping the people for the service” is vital for the church's maturity and unity. Jesus called and equipped his disciples through life training and teaching. Jesus was always intentional in everything he did. The disciples received in-person training by observing Jesus. Sometimes, Jesus had to pull the disciples aside to have a teaching

¹⁵⁵ Malphurs, Ch. 10.

¹⁵⁶ Ibid.

moment to explain his parables further to make sure they understand the deeper meaning of His teaching, intention, and the message He wanted to get across. Sometimes, Jesus took a small group of men to pray with Him. He had the disciples experience the miracle of God by handing out the bread and fish to people when He fed the five thousand.

Time and again, Jesus provided opportunities for the disciples by intentionally putting them in situations where they had to put their training into action and exercise their faith. Jesus equipped and empowered the disciples with authority and power before He entrusted them to make disciples of all nations. Davies writes, “Successful leadership requires some of the skills of the discerning farmer who knows how to bring together and harness the different factors which are essential for strong plant growth.”¹⁵⁷ NCFC’s team development strategy must be centered around the model of how Jesus equipped and empowered his disciples that pointed them to growth. In addition to staff meetings, the leaders should consider scheduling a consistent check-in, devotion sharing, family outings, and even inviting the team over to the house for dinner to ensure that there is more personal encounter that leads to a stronger bond with the team members. The leaders should also provide more budget and opportunities to encourage the team members to attend seminars, conferences, and training in groups or individuals, to promote continuing education.

Building a Character-Focused Team

The most important aspect of team building is making sure the team operates with biblical values. As emphasized in the previous section, one’s character is more important than abilities to accomplish great tasks. NCFC leaders must prioritize that the team’s culture is defined by its character and servanthood. Many church ministry teams fall into the trap of

¹⁵⁷ Mervyn Davies, and Graham Dodds, *Leadership in the Church for a People of Hope*, (Bloomsbury Publishing PLC), 2011. 17.

running the ministry and pursuing success no matter the cost. Tripp warns that every leader is susceptible to being tempted to put results over values; and performance over character.¹⁵⁸ Tripp says that the leaders who have character lead with character, model what is truly important, and encourage the same in others.¹⁵⁹ The leaders at NCFC must create a team culture where each team member operates from a place of humbleness and love with a sacrificial mindset that puts others first. (Phil. 2:3) Instead of placing the ministry's effectiveness first, the team must learn to serve one another out of his/her reverence and love for God. (2 Cor. 5:14)

Maximizing the Setting and Resources

NCFC leadership should consider innovative ways to maximize the KC and EC dynamic to its advantage. As mentioned in the previous sections of this thesis, there are many challenges within the Korean American church; however, the leaders also have opportunities to maximize the multi-congregational church setting and culture to the church's advantage. The Apostle Paul knew how to maximize his situation (setting) to advance the gospel, as he positioned himself in a strategic location.¹⁶⁰ Malphurs believes that Paul intentionally located himself in Ephesus (Acts 19:1). After all, it was a strategic location to reach the people in Asia Minor because everyone who traveled to Asia Minor went through Ephesus.¹⁶¹ Just like Paul did, the leaders at NCFC can strategize ways to maximize the KC and EC situation and the resources that the church can pull together from both congregations. The following section highlights some unique ministry opportunities that could bring greater collaboration and harmony between the two congregations.

¹⁵⁸ Paul David Tripp. *Lead: 12 Gospel Principles for Leadership in the Church*. (Wheaton, Illinois: Crossway, 2020), 103-104.

¹⁵⁹ *Ibid.*, 104.

¹⁶⁰ Malphurs, Ch.11.

¹⁶¹ *Ibid.*

ID and IG Ministry Strategies

KC and EC Team Ministry

Having a synergetic mentality will allow both KC and EC congregation opportunities to grow and function as one body unit that Apostle Paul describes in 1 Corinthians 12. The key to implementing such synergy in the church depends on the leadership's willingness from both congregations to embrace necessary changes that best serve the church, even if they may be uncomfortable with the changes. Michel suggests, "Sharing leadership requires a willingness to cede control and be open to new ideas and insights. Making space for someone else to grow is a self-sacrificial gesture of servant leadership. It communicates that "it's not all about me."¹⁶² It is time for NCFC and its leadership to fully embody the synergetic potential by implementing the team ministry concept of approaching every ministry as a team rather than individualizing each ministry by designated pastors. The team ministry model not only creates excellent opportunities for collaboration among leadership, staff, and the members from both congregations; it will empower the people of God to fulfill the purpose of God by serving according to their unique gifting.

Joint Missions & Outreach

God empowered believers with the gifts of the Holy Spirit to become witnesses for the local and global communities. A great synergy can come about when the members from both congregations from all age groups come together under the vision of accomplishing the Great Commission. Outreach programs such as health fairs, food distribution, sports camps, English

¹⁶² Michel, 47.

classes, afterschool programs, and overseas missions will provide platforms for building intergenerational relationships. These joint outreach opportunities will allow both KC and EC members to put their differences aside and work toward the church's common goal. How a church reached out to the community starts with senior leadership. The senior pastor and the leadership team need to cast the vision to get the congregation involved. The people have to see the clear picture of what it looks like for the church to reach out to the local community. It requires more than just preaching from the pulpit; the senior pastor has to be the first to set the tone for the church by setting an example of how to reach the community.

Henry Blackaby said that “Influence is fundamental to a leader's role. It is not enough to know where people should go; leaders must have the capacity to move them to that place.” (Blackaby, 147) The senior pastor should communicate a goal for the congregation and share how he is pursuing his own goal. When setting a goal, it is essential to note that taking a gradual approach would be wiser than trying to aim for something the congregation is not ready to handle. The leader should consider ways to equip the members with proper training and education to serve the community effectively. (Ephesians 4:12) When considering how to reach the community, one can consider planting a church or setting up a campus right amid the target area. This concept goes back to the Great Commission of making disciples by going, not by waiting for people to come into the doors of the church. NCFC’s outreach strategies include hosting local community events that address the community's needs, such as health fairs, food banks, sports camps, English classes, afterschool programs, and more. Ultimately, if the leadership is intentional in leading the church to make an impact in the local community, they could come up with outreach strategies that challenge the congregation to be more outward-focused.

Joint Efforts in Prayer

Prayer brings people together. In Acts 1:14, Luke writes that the prayers of the early church were powerful because the people were of one mind: “They all met together and were constantly united in prayer.” Prayer is not limited to one’s language and culture. Anyone from any background and congregations and come together to intercede for the leadership of the church, ministries, and members. This is one area where the KC can set an example for the EC congregation to learn and practice consistent prayer and intercession. The prayer does not have to be limited to praying for the matters of the church. Rainer suggests churches engage in a prayer ministry with their community or neighborhood.¹⁶³ Rainer challenges churches to become a hub of prayer for the homes in the community.¹⁶⁴ Such an opportunity could motivate members from both congregations, including children of various age groups.

Joint Efforts in Education Ministries

The education ministries at NCFC have children from both congregations. Due to the difference in worship service times and the building usage schedules, the education ministries require joint efforts from both KC and EC congregations. The volunteers and parents from each congregation not only take care of their children, but they must also be willing to look after the children from other congregations even when it is not convenient to do so. An interdependent church cannot exist if there is no mutual support for one another. The other congregation may be asked to provide childcare and activities so that the parents can fully participate in all church

¹⁶³ Thom S. Rainer. *The Post Quarantine Church: Six Urgent Challenges and Opportunities that will Determine the Future of Your Congregation*. (Carol Stream, Illinois: Tyndale Momentum, 2020), 44.

¹⁶⁴ Ibid.

services and activities. Both KC and EC communities must intentionally put in a joint effort, not so much as a duty, but an investment for one another and the next generation.

Church-wide Curriculum and Bible Reading Plan

The language and cultural barriers can be an obstacle for many families. One way to help families with children is to create or purchase a curriculum that can be shared all across the ministries and ages. If KC, EC, and education ministries utilize the same topic or bible passage on Sundays, it can open up meaningful conversations to help family relationships. The pastors and coordinate application questions or family conversation guidelines to promote a culture of discipleship in the family context. Not only will the families benefit from having a church-wide curriculum, but the entire church will also be more synchronized with each other as KC, EC, and the education ministry pastors will have to work together closely to make this happen. However, the curriculum does not have to be a year-round one. The pastoral team can decide whether to do it for a month, season, or the entire year. In addition to the Sunday curriculum, a church-wide Bible reading plan can promote greater unity as well.

Joint Worship and Celebrations

One of the critical aspects of an interdependent church has to be the way that the church celebrates the interdependence. NCFC should have joint family services throughout the year as a reminder of being one church. The combined services can be on special holidays like Thanksgiving, Easter, and Christmas to make them a celebratory occasion for the entire church. The leaders must consider ways to promote a culture where people look forward to the joint services instead of dreading the effort of organizing the combined services. Coordinating multigenerational and multilanguage services are not an easy task, but the leaders have to find a

way to make the most out of them. The joint services can be a place the leaders can reiterate family values and the vision of the interdependent church to the members. Providing excellent food and fun activities will promote fellowship and excitement for the entire church. In addition to the joint services, NCFC can plan joint baptism ceremonies and communion to welcome new believers into the church community and share the table of the Lord as a one church family. Participating in these ordinances will give people visible reminders that both congregations are one church family.

Chapter 3

Methodology

Intervention Design

Overview

The thesis's intervention plan is to raise awareness of the problem with the current leadership and gather feedback from the church members to support the case. Once the awareness is established, the leadership should revisit the church's vision and how the interdependent model will look for the church going forward. Then the leadership needs to come up with strategic changes to implement the intervention plan. The most important part of the intervention plan is encouraging KC and EC's leadership to show commitment and willingness to accept the problem and move forward with a greater desire to bring unity to the church.

The Setting

The thesis research took place at New Covenant Fellowship Church (NCFC). NCFC is an independent, non-denominational church located in Montgomery County in Maryland. The church is made up of two interdependent congregations: Korean Congregation (KC) and English Congregation (EC). The church was founded in the 1990s with a small group of people who wanted to see an authentic Korean American church that can grow beyond the unavoidable challenges that existed among many traditional Korean immigrant churches. As explained in the previous chapters, the founding senior pastor had a clear vision of having the English-speaking ministry as an independent congregation. Therefore, the leadership cultivated a unique vision of growing two independent congregations within one church instead of having the English Ministry (EM) subordinate to the Korean Ministry (KM), which was and still is a common structure in many Korean churches. In recent years, NCFC went through significant leadership

changes, including new lead pastors for each congregation instead of having one senior pastor who oversees both congregations. Hence, the church leadership decided to adopt the model of “interdependence” that allowed the church to continue pursuing the original intent of establishing independent congregations and maximizing the strengths in partnership to build up one church as NCFC. Each congregation now has a governing elder board and its leadership structure, but a joint elder board addresses matters affecting both congregations. On Sundays, approximately 450 adults attend two KC services while around 150 adults attend EC service.

The majority of KC members are first-generation or 1.5 generation¹⁶⁵ immigrants who are more comfortable with the Korean language and culture. Although many young KC members are fluent in English, they still choose to identify themselves with the KC due to the cultural preferences and values that align better with the KC than EC. In contrast, most EC members are second-generation Korean Americans or other Asian Americans born in the States or immigrated at a young age. The EC is slowly becoming more diverse as other members of different ethnic backgrounds are joining the church because the church's location is a very diverse community. However, for the most part, other than the outward appearance and the love of Korean food, EC members do not share much of the cultural values and preferences of KC. In the earlier years of the church, there were more interactions and collaboration with one another under one senior pastor leading both congregations. However, the interaction level has been almost non-existent for the last few years, except for the joint governing elder board and a few combined events sporadically.

¹⁶⁵ 1.5 Generation is a term that describe individuals who immigrated to a new country as young adolescents who often form a bi-cultural identity of their parents’ culture and the new culture where they grow up.

The Target Participants

The target participants of the research were from both the Korean and English-speaking congregations. The researcher planned to survey at least 40-50 congregation members to get their perspectives on how the interdependence model is working out in the church. It would have been ideal to get a good representation from both congregations, but it was a challenge to get many KC participants due to the researcher's lack of personal relationships and influence with KC members. In addition to the congregation members, the researcher recruited 10-20 deacons and elders of both congregations to get their perspectives and suggestions. The majority of the current KC and EC deacons and elders have been members of NCFC for more than ten years. They are the most faithful and trustworthy people who have served in various leadership roles and have in-depth knowledge and experience in the interdependence model and the leadership challenges. Their honest feedback and suggestions have been invaluable for the thesis project.

The interviewees of NCFC were a few pastors and key leaders who have been involved in the ministries that are directly associated with the interdependence model. The selection criteria were those who have good background knowledge of the church, those who worked closely with KC and EC regularly, and those who served closely with the KC and EC lead pastors for at least four years. The ages of the participants at NCFC had a wide range from 18 to over 60; however, the older members may not have participated as much as other age groups due to the pandemic limitations and other technological challenges of filling out electronic forms. The researcher interviewed other pastors in the DMV (DC, MD, VA) area to get their input about practicing interdependence at their church. Except for a few individuals who could meet in-person at church, all interactions were via email or virtual conference calls.

The Researcher

The researcher is currently serving at NCFC as EC pastor. He has been actively involved in both KC and EC in various positions since 2005. Since joining NCFC as an intern pastor, the researcher spent more than ten years serving as a youth pastor before transitioning into the EC associate pastor role. During his time as a youth pastor, there were many opportunities for ministry interactions with a wide range of age groups from both congregations. The researcher also served as a worship pastor for both congregations. He was able to plan, lead, and execute joint worship services and activities with the staff and the worship personnel from both congregations. The researcher also served as the pastor in charge of missions ministry in EC. He was responsible for coordinating joint mission trips to train and lead short-term overseas mission trips with KC members.

Since the researcher has been around at NCFC for a while, he established good relationships with many of the participants. Many of the participants have served alongside the researcher in various ministries and thus built up mutual trust. As a 1.5 generation Korean American pastor who is well aware of both KC and EC's strengths and weaknesses, the researcher desires to help bridge the cultural, generational, and relational gaps to bring synergy at NCFC. However, one should keep in mind that the researcher's passion for interdependence could alter his perception of other Korean American church models and be biased toward other ideas that might fit NCFC better. The researcher believes that the vision of the interdependent church's success largely depends on the leadership's willingness to put intentional efforts to collaborate to pursue harmony as one church. If the leadership is willing to embrace and work through the differences, then they will see beyond the immediate tension, discomfort, and conflicts at hand. Suppose NCFC, as one church, can channel its resources in training and

equipping current and future leaders in biblical, organizational, and strategic leadership. In that case, both congregations can benefit from excellent leadership that leads to fruitful ministries.

The Approval Process

Once IRB approved the thesis project, the researcher arranged a meeting right away with KC and EC senior pastors to get their approval for the thesis project to collect feedback from the church members. Since the intervention plan required participation from both congregation members, the KC and EC joint elder board also needed to approve the intervention plan. Once the joint elder board's approval was secured, the researcher consulted with other ministry pastors to get their help determining the appropriate target group and collecting the survey and questionnaire from different ministry groups. The researcher had to keep in mind that the joint elder board does not meet regularly, and the elders would need time to review the project and the surveys to give their final approval.

The Research Tools

The researcher used the survey questions to gather data from the congregation members and leaders. The survey was in two languages, English and Korean, so both KC and EC members can participate without any restrictions. The congregation survey¹⁶⁶ collected simple quantitative data that could help raise awareness of different issues to support the thesis project. Once the survey was finalized, it was mainly be distributed via email with a Google Form or a QR code to make the survey easily accessible for participants. If possible, the plan was to include the paper survey in the weekly bulletin and have a QR code and the google form survey link on the church website. However, due to the COVID-19 pandemic situation, the researcher was limited to a

¹⁶⁶ See Appendix A for the survey sample and the link to the Google Form

digital format. The finalized survey questionnaire was shared with the lead pastors and elders for final feedback before distributing it to the participants.

A different questionnaire was sent out to the leadership group that required more in-depth responses from KC and EC ministry leaders. The questionnaire was in two languages to allow people to answer in the language he/she is comfortable with. The questionnaire asked for the leadership's perspectives on various church areas, including the effects of the KC and EC's relationship on interdependent church vision. The questionnaire was only distributed to a group of "pre-selected" ministry leaders in Google form via email. The ministry leadership included small group leaders, worship teams, deacons, and elders. The survey and the questionnaire results were anonymous to encourage honest feedback. If needed, the researcher had a plan to set up a meeting with the leadership group to explain the questionnaire's purpose and ask for their full support. This survey helped the researcher get a broader sense of the ministry leader's understanding of the vision of interdependence and the challenges they face in their ministries.

In addition to the questionnaire and the survey, interviews and group discussions were also set up using video conferencing or in-person meetings. The interviewees were carefully selected among elders and pastors who have been serving closely with the lead pastors for a few years and have a deeper understanding of how the leadership issues affect the overall church body at NCFC. The researcher also reached out to a local Korean American and one Asian American church to interview the pastors serving in the multi-congregational context. The interview with the local pastors was valuable because the researcher was able to compare the different structures and practices at other churches. Due to COVID-19 restrictions, a Google form questionnaire or a Zoom interview were sent out instead of a personal interview.

The group discussions were planned for the admin and pastoral staff to gather their perception of the leadership and the interdependence model's effects in the office setting. With prior approval from the lead pastors, the discussion was going to occur at a joint chapel that happens every month or a zoom meeting to encourage more participation for those who cannot make it in person. Due to the COVID-19 restrictions, all group discussions did not happen as planned but the results were collected through the Google Form questionnaires. Another group discussion group was going to be a small group of a few KC and EC leaders to have an open discussion around intergenerational ministry. The intergenerational ministry discussion's aim was to gather feedback on the current education ministry structure and facilitate a conversation to improve the education ministries. Lastly, the final group that could have participated in this research is the Sunday school teachers. They could have provided valuable input on their perspective of the leadership, interdependent model, and how the church's vision impacts the education ministries. The researcher would have worked with the education pastors to inform the teachers through email and in-person.

The Ethical Issues

Every participant had to fill out a consent form. The consent form was included in the beginning portion of the survey and the Korean and English questionnaires. Therefore, every participant gave their consent to complete the survey and the questionnaire. An email consent form¹⁶⁷ was sent out before each person engaged in the interview or group discussion for the thesis project. For the Zoom call and in-person interviews, verbal consent was agreed upon at the beginning of the session. The researcher also prepared audio recording devices and arranged

¹⁶⁷ See Appendix B

meeting places in the church building where the participants could safely engage in interviews and group discussions according to the county COVID-19 guidelines. All recordings were done with the participants' consent and was not shared with anyone else. The recordings and survey answers are kept in password enabled folder only accessible to the researcher. Other than the interview and group discussion sessions, the survey and the questionnaire result were collected anonymously to protect all participants' privacy and encourage honest feedback from the participants.

The Anticipated Changes

The intervention plans described above will help the leaders recognize and identify the leadership issues they need to improve to bring greater unity. The church leadership will acknowledge the problem caused by a lack of trust, poor communication, inadequate strategy, and relationship conflicts between KC and EC leaders. The lead pastors of both congregations have been aware of their relationship issues and know that something needed to change. For the past few years, the church leadership has tweaked the interdependent model by modifying the organizational charts, reporting system, and personnel changes. However, the church has experienced more challenges, and both congregations grew more distant as a result. The lead pastors of KC and EC will have to be more transparent, spend more time working on their relationships, and lead the church in one unified direction.

The intervention plan will also help the pastoral and admin staff be on the same page with the interdependent church vision. The pastoral staff and the admin staff have been frustrated and seeking for leadership to implement changes. The division among KC and EC staff is noticeable because each lead pastor is pursuing vision and ministry philosophies that are not cohesive, sometimes contrary, from one another. Since the interdependent model is not mentioned nor

talked about enough, the new pastors who joined the church do not understand what the interdependent model is supposed to be. The proposed intervention plan will help resolve the issue by getting the pastoral and office staff on board with its vision. As the lead pastors reconstruct a unified vision, it will help bring the rest of the team together towards the same vision. The unified vision will eliminate unnecessary confusion and conflicts within the intergenerational ministries as well. The intergenerational ministry pastors will collaborate and work as a team under the renewed vision and unified guidance from the lead pastors. The congregation members will also have a better understanding of the church's vision. The KC and EC congregations will have the opportunity to pursue greater unity as one church by participating in joint events and activities.

Implementation of the Intervention Design

Final Approval from the Leadership

When the researcher received the IRB approval¹⁶⁸ for the thesis project, he contacted the KC and EC senior pastors to explain the thesis project to receive their approval to proceed with the church's interview process. Unfortunately, the research timing was not the most ideal for the church's situation at the time. The COVID-19 pandemic situation brought some unexpected changes that both KC and EC senior pastors underwent significant leadership changes. The KC senior pastor was getting ready to leave the office for his one-year sabbatical. Although he wanted to grant full approval for the research, given the situation where the KC senior pastor would be absent from his position, he did not want to cause unnecessary confusion for the church members. Therefore, the KC senior pastor recommended that the research be limited to an in-

¹⁶⁸ See Appendix B for IRB approval letter

person interview with the leadership and having focus group discussions within the church office.

As for the EC senior pastor, he became ill during the COVID-19 pandemic and decided to resign from the ministry. However, he was supportive of the research and promised to participate in the research process as needed. The researcher turned to the EC elder board to get their approval to get the process started. The elder board had mixed reactions when they heard about the project. Some elders were glad to hear that the research and were optimistic that the research effort would improve the interdependence model. However, some elders expressed minor concerns for the congregation survey that it could potentially cause the members to have a negative view of the church and the leadership if the questions are targeted to address challenges within the church. It was great feedback considering that some members may not fully understand the intention behind every question. The researcher and the elder board agreed to remove or rephrase the questions regarding challenges and conflicts from the congregation survey. After hearing the detailed explanation of the thesis project and reviewing the final version of the survey, the EC elder board approved the research. The researcher did not have to ask the KC elders for approval because the survey was only sent out to the EC congregation members based on the KC lead pastor's recommendation.

The Progress

The first interview was with the KC lead pastor on Zoom on 2/6. The video interview took a total of 31 minutes as the researcher went over all the questions from the leadership questionnaire. The EC lead pastor's interview was conducted on the following day (2/7) on Zoom for about 28 minutes. During the first two interviews, the researcher realized that some questions on the questionnaire were redundant, and some needed to be clarified. So the

leadership questionnaire, interview questionnaire, and group discussion questionnaire went through a revision before it was sent out to other groups. The researcher also realized that the language of the questionnaire had to be modified for other churches because terms like KC and EC only applied to Korean American Immigrant church settings where the other churches will use different terms to refer to their congregations. Therefore, the researcher went through multiple revisions of the questionnaires and created various versions for different uses before securing the church leadership's final approval.

When the final approval came through, the researcher started the group discussion and interview process by notifying the KC and EC pastors and admin staff at the monthly chapel service on 2/16 to get everyone's buy-in to participate the group discussions and individual interviews. Everyone gladly agreed to support the research process, hoping to find a suitable remedy to improve the interdependent model. A bilingual questionnaire was sent out on 2/17 to the church admin staff and the pastors from both congregations. The staff and the pastors who were not at the joint staff meeting were notified through a separate email asking for their participation.

On 2/18, the researcher reached out to other local churches in the area that have multi-congregations. A total of three interview questionnaires were emailed out to two pastors serving at the Chinese Bible Church of Montgomery County (CBCM) and one pastor at the Laurel Baptist Church. The CBCM pastors responded quickly, and the researcher was able to gather the responses the next day, on 2/19. However, no response was collected from Laurel Baptist Church.

On 2/20, the researcher sent out the Google Form Survey to all EC members using the church email distribution system. To the EC deacons, elders, and ministry leaders, a separate

email was sent out with detailed instructions to fill out the congregation survey and the leadership questionnaire. The intention of having the leaders fill out both the survey and the questionnaire was to compare the general congregation survey responses with the leadership questionnaire responses. In addition to the email distribution, a summary explanation of the thesis project and the congregation survey link were posted on the NCFC young adult Facebook page to promote participation from the younger members.

The last interview was with the EC lead pastor of the Open Door Presbyterian Church on 2/26. Before the actual interview, the researcher sent the interview questionnaire and received the recorded responses from the ODPC pastor. Therefore, the Zoom interview was more focused on asking follow-up questions. The interview with the ODPC EC lead pastor was very special to the project because the Interdependence model originated from that church when the NCFC leadership decided to adopt the interdependence model after attending a conference hosted by ODPC a few years ago.

The Data Collection

The survey and questionnaire responses were automatically saved on Google Forms. The researcher was notified via email when the participants submitted responses. Google Forms offered four convenient ways to extract the responses: First, to extract each participant's responses as an individual page. Secondly, the responses could be grouped by questions. The third option was a summary of the responses shown in graphs and charts. The last option was to convert the data to a spreadsheet format. The researcher utilized the third and fourth options to illustrate the data on the thesis results section as tables, charts, and a list of responses. Once the data collection was finished, the researcher extracted the responses onto a spreadsheet to save in a secure folder.

A total of 105 church members, leaders, staff, and pastors participated in the research. The congregation survey collected 71 responses, 69 from EC and two from KC. The leadership questionnaire had a total of 20 responses from various ministry leaders of EC. A total of 11 people filled out the group interview/discussion questionnaire. Two KC pastors, two admin staff, four EC elders, and three EC pastors participated discussion questionnaire. There were three responses from CBCM and ODPC. The total number of responses to the survey and the questionnaire far exceeded the expectation of the researcher.

The Zoom video, audio, and interview recordings are saved in the secure folder with the Google Form data. The notes from the interviews and the interview transcripts are also held in the protected folder. The researcher kept a journal to record the data collection process's timeline. The group discussions did not happen as planned due to COVID-19 restrictions and scheduling issues. Still, some informal discussions among the staff members, pastors, and elders provided valuable feedback on the research topic.

The Data Analysis and the Triangulation

The data gathered from the survey and the questionnaire were carefully analyzed using the following data analysis approaches suggested by Sensing.¹⁶⁹

- Identify theme, slippages (disparate/contrasting answers), and silences in the data.
- Is there a reality known by the researcher that the participants' responses do not cover? (e.g., The complicated leadership issues and the political nature of the leadership structure that participants may miss)
- Issues: What are the key issues?
- Questions: Organize the responses question by question.
- Comparatively: The researcher will compare responses from EC and KC, the leadership and members' perspectives, and the admin staff and the pastoral staff.

¹⁶⁹ Sensing, *Qualitative Research*, 197-200.

The analyzed data was recorded in various forms: charts, graphs, and lists of responses to questions.

Sensing highlights the concept of “triangulation” to enhance observation. Once the data collection was complete, the researcher cross-checked data accuracy by using three different gathering data methods—first, the congregation and leadership survey. The data gathered from the members and the ministry leaders provided multiple perspectives on the research topic. Second, the group discussion with the staff and the pastors. In addition to the written responses, the researcher facilitated an informal group discussion to allow participants to expound on their responses and add feedback on what others share. Lastly, the researcher interviewed a few insiders aware of the church’s system and structure and a few local pastors from CBCM and ODPC who have experience in leading multi-congregational church settings.

The Implementation Plan

The data gathered from the survey and the questionnaire help the leadership identify the issues and give them a sense of urgency to work through the intervention plan. The lead pastors should schedule ample time to share their ideas and vision for the church and use this opportunity to work on their relationship, address any unresolved issues, seek the Lord for guidance, and agree on a unified vision for the church. Once the lead pastors have a unified vision, they can have a meeting/retreat with the elders and associate pastors to share the new (or renewed) vision. The lead pastors should consider this step as the utmost priority of their ministry before moving onto the next step because the church's core leadership must be on the same wavelength as the lead pastors.

The next step will be for the lead pastors to communicate the vision to the rest of the ministry and admin staff. Once the team is on board with the vision, the leadership can move

forward with a strategic planning meeting to arrange KC and EC joint events, family activities, special services, and joint missions and outreach opportunities to support the church's interdependent vision. Joint staff meetings should be scheduled regularly to promote the culture of interdependence in the office with KC and EC pastoral and admin staff. Intentional relationship building will be critical in this stage.

The final step is for the lead pastors to share the renewed vision with the ministry leaders and the congregation members. The lead pastors should utilize the Sunday services to teach on biblical interdependence and share the church's specific vision and the events that will follow to promote the vision. A special vision night or a joint service would be excellent venues to communicate the vision as both congregations can visualize the interdependent model presented by both lead pastors.

The Evaluation Period

The survey and the questionnaire may provide enough data to have an initial evaluation of the intervention, which can be made available in a month or two months. However, it may take longer for a thorough assessment because it will take a while for the intervention to make a difference in the lead pastors' relationship before any tangible results appear. However, if the lead pastors acknowledge the problem and commit to the intervention plan, six months to one-year time frame would be a reasonable trial period for a fair evaluation. The intervention plan requires many meetings, discussions, and planning with the church leadership. It will also take some time for the lead pastors to share the renewed vision with the staff and the congregation. The leadership can plan joint gatherings, services, celebrations, and outreach opportunities throughout the year and allow plenty of time to debrief all events to get comprehensive feedback from various events.

The following criteria will be used to evaluate the outcome of the intervention. The first will be the relationship between the KC and EC lead pastors. As the lead pastors put their best effort to work on their relationship, the other pastors and leadership will follow their lead. A simple evaluation question would be: “Are the lead pastors making intentional efforts to meet and get to know each other?” It would be ideal to have at least one scheduled meeting every week for open discussion, prayer, sharing, and a time of fellowship. The second outcome is to have regular joint (KC and EC) staff meetings scheduled to share, review, plan, and build relationships. The KC and EC staff relationship and the office culture of trust and partnership will reflect the church's level of interdependence. An annual family retreat or an outing will be another way to determine whether the intervention is successful or not. An interdependent church does not have to do everything together. Still, an intentional effort of coming together will be a positive sign of the relationship and partnership moving in the right direction. The third successful outcome will be to see if the church elders and deacons are well aware of the church’s vision and are willing to put extra effort into KC & EC joint ministries. Lastly, if the congregation members look forward to joint services and enjoy other joint ministries and activities, then it will be a successful outcome of the intervention.

Chapter 4

Results

Here are the research results presented in various forms: graphics, charts, lists, and notes. The researcher organized the results into three main sections. The first section has the research findings in data format. Second, the data analysis is organized by themes, issues, and questions. Lastly, the researcher cross-checked the accuracy of the data by three different gathering methods (triangulation).

Research Findings

Interview with KC and EC Lead Pastors

Question	KC Lead Pastor	EC Lead Pastor
Relationship		
How important is the relationship between KC and EC?	Very Important. This will determine the success and the failure of the interdependent model. However, it is not easy to practice. I recognize the importance of the relationship, but my actions speak otherwise. Relationship sustains interdependence. I believe it is the very foundation.	Highly Important because the church is a community of believers. It is hard to be interdependent without establishing a good level of relationship with one another.
Conflict & Challenges		
Conflict & Challenges between KC and EC?	Yes, there is conflict. Our church, as well as other Korean American churches.	Yes.
What is the source of conflict?	Culture (KC's conservative and Confucius culture vs. EC's liberal and American culture). Unwillingness from the leadership to accept and embrace one another.	Personal challenges: lack of trust and relationship with KC counterpart. Polarization on issues, passion, interest, philosophy, preferences, and practice of faith. Generation gap due to culture, tradition, language, and views.

<p>How can we resolve conflict?</p>	<ul style="list-style-type: none"> • Efforts from both congregations. • KC needs to show the willingness to yield to the EC culture • Better relationship between the KC and EC leadership • Broader mindset of the leadership as a collective body (The Board of Elders) 	<ul style="list-style-type: none"> • Intentional relationship building (not just an idea or a need) • Emphasize relationship rather than the model of interdependence • Expand ministry boundaries beyond EC and have one church mindset
<p>The Vision of Interdependence</p>		
<p>Your understanding of Interdependence?</p>	<p>KC and EC are working together as partners.</p>	<p>Both need one another. It is more than a means to survival. It's meant to be a relationship that thrives and grows.</p>
<p>How can we promote the vision better?</p>	<ul style="list-style-type: none"> • The Senior pastor needs to be firm in his vision of interdependence. • Regular/Routine meeting with the EC lead pastor to discuss the vision • More informal gatherings to work on relationships. Fellowship based meeting is needed. • The elder board needs to embrace the EC culture with patience and love. • Needs to mentioned more from the pulpit 	<ul style="list-style-type: none"> • Top leadership must share the same vision (The elder board) • The leadership (elders and deacons) has to catch the vision • Vision casting from the leadership. It cannot be a grassroots movement. • The lead pastors need to share dreams and thoughts regularly with one another. • A quarterly reminder/encouragement to the church
<p>Sharing the vision with the staff</p>	<ul style="list-style-type: none"> • Staff meeting and joint chapel, but it's been hard due to many personnel changes • Struggle with people who are reluctant to change 	<ul style="list-style-type: none"> • Vision cast to the staff more regularly • Promote joint staff activities that promote relationship building
<p>Thoughts on Education Ministries?</p>	<ul style="list-style-type: none"> • The current system is working well but needs to empower the Education Committee and honor their decisions more. • EC will have to take the lead because the children will eventually join the EC. 	<ul style="list-style-type: none"> • The current system is working well

	<ul style="list-style-type: none"> • Education director who can work with both KC and EC 	
How can we pursue unity between KC & EC?	<ul style="list-style-type: none"> • Both congregations need to accommodate each other better • Broader mindset from both sides but especially the KC side 	<ul style="list-style-type: none"> • Emphasis on unity with KC from the pulpit • More community building (praying, sharing, fellowship) • Family to family interactions

- **Key Similarities**

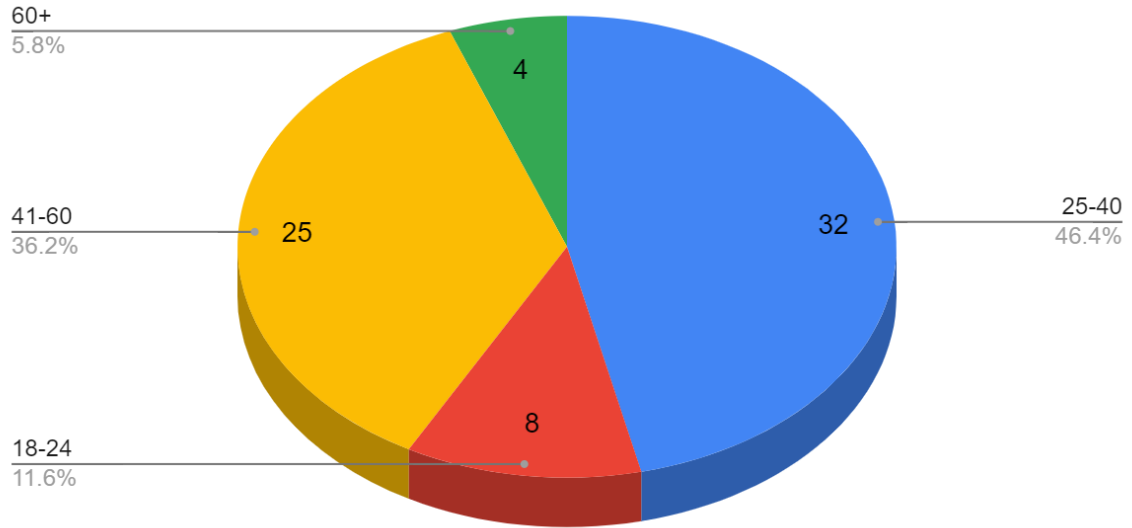
- Both pastors recognize the importance of a relationship that needs to be at the forefront of the interdependence model. This relationship includes the relationship between the KC and EC lead pastors.
- Both pastors admit lack of effort on their part pursuing the vision of interdependence both personally and in ministry
- Both pastors agree on cultural gaps and polarization of various issues that cause conflicts between KC and EC.
- Both pastors see the need for vision casting and sharing (members, staff, church leadership, and with each other).
- Both pastors want to create more opportunities for interaction between KC and EC.

- **Key Difference:** Although both pastors agree on the importance of the interdependence model for NCFC, the KC pastor sees it as a foundational value, whereas the EC pastor wants to see beyond KC and EC interdependence and focus more on becoming a multi-cultural church.

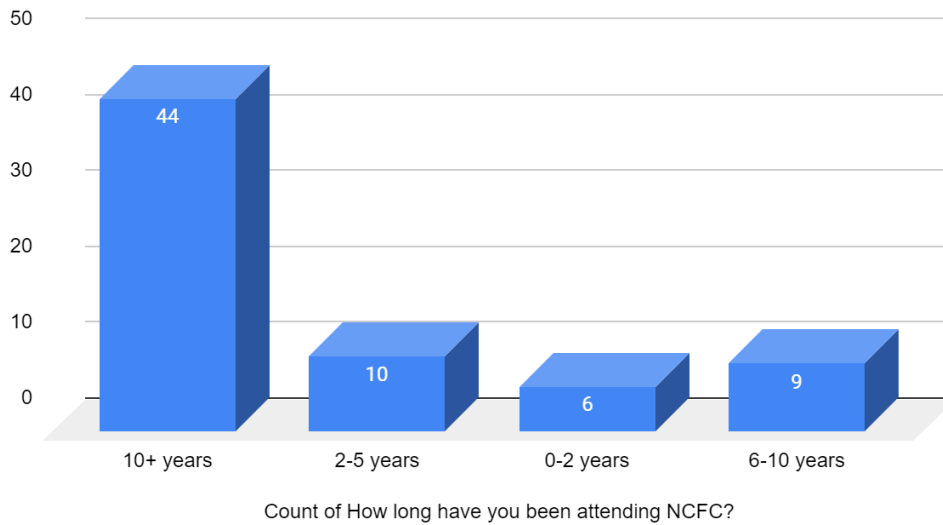
Congregation Survey

English Congregation

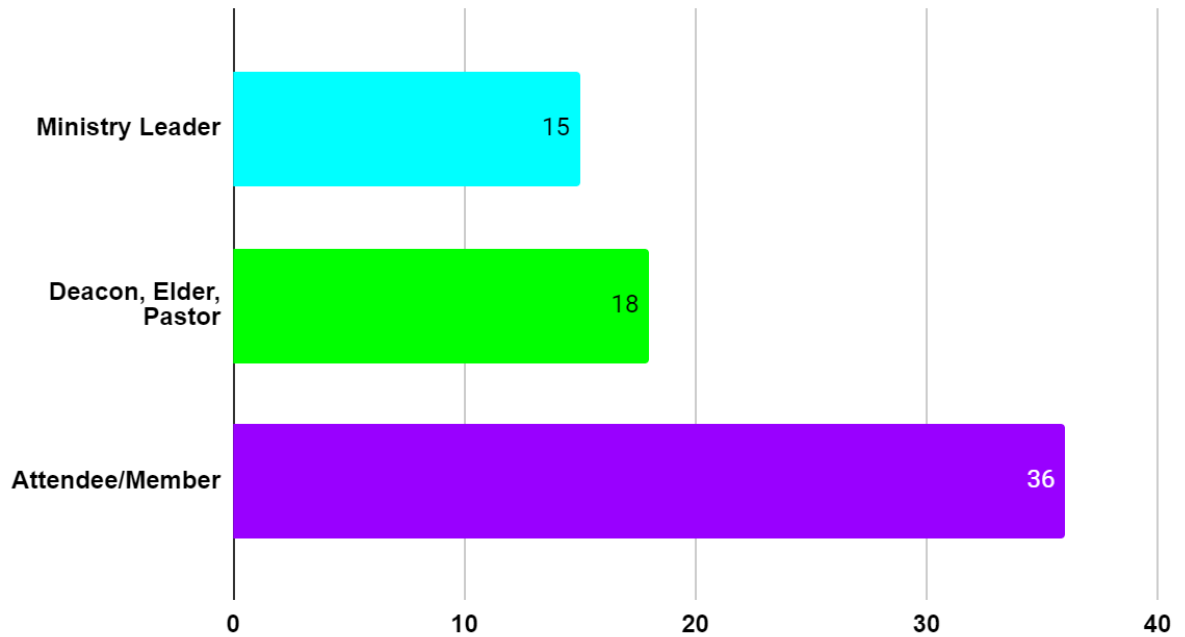
How old are you?



How long have you been attending NCFC?



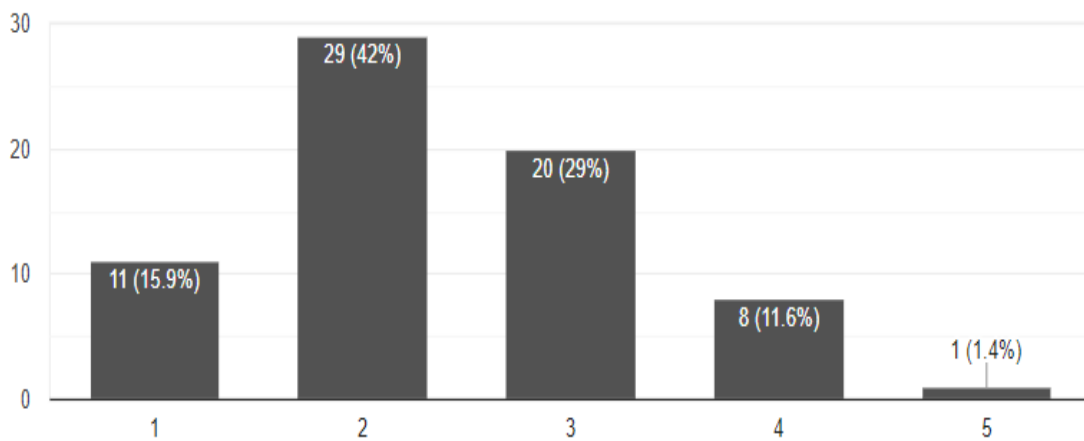
What is your role/position at NCFC?



Korean Congregation & English Congregation Relationship

Q1. How well do you know the members of KC?

(On a scale of 1-5. 1: I don't know them at all 5: I know them well)



The breakdown of data points can help understand the Q1 graphic.

Answered 1 (Total 11 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	0	Deacon/Elder	1	0-2 Years	2
25-40	6	Ministry Leader	2	2-5 Years	4
41-60	5	Member/Attendee	8	6-10 Years	1
60+	0			10+ Years	4

Answered 2 (Total 29 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	4	Deacon/Elder	8	0-2 Years	1
25-40	12	Ministry Leader	8	2-5 Years	3
41-60	12	Member/Attendee	13	6-10 Years	6
60+	1			10+ Years	19

Answered 3 (Total 20 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	2	Deacon/Elder	5	0-2 Years	2
25-40	10	Ministry Leader	4	2-5 Years	3
41-60	6	Member/Attendee	11	6-10 Years	3
60+	2			10+ Years	12

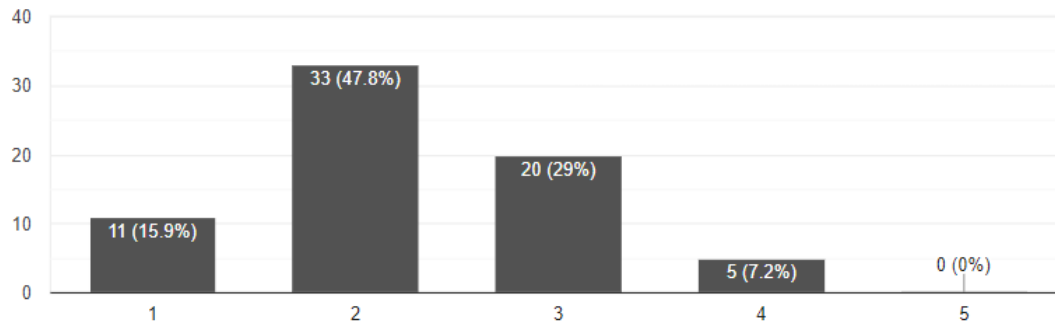
Answered 4 (Total 8 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	2	Deacon/Elder	4	0-2 Years	0
25-40	3	Ministry Leader	1	2-5 Years	0
41-60	2	Member/Attendee	3	6-10 Years	0
60+	1			10+ Years	8

Answered 5 (Total 1 response)

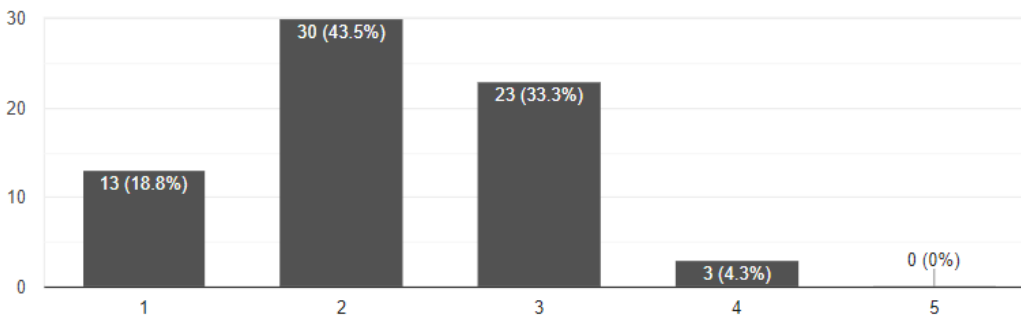
Age Groups		Roles/Positions		Church Attendance	
18-24	0	Deacon/Elder	0	0-2 Years	0
25-40	1	Ministry Leader	0	2-5 Years	0
41-60	0	Member/Attendee	1	6-10 Years	0
60+	0			10+ Years	1

Q2. Based on your observation, how do you perceive the level of "Interaction/Communication" between KC & EC?



1 (No Interaction/Communication) - 5 (Active Interaction/Communication)

Q3. Based on your observation, how do you perceive the level of "Unity" between KC & EC?



1 (No unity at all) – 5 (Perfectly United)

1 (Total 13 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	1	Deacon/Elder	5	0-2 Years	0
25-40	6	Ministry Leader	3	2-5 Years	1
41-60	6	Member/Attendee	5	6-10 Years	1
60+	0			10+ Years	11

2 (Total 30 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	3	Deacon/Elder	7	0-2 Years	4
25-40	17	Ministry Leader	10	2-5 Years	3
41-60	8	Member/Attendee	13	6-10 Years	5
60+	2			10+ Years	18

3 (Total 23 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	3	Deacon/Elder	6	0-2 Years	2
25-40	8	Ministry Leader	2	2-5 Years	6
41-60	10	Member/Attendee	15	6-10 Years	3
60+	2			10+ Years	12

4 (Total 3 responses)

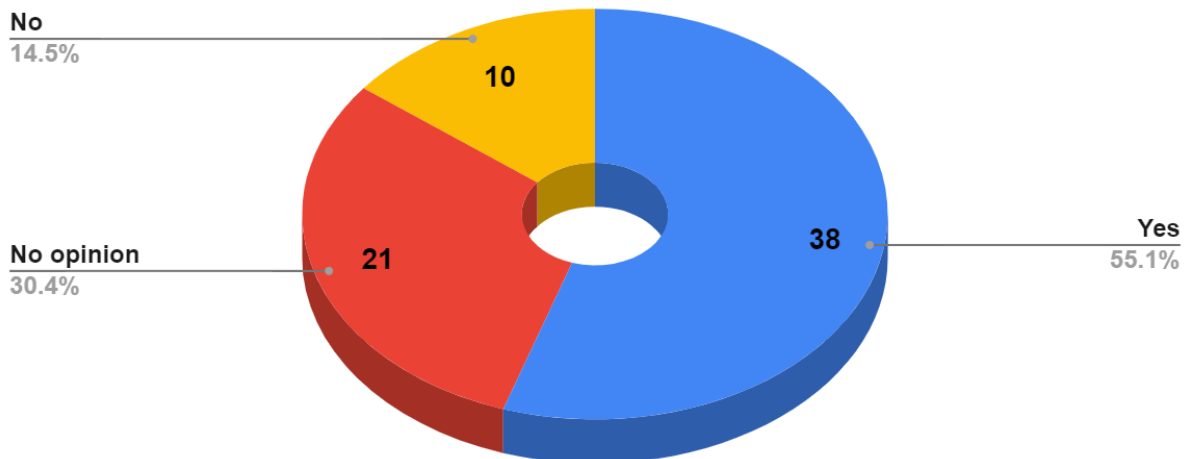
Age Groups		Roles/Positions		Church Attendance	
18-24	1	Deacon/Elder	0	0-2 Years	0
25-40	1	Ministry Leader	0	2-5 Years	0
41-60	1	Member/Attendee	3	6-10 Years	0
60+	0			10+ Years	3

Notable Observation from Questions 1-3

- 29 Members who said they know the KC members well (scored 3-5 for Q1) answered they do not see unity between KC & EC (13 people out of 29 members scored 1 for Q3)
- 35 Members who attended NCFC for more than six years do not see unity between KC & EC (12 people scored 1; 23 people scored 2)
- The disunity between KC and EC seems to be correlated to the poor interaction/communication (64 answers responded with a score of 1-3 for Q2, indicating lack of interaction).
- Only five people indicated they regularly interact with KC members, which explains the lack of unity.
- A key issue highlighted by Q1-Q3: Lack of continual interaction between the KC and EC members.

Q4. Would you like to see more collaboration of ministry between KC and EC?

Would you like to see more collaboration of ministry between KC and EC?



Yes (Total 38 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	4	Deacon/Elder	11	0-2 Years	4
25-40	19	Ministry Leader	7	2-5 Years	4
41-60	14	Member/Attendee	20	6-10 Years	6
60+	1			10+ Years	24

No Opinion (Total 21 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	3	Deacon/Elder	4	0-2 Years	2
25-40	8	Ministry Leader	5	2-5 Years	5
41-60	7	Member/Attendee	12	6-10 Years	1
60+	3			10+ Years	13

No (Total 10 responses)

Age Groups		Roles/Positions		Church Attendance	
18-24	1	Deacon/Elder	3	0-2 Years	0
25-40	5	Ministry Leader	3	2-5 Years	1
41-60	4	Member/Attendee	4	6-10 Years	2
60+	0			10+ Years	7

Notable Observations

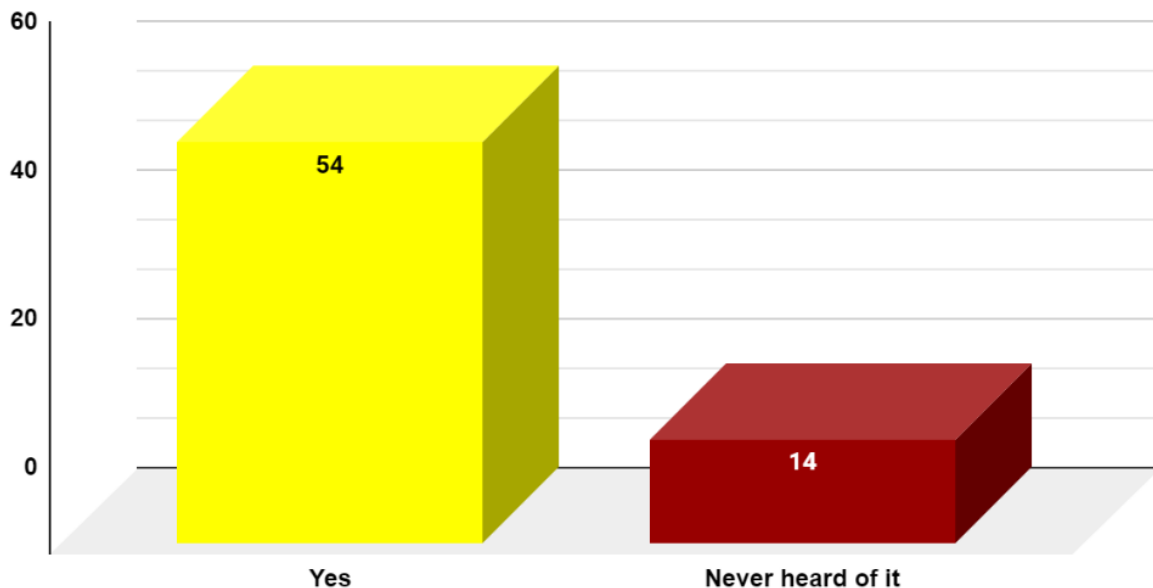
- 22 People who did not see unity between KC & EC want to see more collaboration (22 people answered **yes** who indicated 1 & 2 for the level of unity)
- 8 people who indicated “No or little unity” to their previous answer did not want to see any improvement in terms of collaboration.
- 10 people who have been members and leaders of the church do not want to see more collaboration with KC. Nine out of ten people who answered no to this question have attended NCFC for more than six years.

Q5. If you answered yes, to the previous question, in what areas could KC and EC come together to promote unity? (28 total responses) Similar responses are grouped together

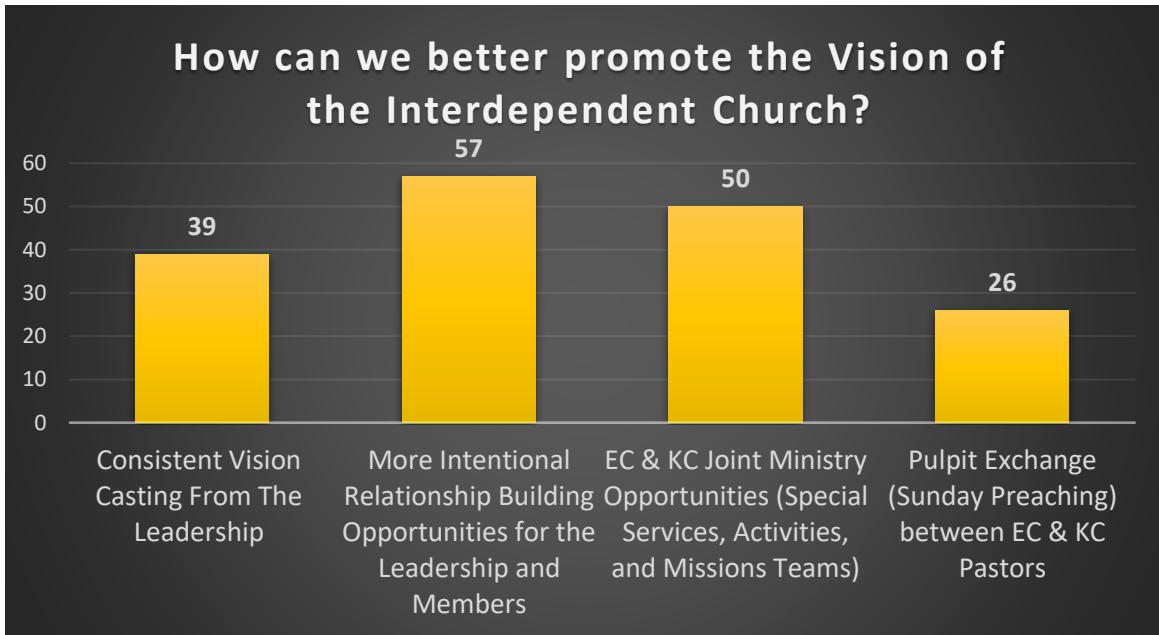
- Joint ministry opportunities like missions, community outreach. **(Mentioned in 15 responses)**
- Relationship building opportunities and gatherings: Bible study, small groups, prayer meetings, and joint worship services. **(Mentioned in 11 responses)**
- Anything to improve the connection between the two, something to bridge this gap, would be helpful.
- More understanding for another and inclusive decision-making process for joint efforts.
- Intentional support and unity in even the smaller events, not just big events.
- Organic overlap for all ministries beyond the education ministries
- Offer an opportunity for people to become language exchange partners for those interested in practicing Korean and English.
- The better casting of vision and better showing unity from leaders - why believe/follow if leaders don't.

The Vision of the Interdependent Church

Do you know what “interdependent church” means in terms of KC and EC’s relationship?



Q6. How can we better promote the vision of the Interdependent Church? (Check all the apply)



Researcher's Observation:

- The above chart shows that people are more interested in seeing the vision “in action” rather than hearing the “idea” of the interdependent church. People would like to see more opportunities for relationship building and doing ministry together.
- The fact that 14 people never heard of the term “interdependence” (refer to the previous chart) indicates that a presentation of the vision of interdependence is necessary as well. The vision sharing should be followed up with implementing the vision through relationship building and joint ministry opportunities.

Q7. Any suggestions or thoughts to improve the Interdependence of KC and EC?

- Unity between two cultures that are so different can only be met when there is a mutual understanding and appreciation for our differences, not contempt, which can only come from humility (on both sides).
- Some sport activity
- Greater opportunities to know KC members and leadership since their infrastructure is different than EC
- Being clear about what we stand for as a church as a whole
Really listening on both sides. Both congregations having an equal footing/voice, even if the "numbers" favor one congregation over the other.

Mutual respect. Both sides to take each other seriously and not dismissing each other based on generation, language, age, gender, etc.

- I believe both groups should unite during many more activities. I always wondered why I seemed not to see both groups interacting. Maybe more services delivered in Korean and English language.
- If the church is a family, KC feels like distant relatives. It would be nice to do more activities together
- Honestly, it's mostly the language barrier. Many EC people don't speak Korean well, and many KC people don't speak English well. Finding a way to potentially overcome that might be worth it if interdependence is the goal.
- For me, greater interaction with the KC is not a high priority
- Does NCFC actually have the vision of an interdependent church? The only way this has ever been presented in either congregation is financial dependence. Rarely is there any other mention, including for prayers, etc., of the other congregation. It's like the KC or EC is another church altogether. Perhaps NCFC is just an example used in the context of this paper. I understand what interdependence means, but there is little evidence of interdependence, other than financial at NCFC.
- Financially there should be independence /separation. However, the joint ministry would be mutually beneficial.
- 1) Leadership needs to talk about it more - it's just a word that's thrown around without explanation or examples being shown; 2) Follow through needs to happen - visibly, people need to see it actually in play, whether it's one congregation sacrificing for the other or showing up to support the other in its efforts; 3) Leadership needs to believe it and be willing to buy in/sacrifice. Without that, it won't work.
- Better working relationships among leaders built on trust, respect, and a shared vision of the future of our church.
- Being interdependent is fine- but want to make sure these 'joint' events or initiatives do not outcast NON-Korean members of the EC ministry.

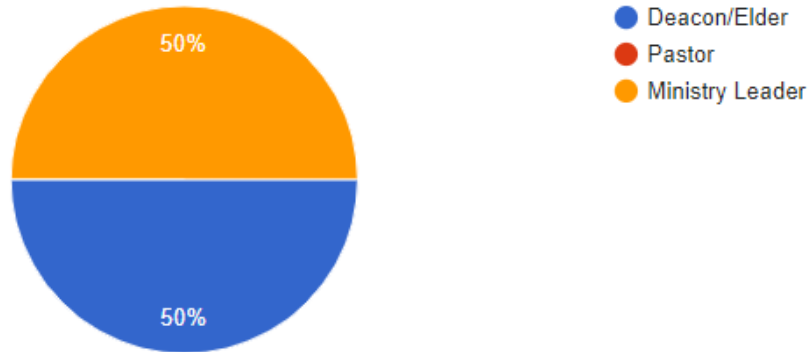
Korean Congregation Survey Summary (2 responses)

- **General information:** Both members are ministry leaders in the age group 41-60, attended NCFC for more than 10 years.
- **KC & EC Relationship:** Both members know the EC members well (answered 4); however, they do not consider the communication and the unity of KC and EC to be great now (both answered 2-3). However, both want to see more collaboration.
- **The Vision of the Interdependent Church:** Both members know the definition of the vision. They suggested that the church do all of the listed ideas to promote interdependence, except for the pulpit exchange.

EC Leadership Questionnaire

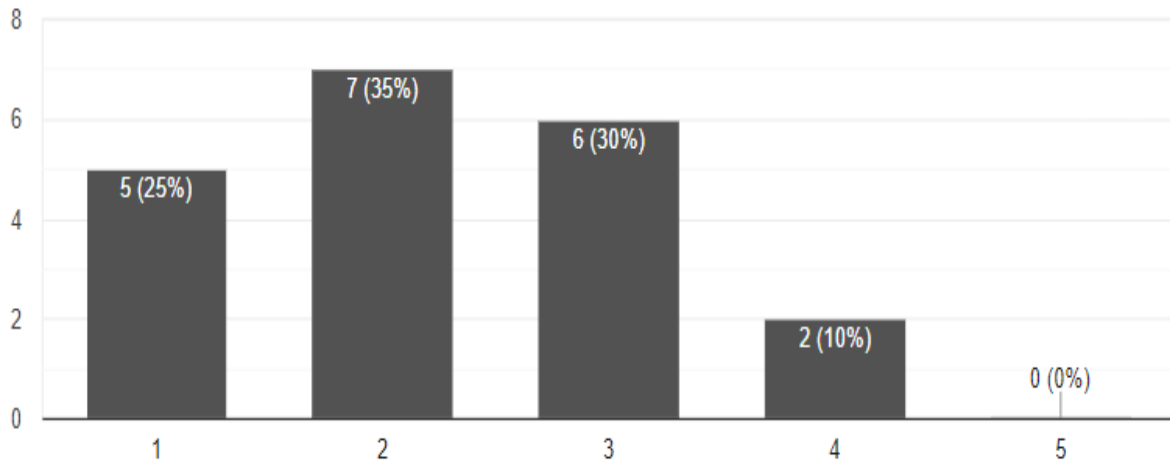
General Information

What is your position/role at your church?



The KC & EC Relationship

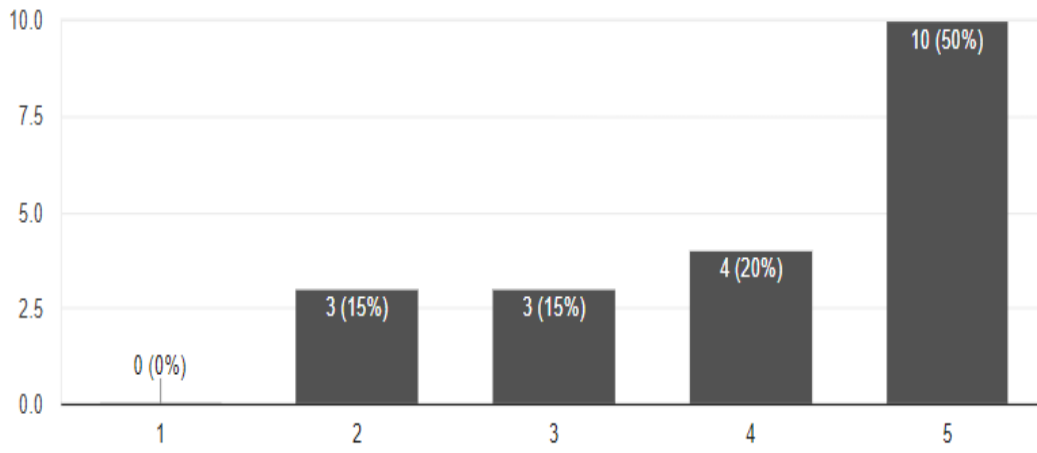
Interaction: How often do you interact with KC members?



1: I never interact with KC

5: I Interact with KC often

Q1. Do you think it's important for KC & EC to have a good relationship for the health and future of NCFC?



1: Not Important at all

5: Very Important

Please provide a short explanation for your answer to the previous question.

KC & EC Relationship is Important

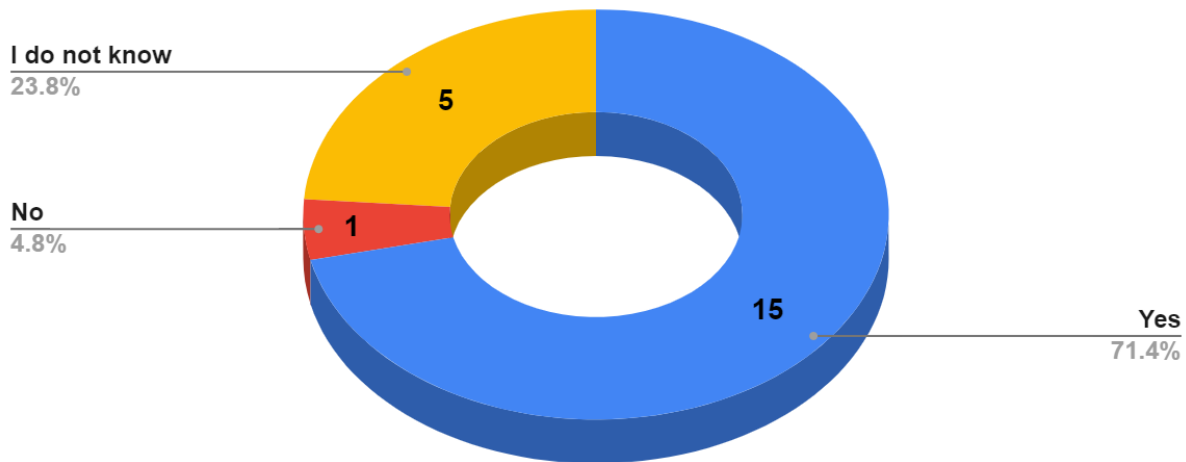
- We need each other to support many different ministries. Our finances might be separated, but we are still under one roof.
- I think that NCFC would greatly benefit from having their two congregations become more close, but a part of me also thinks that the church may be fine if they are separate in some ways, too. This may also be a lack of willingness on my part to be willing to get closer with the KC.
- We could always go our separate ways, which may be fine, but being able to serve and be a unified church despite our differences would be a greater testimony.
- We are one church which therefore requires us to be unified. If unity within NCFC is not able to be done, how are we to unify with other churches in the area that may or may not Korean speaking. Unity of the church as a whole is what is commanded by God, which starts with unity in NCFC.
- To be on the same page for joint ministries, including children's, no breakdown in communication for the usage of shared space/events.
- NCFC has a strong number of Korean Congregation members, and that provides a strong backbone of the church. Even as American culture may be growing over time, the current (and immediate future) KC and EC members' interdependence is crucial for the health of NCFC.

- Though I don't interact with KC members frequently, we do share ministries like children's, so it is important to have a good and cooperative relationship. Also healthy for the body to have a loving relationship with brothers and sisters despite separate congregations.
- We are one body in Christ.
- Too many overlapping ministries and other things to do it alone.
- Being a part of the same church, it feels strange to be so familiar with only a half of it.
- Good relationships allow both parties to understand each other and be able to help each other in times of need in different ways, as well as the unity that will allow for smooth and efficient use of the shared building.
- Still under one building, and it will be a blessing to work together in harmony.
- KC and EC are much more than just sharing a building. If one fails, the other will fail as well.
- We share resources- so we should work together to better the community and the church. We can also team up and tackle certain issues, leaning on the strengths of each ministry.
- If the future is to stay in the interdependent model, the relationship needs to improve considerably from where it is currently. If the future is to become independent, then it's not that important.

KC and EC Relationship is Not as Important

- It's important for KC and EC to work together for the current health of NCFC, but I think the future of NCFC will be more dependent on how well NCFC engages with the community around us.
- Two congregations filled with tension and frustration just lead to a complete loss of trust and compromise.
- I personally don't interact much with the KC. I think the senior leadership (staff/elders/pastors) does, financial folks, and maybe the education department. Otherwise, it isn't a big priority for me to increase interaction. I rarely interact with KC members, even as a deacon.
- I question whether this interdependence model is even possible at this time. The priorities of the two congregations differ very much, and over the years, there is less interaction between the members. When there are efforts to come together, it feels forced, and there doesn't seem to be general respect of EC by the KC. It often feels like a financial arrangement rather than of purpose.
- We do not do much ministry together, and the priorities may not be the same. I presume the main things we share are financing for the church and education ministry. I am not sure where there are other shared areas.

Do you feel that there is tension or conflict between KC and EC?



Q2. What do you think are the sources of tension/conflict/stress between KC and EC?

- Miscommunication and cultural differences
- I don't think there is large tension, but one potential source is the shared interest in youth ministry. Another source of tension is the shared space and how it is shared/respected.
- Looking down on the other side, lack of humility, lack of communication, feelings of being dismissed, inability to understand each other, lack of consideration, us vs. them mentality.
- Differences of opinions and how we should make important decisions of the church.
- Cultural barriers, communication, different infrastructures for both congregation, but mostly cultural.
- If there is, I believe it's due to cultural differences and communication errors more than ideas and vision differences.
- It's not apparent on the surface, but I'm aware of challenges between management and leadership.
- Culture difference
- Cultural and respect differences, language barriers, stereotyping, different expectations on direction of the church.
- Seems like a difference in opinions on how to handle things together.
- Lack of communication between leadership.

- Differences in culture.
- For me, it is more apathy than tension. I do sense there is a lack of trust. I think this is driven by language and culture.
- Not being on the same page. Differing expectations of each congregation. Superiority and inferiority complexes.
- Lack of respect or concern for the minority by the majority.
- Language barrier, differing priorities and cultures.
- The source comes from top leadership and can be felt throughout the different ministries that involve both congregations. There is a lack of confidence in the senior pastor even among the KC. EC does not even know him or trust that he values our congregation. Our congregation does not even know who all their pastors are and vice versa. We are more like tenants than a true interdependent church and are also treated that way. We don't have full ownership of our church.
- There are always conflict among people/ leaders due to differing opinions

Major sources of conflict as expressed above by the EC leadership

- Cultural differences
- Pride, lack of humility, and respect for another
- Lack of Trust
- Conflict among the Leadership
- Priorities and lack of vision
- Lack of communication

Q3. How can we resolve the challenges between KC and EC? How can we promote a better relationship between KC and EC?

- More communication and more intercultural conferences would be helpful. Having both congregations understanding and accepting the cultural differences between each other can make big differences.
- Heart to heart meeting, going in with a “let me seek to understand first” attitude, then serving together more.
- Leadership training with both KC and EC together so that we are on the same page of what a leader in NCFC looks like. Although there are differences in culture, the qualities of a leader of the church are the same, and that should be the basis of every decision in the church.

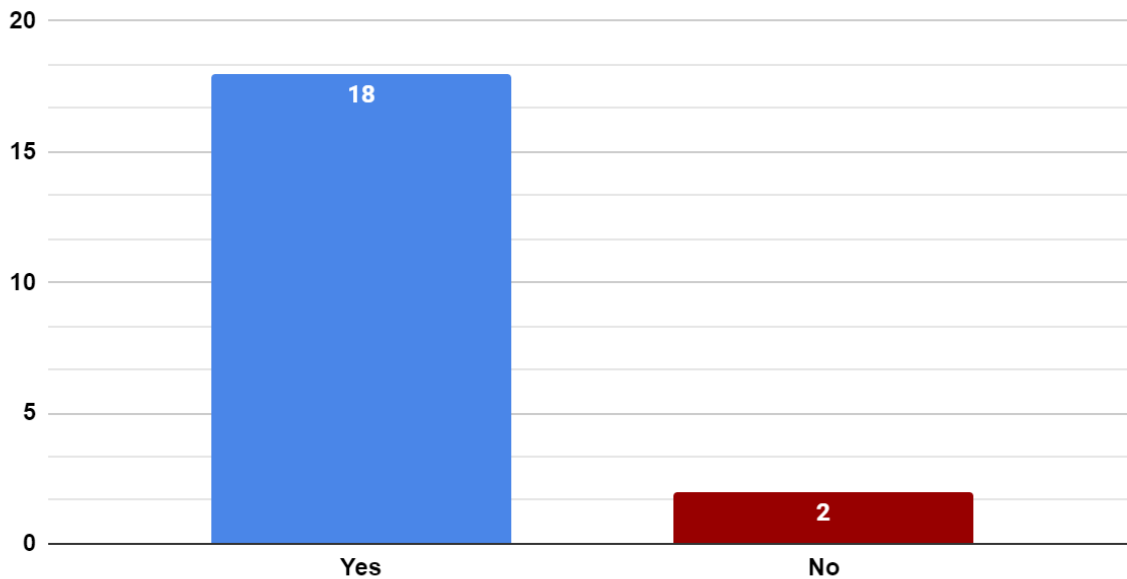
- Humility! Understanding changing of times and culture. Greater involvement of partnerships within ministries and education to the congregation to lessen complaints and miscommunication.
- More communication between the two. Overcommunication is most likely better than less communication.
- Focus on leading by Jesus's example.
- Choose to obey His command to love one another.
- I think it's not a resolvable challenge.
- I think having the members be more integrated, more organic opportunities to know each other— overall fellowship with each other.
- Hosting more inter-congregational events.
- Leadership to look beyond their own ministry, looking at the big picture as body of Christ.
- I think working together for common goals may help. Otherwise, the joint services and interactions can seem forced and artificial.
- Communication, clear expectations, better understanding of each others' perspectives.
- I don't think this is something that is easily resolved since there needs to be a shift in the culture at NCFC. It has to happen at the leadership level, staff level, and congregational level. This is not possible but through the move of God in our church.
- I think it will only happen with the KC people who also happen to speak English. Maybe in joint community serving opportunities. I don't necessarily think the congregations need to mix core ministries like Oikos or bible study or preaching or anything like that.
- Team building exercises, joint retreats, shared hobbies (e.g., BBQ, fishing trips, spring church cleaning, etc.)
- There needs to be a mutually shared desire to have unity. Both congregations need to respect each other and trust each other.
- God only. Not sure if you can.
- Do regular check-ins with both ministries and see what the goals are (aka keeping communication lines open and frequent). We can align the goals of both ministries.

Key themes:

- Communication
- Intentional efforts to come together
- Listening and exercising humbleness and acceptance

The Vision of Interdependent Church

Do you know what “interdependent church” means in terms of KC and EC’s relationship?



Q4. If you answered Yes, how would you explain the interdependent church? (Just a short definition of how you understand it)

- We depend on each other in all aspects
- The interdependent church is one where the different congregations can stand alone but choose to share resources and work together for the greater good of the entire Church.
- Two separate ministries that are mutually dependent on one another for the church's success as a whole.
- The necessity of all members of the church in order to thrive.
- Each part owns their responsibilities within themselves but work together with the other part for a common goal, values, vision, etc. each part works on their strengths to reach these goals.
- A single church with two or more groups embodying the entire organization.
- My understanding is that interdependence may be rooted in joint Ministries and the use of common facilities.
- Mutually dependent/reliant on one another.
- Different congregations working together.
- Two congregations operate separately but still rely on each other for certain operations.
- Independent decisions from leadership yet working together.

- Our congregations are linked through finances, education, missions, and other activities. The idea is that when one thrives, so does the other.
- Both congregations are supporting and encouraging each other to promote the overall mission of the church.
- Two congregations are independent in how they function day-to-day activities and management of budgets that pertain to the respective congregation, with a governing body (Standing Committee) for areas where there is joint interest and responsibility.
- Each member works as part of a team and shares a common goal.
- Two separate congregations with autonomy over their ministries and finances but have some overlap of expenses and ministries. They need each other, they make each other better, they are ultimately part of the same family.
- Two churches that share ministries/costs that work together.
- Ministries are dependent on each other for survival and to thrive.

Q5. Based on your observation, do you think the vision of interdependence is effective and functional at NCFC? Why or Why not?

Yes

- I think we've maintained it better than other churches. You hear of other churches physically leaving the building, or there are splits. Thankfully that has not happened at NCFC.
- I think it can be effective in bringing about bigger changes. I think there is also a need for interdependence because of the nature of our situation. Without it, both congregations are suffering and missing out on healthy growth.
- Yes. Important decisions are made by both KC and EC leadership, which transcends to each congregation's members.
- Yes. Sharing ministry in Education but also having separate finance and other services.
- Yes, to a degree. The children's ministry relies on members serving during the others' service times. Theoretically, this is good because members do not have to miss service. However, there needs to be cohesiveness about the vision and implementation of this ministry between the two congregations.
- It is somewhat functional at Timothy (youth) ministry. Yet, it is mainly EC members giving quality teaching to all Timothy students. KC family is mostly on the receiving end when it comes to youth group involvement.

No

- Just a little. There is too much of an air of arrogance and lack of respect from one congregation over the other.
- Not yet, but it seems the church is taking steps to be there.

- I am not sure. It seems like the interdependence only exists at the higher levels of authority within the church and does not apply to the lower ministries.
- No, because we have been operating under auto pilot mode for so long that we have not made an intentional effort to get on the same page, especially when major changes/challenges have taken place at the church. Whatever miscommunication or misunderstanding there was only became compounded over time.
- I do not think it is as effective and functional because there are many disagreements in the congregation and not enough prayer as a whole.
- Interdependence can only work at NCFC, given the nature of the shared building and how this church was built. Is it effective? No, because there is a lot of room for improvement, and both congregations have different visions. The only area of mandatory partnership is within the education division, but otherwise, we act as separate churches.
- Not necessarily. There are some pretty big cultural differences and demographic differences. I don't think we necessarily have to resolve them in order to coexist.
- Not really. I don't see any meaningful relationships between the congregations. In terms of the work of running the church, decisions get mired in bureaucracy. And as the EC congregation gets more diverse, it can alienate non-Korean members and stunt our growth.
- I do not think it is currently effective. It keeps us from pursuing what we're capable of being.
- I struggle to prioritize the KC relationship. I feel the EC should be focusing on reaching out to the community at large (non-Koreans/Korean Americans) more. It is already difficult to get non-Koreans and non-Asians to come and stay. The language and cultural barriers with the KC make it challenging to do this effectively together. I think by definition, a greater emphasis with KC is “in-reach.” But I feel the bigger need is to focus on “out reach” and diversification.
- No. there is no equality between 2 congregations

Q6. What are some practical ways to help better facilitate the vision of interdependence? (e.g., relationship building, vision casting, joint events, and etc.)

- Building relationships
- More joint events would be helpful. Having congregational meetings that involve both congregations may also be an idea? Discussing topics of shared interests and involvement in these meetings can be helpful.
- Joint events/serving would help, but only if both sides of leadership mutually want the same thing.
- Prayer and worship meetings together, more often events with both congregations.
- Relationship building is not restricted to upper leadership. Joint events within the church and community events with joint planning and to have the same vision for these events.

- More transparent decisions made by leaders based on prayer and feedback from both congregation's members.
- Tough answer. The examples provided may enhance this.
- All of the above and they need to choose to communicate in English when it comes to the joint meeting. If they can communicate in English at their workplace, they can communicate in English at church. I am not referring to the elderly.
- Joint events, mixed Oikos, young adult language exchange?
- More joint events that involve working together. It doesn't have to involve talking or getting to know each other, but at least working towards a common goal.
- If it were a big priority moving forward, relationships are key to building trust. However, it seems this mostly happens at the staff, Elder, and pastoral level and perhaps some educational activities. However, I don't believe most EC members have much interaction with KC members. Joint events like shared services haven't been effective at creating a sense of unity- it feels like there is "our side" and "their side," and then we move on. I'm not sure how to accomplish more, aside from serving together strategically.
- Better communication, set expectations.
- I'm not confident if any of these practical measures will help if both congregations (pastors, lay leadership, and members) don't fundamentally see the value in it.
- Joint community serving events, maybe. I don't think relationship building or vision casting is necessary - we are separate congregations with different communities and priorities.
- Joint events (light activities first) and eventually inviting EC pastor to KC service and vice versa to promote unity.
- Relationship building among leadership, congregations serving each other, valuing each other.
- Vision casting. Serving the community together-- if we do evangelical work, the EC members can be the 'hands and feet' while the KC ministry provides the 'clothes'- aka resources?

Any additional comment or suggestion on how NCFC can work towards greater harmony and unity?

- Communication improvement, cultural appropriateness, and understanding.
- To a large degree, this has to happen from the top through example and collaboration. The lead pastors and elders need to be unified to a large extent. Otherwise, we're merely roommates and not in a relationship.
- Humility and rid of the spirit of entitlement.
- Being more organized between congregations in terms of logistics and operations.

- As someone with limited Korean language skills, it is challenging to forge relationships with KC members with limited English language skills. I interact with a few KC members, but they tend to be older/leadership types. The peers in the 20s-40s crowd in KC seems particularly isolated from EC.
- I think it's incumbent on the majority congregation to drive this culture shift of honor and respect. As much as the minority may push or want this model to work, it will only happen when the majority listens to the input and works to build a fair and inclusive model.
- EC and KC depend on each other much more than they realize. Their existence and well-being (physical and spiritual) are intertwined. If they can't rely on one another, who can they depend on.
- Does the EC want to move towards being a more inclusive, multicultural, multiethnic church that welcomes its neighbors in the community? If so, does it still make sense to put so much effort into being interdependent with a predominantly first-generation Korean congregation?

Key observations to note:

- Is the church leadership on board with the vision of interdependence? If so, there needs to be greater emphasis/efforts on communication and implementation of the vision.
- Relationship is the key issue. Foster an environment to build relationships with one another.
- The leadership needs to model interdependence for people to see and follow.
- There is a general sense of wanting to see more interaction through joint activities, ministry opportunities.
- The existing conflicts and tensions affect many people's perspectives of the interdependence model. The tone of people's responses indicates a sense of frustration, hopelessness, and negative experiences with KC congregation leadership and its members.

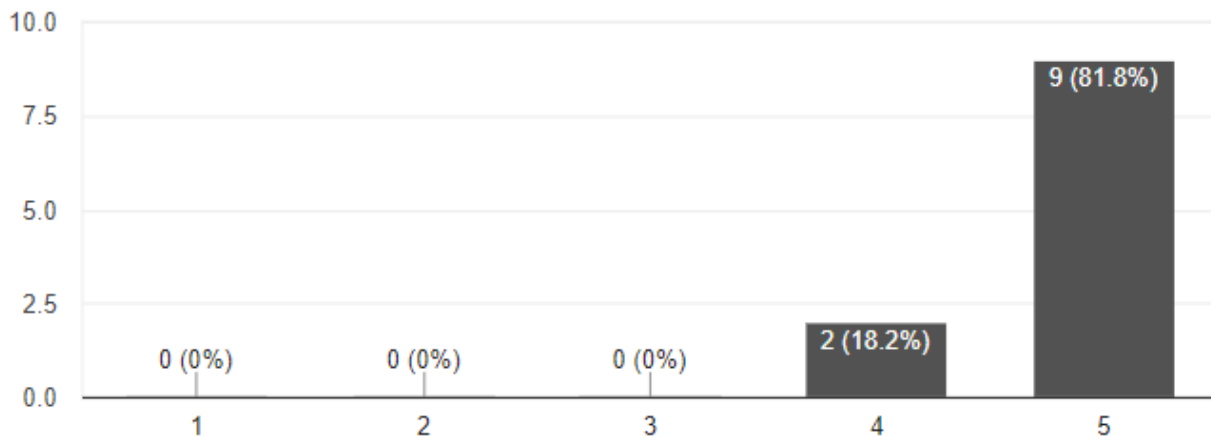
Interview Questionnaires

Staff, Pastors, and Elders

(Bilingual Questionnaire: All Korean answers have been translated into English)

KC & EC Relationship

Q1. How important is it for KC & EC to have a good relationship for the health and future of the church? (교회의 건강과 미래를 위해서 두 회중의 좋은 관계가 중요하다고 생각하십니까?)



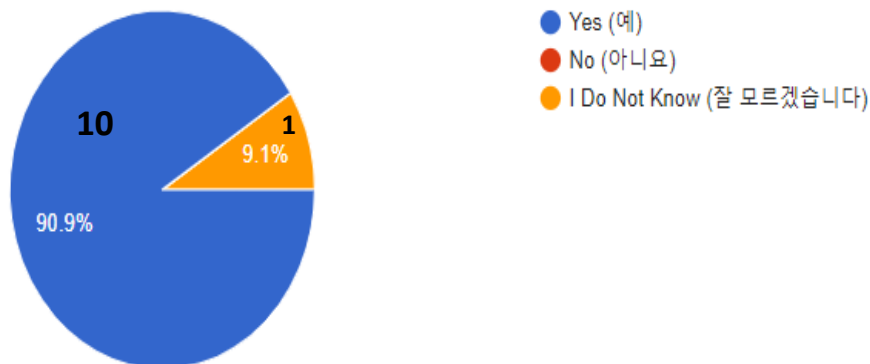
Please provide a short explanation for your answer to the previous question. (위에 질문에 대답에 대해서 간단히 설명해주세요)

- The church must reflect the trinity of God in our relationship with each other.
- KC and EC are one community. I believe the relationship between the leadership is key in accomplishing the goal and purpose of the church.
- We can complement each other in many ways.
- A good relationship is essential for interdependency.
- There are levels of independence for the congregations, but since we are under one roof, there are many decisions where good agreement between the two congregations will lead to healthy decisions.
- I see this interdependent relationship as two siblings, families living under the same roof. Instead of spending time fighting each other, why not spend the time building a stronger household. KC and EC are not enemies of each other but should be brothers caring for their respective families while working together to strengthen the household together.

- If the church is serious about having an interdependent model, then, of course, the relationship between the two congregations would be significant to the health and future of the church. Having this model would be very dependent on having a good and healthy relationship between the congregations.
There should be harmony in the church as a whole, so if, in this case, the parts of the church are EC and KC, then they need to be able to work well together to be a healthy, functioning body.
Not having a good relationship would mean that the body is not functioning optimally, and there's a disconnect.
- So long as the KC and EC are considered one church, unity between the KC and EC is paramount, especially if the church is to reflect the gospel. The tension between the two congregations, at worst, takes away from the gospel ministry.
- With the interdependence model, both congregations are working together to support joint ministries such as education, so cooperation is critical. Also, to sustain the church financially, both incomes are needed with the current expenditures.
- This church exists as two separate congregations, but this church will ultimately fail without a good relationship. 1) Financially - neither congregation can truly survive (in this building anyway) without the other. 2) Operationally - EC takes care of KC's (larger) population of children/youth/young adults more so than KC does - this presents a huge potential area of loss for the KC if the relationship breaks down, which would endanger both congregations. 3) Without a good relationship, we are not one church - we are just two congregations inside a building sharing rent. There's really no point in being together then.

KC & EC Relationship: Challenges and Conflicts

Q2. Do you feel that there is tension or conflict between the KC and EC? (한어회중과 영어회중간의 어려움이나 갈등이 있다고 생각하십니까?)



Q3. What do you think are the sources of tension/conflict/stress between KC and EC? (두 회중의 갈등의 이유나 요소가 뭐라고 생각하십니까?)

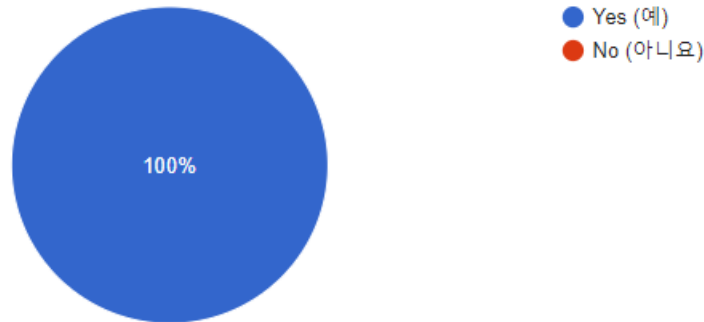
- Cultural Differences
- Ministry Philosophy, language barrier, and the differences in perspectives from the leadership
- Lack of vision, culture, and language barriers
- Lack of understanding and respect for cultural differences.
- Some are cultural, but mostly it is a lack of good communication that can lead to misunderstanding. I think both congregation leaders want to work with each other well but need to communicate better.
- Lack of genuine care and respect for each other.
- A different approach, priorities for the church. Differences in culture, language, and generations. Lack of mutual respect. Pride
- I think it stems from a lack of humility in the leadership and an unwillingness to change or be charitable. Part of the problem probably lies in cultural differences.
- Disagreements with leadership and ministry decisions for joint ministries, church financial proportion sharing can create conflicts. Need to have equal sharing of power for KC/EC.
- 1) Finances - there is conflict over decisions involving money and what funds should be used for, and who should have more influence over that. 2) Power - related to finances, who makes the final decision or has the final say on various items also causes conflict because it seems like people are unwilling to yield to one another (at least from the outside). 3) Hierarchical relationship - Korean culture is very much based on respect and age, whereas American culture is more focused on qualifications/abilities. This leads to conflict when people think they should be in charge or make decisions based on seniority versus actual wisdom, insight, or ability. There is also somewhat of a "child/parent" relationship underlying the EC/KC relationship that is a tangible source of tension. 4) Poor communication - there is a communication breakdown, not only from a language perspective but also in an inability to properly communicate amongst leaders and communicate certain messages to the elders/congregation. This leads to confusion at best and chaos/anger at worst.

Q4. How can we resolve the challenges between KC and EC? How can we promote a better relationship between KC and EC? 양 회중간의 갈등과 어려움을 어떻게 해결해갈수 있다고 생각하십니까? 양회중의 좋은 관계를 위해서 꼭 필요한것이나 더 힘써야될 부분이 뭐라고 생각하십니까?

- Mutual understanding and respect will help reduce the conflict. Frequent communication and more opportunities for relationship building are needed. Joint worship and common goal (vision) will help bring the two congregations together.
- Intentional efforts from the leadership. There must be a constant effort from both congregations to come together in ministries and different activities.
- Having a servant attitude and genuine care for each other. There must be an intentional effort on both sides.
- Encourage interdependency rather than promote separateness
- Better communication between the lead pastors as well as the elders. More opportunities where the two congregations can join and work together. This will build more respect between the two congregations.
- It needs to start with the leaders caring and respecting each other genuinely. The congregation members will see, and some will follow. I think what we have is largely superficial.
- Maybe identifying the strengths and weaknesses of each congregation and acknowledging them
Each congregation to thoughtfully and intentionally hear the other side and, from there, find a compromise? Make sure we're on the same page about the goals and approach of the church as a whole.
- By being humble and working hard to understand one another better. Again, we ought to be charitable and think the best of one another.
- Better communication of the model and how we are working towards equality. Need a method to resolve issues when at an impasse. Also need to work together in how to invest in our next generation.
- Two leaders to be on the same page.
- It all comes down to leadership. If we had leaders in place in both KC and EC who were willing to submit to one another, sacrifice for each other, then the congregation could see that and also begin to buy-in. But when we don't have that in leadership, we cannot achieve any level of unity. In the example of ODPC, which is perhaps the greatest success story of a Korean and English speaking congregation of 1 church becoming interdependent, their success was driven largely by their respective pastors. You cannot believe in interdependence if you believe in the success of your own congregation over the other.

The Vision of Interdependent Church

Q5. Do you know what “interdependent church” means in terms of KC and EC’s relationship? (한어회중과 영어회중의 관계에 관해서 “상호의존 하는 교회” 의 정의를 아십니까?)



If you answered Yes, how would you explain the interdependent church? (Short definition of how you understand it for NCFC) 만일 전 질문에 "예" 라고 답했으면, 상호의존 교회에 대해서 본인이 이해한대로 간단한 설명부탁드립니다.

- KC and EC working and supporting each other
- Two different congregations working towards an interdependent relationship through communication and encouragement
- Existing under one name but being unique congregations with culture and language.
- Both parties are dependent on each other to carry out ministries and the vision of the church.
- I believe there is interdependence between KC and EC in only two areas: finance and education. These two areas are where the two congregations have to sit down together and communicate with each other and decide for the whole church. All other areas are not interdependent.
- I believe for NCFC; Interdependence is having the attitude of "we." We need to think "win-win" for both KC and EC, seek first to understand others, then be understood, and combine our diversity and strength for the good of the whole household.
- Overall, we are one church with one vision/mission, but there are aspects of both congregations dependent on each other and other aspects that are independent of each other.
- The KC and EC of NCFC work together for the sake of the gospel, utilizing the gifts present in each congregation.
- Simply put - two families sharing one household working together.
- Depending on each other for ministry.

- For NCFC, it seems to be much more budgetary-based. EC has its budget, KC has its budget, and then there is a shared budget which is the only thing where both sides agree.

Q6. Based on your observation, do you think the vision of interdependence is effective and functional at NCFC? Why or Why not? (본인이 보시기에 본 교회의 상호의존 모델 효과적으로 실행되고 있다고 생각하십니까?답에 대한 설명부탁드립니다)

- Not sure.
- Trying but not working well.
- We are headed in the right direction but need more effort in every area.
- Yes and No. It's effective in sharing out the financial responsibilities to a certain extent. However, lack of communication, clarity, and direction makes it difficult to state that NCFC is an interdependent organization.
- It is working in those two areas, but it would be best to expand to other areas.
- It is not effective because of the lack of genuine commitment, care, and respect from both sides of leadership.

- As of now, I'm not sure if it's effective/functional. It's not entirely terrible, but I don't think it's optimal. A lot of the time, it seems like when there's a difference of opinion/conflict, the resolution is usually one side "giving in" with reservations or hesitations/with reluctance, rather than like a true compromise or with whatever the "majority" (varies depending on situation/issue) wants. I don't think the majority getting their way is necessarily wrong (the majority is the majority), but there are times when that issue/situation still feels unfinished or a point of tension.

It usually becomes an us vs. them type of mentality and situation, whether at a smaller or larger congregational level, and I don't sense mutual respect on either side. It almost feels like we tolerate each other, which might be the independent part of the interdependent model. Still, there's a sense of judgment on both sides of the ministries and aspects of the congregation that are independent.

I think communication is a big issue and gets brought up a lot. Misunderstandings because of miscommunications and the like that affect the individual and more corporate/communal level. Who talks to whom, who disseminates what info, how do announcements go out, etc. Even our approaches to communication and how we communicate can vary, so it's hard when there are church-wide things that need to be communicated.

In some ways, there is trust between the two congregations, but there is also a lack of trust.

I think there are also varying degrees of comfort between the two congregations. When there's discomfort, it doesn't facilitate harmony.

It seems like most of the "dependent" aspects of the church are Education and finances. I feel like those parts are doing fine overall, but it's harder to say for sure because of the

pandemic situation and the general lack of interaction currently between the two congregations that has become starker because of the pandemic.

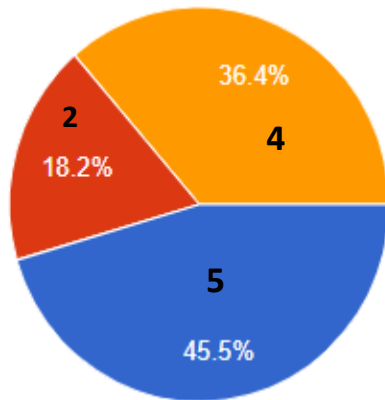
- We are doing an ok job but still have to grow in many areas.
- No, because the leadership of both are not on the same page.
- No. Outside of having an "independent" budget, we largely function as separate churches. We do not have any truly shared ministries - no outreach, no missions, etc. The only things we do "together" are inwardly focused things like lunch sales or church cleaning, which if EC had the option to, would probably not participate in. There is nothing we do together that "connects" us. There are some joint services here and there, but honestly, they seem largely for show rather than a celebration of our "unity." EC helps KC by essentially running its children's ministry, and in turn, KC babysits our kids for an hour and a half on Sunday. Even this arrangement is lopsided.

Q7. What are some practical ways to help better facilitate the vision of interdependence? (e.g., vision casting, joint events, and activities) 상호 의존의 비전을 더 잘 촉진하는데 도움이 될만한 실용적인 것들이 있다면?

- Joint worship and gatherings
- Once a month or every quarter, worship where all families can cover the same topic/passage to encourage further discussion in the households. Try to have various joint activities and ministry opportunities despite the language barriers.
- The leadership has to become one.
- Effective leadership and joint events.
- Joint events and activities to bring more respect and relationship building.
- The vision of interdependence needs to have buy-in from both sides of the leadership, then reminded regularly and recommitted yearly. Events, messages, and leadership actions need to reflect this vision.
- Probably starts with vision casting, but I'm honestly not sure of what practical things can be done/implemented.
- I don't think something like this happens because of one or two events/activities. I think what's important is creating a culture of interdependence; in my opinion, such a culture begins with the leadership on both the KC and the EC.
- More communication, cooperation, and extensions of grace from the leadership (pastors/elders). Joint events promoting KC/EC community. KC/EC serving in ministry together.
- Strong conviction by the leaders.
- 1) More interaction/communication between EC/KC leaders. There is very little communication other than "business." If we want this relationship to grow, it needs the commitment to develop. 2) Vision casting and joint events are all good, but unless the

people in charge actually believe it and care about it, they are just for show and could actually create more bad feelings towards the "interdependence" model or the other congregation.

Q8. Do you think the Intergenerational (education) ministry is effective at our church? (Currently, under the oversight of the Education Committee, the EC pastors run the weekly operations of all education ministries) 두 회중이 상호의존하는 상황에서 교육부 구조가 복잡해질수 있는데, 현재 진행하고 있는 모델이 효과적이라고 생각하십니까? (현 시스템: 합동 교육위원회의 지위아래 직접적인 교육부 사역은 영어회중에서 맡아서 이끌어가고 있음)



- Yes, I think it's working well (예, 잘 되고 있는것 같습니다)
- No, I don't think the current system is working (아니요, 잘 안되는것 같습니다)
- I don't know (잘 모르겠습니다)

Any suggestions that can improve the education ministry structure? (교육부 구조나 현 시스템을 향상할수 있는 의견이 있으시면 나눠주세요)

- Continue to evaluate the ministry with clear goals in mind. We need to have a 12-15 year growth plan for the children.
- Currently, it's working ok in terms of meeting the needs of the ministry. However, for the longevity and effectiveness of the ministry, one pastor (from one congregation) should be appointed to have full authority to lead the ministry.
- Give EC and young adults more power and leadership to be creative in education and next-generation ministry.
- As long as there is a focus on KC parent accommodation, the long-term vision will be sacrificed.
- Final decisions should be made by the head pastor of the congregation that spends the most time with the education pastors and the teachers - the EC head pastor.

Any additional comment or suggestion on how NCFC can work towards greater harmony and unity? (교회의 연합과 하나됨을 위해서 건의사항이나 나누고 싶은 말이 있다면?)

- Unity is crucial for the Kingdom of God. The leadership should come together to have further discussions and planning to promote the unity of the church.
- I personally think the leadership has to make clear the direction and the vision of the church.
- Learn to listen more empathically, spend more un-hurried time together caring, praying, and enjoying each other's presence instead of 'outcome-based time-gathering. I realize this needs to happen organically and cannot be done artificially, but I think we can help to foster this type of environment as a start.
- A personal struggle is feeling the "hierarchy" within the church. In a Korean-American church like ours, there is a presence/sense of hierarchy and order, so it can feel (whether intentional or not) like you don't/shouldn't have a voice on certain things. There isn't as equal a footing for everyone. I understand there needs to be a certain order, but I don't think it should be there at the expense of other people's valid thoughts, concerns, perspectives. It doesn't feel right to feel like you have to censure yourself or feel like your thoughts/perspectives are invalid, but this could just be a personal issue, and it isn't constant, but it's there. It's a struggle to understand and live in the tension between submission to authority within the church and speaking the truth in love, and having a voice and place.
And it's probably a cultural thing as well, but I sometimes wonder how much the church is defined by "Korean culture" or "American culture" or "Korean-American culture" as opposed to just Christ culture.
- Joint vision casting from Sr. Pastor and Elder level. Groom future leaders who want to champion interdependence.
- Leadership buy-in.

Q9. How can the staff promote/practice "interdependence" with one another? 어떻게 하면 교회 스태프들이 더 잘 상호의존 할수 있을까요?

- More opportunities to build relationships, apart from ministry meetings
- Having ownership of both congregations and putting the best effort into serving each other.
- More frequent and better communication. Clear expectations of roles and responsibilities.
- I don't see many matters in which we can practice "interdependence." In my opinion, the KC and the EC are too segregated to be interdependent.

- Joint staff social outings and prayer meetings. Vision casting on how we can invest in the next generation.
- Leadership buy-in. Whatever we can do as staff to promote this with our head pastors will help. But if they don't buy in, it won't amount to anything if we can help this by working better together or having a better relationship or doing things together. But ultimately, it's on the leaders.

Key takeaways from the staff, pastors, and the EC elders' questionnaire

- Leadership needs to set a clear direction for the staff and the pastors. The vision of the interdependence needs to be clearly communicated and modeled by the two lead pastors of KC and EC.
- Relationship building is key to accomplishing the vision of interdependence. Joint activities and ministry opportunities will help the core leadership (staff, pastors, and elders) be on the same page.
- Both congregations need first to seek to listen and understand to achieve unity as one church.
- There needs to be a more intentional effort from everyone to make the interdependence work at NCFC.
- The majority of the staff, pastors, and elders recognize that NCFC is more independent than dependent, therefore, answered that the vision of an interdependent church is not working out well. A cultural shift needs to happen among the staff, pastors, and the leadership to help the interdependence model work more effectively at NCFC.

The following interviews provided insights from local churches that have multi-congregations within one church. The first interview was conducted with two pastors who serve at the Chinese Bible Church of Maryland. CBCM has a total of six different congregations spread out to two different locations. Although CBCM is not exactly the same as NCFC in terms of the leadership structure and how each congregation relates to one another, there was so much wisdom and experience that one could learn from CBCM. The second interview was with Open Door Presbyterian Church in Virginia. ODPC is considered the pioneer of the interdependent model between KC and EC. The lead pastor of EC at ODPC shares helpful insights and

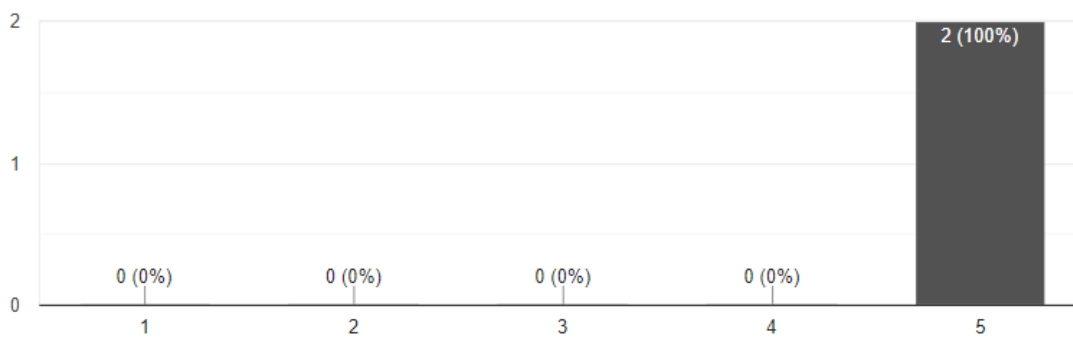
testimonies that resulted from 10 years of trial and error since the leadership at ODPC first implemented the vision of interdependence.

Local Church Pastor Interview

CBCM Pastors

The Relationship

Q1. How important is it for the different congregations to have a good relationship for the health and future of the church?

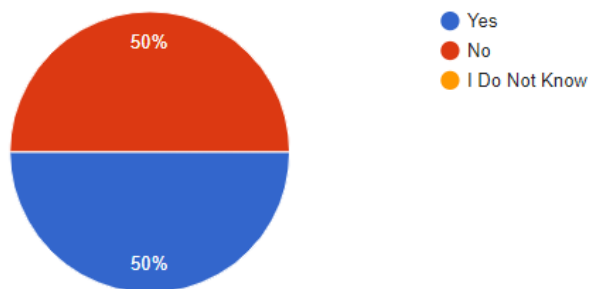


Please provide a short explanation for your answer to the previous question.

- Biblically, this is a must to honor God. Practically, this is a good witness and will help the church to be focused with synergy.
- We need to support and not conflict with each other in order to carry out the mission God has for us. There are also members of families in different congregations. We don't want to create conflict in families.

The Challenges and Conflicts

Q2. Do you feel that there is tension or conflict between the congregations?



What do you think are the sources of tension/conflict/stress?

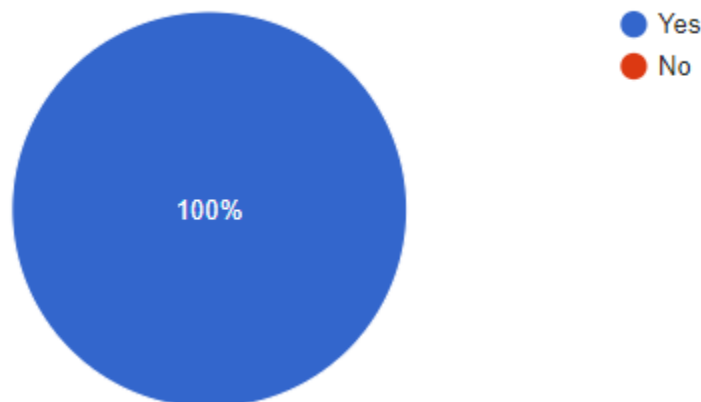
- Mainly to cultural and generational differences, which in turn brings forth differences in philosophies of ministry. Things can be made worse if anyone raises these differences to the level of which one is more godly or biblical, which is not helpful or necessary.

Q3. How can we resolve the challenges? How can we promote a better relationship between both congregations?

- That's the tough and complicated question. I think it starts with a deep commitment by the leadership teams to see this as crucial and willing to work on it as a priority, with that a commitment and willingness to accept, allow for, and even appreciate the differences in operation and strategy for each congregation- Unity in vision and purpose does not equal uniformity in how we do things. In our ministry strategies, we must be intentional about finding ways to serve together and practice Phil 2:1-5 to treat the other congregation's needs as more important than our own. In this particular case, each older generation should do this even more so by empowering and prioritizing the younger generations so the church can keep thriving beyond them. We also need to model, demonstrate, and teach that to our congregations.
- If there was tension, the leaders of the different congregations need to communicate with each other and find a solution to resolve the tension. I believe the key to church health and avoiding conflict is that the leaders are unified.

The Vision of Interdependent Church

Q3. Do you know what “interdependent church” means in terms of KC and EC (Your church congregations)'s relationship?



If you answered Yes, how would you explain the interdependent church? If you answered No, what do you think the interdependent church is in the context of a multi-congregational church?

- Some of the answers in this section are in my answer to the previous question. But I envision that a healthy interdependence between congregations allows for freedom and differences between the congregations with a good sense of mutual understanding, respect, and appreciation. There is also a strong sense that we need each other, a deep commitment that we must intentionally and continually work on this, serve together, support and pray for one another, and celebrate with one another's fruits of success to truly honor Jesus. There must also be intentional, regular effort in building this interdependence from the leadership to the lay people, in praying together, serving together, fellowshiping together, etc. But all the while not forcing this to happen or forcing homogeneity.
- It's like teammates in a sport. They have different roles, but they work together and support each other. Both are crucial to the success of the team.

Q4. Based on your observation, do you think the vision of interdependence is effective and functional at your church? Why or Why not?

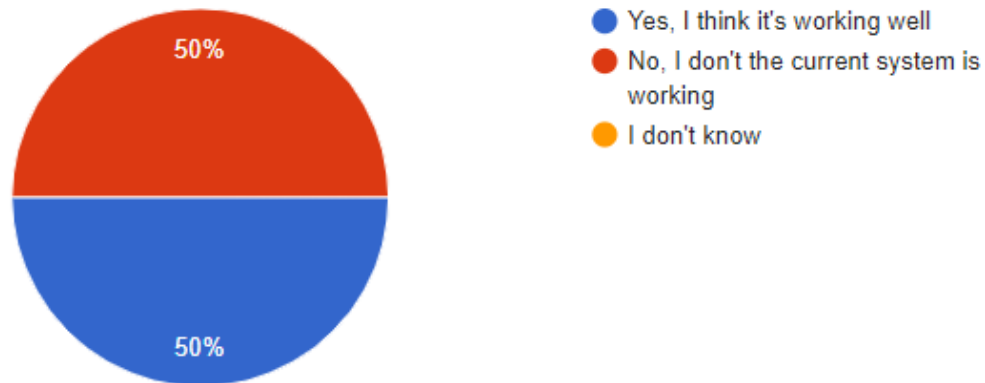
- In some areas, yes, in some areas, no. I would say we are a 3 on a 1-5 scale and in the right direction by God's grace and intentional effort from the leadership team.
- Yes. For the most part, we think of ourselves and try to work together as teammates. The congregations can do some similar things and some different things, but we communicate, supporting each other. Each congregation is unique and may use different methods to achieve one vision.

Q5. What are some practical ways to help better facilitate the vision of interdependence? (e.g., vision casting, joint events, and activities)

- More praying together, communicating together, fellowshiping together, serving together at various levels. This must be leaders-led and community-driven.
- I think it begins with leaders spending time with each other, communicating, sharing, spending time to bond. This is especially true for senior leadership in the church. Then flowing from that, spend time with our deacons and deacons with each other. And deacons with their team members. This develops trust, understanding of each other, and what different people can do to function as a body. Also, have some joint events between people in different church groups. I personally feel that relationships between leaders

need to be in place before vision is cast, such as casting vision for a new life stage of the church. Otherwise, we can agree verbally with the vision, but we don't have a relationship connection or trust to carry out the vision.

Q6. Do you think the Intergenerational (education) ministry is effective at your church?



Please explain how the education ministry works at your church. The leadership structure, decision making, and how each congregation is connected to the educations ministry.

- My answer above is due to the fact that we are just starting to work on this matter with 3 of our major initiatives related to this. We are trying to have a much better intergenerational interaction and synergy from 4 related fronts- 1. Personal (individual families), 2. Communal (between generations within the congregations), 3. Ministerial (connecting each life-stage ministries better), 4. Leadership (more connection between leaders of each congregation). In terms of our general structure, there is a joint Elder Board formed by the senior pastor, the lay-Elders, and the lead pastors of each congregation. We pray together monthly, discuss church vision, strategy, and needs together. There is also a joint pastoral staff team meeting weekly doing similar things. The senior pastor leads these meetings and joins in the leadership meetings of every congregation from time to time. Each congregation has a "spiritual growth nurturing pathway" customized to their needs from an overall general structure laid out by the Elder Board and Pastoral staff team who designed it together.
- We are pretty decentralized in Christian Education for adults. Each language group: Mandarin, Cantonese, English, carries out its education ministry. But our children's and teens and college ministry is centralized - one program for everyone using English.

Q7. How can the staff promote/practice "interdependence" with one another?

- Much is already stated previously- regularly praying, sharing, studying, fellowshiping, and serving together.
- Spend time with each other. Formal and informally. Occasions for their families to get together too.

Any additional comment or suggestion on how your church can work towards greater harmony and unity?

- Church staff retreats Pastors and elders get-togethers. Have some staff members who have been there longer to provide historical knowledge. Have new staff too who can bring new ideas.

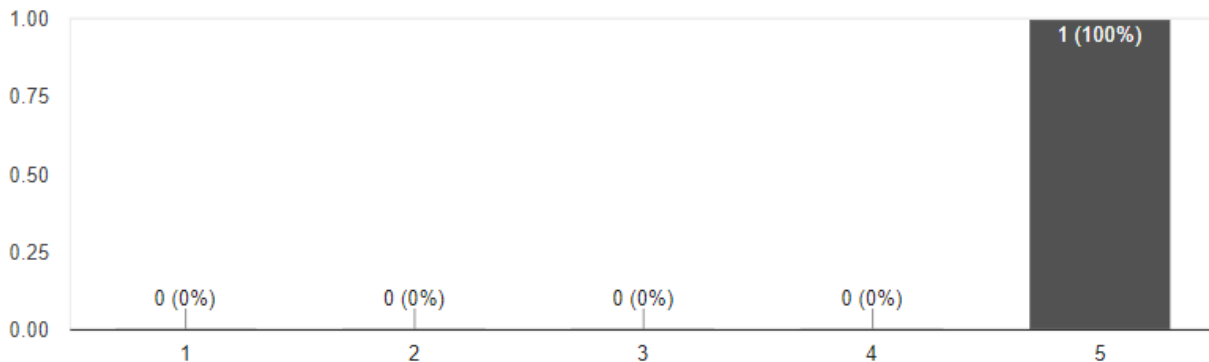
Key Takeaways from the CBCM pastor's Interview Questionnaire

- Relationship building is the key to interdependence ministry. It has to start from the senior leadership and flow out to the rest of the leadership in all ministries.
- Conflict is inevitable, but better communication and humility of leadership can help bridge the cultural and generation gaps.
- The importance of team-spirit in how each congregation supports and understands each other in humility.
- The need for strategies to create opportunities to serve together and maximize synergy in teamwork.
- Unity in vision does not necessarily result in unity in ministries. There must be a deep commitment from the leadership to prioritize the vision of interdependence.

ODPC EC Lead Pastor Interview

The Relationship

Q1. How important is it for the KC & EC to have a good relationship for the health and future of the church?



Please provide a short explanation for your answer to the previous question.

1) Our KC and EC staff need to be healthy in order to effectively coordinate, collaborate, and regularly communicate to minister together. Our health depends on healthy interpersonal relationships. 2) We collaborate on many of our missions/local outreach ministries. We would be very limited if our relationship weakened. 3) Our KC and EC work together for the ministry and future of our Children's Ministry (CM) and our Youth Group 4) We want to actively invest in the next generation (3rd generation). This can only happen as we minister intergenerationally 5) We also know that our model goes beyond just our church. It is part of the narrative of the future of local immigrant churches who have two different cultures, generations, and languages.

The Challenges and Conflicts

Q2. Do you feel that there is tension or conflict between KC & EC?



Q3. What do you think are the sources of tension/conflict/stress?

We experience some tension in certain situations. They range from different philosophies of care for our missionaries (that we support jointly), different philosophies for teaching and raising our children and youth, and certain random situations that highlight cultural differences. But overall, we resolve problems quickly, and there no long-term conflicts or stress.

Q4. How do you resolve the conflicts? How do you go about promoting a better relationship between KC & EC?

1) Almost all conflicts are handled through staff, elders, and deacons of both KC and EC 2) In interdependent joint projects, we place leaders who are seasoned and committed to our model 3) We communicate very early with each other and have the posture of ASKING if the other congregation would like to join us. There is rarely a time where we demand that the other congregation join us. We communicate openly and resolve conflicts quickly 4) Because we are committed to the same vision and goals, we often find ourselves aligned towards joint efforts/projects 5) We celebrate our wins 6) Because we often find ourselves serving together for the same purposes, many of our parents and ministry teams of both congregations know each other. Relationships help us work out differences and potential conflicts.

The Vision of Interdependent Church

Q5. What does "Interdependent church" mean in terms of KC and EC's relationship?

We are a church of 1 vision, 2 households, and 1 family. We both CAN be independent, but we realize that we are more and can do more and become more when we are together. We are growing and ministering towards the same vision ("1 vision"), but how we serve and work towards that vision is culturally and generationally unique and pursued as separate households ("2 households"). Even though we have our own household in terms of space, budget, leadership, worship times, community/small groups, etc., we are still a family ("1 family"). In an interdependent church, the relationship is KEY as in a family. This model cannot just rest on functionality.

Q6. Based on your assessment, do you think the vision of interdependence is effective and functional at your church? Why or Why not?

Yes. 1) Our leadership (staff and elders) are all committed to our model. 2) Our outreach ministry and ministry to our future generations are very stable with long-term vision 3) We don't view interdependence as the end goal but as a means for us to grow deeper in our identity and calling for the Gospel, the church, and our mission 3) We genuinely enjoy being together even with our differences

Q7. What are some practical ways to help better facilitate the vision of interdependence?

1) It starts at the staff level. We meet weekly over lunch and over joint staff meetings. We have retreats together where we focus only on building fellowship/team 2) We have an EC elder board and a KC elder board. They function on their own but also meet monthly to cover joint, church-wide issues 3) We start small and only collaborate together where it makes sense to partner together (e.g., children's/youth ministries and certain outreach/missions teams/projects) 4) We have our own EC and KC budgets and a third "shared" budget where 5) Have church-wide events where the church can pursue and celebrate the Gospel and shared vision/values

Q8. If you were to give advice to another Korean American church regarding the Interdependence model, what are the three things you would consider as the most important factors in the interdependence model?

1) Start with the core of pastors and elders 2) Decide on a united vision so that both congregations will be aligned and find common opportunities to serve and grow together 3) Relationship is key. Don't force interdependence to happen. Sometimes, when you "force" the other congregation to join your program, you cause resentment and mistrust, which takes away from the relationship-building. Once the relationship is established and healthy, people are more willing to partner together.

Q9. Do you think the Intergenerational (education) ministry is effective at your church?



Please explain your previous answer and how the education ministry works at your church. The leadership structure, decision making, and how each congregation is connected to the education ministry.

1) We have an Education Pastor who oversees our Children's Ministry. He is part of our joint staff meeting 2) Our Education Ministry (Children's and Youth Group) are also under the care of a KC elder and EC elder who work together to shepherd the staff and leaders 3) We have 4 children's directors (1 KC preK director, 1 EC preK director, 1 director for grades 1-3, and 1 director for grades 4-6) 4) Decision making mostly comes from Education Pastor and directors working together towards a consensus 5) On certain occasions, the 2 elders and the senior pastors will provide leadership/direction 6) There is high participation from both EC and KC equally to serve as teachers and volunteers 7) The Education budget is paid half/half by the EC and KC

Q10. How do the KC and EC staff promote/practice "interdependence" with one another?

1) Each staff hire has to subscribe to our model of interdependence. We will not hire any staff who had past issues/troubles working with KC or EC generations 2) We eat together once a week 3) We meet and plan together once a week 3) We attend an annual staff retreat that is focused only on fellowship and team-building 4) We join in a Christmas celebration (playing games) with KC and EC staff and elders (and families) 5) We serve together at church-wide events (New Year's Eve service, Good Friday service, baptism services, Easter Sunrise service, missions send-off of all our teams, etc.)

Any additional comment or suggestion on how your church can work towards greater harmony and unity?

We are currently in the process of developing and aligning our children's and youth curriculum so that there is a unified understanding of the Gospel, the church, and our mission

Key Takeaways from the ODPC Interview Questionnaire

- Building and maintaining healthy interpersonal relationships are vital to the interdependence model, especially the senior leadership.
- The senior pastor (KC pastor) has a good relationship with all KC and EC pastors.
- KC and EC lead pastors share mutual respect and trust based on many years of serving together. The EC pastor seemed to have a mentor, mentee relationship with the KC lead pastor.
- Intentional and strategic staffing for intergenerational ministries and other interdependent ministries. ODPC does not hire staff who do not subscribe to the model of interdependence.
- Promote elders from each ministry to partner and take leadership in various interdependent ministries.
- KC and EC staff genuinely enjoy being together.
- The staff has frequent “informal” gatherings to build relationships beyond doing ministry together. Weekly lunches, staff retreats, pastors’ wives’ gatherings, fishing trips, book discussions by both KC and EC staff on books recommended by both lead pastors.
- On-going “pre-planned” joint events that promote each ministry to serve together.
- Most of the interdependent model is practiced in missions and outreach ministries.
- Conflicts exist due to cultural, generational, language barriers but are resolved through effective communication among the leadership
- KC and EC both are focused on investing in the next generation
- The vision of interdependence has to start with the pastors, elders, and the staff as the core leadership. The relationship between the core leadership is the key.
- The use of the terms “two households” in “one family” promote a more family-oriented church than an institution.

Themes and Issues from the Results

Themes

- Relationship is the key. It starts from the senior leadership, staff, ministry leaders and flows through the rest of the church.

- The vision of interdependence must be taught and modeled by intentional efforts from the leadership. Many members and even the ministry leaders are not fully aware of what the vision and what it is supposed to look like in practice.
- The leadership needs strategic plans to prioritize, promote, and practice the interdependence model visible to the congregation.
- The leadership needs to empower and train other leaders (pastors, elders, ministry leaders) to embrace the vision of interdependence through vision sharing and creating opportunities that require more partnership with other congregation leaders.
- Clear and timely communication is key in dealing with conflicts.
- The vision of interdependence is a tall task that can only be achieved through Christlike humility, acceptance, honor, respect, and understanding to see each other as one family.
- Conflicts are inevitable in a multi-congregational church due to cultural and language differences, but mutual benefits and synergy come from serving together to yield greater fruit.
- Missions and outreach ministry opportunities provide excellent platforms for interdependent and intergenerational collaboration.
- The majority of the participants either want or are open to joint ministry ideas.

Issues

- The relationship between the KC and EC leadership is not great. The leadership understands the importance, but there is a lack of effort from both sides.
- Pride, stubbornness, cultural gaps, and past hurts contribute to a lack of trust and conflicts among the leadership and the members.

- Lack of leadership from the lead pastors in vision sharing, communication, training, and strategic planning.
- Lack of visible evidence or emphasis of the interdependence model in the church ministries, except for the structure of the board of elders, the education ministry, and sharing the finances.
- The level of interaction between the congregations is very little to almost non-existent. This includes the staff, pastors, and other ministry leaders.
- In recent years, the overturn of staff and pastors contributed to more separation of ministries, which is reflected throughout the overall church.
- Many view interdependence as a means to survival and necessity instead of the vision of the church.

Triangulation of the Data

The accuracy of data presented in the previous section is cross-checked in three ways using the triangulation method. First, the researcher collected data from members and leaders with different backgrounds, experience, ministry roles, and the duration of attendance using the same survey. By doing so, the researcher was able to compare the responses that reflect a variety of perspectives. In addition to the general survey, the researcher also asked the ministry leaders to fill out a questionnaire to gather more substantial feedback on certain topics and issues. The anonymous survey helped the participants to provide honest and thoughtful responses.

Unfortunately, the researcher could not collect enough data from KC members for a better analysis of the situation, but there is enough data representation of the KC pastors and staff to assume that their responses represent the consensus of the KC for this project.

The second triangulation method was to compare the interview responses from the KC and EC staff and pastors with the previous group mentioned above. The answers gathered from the office and the pastoral staff shared the major themes as the other groups but revealed more profound issues of complicated leadership issues and the political nature of the leadership structure that other participants may not see from outside. There were common threads of confusion of church leadership's vision and direction, lack of effort from both sides, lack of interaction, and mistrust and hierarchy that affects the unity of the staff. However, despite all the issues, everyone wanted to work together towards a greater harmony for the church's health, which aligns well with the responses from the KC and EC senior lead pastors.

Lastly, the local church interviews with CBCM and ODPC pastors provided a good reference point to evaluate the vision of interdependence at NCFC. In addition to the practical ideas, the interviews highlighted the need for growth in the foundational understanding of the biblical leadership, partnership, and intergeneration relationship critical to the interdependence model.

Unexpected Results

The results of the intervention plan came out to be what the researcher expected for the most part, except for two areas. The researcher could not collect data from the KC members due to KC's current situation where the lead pastor is on a sabbatical and unable to obtain approval to gather survey data to the members. Although the responses of KC members would have been very similar to the EC members, it remains an assumption for now. The second issue was the unforeseen limitations and changes due to COVID restrictions. The original intervention design included in-person group discussions or interviews, but the researcher had to make changes during the implementation stage. It was challenging to monitor and adjust to the constant

changes to the COVID restrictions, but the good thing is that more were able to participate than expected because it was easier for people to fill out the survey and the questionnaire than scheduling an in-person session with the researcher. Since people filled out the interview questionnaire at the comfort of home without having to answer right away, the participants provided thoughtful and elaborate answers that were helpful to the project.

Chapter 5

Conclusion

Purpose Revisited

The purpose of this thesis research project is to help the NCFC leadership bring greater unity between KC and EC congregations by addressing the leadership challenges in the interdependence model. The findings of this research will help the leaders identify, reevaluate, and revamp the interdependent model. Although the interdependence model allowed much-needed autonomy to KC and EC to carry on its independent ministry plans, the intended purpose of collaboration and unity has not been achieved over the years. The leadership challenges at NCFC are more complex than just differences in ministry philosophies, leadership styles, or personalities because the cultural differences contribute to the complexities of the leadership dynamics. Therefore, the researcher assumed that the poor relationship between the KC and EC leadership, lack of vision, inadequate planning, and ineffective communication contributed to the overall problem. In addition to the challenges and tensions in the senior leadership, the vision of interdependence was not made clear to most church members, ministry leaders, and the newly joined pastoral staff. The results presented in the previous chapter reveal there is still so much work that needs to be done for the leadership. The following section will compare the results of the implemented research project to the information gleaned from previous studies, the published work analyzed in the literature review, and the theological and theoretical framework.

Challenges in the Immigrant Churches

The research findings confirmed that cultural conflicts and tensions are evident at NCFC, just like other Korean American Churches addressed in the literature review section. The cultural and language gap plays a significant role in how people interact with one another between KC

and EC. The challenge is more evident among the staff and the leadership because they experience the tensions more than anyone else as they work closely in various ministries. Whether it's frustration over hierarchy or the inability to communicate clearly with one another due to the language barrier, the cultural tensions affect personal and working relationships. Many have responded that lack of trust and respect leads to unwillingness for cooperation and commitment, which creates more separation and tension between KC and EC staff. The findings from the research show that everyone understands the importance of having a good relationship with KC and EC for the health of the overall church, especially if the church intends to co-exist as an interdependent church. There is much work to be done as many participants acknowledged that the challenges at NCFC result from multi-faceted problems rather than just cultural differences.

Ambiguity in Relationship and Expectations

One key area that needs to be addressed is the ambiguity in relationships and expectations between KC and EC leadership. As described in chapter two, many Korean American churches go through pastoral changes too often, especially in the English-speaking ministries, due to the ambiguity in expectations and the disagreement of vision from the pastoral leadership. The most common responses to the sources of conflict were the leadership not being on the same page. The participants expressed that the communication of vision and direction is not clear, which is also clearly portrayed in the current relationship with KC and EC leadership. The members, ministry leaders, staff, and even the pastoral staff expressed that they are unsure whether the vision of NCFC is to be interdependent or independent. Although the leadership mentions sporadically, interdependence remains a theory rather than a vision that the church is striving for.

Furthermore, many responses from the participants point to the fact that the only partnership of KC and EC they see are in the areas of finance and the education ministries purely due to the survival and existence of the church. The findings from the survey and the questionnaire proved that there is an urgent need to address the ambiguity in all areas of the church, starting from the understanding of the vision from the core leadership and the staff. Malphurs points out that this is a values issue, not a staff issue. Malphurs states that studies indicate that when the staff's core values align with the senior pastor's and the church's, they are more committed to the ministry, experience less conflict, and have a more positive work attitude.¹⁷⁰

The Need for Intentional and Strategic Efforts

The EC lead pastor at ODPC, in his interview, emphasized the need for intentional and strategic staffing for intergenerational ministries and other interdependent ministries. He shared that ODPC does not hire staff who do not subscribe to the model of interdependence. Through the intentional and strategic efforts, ODPC could thrive in an interdependent model despite the same challenges as all immigrant churches face. One of the pastors at CBCM also shared the importance of the commitment and intentional efforts to prioritize the vision of serving together. The senior pastor of CBCM claimed that “unity in vision and purpose does not equal uniformity in how we do things. In our ministry strategies, we must be intentional about finding ways to serve together. We need to model, demonstrate, and teach to our congregations”. He also argued that a healthy interdependence between congregations builds a sense of mutual understanding, respect, and appreciation that is achieved by continual and intentional efforts in serving another, praying one another, and celebrating one another's fruits of success.

¹⁷⁰ Malphurs, Ch. 6.

The Need for Unity and Collaboration within the Church

Paul urged the members of the church of Ephesus to make every effort to keep the unity of the Spirit (Ephesians 4:3). The call for unity and collaboration is a command from the Lord for every believer, not just the church's leadership. To embrace the beauty of the multi-congregational church, one must learn to view the difference as a gift rather than something to be feared. Perez claims that change and diversity can become a part of church stewardship by pursuing an inclusive identity by addressing the difference as a gift from God rather than something to be feared.¹⁷¹ Unity of the church requires relentless efforts from everyone because the church is a community that reflects the image and the character of Jesus to the world. For that reason, the pursuit of unity is not an option but a calling to live out. Starting from the leadership to every member of the church, whether KC or EC, the church needs to embrace and work through the differences beyond the immediate tension, discomfort, and conflicts at hand. If NCFC can channel its resources in training and equipping current and future leaders in the areas of biblical, organizational, strategic leadership, then both congregations can benefit from excellent leadership that leads to fruitful ministries.

Two ministry areas with the most potential for fruitful collaboration and maximizing the strengths of each congregation are missions and outreach. Dae Sung Kim, in his article, *New Missions with a New Generation*, proposes the Korean American churches broaden their understanding through congregational and generational collaboration to witness love and justice beyond the Korean American ethnic boundaries.¹⁷² The survey and the questionnaires showed

¹⁷¹ Altagracia Perez, 663.

¹⁷² Dae Sung Kim, 178.

that most of the leaders and the members of NCFC showed more willingness and commitment to see genuine partnership for mission and outreach instead of doing something within the church just for the sake of unity. The EC member survey shows that out of 38 total responses that wanted to see more joint efforts between KC and EC, 26 responses point to more opportunities for missions and outreach.

The Need for Collaboration, Coaching, and Consultation

The interviews with the local church pastors proved to be a helpful resource as the researcher was able to identify similar struggles and areas that NCFC can learn from the other churches. The leadership of NCFC should proactively find ways to collaborate with other churches in the area. It will provide a great network of support and accountability for one another. Coaching or outside consultation with local churches might be a good step towards identifying a roadmap to success. It would greatly benefit NCFC leadership to invite the local pastors to have a consulting session to get a better sense of the vision of interdependence and how it works in other churches. Cooper-White suggested that collaboration through professional consulting or coaching could be a helpful resource to help better intergenerational dynamics within the church.¹⁷³ The EC leadership, staff, and the pastors' questionnaire showed that most leaders think the interdependence model has not been functional nor effective at NCFC. Some believe that the church is headed in the right direction but needs an overhaul. To receive help, the NCFC leadership must exercise humility and willingness to learn from others because consulting or evaluation may not be enjoyable. However, Malphurs argues that the benefit of discovering

¹⁷³ Pamela Cooper-White and Michael Cooper-White, 129.

ways for the church's ministry and work will help the church to be more effective in every way.¹⁷⁴

Importance of Healthy Leadership

One key factor that came up across the survey, questionnaire, and interviews is the importance of leadership. The findings point to leadership as the leading cause of the conflicts in the church. The participants shared that having healthy leadership is critical in resolving the issues of interdependence. Although there are many barriers and challenges to overcome in Korean American churches, one must believe the words of McArthur that an influential leader can help turn great adversity to great advantage.¹⁷⁵ Peter Cha claims that a healthy leader can lead the church to embrace the change by trusting God and what God is doing in their churches.¹⁷⁶ Leading a multi-congregational church is not an easy task. The cultural and language gaps are expected in any multicultural community and family. The Korean American churches are no exception. The added leadership challenge of the interdependent church model is that the ongoing health and the relationship between the congregations are dependent upon the leadership's relationship with one another. However, with proper oversight and guidance, the cultural gaps can and should be reduced to be a minimum. The leadership should help the two congregations turn their differences into strengths that complement each other. As McArthur argues, "True leadership is tested and proved in crises. The real leader is the one who can handle

¹⁷⁴ Malphurs, ch. 4.

¹⁷⁵ MacArthur.,4.

¹⁷⁶ Peter Cha, Steven Kang, Helen Lee.,109.

the stress. He is the one who can solve the problems, bear the burdens, find the solutions, and win the victories when everyone else is merely flustered, confounded, and perplexed."¹⁷⁷

The Importance of Strategic Leadership

In addition to having a leader with a godly character and commitment that aligns with the biblical values, an organization needs a leader who has a clear vision and strategic plans. The seminary education and training seldom prepare pastors for the practical aspects of the church ministries. Many pastors enter the ministry with a conviction of calling and a good heart, but they often lack the training nor the experience in practical leadership aspects of vision casting, managing staff, and other organizational skills that are critical to serving as a leader in today's church. This issue is more evident in Korean American churches because many of the senior pastors who are influenced by the Confucius-based culture may be reluctant to change their leadership style and comfort level. Song, a pastor who previously served in a Korean immigrant church, admits that the leadership style he witnessed from his home church was undesirable. Like many other Korean American pastors, Song chose to disengage from his home⁵⁵ church and adopt dominant egalitarian church leadership and organization.¹⁷⁸

Being a strategic leader does not mean that one must be perfect in everything or make the church function as a successful secular organization. The Bible teaches leaders to use divine wisdom and counsel of trusted advisors to properly delegate and assign ministry duties to capable and responsible people. In Exodus 18:17-18, Jethro told Moses, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too

¹⁷⁷ MacArthur, 45.

¹⁷⁸ Korie L Edwards and Rebecca Y Kim., 466.

heavy for you; you cannot handle it alone”. Jethro offered timely advice to implement a leadership structure that makes the procedure more effective for the whole community.

The feedback from the staff, leaders, and pastors indicated that the interdependence model at NCFC is not effective as it should be. The researcher believes that the sources of the conflict described by the participants are correlated with inadequate organizational leadership, especially in communication and delegation of ministry duties. NCFC leadership needs to heed Jethro’s advice and appoint trained men and women to strategically carry on the organizational responsibilities of the church on behalf of the core leadership. Due to the complicated nature of interdependent church ministry structure, the leadership needs to appoint leaders who understand the vision of interdependence and influence others towards greater unity. As Dickson claims, a good leader must be able to move members of a team toward the organization's goal.¹⁷⁹

Delegation is not an easy task for anyone because it requires vision, strategy, and wisdom to understand the needs of the ministry and appoint the right people. Delegation takes more than assigning work to let someone else do the leader’s job. Effective delegation is a process of training, equipping, and even understanding your team’s personalities and abilities. When team members are adequately trained and positioned in the right places, each member will maximize his/her gifts to make the most of their responsibilities. In any church, the core leadership cannot carry all the loads of the ministry. In the context of a multicultural church with different ethnic backgrounds, languages, and cultures, the leadership must develop and empower a team of trusted leadership to carry the ministry duties as a team.

¹⁷⁹ Dickson., Ch. 2.

Lessons Learned from ODPC and CBCM

ODPC's leadership structure and how they practice interdependence revealed a brilliant strategy that can be replicated in any multi-congregational church. ODPC's KC and EC lead pastors came up with a leadership structure where one elder from each congregation would be assigned as a team to lead a ministry together. Once appointed, the two elders work together to develop ministry plans that reflect the needs of both congregations and submit the final plans to the board for approval and feedback. The most impressive part of this structure is the wisdom in selecting elders who believe in the vision of interdependence are willing to work with a fellow elder from another congregation. The researcher has seen numerous examples of churches, including his own church, fall into the trap of assigning ministry leaders solely based on the church's urgent needs or simply on a rotational basis rather than exercising strategy and intentionality. According to the interview with the ODPC pastor and their commitment to carry out the vision of interdependence, what makes their ministry thrive is that the elders from different congregations enjoy serving and being together. It's not common to hear that elders have a good relationship with one another because many Korean American churches have gone through divisions and breakups due to the political struggles of the elders. The KC and EC elders at ODPC meet regularly, and they go on annual retreats to fellowship with one another. The close relationship is evident in all levels of leadership at ODPC, starting from the senior leadership to all pastoral staff. They meet, pray, eat, and fellowship regularly and often to invest in a culture of relationship-building that becomes the groundwork of their ministry partnership. The philosophy of ODPC's leadership revealed that interdependence is not their goal but a means to be a church that God called them to be.

The CBCM pastors also echoed the utmost importance of the relational approaches as they explained how they manage the complexity of having six congregations in one church. Although the task of pursuing a healthy interdependence among six different congregations spread out in two different locations seems impossible, both pastors seemed optimistic in the intentional efforts they see from the rest of the leadership. The leadership at CBCM prioritizes their commitment to one another in how they communicate, show a willingness to accept and appreciate the differences in operation and strategy for each congregation. Both pastors emphasized that the relationship between the core leadership must be in place for the vision of interdependence to bear fruit. Having an agreement to a theory of unity would not result in true interdependence. In addition to the relational foundation, CBCM leadership has a strategical plan that incorporates both interdependent and intergenerational synergy in four areas: Personal (individual families), Communal (between generations within the congregations), Ministerial (connecting life-stage ministries), and leadership (between the leaders of each congregation). The leadership structure of CBCM revolves around the senior pastor, who leads the elder board, as well as all joint pastoral staff meetings to discuss vision, strategy, and the needs of the church. The researcher finds it essential that all six congregations get the centralized vision and communication directly from the senior pastor. Clear communication is a critical ingredient to the success of the interdependent church.

One theme that resonated throughout the interview questionnaire is the emphasis on leadership and staff getting together formally and informally. The most important part of the intervention plan for NCFC is encouraging KC and EC's leadership to show commitment and willingness to accept the challenges and move forward with a greater desire to bring unity to the church. Having a good leader and strategy without a family mindset that genuinely loves and

cares for each other will not yield desired fruit from the interdependence model. As eloquently described by the ODPC pastor, “we can be more and do more together as a family, each according to the gifts that God has given—using the strength of each congregation but serving one purpose of loving the Lord and loving our neighbors.”

Further Research and Additional Questions

This research can be replicated in any multi-congregational and multi-cultural church because the premise of this research project is a common problem found in any organization with two or more sub-groups that co-exist in one church. The survey and the questionnaires can be easily rephrased to fit the new context. The intention of this research project was not only for NCFC’s benefit. The findings of this project were intended for the leaders from local Korean American churches and other multicultural churches to benefit from NCFC’s example in their pursuit of establishing a suitable structure within their churches.

Three questions need additional investigation. First is in the area of intergenerational ministry. How can the Korean American churches effectively minister to the young generation to take ownership of their faith? The number of youths leaving the church is staggering in Korean American churches. Although it is not a recent phenomenon, there needs to be a strategic plan to help the young people continue their faith. The second question is regarding the future of the immigrant church. As the new immigration numbers decrease, what will Korean American churches look like? What needs to change now to prepare for the future? The last question is, what is the best way to revitalize an immigrant church that seems like change is too late? Some churches may welcome the idea of interdependence but do not know where to start and are not sure whether they can implement a new vision.

Conclusion

In addition to the findings from the research, the researcher learned three critical lessons from the thesis project. First, the vision of an interdependent and intergenerational church is a biblical mandate. Some can view interdependence as a mere model created to help churches like NCFC, CBCM, and ODPC. However, the idea of interdependence points back to the Trinity, where God exists as One in three Persons. The Father, the Son, and the Holy Spirit exist as unique persons and yet form a perfect unity. When God called Moses to carry out His rescue plan, God brought Aaron alongside as a team. Each served as leaders of the Israelites, with distinctive roles given by God according to their calling.

When Jesus sent out the disciples, he sent them two by two. The Apostle Paul wrote the importance of recognizing the church as a body of many parts and how each part is interwoven together by God's sovereign design. Through the passages studied in the theological foundation section, the researcher learned how the early churches modeled how multigenerational families met, worshipped, prayed, and broke bread together (Acts 2:46-47; 4:32-35; 16:31-34). The examples of Moses to Joshua, Elijah to Elisha, Paul to Timothy, and Jesus to His disciples taught the researcher the importance of mentorship and intergenerational ministry. The Israelites were given specific instructions to pass on the stories of what God has done to the next generation. God commanded His people to teach, model, and impress upon the hearts of the children for the generations to come (Deuteronomy 6:1-9). Understanding the biblical mandate is critical in navigating through the challenges of multi-congregational ministry at NCFC. The leadership of NCFC must make sure that the vision of interdependence has its foundation upon the biblical truths rather than just emphasizing the functionality or practical benefits. Establishing the

biblical foundation of the Interdependence model will have a lasting impact rather than coming up with a strategy to address the immediate conflicts.

The second lesson learned is that leading a ministry requires creativity to maximize the given setting and the resources, especially in an interdependent church. NCFC leadership needs to consider innovative ways to maximize the KC and EC dynamic to its advantage. As mentioned in the previous sections of this thesis, there are many challenges within the Korean American church; however, the leaders also can utilize the multi-congregational church setting and culture to the church's advantage. The Apostle Paul knew how to maximize his situation (environment) to advance the gospel, as he positioned himself in a strategic location.¹⁸⁰ Malphurs believes that Paul intentionally located himself in Ephesus (Acts 19:1). After all, it was a strategic location to reach the people in Asia Minor because everyone who traveled to Asia Minor went through Ephesus.¹⁸¹ Just like Paul did, the leaders at NCFC can strategize ways to maximize the KC and EC situation and the resources that the church can pull together from both congregations. The results from the research show that people are open to opportunities that could bring greater collaboration and harmony between the two congregations, especially in the areas of missions and outreach. The benefit of the joint efforts would allow KC and EC to dream together for a greater cause than themselves, which will help them see beyond their immediate tensions. In doing so, NCFC leadership can exercise leadership insight by casting a vision that makes sense with the church's changing culture and helping the church be more sensitive to the needs of the surrounding community. The church leadership cannot keep repeating things same old strategy and expect things to change. New wine must be poured into a new wineskin (Mark

¹⁸⁰ Malphurs, Ch.11.

¹⁸¹ Ibid.

2:22). Weems claims that the essential element for fruitful church leadership is the discernment and implementation of God's vision for a community of faith at a particular time in their journey.¹⁸² Creative leadership is going to become an essential quality as the church gets ready for the post-pandemic world. Though there is so much uncertainty regarding the church's future, having a creative vision will lead to many open doors for the church to be the light and the hope to the world that is in dire need of healing and unity.

The third lesson and perhaps most important lesson that the researcher learned is that there is a narrative of the immigrant churches that becomes a major stumbling block in accomplishing what God has purposed in the immigrant churches. Due to the long history of the conflicts in the Korean American churches, many people have bought into the negativity that KC and EC cannot achieve true interdependence. The responses from the survey showed that there is so much hurt, disappointments, despair, and hopelessness in their narrative. As someone who grew up and now serving in the Korean American church, the researcher shares the same pain and hopelessness. Peter Cha, S. Steve Kang, and Helen Lee points out this narrative from the intergenerational perspective,

Healthy and long-term intergenerational ties are not successfully pursued and nurtured in many immigrant churches. To put it differently, second-generation ministry groups seek complete independence largely because they perceive that first-generation congregations desire control and domination. First-generation congregations, on the other hand, often send out the second-generation congregations with a sense of relief because they are worn out by the conflict ridden and contentious nature of multigenerational community life. In short, both parties decide to go separate ways partly because they conclude that the goal of achieving healthy intergenerational ties is too Costly and too daunting.¹⁸³

¹⁸² Tom Berlin and Lovett H. Weems., 36.

¹⁸³ Peter Cha, Steve Kang, and Helen Lee., 150-151.

This project helped the researcher realize that there is a greater narrative, the Gospel narrative, that speaks life, hope, and the redemptive power of the cross. The Gospel narrative reminds us of the redemptive story of God that can work through the darkest pains of the immigrant church to bring a transformation of the hearts and minds that see beyond the current difficulties to what God can accomplish through His resurrection power. Through the transformative power of God, even the disciples of Jesus, who denied and deserted Jesus, became influential leaders of the early church. God is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us (Ephesians 3:20). A perspective shift needs to occur in the hearts and the minds of Korean American church leaders. That God can and will help churches overcome the challenges of interdependence as each congregation humbly seeks to serve one another by practicing generosity, grace, forgiveness, patience, and love.

Recommendations for NCFC Leadership

The findings of this research showed a direct correlation between leadership challenges and the effectiveness of the interdependent model at NCFC. The results show that NCFC is currently operating as an independent church than an interdependent church. The finance and the education ministries are the only areas that reflect the interdependence model between KC and EC. The leadership must first decide whether NCFC will continue to pursue the vision of interdependence or not. The researcher recommends NCFC leadership reevaluate and revamp the interdependent model to allow each congregation to be more and do more as a family. Not only will it help NCFC, but it will also be a great testimony and an example for other Korean American churches. In addition to making the decision, the leadership must demonstrate intentional efforts to build relationships, cast a clear and convicting vision, empower the staff

and pastors to embody the vision in their respective ministries and create opportunities to bring unity to the body of Christ at all levels. The researcher also recommends the leadership at NCFC humbly seek help from other churches to have a coaching session with the experienced pastors from CBCM and ODPC. Having a consulting session would help the entire leadership, including the pastoral staff, be on the same page regarding the church's vision. Both KC and EC need to show more intentional efforts to collaborate to bridge the cultural, generational, and relational gaps through joint events and relationship-building opportunities, even if it may not always be easy and convenient. The NCFC leadership must battle the temptation to give in to the hopeless narrative of the immigrant church but hold fast to the Gospel narrative that can empower the church to move beyond the immediate tensions and conflicts to a redemptive story of greater unity and harmony. The leadership also needs to lead both congregations to embrace the differences, celebrate each other's successes, and humbly serve one another. Lastly, NCFC needs to channel its resources in training and equipping current and future leaders in biblical, organizational, strategic leadership so that both congregations can benefit from excellent leadership that leads to fruitful ministries.

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Appendix A

The Korean and English Congregation Relationship and the Vision of the Interdependent Church (Congregation Survey)

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to determine the correlations of the Korean speaking Congregation (KC) and English Speaking Congregation (EC) partnership and the vision of the interdependent church at New Covenant Fellowship Church (NCFC).

This research is being conducted by Brian Lee for the purpose of helping leaders at NCFC to improve the partnership and unity between KC and EC.

In this research, you will complete a three-part survey:

1. General information, 2. KC and EC relationship, 3. The Vision of the Interdependent Church

Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

*** Required**

1. Do you agree with the above statement for consent? *

Mark only one oval.

Yes

No

Participants must be 18 years of age or older

Age Disclaimer

2. How old are you? *

Mark only one oval.

18-24

25-40

41-60

60+

General Information

3. Which congregation are you a part of? * *Mark*

only one oval.

Korean Congregation

English Congregation

4. How long have you been attending NCFC? *

Mark only one oval.

0-2 years

2-5 years

6-10 years

10+ years

5. What is your role/position at NCFC? * *Mark*

only one oval.

- Attendee/Member
- Ministry Leader
- Deacon, Elder, Pastor

Korean Congregation & English Congregation Relationship

6. How well do you know the members of KC? *

Mark only one oval.

	1	2	3	4	5	
Don't know anyone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I know them well

7. Based on your observation, how do you perceive the level of "Interaction/Communication" between KC & EC? * *Mark*

only one oval.

	1	2	3	4	5	
No Interaction/Communication	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Active interaction/communication

8. Based on your observation, how do you perceive the level of "Unity" between KC & EC? *

Mark only one oval.

	1	2	3	4	5	
No unity at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Perfectly United

9. Would you like to see more collaboration of ministry between KC and EC? *

Mark only one oval.

- Yes
 No
 No opinion

10. (Optional) If you answered yes, to the previous question, in what areas could KC and EC come together to promote unity?

The Vision of the Interdependent Church

11. Do you know what “interdependent church” means in terms of KC and EC’s relationship? *

Mark only one oval.

- Yes
 Never heard of it

12. How can we better promote the vision of the Interdependent Church? (Check all the apply) *

Check all that apply.

- Consistent Vision Casting from the Leadership
- More Intentional Relationship Building Opportunities for the Leadership and Members
- EC & KC Joint Ministry Opportunities (Special Services, Activities, and Missions Teams)
- Pulpit Exchange (Sunday Preaching) between EC & KC pastors
- Other: _____

13. (Optional) Any suggestions or thoughts to improve the Interdependence of KC and EC?

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Congregation Survey (Korean Version)

상호의존 교회 비전 및 한어회중과 영어회중의 관계 (교인 설문조사)

참여 동의

지금 실시되는 조사는 한어회중과 영어회중의 관계, 상호협력 교회 비전의 상관관계를 알아보기 위한 것입니다.

이 조사는 본 교회의 각 회중간의 화합과 파트너십을 제고하기 위한 목적으로 구성되었으며, Brian Lee 에 의해서 준비되었습니다.

이 조사에서 여러분은 세 가지 부분의 설문에 응하게 됩니다;

1. 일반 정보
2. 한어회중과 영어회중의 관계
3. 상호 의존 교회 비전

제공해 주시는 정보는 모두 엄격하게 기밀로 유지되며, 이름이 보고 되거나 주신 답변으로 이름을 찾을수는 없습니다. 이 설문에 참여하는 것은 전적으로 자원에 의하며, 언제든지 응답을 중지할 수 있습니다.

*** Required**

1. 위 내용에 동의 하십니까? *

Mark only one oval.

Yes (예)

No (아니요)

Age Disclaimer

조사에 참여하려면 18 세 이상이어야 합니다

2. 귀하의 연령은 어디에 속합니까? *

Mark only one oval.

18-24

25-40

41-60

60+

General Information

3. 어느 회중에 속해 있습니까? *

Mark only one oval.

한어회중

영어회중

4. 헬로쉽교회에 출석한지 얼마나 되셨나요? *

Mark only one oval.

0-2 years

2-5 years

6-10 years

10+ years

5. 교회에서의당신의 역할/직책은 무엇인가요? *

Mark only one oval.

- 멤버/평신도
- 사역리더, 교사
- 집사/장로
- 목사/전도사

Korean Congregation & English Congregation Relationship

한어회중과 영어회중의 관계

6. 영어회중 멤버들을 얼마나 잘 아시나요? *

Mark only one oval.

	1	2	3	4	5	
아무도 모른다	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	잘 안다

7. 본인이 보시기에 두 회중의 "소통" 이 어떻다고 생각하시나요? *

Mark only one oval.

	1	2	3	4	5	
전혀되지 않고 있음	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	워활하고 활발함

8. 본인이 보시기에 두 회중의 "화합" 에 대해 어떻게 생각하시나요? *

Mark only one oval.

	1	2	3	4	5	
전혀 하나되지 못함	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	완벽한 화합

9. 한어회중과영어회중이 더 협력하기를 바라시나요? *

Mark only one oval.

예

아니요

10. 전 질문에 "예" 라고 답했으면, 어떤 부분에서 두 회중이 더 협력하면 좋겠습니까?

The Vision of the Interdependent Church

상호 의존 교회 비전

11. 한어회중과 영어회중의 관계에 관해서 “상호 의존 하는 교회” 의 정의를 아십니까? *

Mark only one oval.

예

아니요

12. 상호 의존 하는 교회가되기 위해서 추구하고 노력해야할 부분들이 있다면?

(적용되는 모든것을 선택하세요) *

Check all that apply.

- 정기적인 상호협력의 대한 비전나눔
- 양 회중 리더들과 멤버들이 서로 알아가고 관계를 쌓을수 있는 기회제공
- 합동 예배나 선교팀 구성및 양 회중이 같이 섬길수 있는행사나 사역추구
- 양 회중 목사님들의 방문 주일 예배설교
- Other: _____

13. 두 회중의상호의존을 향상할수 있는 다른 의견들이 있으시면 나눠주세요

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The Korean and English Congregation Relationship, Conflicts, and the Vision of Interdependent Church (Leadership Questionnaire)

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to determine the correlations of the Korean speaking congregation (KC) and English speaking congregation (EC) partnership and the vision of the interdependent church at New Covenant Fellowship Church (NCFC).

This research is being conducted by Brian Lee to help leaders at NCFC assess the challenges within the interdependent church model to promote greater harmony and partnership between KC and EC.

In this research, you will complete a four-part survey:

1. General information
2. KC and EC relationship
3. KC and EC Relationship Challenges and Conflicts
4. The Vision of Interdependent Church

Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

*** Required**

1. Do you agree with the above statement for consent? *

Mark only one oval.

Yes

No

General Information

2. Which congregation are you a part of? *

Mark only one oval.

- Korean Congregation
 English Congregation

3. What is your position at your church? *

Mark only one oval.

- Deacon/Elder
 Pastor
 Ministry Leader

The KC & EC Relationship

4. Interaction: How often do you interact with KC members? *

Mark only one oval.

	1	2	3	4	5	
I never interact with KC	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I interact with KC often

5. Do you think it's important for KC & EC to have a good relationship for the health and future of NCFC? * *Mark only one oval.*

1 2 3 4 5

Not important at all Very Important

6. Please provide a short explanation for your answer to the previous question. *

The KC & EC Relationship: Challenges and Conflicts

7. Do you feel that there is tension or conflict between KC and EC? *

Mark only one oval.

- Yes
 No
 I do not know

8. What do you think are the sources of tension/conflict/stress between KC and EC?

-
9. How can we resolve the challenges between KC and EC? How can we promote a better relationship between KC and EC? *

The Vision of Interdependent Church

10. Do you know what “interdependent church” means in terms of KC and EC’s relationship? *

Mark only one oval.

Yes

No

11. If you answered Yes, how would you explain the interdependent church? (Just a short definition of how you understand it)

12. Based on your observation, do you think the vision of interdependence is effective and functional at NCFC? Why or Why not? *

13. What are some practical ways to help better facilitate the vision of interdependence? (e.g., relationship building, vision casting, joint events, and etc.) *

14. Any additional comment or suggestion on how NCFC can work towards greater harmony and unity?

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The Korean and English Congregation Relationship, Conflicts, and the Vision of Interdependent Church (Interview/Group Discussion) 인터뷰/그룹토의

AGREEMENT TO PARTICIPATE

The group discussion in which you are about to participate is designed to discuss the correlations of the Korean speaking congregation (KC) and the English speaking congregation (EC) partnership, challenges, and the interdependent church model at New Covenant Fellowship Church (NCFC).

This research is being conducted by Brian Lee to help leaders at NCFC assess the challenges within the interdependent church model to promote greater harmony and partnership between KC and EC.

In this group discussion, we will cover three topics:

1. The KC and EC relationship
2. The KC and EC Relationship: Challenges and Conflicts
3. The Vision of Interdependent Church

Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this discussion is totally voluntary and you are free to withdraw from the group discussion at any time. By your completion of the group discussion, you are giving informed consent for the use of your responses in this research.

참여 동의

지금 실시되는 그룹토의는 한어회중과 영어회중의 관계 및 서로간의 갈등, 그리고 상호의존 모델의 상관관계를 의논과 나눔을 통해 알아보기 위한 것입니다.

이 조사는 본 교회의 리더들로 하여금 각 회중과 사역 리더들 사이에 어떤 잠재적인 갈등의 요소들이 상호의존적 사역에 영향을 주는지 알 수 있게 도움으로써 화합과 파트너십을 제고하기 위한 목적으로 구성되었습니다.

이 인터뷰/그룹토의에서 여러분은 세 가지 부분을 논하게 됩니다;

1. 한어회중과 영어회중의 관계
2. 두 회중간의 관계의 어려움과 갈등
3. 상호의존 교회 비전

귀하가 제공하는 모든 정보는 엄격하게 기밀로 유지되며, 귀하의 이름이 보고되거나 귀하의 이름 이 답변으로 식별되지 않습니다. 이 설문에 참여하는 것은 전적으로 자원에 의하며, 언제든지 응 답을 중지할 수 있습니다. 이 설문을 완료하는 것으로 귀하께서 이 설문에 제공한 응답이 사용되 는 것에 동의가 이루어짐을 알려드립니다.

* Required

1. Do you agree with the above statement for consent? (위의 진술에 동의하십니까?) *

Mark only one oval.

- Yes (예)
 No (아니요)

한어회중과 영어회중의 관계

KC & EC Relationship

2. How important is it for KC & EC to have a good relationship for the health and future of the church? (교회의 건강과 미래를 위해서 두 회중의 좋은 관계가 중요하다고 생각 하십니까?) *

Mark only one oval.

- | | 1 | 2 | 3 | 4 | 5 | |
|---------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-------------------------|
| Not important at all (전혀중요치 않다) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | Very Important (매우 중요함) |

3. Please provide a short explanation for your answer to the previous question. (위에 질문에 대답에 대해서 간단히 설명해주세요) *

KC & EC Relationship: Challenges and Conflicts

한어회중과 영어회중 관계의 어려움과 갈등

4. Do you feel that there is tension or conflict between the KC and EC? (한어회중과 영어회중간의 어려움이나 갈등이 있다고 생각하십니까?) *

Mark only one oval.

- Yes (예)
 No (아니요)
 I Do Not Know (잘 모르겠습니다)

5. What do you think are the sources of tension/conflict/stress between KC and EC? (두 회중의 갈등의 이유나 요소가 뭐라고 생각하십니까?)

6. How can we resolve the challenges between KC and EC? How can we promote a better relationship between KC and EC? 양 회중간의 갈등과 어려움을 어떻게 해결해 갈수 있다고 생각하십니까? 양회중의 좋은 관계를 위해서 꼭 필요한것이나 더 힘써야될 부분이 뭐라고 생각하십니까? *

상호의존 교회 비전

The Vision of Interdependent Church

7. Do you know what “interdependent church” means in terms of KC and EC’s relationship? (한어회중과 영어회중의 관계에 관해서 “상호의존 하는 교회” 의 정의를 아십니까?) *

Mark only one oval.

- Yes (예)
 No (아니요)

8. If you answered Yes, how would you explain the interdependent church? (Short definition of how you understand it for NCFC) 만일 전 질문에 "예" 라고 답했으면, 상호의존 교회에 대해서 본인이 이해한대로 간단한 설명부탁드립니다. *

9. Based on your observation, do you think the vision of interdependence is effective and functional at NCFC? Why or Why not? (본인이 보시기에 본 교회의 상호의존 모델

효과적으로 실행되고 있다고 생각하십니까?답에 대한 설명부탁드립니다) *

10. What are some practical ways to help better facilitate the vision of interdependence? (e.g., vision casting, joint events, and activities) 상호 의존의 비전을 더 잘 촉진하는데 도움이 될만한 실용적인 것들이 있다면? (예: 비전나눔, 합동예배 및 행사등) *

11. Do you think the Intergenerational (education) ministry is effective at our church? (Currently, under the oversight of the Education Committee, the EC pastors run the weekly operations of all education ministries) 두 회중이 상호의존하는 상황에서 교육부 구조가 복잡해질수 있는데, 현재 진행하고 있는 모델이 효과적이라고 생각하십니까? (현 시스템: 합동 교육위원회의 지위아래 직접적인 교육부 사역은 영어회중에서 맡아서 이끌어가고 있음) *

Mark only one oval.

- Yes, I think it's working well (예, 잘 되고 있는것 같습니다)
- No, I don't the current system is working (아니요, 잘 안되는것 같습니다)
- I don't know (잘 모르겠습니다)

12. Any suggestions that can improve the education ministry structure? (교육부 구조나 현 시스템을 향상할수 있는 의견이 있으시면 나눠주세요)

13. Any additional comment or suggestion on how NCFC can work towards greater harmony and unity? (교회의 연합과 하나됨을 위해서 건의사항이나 나누고 싶은 말이 있다면?)

14. *(Staff & Pastors Only) How can the staff promote/practice "interdependence" with one another? (스태프와 사역자들만) 어떻게 하면 교회 스태프들이 더 잘 상호의존 할 수 있을까요?

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The Relationship, Conflicts, and the Vision of Interdependent Church (CBCM Interview)

AGREEMENT TO PARTICIPATE

The survey/interview which you are about to participate is designed to discuss the correlations of the different congregation's relationships, challenges, and the interdependency at your church.

This research is being conducted by Brian Lee to help leaders at NCFC assess the challenges within the interdependent church model to promote greater harmony and partnership between KC and EC.

In this group discussion, we will cover three topics:

1. The Relationships between Congregations
2. The Challenges and Conflicts
3. The Vision of Interdependent Church

Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this discussion is totally voluntary and you are free to withdraw from the group discussion at any time. By your completion of the group discussion, you are giving informed consent for the use of your responses in this research.

* Required

1. Do you agree with the above statement for consent? *

Mark only one oval.

Yes

No

The Relationship

2. How important is it for the different congregations to have a good relationship for the health and future of the church? * *Mark only one oval.*

1 2 3 4 5

Not important at all Very Important

3. Please provide a short explanation for your answer to the previous question. *

The Challenges and Conflicts

4. Do you feel that there is tension or conflict between the congregations? *

Mark only one oval.

- Yes
- No
- I Do Not Know

5. What do you think are the sources of tension/conflict/stress?

6. How can we resolve the challenges? How can we promote a better relationship between both congregations? *

The Vision of Interdependent Church

7. Do you know what “interdependent church” means in terms of KC and EC (Your church congregations)'s relationship? * *Mark only one oval.*

Yes

No

8. If you answered Yes, how would you explain the interdependent church? If you answered No, what do you think interdependent church is in the context of a multicongregational church? *

-
9. Based on your observation, do you think the vision of interdependence is effective and functional at your church? Why or Why not? *

10. What are some practical ways to help better facilitate the vision of interdependence? (e.g., vision casting, joint events, and activities) *

11. Do you think the Intergenerational (education) ministry is effective at your church? *

Mark only one oval.

- Yes, I think it's working well
- No, I don't the current system is working
- I don't know

12. Please explain how the education ministry works at your church. The leadership structure, decision making, and how each congregation is connected to the education ministry. *

13. How can the staff promote/practice "interdependence" with one another? *

14. Any additional comment or suggestion on how your church can work towards greater harmony and unity?

This content is neither created nor endorsed by Google.

Google Forms

The KC & EC Relationship, Conflicts, and the Vision of Interdependent Church (ODPC Interview)

AGREEMENT TO PARTICIPATE

The survey/interview in which you are about to participate is designed to discuss the correlations of the Korean speaking congregation (KC) and the English speaking congregation (EC) partnership, challenges, and the interdependent church model at your church (ODPC).

This research is being conducted by Brian Lee to help leaders at NCFC assess the challenges within the interdependent church model to promote greater harmony and partnership between KC and EC.

In this group discussion, we will cover three topics:

1. The KC and EC relationship
2. The KC and EC Relationship: Challenges and Conflicts
3. The Vision of Interdependent Church

Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this discussion is totally voluntary and you are free to withdraw from the group discussion at any time. By your completion of the group discussion, you are giving informed consent for the use of your responses in this research.

* Required

1. Do you agree with the above statement for consent? *

Mark only one oval.

Yes

No

The Relationship

2. How important is it for the KC & EC to have a good relationship for the health and future of the church? * *Mark only one oval.*

	1	2	3	4	5	
Not important at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Important

3. Please provide a short explanation for your answer to the previous question. *

The Challenges and Conflicts

4. Do you feel that there is tension or conflict between KC & EC? *

Mark only one oval.

- Yes
- No
- I Do Not Know

5. What do you think are the sources of tension/conflict/stress?

6. How do you resolve the conflicts? How do you go about promoting a better relationship between KC & EC? *

The Vision of Interdependent Church

7. What does "Interdependent church" mean in terms of KC and EC's relationship? *

8. Based on your assessment, do you think the vision of interdependence is effective and functional at your church? Why or Why not? *

9. What are some practical ways to help better facilitate the vision of interdependence? *

10. If you were to give advice to another Korean American church regarding Interdependence model, what are the three things you would consider as the most important factors in the interdependence model?

11. Do you think the Intergenerational (education) ministry is effective at your church? *

Mark only one oval.

Yes, I think it's working well

No, I don't the current system is working

12. Please explain your previous answer and how the education ministry works at your church. The leadership structure, decision making, and how each congregation is connected to the educations ministry. *

13. How do the KC and EC staff promote/practice "interdependence" with one another? *

14. Any additional comment or suggestion on how your church can work towards greater harmony and unity?

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Appendix B
IRB Approval

November 23, 2020

Re: IRB Application - IRB-FY20-21-346 The Leadership Challenges of the Interdependent Korean American Church

Dear Brian Lee,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

(2) Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office